



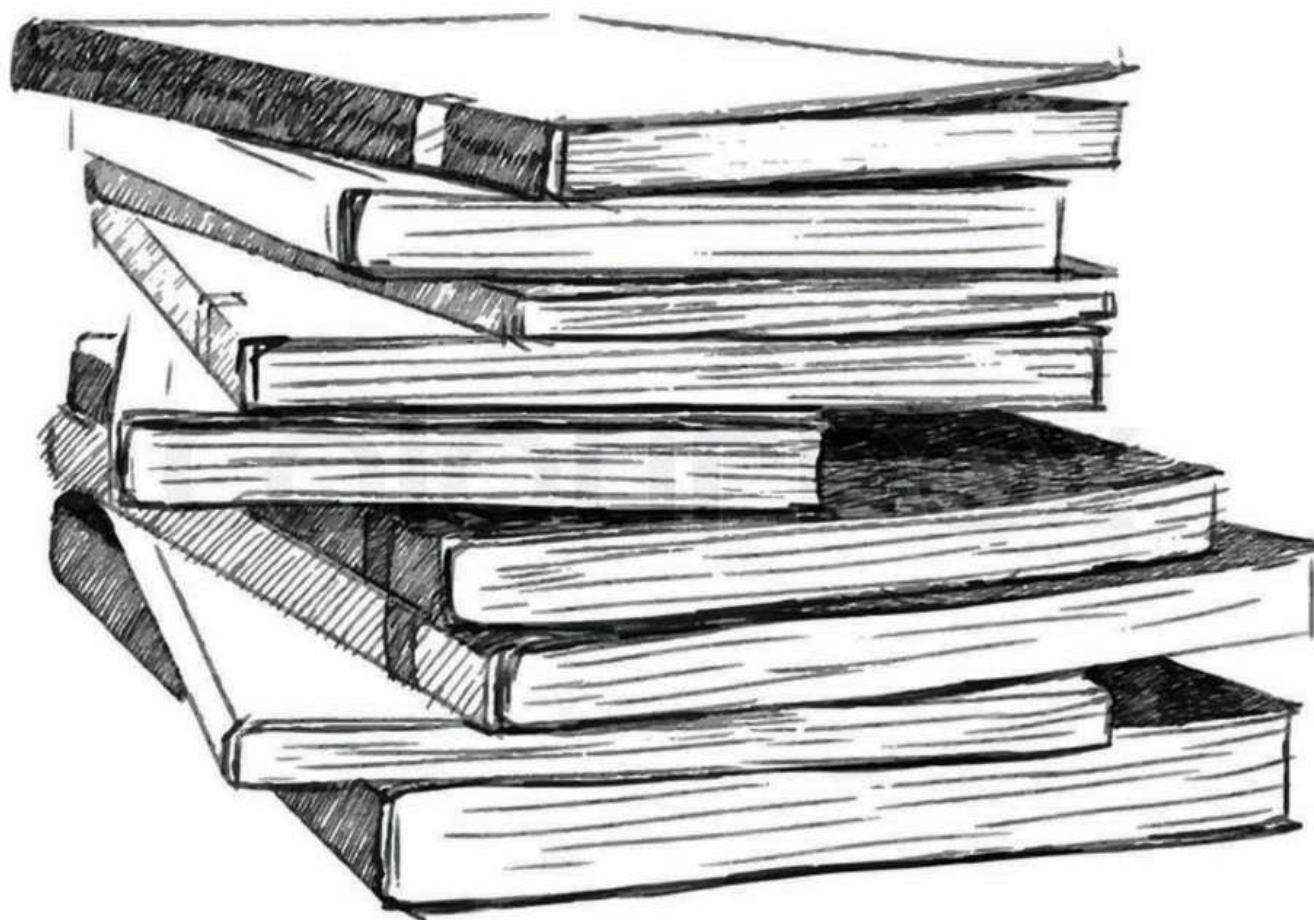
# International Journal of English Literature and Social Sciences

(IJELS)

An open access Peer-Reviewed International Journal

CrossRef DOI: 10.22161/ijels

Issue DOI: 10.22161/ijels.63



INFOGAIN PUBLICATION

Vol.- 6 | Issue - 3 | May- Jun 2021

editor@ijels.com | <https://www.ijels.com/>

# International Journal of English Literature and Social Sciences (IJELS)

**(ISSN: 2456-7620)**

DOI: 10.22161/ijels

Vol-6, Issue-3

May-June, 2021

*Editor in Chief*

Dr. Manoj Kumar

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Publisher

*Infogain Publications*

Email: [infogain.editor@gmail.com](mailto:infogain.editor@gmail.com) ; [editor@ijels.com](mailto:editor@ijels.com)

Web: [www.ijels.com](http://www.ijels.com)

# FOREWORD

I am pleased to put into the hands of readers Volume-6; Issue-3, 2021 (May-June, 2021) of “**International Journal of English Literature and Social Sciences (IJELS)** (ISSN: 2456-7620)”, an international journal which publishes peer reviewed quality research papers on a wide variety of topics related to English Literature, Humanities and Social Sciences. Looking to the keen interest shown by the authors and readers, the editorial board has decided to release print issue also, journal issue will be available in various library also in print and online version. This will motivate authors for quick publication of their research papers. Even with these changes our objective remains the same, that is, to encourage young researchers and academicians to think innovatively and share their research findings with others for the betterment of mankind. This journal has DOI (Digital Object Identifier) also, this will improve citation of research papers.

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

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

With warm regards.



**Dr. Manoj Kumar**

Editor-in-Chief

*International Journal of English Literature and Social Sciences (IJELS) (ISSN: 2456-7620)*

[www.ijels.com](http://www.ijels.com)

DOI: 10.22161/ijels

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# Distant Learning in Morocco: Examining Students' Attitudes and Motivation at the Tertiary Level

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Received: 29 Jan 2021; Received in revised form: 21 Mar 2021; Accepted: 15 Apr 2021; Available online: 10 May 2021

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(<https://creativecommons.org/licenses/by/4.0/>).

**Abstract**— The outbreak of Covid-19 has unprecedentedly evinced that online learning is the future of education. It offers abundant benefits and poses various challenges to learners and teachers alike. Some of these challenges represent the extent to which students are willing to take part in these classes, and how instructors and teachers can help them increase their motivation and develop positive attitudes towards their distant classes, the teachers and the course at large. In this context, this study empirically examines Moroccan students' motivation for and attitudes towards online learning, and seeks to find practical techniques to improve their level of motivation and gain constructive perceptions of e-learning at large. The study adopts a predominantly quantitative method that makes use of 89online questionnaires distributed to students from the Faculty of Languages and Arts in Ibn Tofail University. The findings revealed that the majority of students hold negative attitudes towards distant learning, which makes them lose motivation for these classes.

**Keywords**— Distant learning, attitudes, motivation, Moroccan students, university level.

## I. THEORETICAL FRAMEWORK

### 1.1. Introduction

The spread of the new Corona Virus forced schools around the globe to close down. It was an untimely event to start <sup>1</sup>distant education in Morocco. Although initial logistics were unsatisfying, things started to upgrade. Instead of WhatsApp and Facebook, teachers used online platforms to reach out to their students. They met via Zoom, Google Classrooms and other video communication tools.

Since it was a new educational experience, challenges began to come out; from weak internet network speed and lack of e-learning equipment to students' learning-related issues such as negative attitudes towards online classes and lack of participation and motivation. In the midst of all of this, the process continued wherein the teachers had to look for ways to meet students' expectations by designing new online content and by embarking on new teaching methods and modalities.

The distant learning and teaching setting has spawned a variety of bundles and bangles among students

and teachers alike. Despite the outstanding efforts university professors have been making, a lot of students may still be displeased with the new distant educational experience that they have been trying to approach. Many of them complained about the inability to attend and connect to classes, understand the content and follow the fast course pace. It is also noticeable that a lot of others have been running into several difficulties such as lack of motivation and participation, along with preconceived perceptions of online education inefficacy compared to the proximate one.

<sup>1</sup>The terms distant learning, online learning, virtual learning, e-learning are used interchangeably in this study.

### 1.2. Definitions of online education

Distant education appeared in 1890 when William Harper first set up the primary American distance communication project between teachers and students staying in different locations (Gunawardena & McIsaac, 2004). Distant education refers to the use of information and communication technologies to teach students from

another location. It incorporates various pedagogical methods that can possibly help students learn in such a distant environment. It is a sort of education that involves the Internet and new digital technologies with the intention of improving new learning opportunities or replacing the existing ones that are performed in conventional face-to-face settings.

In addition, Distant education, which involves the technological separation of the teacher and the student, necessitates their presence in “a fixed place (school, college, university) at a fixed time (school timetable, training schedule, lecture programme), to meet a fixed person (teacher, instructor, professor) in order to be trained or educated” (Keegan, 1995). With this type of education, students are able to pursue a remotely-based learning system, and have access to various study content that is at their disposal whenever they want and wherever they are. That implies they can learn at their own pace using the material they have or that is provided to them.

Following Taylor (2001), distant education evolved over time in four different generations. The first generation was ‘the correspondence Model’ that used print technology. The second one was the ‘Multimedia Model’ that capitalized on print, audio and video. The third generation was represented by the ‘Tele-learning Model’ that incorporated “applications of telecommunications technologies to provide opportunities for synchronous communication” (p. 2). In the fourth generation, there was the ‘Flexible Learning Model’ that was based on online communication by way of the Internet. Currently, the fifth generation has already emerged, and it capitalizes on the features of the fourth generation; that is on the Internet and the World Wide Web.

Researchers have pinned down several characteristics of distant education. The first one involves the physical dissociation of the teachers and learners (Gunawardena & McIsaac, 2004; Keegan, 1995 & 2000). The second feature is the presence of an individualized process in which learning is likely to take place at an individual level (Keegan, 1995; Joseph, 2005); however, the teacher can also deal with students in groups. Another characteristic is the application of the multiple venues that are related to and encouraged by the rapid spread and growth of information technology, the Internet and social media outlets, such as Zoom, Google Classroom, Microsoft Teams, Facebook, WhatsApp, and so on and so forth. The fourth characteristic centers around the use of communication and technology-based tools and techniques (phones, computers, video conferencing, etc.) to establish connection between the parties involved in online classrooms.

By and large, the variations attached to distant education are obviously far removed from those of proximate education, but it is important to note that as e-books cannot replace paper books, digital means cannot replace the genuineness and proximity of face-to-face education. However, online learning can still be more accessible and doable as long as the student and teacher have digital devices and stable internet connection albeit when and where they are. Therefore, its accessibility is the main reason why it is deemed practical and time and effort saving.

### 1.3. Benefits of online learning

Online classes encompass a variety of benefits. They allow learners and teachers to schedule classes according to their learning needs and program depending on how they manage their time. This is actually not possible in proximate education, which necessitates a fixed setting and schedule. Besides, each learner has the chance to study at his / her personal pace. When learning from a distance, there is no need for the student to worry about being a fast or slow learner; the class pace can be tailored according to the individual student’s level.

Moreover, online classes allow learning to take place in asynchronous time and place (Johnson, 2008). So learners are not required to abide by particular schedules. Besides, students are able to develop a sense of autonomy and autonomous learning by which they can learn how to reach out to a paucity of online content and information. Moreover, distant learning helps students and teachers in numerous other areas:

- It responds to several learning styles (diversified learning strategies);
- It allows for an increasingly interactive pedagogy;
- It offers good opportunities for dialogue and exchange;
- It allows the development of communication skills;
- It promotes the development of collective, global and complex thinking;
- It promotes access to a group of students through the use of interactive communication tools;
- It allows you to tame technology;
- It reduces racial, ethnic, gender, religious and physical appearance differences;
- It offers greater flexibility and organization to teachers ;
- It requisites a pedagogical and technological flexibility;
- It allows teachers better planning of students’ learning;



- It allows teachers for invariable contact and availability;
- It helps teachers develop greater ICT skills.

#### 1.4. Weaknesses of online learning

Despite its many advantages, distant learning has a number of drawbacks. The first one is the lack of direct human contact that is likely to make it hard for some students to achieve better learning results. The existence of so many different learning supports represents another hurdle for those students who may feel lost with the absence of face-to-face pedagogical assistance and adaptation. Also, the other two major deficiencies in distant education are the lack of students' motivation for actively engaging in the online class activities and the minimum interaction and communication opportunities it provides to learners.

In addition to all of these and because of long study hours on their computers, phones or other devices, students may feel tired or be exposed to physical, and even, mental problems. Again, on account of the nature of individualization in distance learning, some learners are likely to harbor a feeling of isolation that will probably later develop into a feeling of remoteness. Last but not least, problems related to discipline, which is practically hard to maintain while studying online, represent other issues that teachers have to constantly face.

#### 1.5. Motivation for foreign language learning

Motivation is one of the most conspicuous emotional factors influencing FL learning. Teaching a foreign language involves meeting learners' needs and overcoming the demanding challenge of students' willingness to engage in classroom activities. If learners are not willing to make efforts, the whole process will run into an intricate situation. This shows that motivation or the active participation of the student in a foreign language course, which is often built around communication, represents a big challenge that directly affects learning.

One of the earliest theories that deals with motivation and learning foreign languages is the one developed by the Canadian researchers Gardner and Lambert in 1959. Their theory is based on Mowrer's social behavioral ideas wherein the child learns how to speak by imitating their parents. Mowrer's theory insinuates that "language acquisition is motivated by a desire to be like valued members of the family and, later, of the whole linguistic community" (Gardner & Lambert, 1959, p. 266). This children's tendency to imitate their parents is alluded to by Mowrer as "identification". According to Gardner and Lambert, this identification process is the foundation of a long-term motivation that helps develop a FL competence.

Whilst Gardner and Lambert proposed two forms of motivation (integrative and instrumental), Deci and Ryan (1985) came up with two basic needs for motivation: intrinsic and extrinsic. Integrative motivation is present when the learner wishes to learn a language for integrative motives in the community or group they belong to, and the instrumental form is about learning a language with an intention to achieve certain objectives such as obtaining a profession. In Deci and Ryan's dichotomy, intrinsic motivation takes shape when an individual carries out an activity for the satisfaction he or she finds in it. The commitment is spontaneous and nourished by interest or curiosity. On the other hand, extrinsic motivation stands for engaging in an activity for the purpose of achieving possible rewards associated with it, such as good marks, diplomas, prizes, etc. In the words of Deci and Ryan (1985), it "refers to [a] behavior where the reason for doing it is something other than an interest in the activity itself. Such behavior may, however, to a greater or lesser extent, be something the person feels pressured to do versus genuinely wants to do" (p. 35).

Admittedly, these two motivational behaviours (intrinsic and extrinsic) complement one another, but it is clear that the intrinsic side is the one that has the upper hand on learners' long-term motivation since it is not as dependent on outside factors as extrinsic motivation is.

In the online classroom, student's motivation for learning may originate from any of those needs, be they from a desire to use the language for communicative purposes, professional needs, or for personal goals. And since motivation pushes learners to engage in classroom activities, the teacher is expected to stimulate the development of the intrinsic type, because it has been found that motivation is one of the major factors that "contribute to success in distance learning environments" (Artino, 2008, p. 261). It also plays a decisive role in stimulating students' interests that "can be used to improve learning environments" (Keller, 2008, p. 180). This illustrates that without being motivated, intrinsically and sometimes extrinsically, learners will possibly encounter a substantial difficulty thriving in distant education in general.

#### 1.6. Attitudes to foreign language learning

A number of factors influence students' attitudes to foreign language learning. Some are related to the teacher, while others are associated with the school and curriculum (Bartram, 2010).

Students' attitudes towards learning are closely tied to the type of relationship teachers have with them. The more the EFL teacher approaches his / her students, the more they like the language and the teacher as well,



and if the opposite takes place, then the results may turn counter-productive. Chambers (1999) affirms that “the teacher is named as the reason, for example, why they like/dislike German, why their learning experience has improved/ deteriorated” (as cited in Bartram, 2010, p. 43). Neither methodology nor pedagogy is likely to be as conspicuous as the teacher’s role is in alluring learners’ hearts and minds. This is why it is purposively recommended that teachers establish a constructive rapport with students by creating welcoming learning settings. This is carried off with the help of a paucity of techniques such as humor, for instance, for it has been found that it “rid[s] students of classroom tension as they became more willing to talk and less anxious about making mistakes” (Elkhayma, 2021, p. 448).

Though less impactful than the teacher’s role, pedagogy and methods may still affect students’ attitudes towards FL learning in several ways. Communication apprehension or the fear of being unable to engage in language oral activities is one of the reasons why students may feel uncomfortable (Horwitz et al., 1986, as cited in Elkhayma, 2020). This situation comes about when the learner is involved in speaking tasks like open-pair dialogues, but is anxious about making mistakes in front of his / her peers. In her study about boys learning French, Court discovered that learners do not want to look foolish in class or “embarrassed at having to produce strange noises in the presence of girls” (Bartram, 2010, p. 47).

Additionally, students’ satisfaction may suffer from the lack of variety and innovation in teaching. As an EFL teacher, I have come across many complaints from students being unhappy with a rigid teaching method or style. They usually like variety in the way teachers approach classroom activities, like diversifying language skills; using communication activities (open /closed-pair dialogues), collaborative activities (sorting, matching, etc.), games, songs and technology; tapping on students’ learning styles and preferences, and so forth. However, even with the presence of variety, the teacher’s role in creating a warmly learning setting is inevitable.

Attitudes are thus important because they predispose the student to either accept learning or disengage from it. It is up to the teacher then, as part of his / her efforts to constructively modify students’ attitudes, to help them develop autonomy, assume more and more responsibility and build up an appropriate environment that is conducive to learning. If learners are able to take charge of their own learning, the process of acquiring greater autonomy will likely induce changes in their attitudes.

### 1.7. Some studies about distant education in Morocco

Several studies were conducted in Morocco to investigate students’ perceptions of distant learning. In a study of 741 participants that was carried out by ENSAM Casablanca, it was discovered that 8 out of 10 students are not pleased with and ill-prepared for online education (l’économiste, n° 5753, 04/05/2020; as cited in Ezzahid, 2020). Ezzahid added that only a quarter of the surveyed students were able to comprehend their lessons, and another quarter of them were unable to make sense of the classroom activities.

Aziz Hantem and his team (2020) performed a qualitative study that targeted university students from faculties and higher institutes across the country such as ISCAE, ENCG, OFPPT, etc. The results showed that 83 % of the respondents failed to concentrate on their studies, and were apprehensive about their exams, while 17 % were not influenced by the lockdown situation. The results also revealed that 78 % of the participants conveyed satisfaction with their teachers’ involvement and commitment to meet the objectives of distant education. Only 22 % thought that teachers’ efforts were insufficient.

In the same regard, a group of researchers teamed up to launch two simultaneous studies that were realized by means of online questionnaires. They found out that 65 % of the students were generally satisfied with distant learning during the lockdown, and 60 % were capable of adapting to the new learning context.

## II. METHODOLOGY

The study is basically quantitative. Most of the questions and statements in the 89 questionnaires used by the study as data collection instruments are closed ended, whereas three others are open-ended. The surveys were designed to gather information about students’ perceptions of and attitudes towards distant education. More specifically, they aimed at eliciting information about whether students like online learning or not; the extent to which they consider it helpful or unhelpful; whether they have constructive attitudes towards it or negative ones; the extent to which they prefer it to the in-classroom education; and whether they are motivated to engage in distant education.

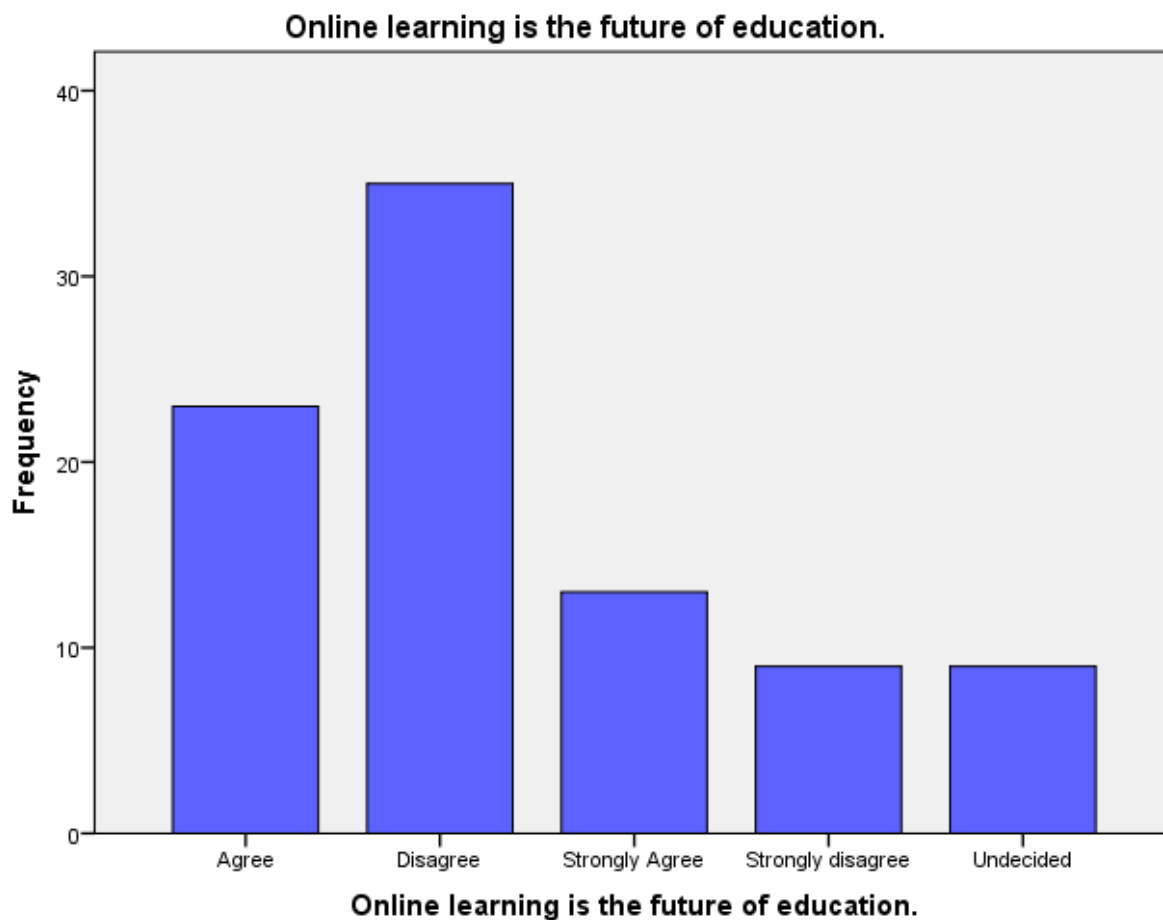
The questionnaires were completed via Google Doc by S1 English language students enrolled in the Faculty of Languages and Arts, which is part of Ibn Tofail University in Kenitra, Morocco. The sampling strategy by which the target students were selected adopted a convenient sampling technique given their availability for the study and the access that the researcher had to them through emails and online classroom teaching / learning platforms. Moreover, the data obtained from students’

surveys were analyzed by the SPSS statistical program version 10.

### III. RESULTS AND DISCUSSION

Students' attitudes towards distant learning differ from a student to another depending on several social, geographical, educational, psychological and technical factors. It has been discovered that the majority of students hold negative perceptions of distant learning (see tables 1, 2, 3, 4, 5, and figures 1,2). In responding to the statement

of whether distant learning is the future of education, more than 49.4 % of them disagree with this idea as shown in figure 1. Less than half of them (40.4 %) show agreement with the statement provided, while 10 % of the respondents are uncertain about their positions. On account of a variety of issues, some of which are logistical imperfections (internet network reliability), social disadvantages (poverty among students), or cultural factors such as embracing the belief that traditional education is irreplaceable, many students do not think that distant learning may in any ways overtake the proximate one.



*Fig.1: Online learning is the future of education*

Students' perceptions of whether online learning is beneficial to them are not unanimously constructive. A lot of them are skeptical about the benefits they can possibly obtain from attending online classes. They appear to be disoriented, not knowing exactly what they may have or have not acquired in class. In this regard, 28.1 % in total express uncertainty about whether they have gained any benefits, and 33.7 % others denied any sort of educational profits. Still, 38.2 % of the respondents, as shown in table

1, unequivocally clarified that these e-learning courses have helped them grasped and developed a substantial amount of information and skills like how to augment concentration, attention and autonomy. This particular attitude corresponds with other opinions wherein many other students (56.2 %) posit that e-learning cannot replace the in-classroom one; in the sense that they study better in conventional classes.

*Table 1: Online learning is beneficial to students*

	Frequency	Percent	Valid Percent	Cumulative Percent
Undecided	25	28,1	28,1	28,1
Valid No	30	33,7	33,7	61,8
Yes	34	38,2	38,2	100,0
Total	89	100,0	100,0	

By the same token, a great number of students clearly state that they cannot understand better when they study in the virtual platforms. In table 2, their views indicate that they have gone through difficult times being unable to make sense of the lessons and teachers' explanations. Many of them communicate negative ideas towards this matter (39 respondents in table 2), while a

few others are not sure if they understand their learning content or not. As for the rest, they convey emboldening attitudes towards using e-learning in the Moroccan education system, and this is exhibited in the relatively increasing number of students (31 respondents in table 2) who appreciate their lessons and who are content with the new online educational venture.

Table 2: Students understand better when they study online

	Frequency	Percent	Valid Percent	Cumulative Percent
Undecided	19	21,3	21,3	21,3
Valid No	39	43,8	43,8	65,2
Yes	31	34,8	34,8	100,0
Total	89	100,0	100,0	

Likewise, in confirmation of what has been stated so far, more than 48 % of the respondents (see table 3) reiterate their prior position that they cannot learn enough in these classes, because, as one stated, 'not everyone has the Internet and a computer that enables them to follow the lesson comfortably, so I feel that opportunities are unequal, and this is the only negative thing about distance education'. another one added that distant learning 'doesn't help students learn better but it's [sic] just can give you some ideas about the studies you learn, [sic] that's why,

[sic] in-classroom learning is much better than online learning'.

Conversely, 36 % of the students affirm their satisfaction with the level of learning they receive as long as that relieves a lot of them from the financial hardship of physically moving to the faculty as illustrated in this student's quote: 'It helps alot! it's[sic] affordable for all students, [sic] we don't have to stop our studies or quit because we can't pay hundreds of dirhams weekly for transportation and rent and stuff like that, [sic] we can attend classes from anywhere'.

Table 3: Students do not learn enough in online classes

	Frequency	Percent	Valid Percent	Cumulative Percent
Undecided	14	15,7	15,7	15,7
Valid No	32	36,0	36,0	51,7
Yes	43	48,3	48,3	100,0
Total	89	100,0	100,0	

In the same vein, one of the toughest challenges for teachers in distant learning is how to enhance students' motivation and participation. Statistics convey that the majority of students are not enthusiastic about

attending their online classes (table 4), and a relatively high number of them are oblivious to the fact that they may or may not possess any sort of motivation for it.

Table 4: Students are enthusiastic about attending online classes

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Undecided	31	34,8	34,8	34,8
	No	33	37,1	37,1	71,9
	Yes	25	28,1	28,1	100,0
	Total	89	100,0	100,0	

Also, more than half of them do not seem to endorse participation in classroom activities (table5). This implies that boosting participation and motivation is a requisite consideration for success in such unconventional settings, and which can be achieved by claiming the following procedures some of which are based on EL-Seoud and Mohamed (2015):

- Keep students attentive and focused by encouraging them to participate, and by allowing them the opportunity to talk so that they do not feel isolated;
- Call individual students each by his / her name to communicate and share opinions;
- Encourage students to be responsible for their learning;
- Praise students individually and in groups to boost their self-esteem and self-confidence;
- The designed content should target the course objectives and meet students' expectations;
- The level of difficulty in the constructed course content should be gradual and measured in order not to frustrate the students right from the outset;
- Use humor devices in the form of verbal and non-verbal gestures to alleviate anxiety and develop their enthusiasm and motivation;
- Encourage students to communicate their enquiries and concerns;
- Inspire students to create study groups in order for them to work collaboratively, not in isolation;
- In scheduling classes, the teacher is expected to consider any technological challenges the students may experience or that may hinder their participation, which is likely to generate demotivation;
- Diversify the course content in a way that taps in different learners' learning styles;
- It is important to establish a warmly learning environment that caters for psychological issues like stress and nervousness.

Table 5: Students participate more in online classes

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Undecided	21	23,6	23,6	23,6
	No	34	38,2	38,2	61,8
	Yes	34	38,2	38,2	100,0
	Total	89	100,0	100,0	

By and large, a high number of the participants who appear to have supported distant classes, following their responses, are the ones who live in other cities and towns far from the university. They argue that it is 'practical, time-saving and economical' to study online. They appear to favor geographically distant education to physical proximity as long as they have access to the teacher and study content. According to them, online

learning, which they believe to be 'beneficial and not a waste of time', is deemed the 'best solution during this pandemic' as they do not need to take the burden of travelling or commuting to the university.

Nevertheless, most of the participants are fully aware of the importance of online classes during this pandemic. They revealed constructively positive opinions

(54 out of 89 respondents as communicated in figure 2) that these sorts of classes cannot be a waste of time since we are in extraordinary health circumstances, whereas few others (18 students) are totally unhappy with studying online. This is an indication that there is a common belief among students that these classes can serve real educational purposes as illustrated in these students' responses:

'We provide ourselves with a suitable environment to study (calm, listen and watch clearly)';

'We can participate in the lesson and express as much as we want and without shame';

'We can record the lecture and refer to it later';

'In distance education, we are only interested in studying, not renting, eating or transporting'.

The other category of students who disapprove of online learning are, following their statements, mostly the ones who find it effortlessly accessible to move to the college classrooms. For some of them, studying online is 'useless', and they can 'learn almost nothing' because they do not fully concentrate. Geographical proximity pushes them to prefer face-to-face classes to the online ones, for they believe they could learn better when the teacher is "by my side", as one explained. For others, they share the same opinion as the majority of students that the biggest dilemma in online classes is internet speed-related problems and the lack of technologically reliable equipment such as smartphones and computers. same attitude as the majority of students that the biggest dilemma in online classes is internet speed-related problems and the lack of technologically reliable equipment such as smartphones and computers.

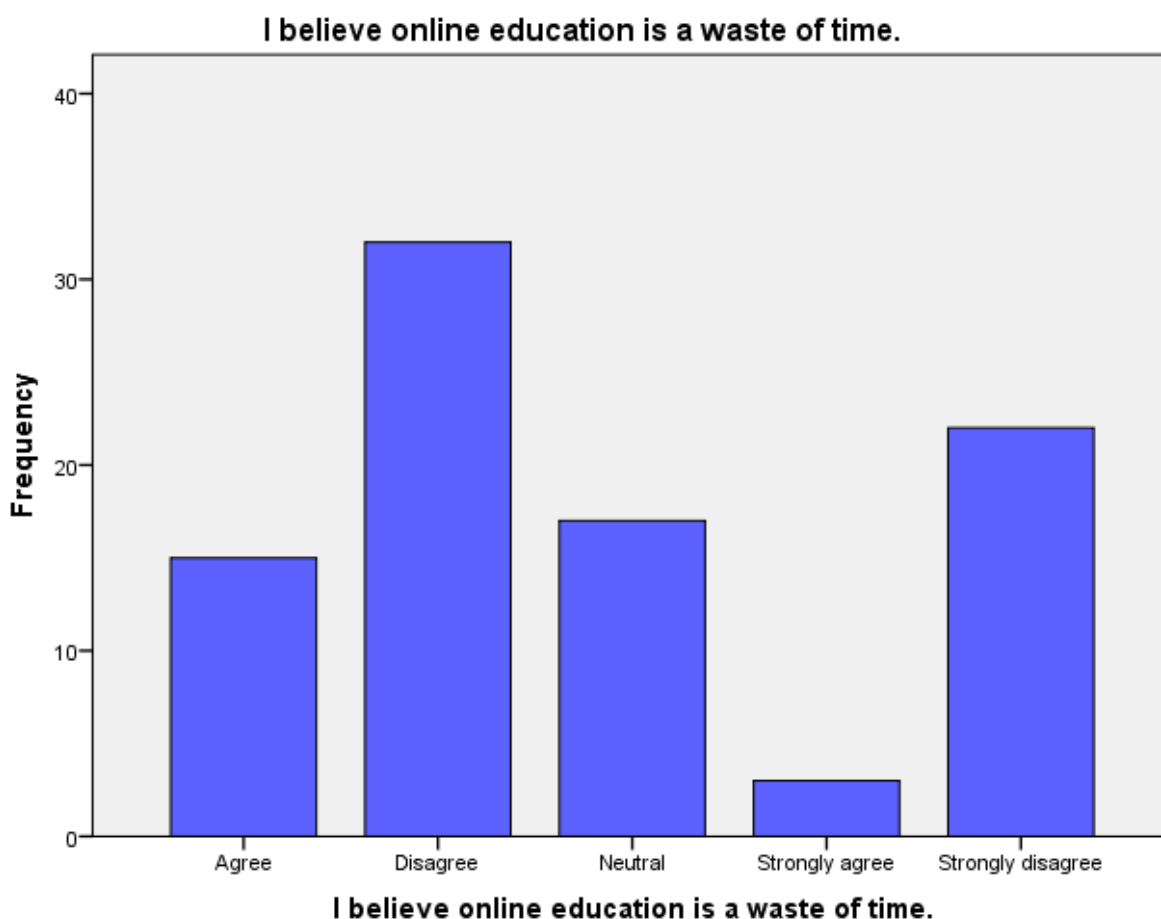


Fig.2: I believe online education is a waste of time

#### IV. CONCLUSION

Slowly but surely, distant or online Learning is becoming the new standard in education. Practitioners and students are coming to terms with this new endeavor,

working hard to find appropriate conditions to make it a timely success. However, digital learning is far from being able to replace conventional teaching. It would require extensive changes in logistics and attitudes.

Currently, we may not be primed yet to consider learning without face-to-face human presence. However, distant Learning is becoming a more practical alternative in various situations like pandemics, teachers' training, students' learning and so. With the rapid development of new technologies and educational trends, students will continue to normalize with e-learning.

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# A struggle to belong: The grappling cases of Israel and India

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Received: 07 Feb 2021; Received in revised form: 22 Mar 2021; Accepted: 20 Apr 2021; Available online: 10 May 2021

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**Abstract**— *Citizenship as a concept has always been subjected to serious contention, with scholars trying to reach a comprehensive denotation of the word and has rather been considered a “slippery concept.” Aligning with the modern democratic spirit, the article titled as “A struggle to belong: The grappling cases of Israel and India” engages with the key question as to: what is citizenship and how it is posited in both Israel and India? We also bring forth a comprehensive comparative study with similarities and differences of the Law of Return in Israel with the modern-day Citizenship (Amendment) Act in India, exploring the cultural aspect of citizenship and its pivotal role in the process of nation-building. The paper also highlights student movements as well as women moving from mere victims to survivors, beneficiaries to contributors, and objects to agents of change in India with regards to demand for citizenship rights.*

**Keywords**— *Citizenship Amendment Act, Government, India, Israel, Student.*

## I. INTRODUCTION

Citizenship has been entertained as something that anchors a legal status of membership in a community. This age-old conception has undergone various transformations since the times of Athenian democracy and the Roman Republic. Chantal Mouffe points out that citizenship as a concept depends largely on the type of political community and the kind of society prevalent, no matter the character of the regime. The idea has been reinvigorated time and again to get a hold over the community. With the advent of contemporary times and the emergence of numerous associations, organisations, or communities in civil society ‘political citizenship’ faces aggravated competition in liberal democracies.

Moreover, present literature regarding citizenship tends to emphasize on the concept of ‘self-reliance’ and highlights the responsibilities one holds with regards to the contribution a person ought to make to the society rather than apt ‘political participation’ thus, giving rise to ambiguity regarding the aforementioned sphere. It should also be mentioned that in migration discourse, citizenship acts as a distinct mark between the ‘members and outsiders’

which are brought to the forefront based on an individual’s relation to states. This freedom of movement within the said state and the ‘right to re-admission’ has become a hallmark of ‘modern citizenship.’ Bellemy points out that T. H. Marshall and Stein Rokkan put forth the idea of a standardised version regarding the evolution of modern citizenship.(Bellemy, 2008) This account draws on their analysis of the history of West European democracies in the 18th, 19th, and 20th centuries where they comprehended citizenship as the product of state building, the emergence of commercial and industrial society, and the construction of a national consciousness, driven forward by class struggle and war. The international arena has treated citizenship as a mechanism that can control migrants and limit the obligations of a state towards foreigners. Citizenship, repeatedly, has come in handy to keep people out or remove them from a particular state, a problem, forwarded by many scholars as this treatment of ‘citizenship’ as a ‘means to an end’ is seen as severely problematic and the demarcation of such differences, control over entry and exit, and the set of rights with relation to political participation awarded solely to citizens act as a constraint. Joseph Carens drew a

comparison between modern-day citizenship and the one that existed during feudal times in the medieval world explaining that citizenship is assigned at birth, not subject to change irrespective of one's will or effort playing an influential role on a person's life and life chances.

There are three distinguishing dimensions to citizenship. Firstly, they talk about citizenship in the political and legal framework; secondly, it explains the rights and duties attached to it, and finally, it goes on to mention individual practises, dispositions, and identities. Moreover, it is important to note that the sense of 'self-determination' that buds out of citizenship often gives rise to conflict amongst state regarding individuals that are claimed by none as their citizens or probably claimed by many. Several legislations that have been passed by the Governments around the world, like the Law of Return, have exacerbated the issue of statelessness as people have been denied 'asylum' in their own country due to failure of meeting certain demands to prove them truly as 'Jews' and not imposters. Similarly, the Citizenship Act, 1955, a legislation passed by the Indian government was amended on 11 December 2019. This move is also speculated to be a source of massive displacement as the amendment claims anyone who took residence on or before 31 December 2014 is not subject to new laws but post that or someone who is amidst the process of acquiring citizenship from the Indian government is a subject to the new laws. Even in this case, individuals who fail to meet the demarcated factors are required to be proved a legitimate 'citizen' and if proved otherwise will be termed as an 'illegal immigrant.' The work of Georg Jellinek regarding a comparison drawn between negative liberty and positive liberty coupled with a similar typology but derived based on the historiography of citizenship by T. H. Marshall espoused the earliest elements of the respective theory that contends civil rights. It should also be pointed out that the Liberal theories regarding citizenship fail to account for "relational aspects of citizenship" at large. (Marshall & Bottomore, 1949) Dagger points out that in the Republican theories the 'political community' acts as an intermediary between the state and the mass. However, the duties of citizenship do not unpack itself as a set of responsibilities towards nation building or rather the maintenance of nation state. On the other hand, Communitarian theories view the community as something integral to citizens. Communitarians explain that citizens are rationally placed and have a set of atomised rights and duties.

However, it should be noted that the purpose of this paper is not to assess citizenship on the basis of paradigms of International Relations but to reveal its importance and its usage in two of the most important cases regarding it in the world. The paper takes up a qualitative and descriptive role rather than an active one.

## II. CITIZENSHIP AND ITS IMPACT

Interest in citizenship has never been higher as it is directly related to global and domestic issues. Historically, citizenship has been linked to the privileges of membership with a particular political community from where a fellow human is allowed to participate on an "equal basis" making the fact that 'citizenship' is almost synonymous to political participation. Democratic citizenship has been claimed to be rare but important. Statistics have shown that approximately around 64% of the electoral practices around nations are democratic. Moreover, a meagre number of countries have continued their democratic practices for 50 years or more. Although history reveals that the number of democracies has steadily increased since the Second World War, the assemblages of voters have seen a steady decline. The general trend of descent in the electoral sphere cannot be ignored, but it should also be mentioned that although citizens express a certain level of dissatisfaction with their 'democratic arrangement,' they continue to approve of democracy. A survey has revealed that 89% of US respondents considered democracy as 'good system of government' and 87% contended it to be the 'best', while in the UK 87% claimed it as 'good' and 78% the 'best.'

Citizenship by guaranteeing political participation ensured 'Right to Vote' marking a rise in the importance of the 'social and moral dispositions' showing that rules and regulations do not cover everything but involve a certain amount of coercion. If people would act responsible solely as a result of this, it would entail the creation of a 'police state' which would be detrimental to the concept of citizenship as it aimed to inculcate a sense of 'belonging.' Possession of limited knowledge and the character of fallibility cannot safeguard that humans will not err. For example, highway codes or regulations look into coordination and smooth functioning of traffic. Similarly, the functioning of citizenship and the political environment is not left to conscientious acting as situations may crop up that may turn into something chaotic and unavoidable. Thus, to prevent a chaotic situation certain regulations and participatory activities were put into place that would involve the mass at large and thereby cater to the sustenance of the political environment with 'reciprocal rights and duties.' It is contended that many people apply for citizenship solely for the reason of being able to vote. A Scottish report has brought to light the fact that humans often felt powerless whilst they were a refugee and desperately wanted to be involved in the political process. Few refugees opined that the freedom of a person to vote makes him/her a citizen but as a refugee they do not have such privilege at their disposal. They point out that its

'relational aspect,' which is an outcome of participation, makes the concept of citizenship more important. There is a feeling of belonging and a sense of importance imparted by this action.

### III. ISRAEL AND CITIZENSHIP

Citizenship as a concept is a feature that secures an individual's place in an "organised society." Martin Edelman in his writing explains how Israel has claimed itself as a safe haven for Jewish people inviting speculative comprehension of citizenship. He goes on to explain that this was a deliberate move by the government that introduced a number of political arrangements that were meant to deal with this issue. Hence controversies in this sphere have exasperated rather than disappear even after fifty years.(Edelman, 1998) The question "Who is a Jew?" gave rise to unprecedented issues like wildfire that aimed citizens' religion and pitted it against their respective national identity.(Nesis) Furthermore, it needs to be mentioned that citizenship in Israel largely entertains the religious side of the nation as history reveals that until the enlightenment arrived membership amongst the Jewish people were derived from halakhah (Jewish religious laws). Mandatory Palestine ceased to exist with the end of the mandate that sought to establish Israel in 1948. Also, the nation at that time, got hold of the idea of "identity cards or temporary residence permits" as it was devoid of any 'legitimate' citizen. It was on 5 July 1950 that the Knesset (parliament) enacted the Law of Return, specifying "every Jew has the right to come to his country as an Oleh (Jewish immigrant)" but the law remained silent on the issue of citizenship. Post this, the Citizenship Act of 1952 repealed Palestinian Citizenship Order 1925 and explained four ways by which one could possess Israeli nationality: by return; by residence; by birth; and by naturalization. It is necessary to raise the concerns of certain scholars who recognised the fact that there was an absence of definition regarding who constituted 'Jews' and that the end of Palestine mandate left the Arab residents in a pool of uncertainty as they were not seen as "natural citizens of Israel." Arabs were granted citizenship only if they fulfilled certain requirements like the previous possession of Palestinian nationality, proof of being registered residents of Israel since 1949, and continuation of it in 1952 (on the day of the law coming into effect), and were "in Israel, or in an area which became Israel territory after the establishment of the State, from the day of the establishment of the State to the day of the coming into force of this Law, or entered Israel legally during that period."

Another serious question engulfed the political sphere of the nation that manifested in the form of an Israeli political

debate that questioned Israeli nationality in a deeper sense and how it is distinct from 'Jewish or Palestinian nationality.' Moreover, the domestic law of the nation that recognizes citizenship along the lines of ethnic affiliations and religion seems to play an important role as the nation has always acted reluctant regarding solving of conflicts between the religion and the franchise of citizenship. Thus, it should be noted that the registration imprinted on Israeli identity card is under the field le'om (nationality or ethnic affiliations). Till date, two law suits regarding this have been brought to light where citizens put forward questions regarding their true nationality. For instance, the first case was lodged by an activist and psychologist, Georges Tamarin in 1972 who asked the court to change his identification regarding nationality from Jew to Israeli. To this, the court ruled against him arguing that "there is no Israeli nation separate from the Jewish people." However, it needs to be mentioned that the Tel Aviv District Court, in 2011, granted Yoram Kaniuk's petition to do away with his classification as "Jewish" in his identification. A recent case regarding removal of the "Jewish" term in identification was that by Uzi Ornan in 2010 which was denied once again by the Supreme Court in 2013 as they voiced their concerns regarding upholding the nature and preservation of the Jewish state.(Ornan v. Ministry of the Interior, 2013) The wide belief is that a citizens' 'right to vote' is essential to the exercise of their membership but it necessitates a fewer number of "subjects" and "citizens." Nevertheless, in Israel, the notion of citizenship is surrounded by constant turmoil as the access to the franchise and the "requisites to active participation in the polity" varies man to man. It needs to be mentioned that in contemporary usage the distinctions between the "legal and political elements" borrow from each other. Thus, such a process reflects the problematic conception of Israeli citizenship. The complicated nature of Israeli citizenship is aggravated by the values embedded in the notions followed by the nation and is furthered by halakhah which is an integral part of it.

Israeli citizenship mentions three major routes through which one can apply to become a citizen of Israel. They are jus sanguinis — which is citizenship by descent; jus soli — citizenship by place of birth for others; through Toshav Keva (permanent residency status). The citizenship law in Israel states that a person needs to meet at least one of the requirements stated by the government.(Nationality Law 5712-1952) They are:

- Those eligible for Israeli citizenship according to section 4A of the Law of Return;
- Children under 18 who are Israeli residents;
- Individuals whose citizenship was cancelled during childhood;

- Permanent residents are married to Israeli citizens eligible for naturalization; permanent resident eligible for naturalization.

However, Israel claimed that citizenship ascertained 'by return' is the "primary means" for obtaining citizenship which was a departure from the usual practice of regarding "citizenship by birth" as the primary. In a speech the then Prime Minister David Ben-Gurion explained the Law of Return to the Knesset that "this law does not provide for the state to bestow the right to settle upon the Jew living abroad; it affirms that this right is inherent in him from the very fact of being a Jew; the state does not grant the right of return to Jews of the diaspora. This right preceded the state; this right built the state; its source is to be found in the historic and never broken connection between the Jewish people and the homeland."

The speech delivered by the former Prime Minister shows the heightened position awarded to Law of Return amidst Israeli citizens which by default gives primacy to citizenship ascertained 'by descent.' Another important aspect is that via Nationality Law, a Jew born in Israel is considered to have possessed citizenship by return. This shows that any Jew becomes a virtually automatic citizen of Israel leaving a non-Jew in a conundrum.(Qafisheh)

#### IV. LAW OF RETURN, 1950

Israel is a Zionist state which aims to open immigration of world Jewry to promote the reconstruction of the Jewish state. A principal law in the sphere of citizenship is the Law of return, 1950 which was established as a central component of the basic law that claimed Israel as the nation-state of the Jewish people, in 2018. This fundamentally regulated immigration of Jews into Israel demanding nothing special from Jews regarding possession of citizenship. They could simply show up and attain citizenship without being considered as a threat to Jewish people. However, the Ministry of Interior may deny citizenship post verification and discovery of criminal conviction, mental issues, or religious conversion can lead to denial of citizenship. The government states that citizenship is granted "not only to Jews, but also to their non-Jewish grandchildren, children, and spouses." This was done to ensure that no family is broken and to provide a safe haven for non-Jewish people facing persecution as a result of their Jewish roots. The Law of Return maintains that people eligible for Aliyah (immigration into Israel) are referred to as Olim (Jews returning to Israel). Furthermore, it states that Aliyah shall be granted on the basis of Oleh's (singular of Olim) visa who has expressed the desire to settle in Israel unless the Minister of the Interior is satisfied with a cause on the basis of which the Oleh can be denied

entry. This law also defines the term 'Jew' for the smooth functioning of it clarifying that such a person is someone "who was born of a Jewish mother or has become converted to Judaism and who is not a member of another religion."

Robert Friedman in his article 'The Law of Return: Ethnic Division in Israel', states that the introduction of this law pushed the nation into an ethnic turmoil inviting massive immigration from "Western Europe, the Middle East, and North Africa."(Friedman) The Jewish population of 650,000 in December 1947 increased to over 16 lakhs at the end of 1952. The population doubled in the ten years from 1949-1959 and quadrupled by 1964 acting as an impediment to the proper functioning of citizenship in an already troubled nation in this sphere. Thus, Israel is an immigrant society with ethnic diversity acting as the fundamental feature of existence where absorption and assimilation of the immigrants after 1948 was primarily achieved via hasty moves. Friedman claims that to understand the present ethnic divisions we need to understand Zionism and Jewish nationalism. The Zionists aspect of the law points out three basic values: firstly, it provides for a "symbolic identification for native born Jews" as the "Worldwide Jewry" is considered as "one people" and is entitled to Israeli citizenship. Secondly, the founders promoted an activist form of citizenship that promoted the participation of Jews in re-construction of the Jewish state. Finally, the laws regarding citizenship make a clear distinction between the Israeli Jews and non-Jews which is believed to be a deliberate attempt aimed at upholding Zionist ideology that claims Israel solely as a state for the Jewish people.

In 1977, Avraham Shama and Mark Iris noted that various debates and composition of the society are contributing factors to the existing ethnic dilemma. The waves of immigration from 1882 to 1948 were by no means homogenous. The statistics reveal that approximately one hundred and fifty thousand Jews entered the country following independence and dramatically altered the cultural character of the society. The author writes that during his first visit he was struck by the diversity of cultures and traditions making the contrast between the early settlers and the new immigrants vivid. Majority of the former was committed to socialist Zionism whereas the latter were self-selected and thus marking another distinction between them. These observations have been confirmed by Israeli social scientists like S. N. Eisenstadt in 1950, Judith Shuval 1950-1960 and by Shama and Iris. However, the situation of the nation can be said to be turning towards something better as the Sephardic community can now entertain the thought of providing their children with a good life, something that they could not imagine before. In conclusion, we can say that the Law of Return introduces real and particularistic problems for Israel as scholars believe it to be broad and



narrow, all at once. This law aims at calling every Jew into Israel irrespective of the nation's strength and the geographic location and thereby poses as too broad. It is narrow in the sense that it fails to identify a large portion of the population or a vast number of immigrants relying solely on their descent reflecting the distinction between the majority and the minority of the nation. Israeli idea regarding citizenship runs diametrically opposite to the concept as it is largely about "shared and common status."

A major form of protest against the laws set in Israel explaining the parameters of citizenship has been 'renunciation of citizenship rights' providing the automatic right to immigrate into Israel on the grounds of Jewish descent. More than 100 Jews have renounced their 'natural right' to Israel in solidarity with Palestinians to whom the government has not extended anything as such with regards to citizenship. (Bevermen) However, it must be mentioned that due to a lack of information regarding effects of protest in the sphere of active citizenship held by the Jews, most of that data accumulated regarding it belongs to the 'right of return.' Massive protests have erupted in Tel Aviv, Israel in 2018 against a citizenship bill that aimed to uphold the Jewish character of the state by discriminating amongst the Jews and Palestinians holding legitimate Israeli citizenship. Critics confirmed that the non-Jewish citizens feared that they would be treated as second class citizens in their own home. The "nation-state bill" establishes Hebrew as the official language of Israel thereby downgrading the status of Arabic and claims the allegiance of non-Jewish people to the nation. A demonstrator Omar Sultan commented, "This law is against us, against the Arabic language, against peace, against our future in this land. We are the real people of this land." The protests highlighted not only the discriminatory nature of the bill but also the undemocratic step the nation would be taking. (Tens of thousands protest in Tel Aviv against 'nation-state law')

## V. INDIA AND CITIZENSHIP

The government explains that Indian citizenship can be acquired by birth, descent, registration and naturalisation. There are a number of procedures and conditions for acquiring Indian citizenship as per the provisions of Citizenship Act, 1955. The constitution had initially given a great deal of importance to citizenship acquired via *jus soli* that gradually moved to the introduction of acquiring citizenship via *jus sanguinis*. However, it must be mentioned that the scenario was different in the beginning as one the pioneers of the Indian Constitution, namely, Sardar Vallabhbhai Patel voiced his concerns and stringent opposition for basing citizenship on descent. Nevertheless, this changed in the year of 1987 when the then PM Rajiv

Gandhi, working under the pressure of Assamese nationalists and signed the Assam accord paving the way for citizenship by descent. The "natural right" of Hindus to become citizens of India had been a strong argument amongst constitutionalists at the beginning but the Constituent Assembly members at the end adopted a "secular definition of citizenship" and replaced the words that put forth religious connotations with secular ones. All the measures taken to do away with any kind of communal term was to promote a "political majority" that would exist solely on the basis "rational and secular principles." The Parliament, after discussing the citizenship bill, diverged from any kind of religious terminology thereby discarding the idea that 'Hindus are automatic citizens of the nation.' This move was followed by the National Citizenship Register (NRC) in 1951 which aimed to ensure the "secular rehabilitation" of the mass.

### 5.1. Citizenship (Amendment) Act, the setting in India

The Indian citizenship issue was far from being solved as major Hindu Nationalist Organisations, re-invented citizenship for political purposes which claimed that the Hindu citizens must be treated as "natural" citizens of India. Irrespective of being a minute force in the 1950s, these groups managed to stir up controversies with regards to this as religion since times immemorial has been a fundamental part of the society. Moreover, by invoking the age-old debate of 'majority and minority' these groups were successful in justifying their claims. A natural outcome of the Hindu nationalist beliefs manifested in the form of the Citizenship (Amendment) Act (CAA) 2019 that largely introduced religious and communal aspect into the society with regards to this, and posed as great stress on Hindutva as the basis of citizenship that aimed to create a Hindu nation. The aforementioned Act acts as an 'exclusivist and ethnic' Hindu nationalist idea that seeks to establish the supremacy of the majority and awards 'second-class' status to the minority groups, mainly the Muslims. Furthermore, two other amendments to the Citizenship Law preferred *jus sanguinis* over *jus soli* and thereby substantiating to some extent the ethno-religious character emerging with regards to citizenship. The latest amendment to the citizenship law that has been a topic of contention among many does include other groups but it must be noted that the Constitution of the nation does not regard Sikhs, Jains, and Buddhists separate from the Hindus. It is speculated that Christians have been added recently to appease "certain" world leaders and Parsis added to provide this idea with a legitimate aspect to it. Mohan Bhagwat, the RSS chief, delivered three lectures on RSS's version of Hindutva in 2018 that successfully entangled the notion of citizenship with religious, cultural and ethnic understanding. In his speech, Bhagwat enumerated three basic principles of

Hindutva that is "patriotism, glory of our ancestors, and respect for culture". The collective understanding is what constitutes India and according to him "India belongs to that." Also known as Hindu nationalism practiced by the overwhelming majority of the Indian population forms the broadest foundation for such motivation. Soviet scholars have stressed that secularism in modern India is neither irreligious nor atheistic and does not directly oppose Hinduism. Religion remains a form of social consciousness allowing bourgeois-nationalistic theories to exist. Hindutva, almost like the Zionist call for the Jews, aims to call the Hindus as it considers them an inseparable part of the ideology and the nation. (Mezentseva, 1988)

Citizenship law, administered by Part II of the Indian Constitution, namely, Article 5 to 11, faced amendments in the years of 1986, 1992, 2003, 2005, 2015, and 2019. The 1986 amendment that was legislated after the Assam agitation and Assam Accord restricted citizenship by birth to children born of Indian citizens, stating at least one parent be Indian citizen for the child to qualify thereby, marking a serious restriction of the *jus soli* principle. This principle was further restricted by the 2003 Amendment that required no parent of the child to be an illegal migrant for the latter to qualify for citizenship. It also ruled that illegal migrants are ineligible for acquiring citizenship by registration or naturalisation. These are the ones that faced persecution or the fear of persecution in their respective countries resulting in their entry in India on or before 31 December 2014.

### 5.2. Citizenship (Amendment) Act, 2019

A landmark amendment has been the one of December 2003 when the National Democratic Alliance led by the Bharatiya Janata Party (BJP) passed the Citizenship (Amendment) Act, 2003 with far-reaching revisions, and added the notion of 'illegal migrants' making them ineligible to apply for citizenship which was to be followed for the future generations as well. Those immigrants could further be deported or jailed in case they travelled in India without valid documents. The Government of India created and maintained a National Register of Citizens from the 2003 Amendment. The bill enjoyed the support of parties like the Indian National Congress and the Left parties. Furthermore, BJP in its 2014 manifesto promised a haven for persecuted Hindus and leaders promised the state of Assam that they would get rid of Bangladeshis along with a promise for protection of Hindus fleeing religious persecution. Various comments pointed out that this move gave citizenship a new meaning as the deportation of illegal migrants was biased since illegal migrants who were non-Muslim could be excused whereas Muslims would be deported. Moreover, it should also be mentioned that the "minority communities" of Pakistan and Bangladesh were exempted from

requirements of the Passport Act, 1920 and the Foreigners Act, 1946 which came into effect by 31 December 2014. In 2016, the BJP government moved an amendment to the citizenship law along with which the government also succeeded in its effort to update National Register of Citizens (NRC) in the state of Assam. The introduction of the amendment was, however, stalled as it was not passed by the Rajya Sabha. The BJP did, however, reiterate their promise to amend the act in its 2019 campaign to protect the minorities persecuted in the neighbouring countries or elsewhere. The 17th Lok Sabha cleared the citizenship (amendment) bill on 10 December 2019 post introduction by Amit Shah on 9 December 2019 and the Rajya Sabha passed the bill on 11 December 2019. Presidential assent on 12 December 2019 moved the contentious bill to the status of an act thereby coming into force on 10 January 2020. Moreover, the bill includes provision for cancellation of applications of Overseas Indian Card (OCI) or the holder being heard before the move.

This law entertains extremely discriminatory ideology which pits the majority against the minority. And, *prima facie* distinguishes amongst the mass on the basis of religion inviting a large number of criticism and debates questioning its validity and communal approach. An article makes its position clear by questioning the Act's constitutionality as it seems to be in violation of Article 14 of the Indian Constitution guaranteeing 'equality before the law' which prevents the government from arbitrary behaviour towards certain people. Nevertheless, even this right has limitations as the state is awarded powers to impose restrictions, but classifications need to be rational and just. Thus, even though the government can justify the inclusion of Pakistan and Bangladesh in the Act, Afghanistan's mention seems to be irrational as justification on the basis of settlement of members from undivided India seem to be flawed to a great extent. Moreover, one of the major arguments justifying this bill is that of the provision of a safe haven to illegal immigrants or those fleeing religious persecution, but, the fact that this bill disregards other minorities facing such violence belonging to neighbouring countries with which India shares her border poses as another question. Another confusing aspect of the bill is how it conveniently failed to include the "Ahmedyya Muslims" who are treated as non-Muslims in Pakistan strengthening the belief of several that this is majorly targeting people on the basis of descent. For now, the justification for such a bill stands flawed and is irrational at best. If the motive behind the CAA was to divide the society on the basis of religion, what it instant managed was to unite people from all walks of life, from different communities and social backgrounds. The movement against this Act has swelled across the country with Assam and other North-Eastern states dwelling in



constant fear of loss of linguistic and cultural identities of indigenous communities and this fear became the basis of their agitation compounded by the threat of determination of citizenship on religious lines. These states have raised a red flag against Narendra Modi government's midnight tryst with its gene of Hindu Rashtra. It was their apprehension that this Bill will encourage a fresh influx of 'Bangla-speaking Hindu Bangladeshis' to Assam thereby overwhelming the Assamese and other ethnic language speakers of smaller nationalities. The passage of the Bill in the Rajya Sabha dashed all hopes of the regions' people that Parliament would come to their rescue by defeating the amendments to the Citizenship Law pushed by the ruling party, with apprehension starting to build up since the government pushed the citizenship bill in Parliament in 2016. In addition, the Supreme Court-mandated exercise of updating the NRC, 1951 with a cut-off date of 24 March 1971 was on full swing in Assam. Although this process of updating kept alive some hopes of implementation of the Assam Accord of 1985 that identifies all "illegal migrants" of Bangladesh, both Hindus and Muslims after this cut-off date. To their dismay with the ruling government and the Rashtriya Swayamsewak Sangh (RSS) trying to institutionalize their ideological position, shattered this hope by claiming Muslim migrants from Bangladesh, Pakistan, and Afghanistan as "infiltrators" and Hindu and other non-Muslim minorities as "refugees."

### 5.3. Assam, the North East, and Bangladesh

The state of Assam, Meghalaya, and Tripura saw unprecedented and spontaneous protests against the new citizenship laws, defying curfew and other prohibitory orders. They took out protest rallies, carried out flag march even though the Central Reserve Police Force resorted to laathi-charge (assault), fired bullets, and tear gas shells towards them. The protests sent a loud and clear message that the North-East does not approve the game plan of the government trying to tamper with the Preamble of the Constitution. Expansion of Inner Line Permit (ILP) area, however, presents a paradox: of India softening its International Borders with its Association of Southeast Asian Nations (ASEAN) neighbours, and Bangladesh and Bhutan to facilitate trade, commerce, and peoples' movement under the Act East and Neighborhood First policies but hardening the boundaries within the North-Eastern region and imposing restriction on the movement of people and goods within the region.

There has been assurance by the Central and the State governments that the Assamese have nothing to fear as they are protected constitutionally and legislatively under Clause 6 of the Assam Accord that seeks to protect, preserve, and promote their cultural, social, linguistic identity and

heritage. However, the All Assam Students' Union and other organizations have rejected this Clause as they believe that this is to make them accept the burden of "illegal Bangladeshi migrants both Hindus and Muslims" from 1951-1971. The Assamese people, aware of the repercussion this new Citizenship (Amendment) Act would bring in, are therefore not ready to accept it as they believe that this would destroy the 'secular fundamentals' of the Constitution. By making attempts to make the cut-off date in the Assam Accord with a "communal Bill," the Modi government and the BJP-RSS combined were playing with fire. Former Rajya Sabha member Urkhaogwra Brahma said that this Act lacked clarity with regard to the exclusion of the 6th Schedule areas. Even as Assam continued to burn in a series of protest and mayhem, the Bill received the President's assent on the night of 12 December 2019 harnessing citizenship on the basis of religion. Going by the Act the cut-off date for eligibility of citizenship in India is 31 December 2014 after which any Hindu migrating to India from Bangladesh, Pakistan, and Afghanistan without valid travel documents will be treated as an "illegal migrant." (Assam NRC: What next for 1.9 million 'stateless' Indians?, 2019)

Moreover, India's neighbour, Bangladesh feared that NRC and CAB may trigger an exodus of Bengali speaking people from Assam thereby creating a 'Rohingya like crisis' and affecting India's relation with Bangladesh. The draft with 1.9 crore names was released on 31 December and 01 January 2018 and the concern gradually deepened following the second and the final draft published on 30 July 2018. It seemed as if a complicated process was adopted to deceive the vast majority. Of 3.29 crore applicants, 19 lakhs were excluded from the final NRC list published on 31 August 2019 scaring Bangladesh's civil society, commentators, and media as the ones excluded were mostly Bengali, Muslims, and Hindus. The tension was legitimate as there has been a decades-old campaign in Assam to drive out "Bengali migrants" most of whose ancestors have settled in Assam during the colonial era; and Assam's anti-Bengali agitation that claimed lives of more than 2000 people in Nellie in February 1983 followed by 13 other nearby villages in Assam's Nagaon district. According to some analyst, the NRC and CAB might pose a challenge to the pro-secular parties in power, with the Islamist groups making a big issue of the denial of citizenship to the Bengali Muslims in Assam. The political commentators from Bangladesh put forth that NRC and CAB are blight on India's humanitarian spirit that saw the country give shelter to 10 million Bangladeshis in 1971 and lent unequivocal support to Bangladesh's independence struggle.

### VI. SOLIDARITY FOR A CAUSE: STUDENT PROTESTS AGAINST CAA

The agitation against the Act was further provoked with students of Jamia Milia Islamia and Aligarh Muslim University (AMU) drawing impassioned support from students of all communities thereby leaving the Government and its security taking the help of barbaric assaults on the youngsters to control the chaos. The attacks captured not only the nation's attention but also the rest of the world through social media with students and youths using social media to start campaigns exacerbating the protest. The movement grew with more educational institutions being vandalized that resulted in the unification and solidarity amongst students and youths leaving the security in sheer bewilderment. According to Bharatiya Mazdoor Sangh (BMS), the situation post CAA would be like the one that existed after the demolition of the Babri Masjid. The protests over Indian Citizenship Law that is believed to be based on religion spread through student campuses as a result of which critics point out the Hindu Nationalist governments' idea conflicted with the secular republic. Historian Baruch Gitlis, remembering the day leading to the Holocaust, recalled how the German encountered his most dangerous enemy, the Jew, wherever he turned. The situation in India was almost synonymous to this occurrence. By controlling the narrative and by selective dissemination of footage that showed only the marginalized vandalizing public property, the pro-CAA protestors tried to gain a degree of acceptance for the use of brute force against them was successful in garnering sympathy from few. The protests also spread to Gorakhpur and Lucknow. Lucknow saw a suspension of the Internet for 6 days; 21 people were arrested in Gorakhpur and 1000 booked for various charges. In some places, the action of the police indicated that they wanted to fan tension rather than diffuse it. People from Kasaiwali Masjid as a mark of protest wore black bands. The police intervened even to this, the incident that later involved few youths who according to the law enforcers were interfering in the due process. Many innocents who were harmed and affected by the violence felt that widespread communal passion constructed via images and sound bites aimed at suspension of conscience, throwing out the reason and secure a mandate to act against a "common enemy." A fall out of these developments is 'ghettoism' in the state, their inability to have an open line of communication with the police and their erosion of trust in the justice system giving rise to steady and accumulated rage.

On 5 January, Jawaharlal Nehru University faced (JNU) unprecedented violence where many students and several members of the faculty were attacked by a large mob of unidentified assailants armed with stones and sticks. It should be mentioned that a student's hostel and a teacher's residential complex known as New Transit House (NTH)

were specifically targeted by the mob. Violence carried by the mob was captured mainly on video where one showed a chilling image of men and a woman all masked holding rods and sticks on the premises of Sabarmati Hostel. Due to the absence of CCTV, the identities of the armed intruders remained a mystery. Along with the students, resident teachers from the NTH were trapped inside. Desperate messages for help were sent to the university's security, the police and university officials but remained futile. The wind shields of cars were smashed and Ambedkarites were targeted by the mob. Moreover, in Sabarmati hostel, the rooms of two Kashmiri students were vandalized and visually challenged student was beaten up. One of the JNU alumnae claimed that the government is deliberately doing all of this in Delhi and across India to polarize the environment and hamper Democracy and capitalizing on the Hindu-Muslim issue. Citizenship claims of six groups namely Hindu, Christians, Sikh, Buddhists or Parsi communities have been considered as "legitimate" and inherently "Indian" while other refugee groups or migrants are not. This bias instigated a nationwide protest with visuals of the vicious crackdown by the Delhi police on students and protesters. A number of former civil servants have pointed out that both the NPR and the NRC were unnecessary. In reply, the government launched "Jan Jagran" (People's Awareness) campaign to inform the mass about CAA. Abhijit Banerjee, a JNU student, explained the uncanny resemblance the attacks had and that they echoed "of the years when Germany was moving towards Nazi rule". The government has promised an investigation and informed the police to maintain order at the campus. Critics have pointed out that this legislation is unsecular and against the Indian constitution, but the government has claimed that this new law is intended to help "persecuted" minorities. After a month the police probe carried on with regards to the mob attack had zero answers. (Night Of The Jackals, 2020)

Many parts of India faced demonstrations, which include hundreds of student protestors clashing with the police in New Delhi. Tear gas was used on the protestors and more than 40 students were detained. Throughout the state, curfews were imposed to curtail violence. New Delhi witnessed a series of violence and protests over the Act with the Northeast Students' Union staging a protest at Jantar Mantar that showed people from various walks of life and across organization joined the stir. The CPI(M) Delhi also staged a process at the same venue who also staged a similar protest near Gandhi statue on the Parliament premises, with banners saying. "CAB waapis lo" (withdraw the CAB) and "dharm aadharit CAB nahichalega" (will not accept the CAB based on religion). Najma Akhtar told, "it is not expected of the police to enter the university and beat up students" thereby demanding an investigation. On the

evening of 15 December 2019 when the students of Jamia called for a peace march, a hoard of police men came sprinting across the campus trying to break the imposing iron gates. The library glasses were shattered and tear gas shells were lobbed inside and students who were not a part of the protest were victimized. The misbehaviour continued with the resident students and not even the girls' hostels were off limits. The protests were felt inside the Muslim-dominated neighbourhood of Okhla and Jamia Nagar nearby while Farah Naqvi, women's rights activist called this a Black Day in the history of India. Many students from Delhi University said that the right-wing students' group has tried to intimidate them for protesting against the citizenship law. The protest was also seen in the Ramjas College, where students who were protesting were asked to leave the country. Students who belonged to different universities marched from Mandi House to Jantar Mantar as a mark of protest. They raised slogans demanding Azaadi (freedom) from the new citizenship law and carried posters that read: "We stand united against CAA," "agar tum decent hotetohdissent kosamajhte" (if you were decent you would have understood dissent), "secularism up, communalism down down." The students also lauded posters at Shaheen Bagh and Jamia.

In West Bengal for days protests went on were students, non-political organization, and social rights groups rallied stealing the thunder from political parties. The violence in the state erupted on 13 December 2019 as Bengal saw massive vandalism with road blocks and disruption of railway connectivity to North Bengal. The situation led to the suspension of Internet activities in Murshidabad, Uttar Dinajpur, and parts of both 24 Parganas. Many tried to disguise themselves in skull caps and started pelting stones at trains trying to malign a particular community. 22 December 2019 saw students' rally from different universities and colleges that marched towards the BJP headquarters in Kolkata with students singing, rapping, doing poetry recitals and brief speeches, carrying posters of protests with added wit and colour. One thing became clear that the young of the country, the nation's future had raised, their weapons being the words of peace, solidarity, unity, laughter, and song with a spirit of unity and camaraderie becoming infectious. Protests have also occurred in Jadavpur University where a student collected the Master's degree and Gold Medal immediately after which tore the Bill. A number of activists, mostly college going girls, belonging to Feminists In Resistance (FIR) who just finished door to door campaign urging residents to protest against CAA were attacked.

Students of Indian Institute of Technology (IIT) Madras, the University of Madras, Madurai Kamaraj University and Pondicherry University staged dharnas (strike) and as the

stir threatened to gather momentum the State then declared holidays for all educational institutions. A German student from the Department of Physics at IIT Madras was among the protesters in Chennai carrying a placard that went viral stating "1933 to 1945: We Have Been There." Protests were also seen in Pondicherry University when a student refused to accept her Gold Medal from the President of India. Protests have also taken place in Benaras Hindu University Uttar Pradesh, University of Hyderabad, Osmania University, and MANUU University. On 19 December 2019, Chandigarh saw a march of 700 students majorly from Punjab University accompanied by students from districts like Ambala and Patiala. On the same day, Manipur saw silent protests from the women vendors of Ima Market along with students. This time, students from Indian Institute of Management, All India Institute of Medical Science, and the private universities joined their counterparts followed by institutions in small-town India, to express solidarity with the students in Jamia.

The protest against CAA found even the Mumbaikars coming out in large numbers for rallies. The first rally took place in the historic 'August KrantiMaidan' with almost 25,000 people attending the demonstration. Some striking placards like "burey din wapaslao" (bring back the bad days); "what offends you more, my Hijab (heads scarf) or the Bindi (cosmetic) with my Hijab?" said a girl wearing a Hijab and a Bindi. The protest also saw student activists, intellectuals, corporate and government employees, concerned citizens, members of minority communities, few Hindi film personalities like Farhan Akhtar, Swara Bhaskar, Javed Jaffery, and large contingents of women. Mumbai saw two rallies on 27 December 2019.

The youth are voicing their demands thereby making it of political significance and challenging the government. The Hindutva forces ended up facing widespread resistance by the youth of the country who are leading this resistance. This undoubtedly is testimony to the importance of the public educational institutions in our national life be it Jamia Milia Islamia, AMU, JNU, Jadavpur University, or the Indian Statistical Institute. Given the commitment of the students to the secular and democratic character of our polity the future of our nation now appears to be safe regardless of any transient difficulties, it may face.

## VII. SHAHEEN BAGH'S GROWING INFLUENCE AGAINST CAA

The final nails were the scrapping of special status given to Jammu and Kashmir and the recent CAA-NRC which was met with severe resistance not by some dubious cleric but by veiled Muslim women. These women comprising of home makers, school teachers, college lecturers and professors,

the old and the young – have emerged as the strongest rallying point against the CAA-NRC-NPR attracting international attention. The protest is conducted in the way of a peaceful and relentless dharna giving hope and courage to the women to carry on the fight. “If we do not sit here today we might have to sit in a detention tomorrow. So we will fight for our rights here and now. We will not allow Modi to change our Constitution. People of all religions co-operated to give us this constitution,” said a protester. Another protester with her 20-day-old baby says, “If I did not protest, when my child grows up, he will ask me ‘what were you doing when India was protesting against the CAA?’ What will I say? I do not want my not to respect me or think of me as a coward.” According to many, the government has portrayed that it is a fight between Muslims and the Government. However, this is not true. The protests were joined by people of many communities as it was evident in India Gate and Jantar Mantar and as many protesters claimed, “you [the Government] want to divide us. We will not let you.”

The household roles are now reversed with husband and sons covering the household chores while the women sit on the dharna. Protesters often sang, ‘SaareyJahan Se Achcha Hindustan Hamara’; ‘Hum layeHainToofan Se KashtiNikalke’; HabibJalib’s ‘Dastoor’; they also recited ‘Hum Dekhenge’ . Each speech that was addressed here ended with cries of InquilabZindabad (Hail Revolution). Another most important aspect of this protest was, politicians of almost all hues have been kept out. The women also assured in the New Year lighting candles and singing the national anthem while holding the copies of Preamble in their hands pledging to uphold the Constitution of India. The elderly provided a boost to the strength of these women fighting against injustice, thereby leaving everybody stunned. “What do I have to lose by coming here? At the most I will die; but I will ensure that when my grandson or his children grow up, they will not have to give evidence of being Indians”, said an elderly protester. Whereas another said, “media walonkohamarenaambhilenanahinaata.

Lekinwobhiyaahanhai. Kuchhbaat to haihamareacatejajmein” (media personnel cannot even pronounce our names. But even they are here. There is something remarkable about our protest). The protest slogan was “Kaagaznahidikhayenge” (we will not show any papers). Many "Shaheen Baghs" have also emerged with time. In Delhi, hundreds of women sat day in day out which was portrayed by the Government as one driven by Muslims alone but their constant attempt to create havoc were faltering. One of the iconic features of these protests had been its methods that even included cooking the Langar (community kitchen). Somehow the little-known locality

Shaheen Bagh suddenly became the landmark of the city’s political protest, as the fear of an uncertain future to prove the nationality crept upon individuals and Indian Muslims in particular. Protests, mostly by women, have also erupted in Seelampur, Turkman Gate and Khureji. The steps of Jama Masjid have also turned into a protest site. Elsewhere, in India, women came out to protest along with Shaheen Bagh from Waseypur to Jaipur, from Allahabad, Kanpur, Etawah, and Lucknow to Patna and Gaya, from Azad Maidan in Mumbai to Park Circus maidan in Kolkata. The surprising fact being even in small towns like Gopalgunj and Kishangunj many Muslim women came out to protest. There has been an incidence of police brutality where the police took away the tents and blankets of the protesters, lodged FIRs against 60- odd women for rioting and inciting hostility between communities. Women protesters have felt traumatized and demanded that the police who were responsible for the violence be brought before the law. “... we are suffering mentally”, said a protester on the police’s botched-up action in the night to break the agitation. Tamil Nadu grabbed national attention as young activists expressed their dissent against CAA through kolams (art form) .

Women came from afar to participate in the protest constructing their very own Shaheen Bagh. The first among the "other Shaheen Baghs" was east Delhi's Khureji. The next site was Inderlok where the protesters got support from advocate MahmoodPracha, to set up tents and a small stage. These sites became a ground for young poets and protesters who fixated on how the authorities are trying to sell a Hindu-Muslim binary to confuse commoners. Women from Nizamuddin also poured into these protests. On 07 January 2020, 7 women led by AsmatJamil sat in protest at Kolkata’s Park Circus maidan against the CAA-NRC-NPR. These women were independent of any political connections but were resolved to remain there until the controversial act was withdrawn. Asmat had urged women of Bengal to join her in the protest and surprisingly women from Birbhum, Murshidabad, Purulia, etc. began to join the protest in an act of solidarity. Students and young activists also arrived to support and extend their assistance to these women protesters. These students included students from Jadavpur University, Presidency University, and other places as well.

The Shaheen Baghs across the country will continue to chant Azaadi as the Muslim women come out of their pardah (curtain) of seclusion (White, 1977) into the political mainstream with no “patriarchy” leading them in search for justice. Women, in general, will now be known for their true identities: fighter for their own space and rights and no longer be seen as victims to matters that dominated public discourse.



## VIII. DISCUSSION

Citizenship has become a tool that is available easily at a state's disposal. Empirical data regarding the same revealed that its usage in manipulative forms to forward vested interests is completely left to one's cognizance. The availability of various reports in favour of the Israeli Law of Return as something legitimate and a structural necessity for unity of nation proves this point. However, websites have recently started to put forward the "discriminatory" aspect of the law. The provisions of this law were tested recently in 2011 when a homosexual couple made Aliyah to the nation. The couple made headlines when the Jewish man received citizenship but decisions by the ministry regarding his husband was delayed probably because he was catholic but was granted citizenship in a few months. In 2014, finally, the ministry welcomed immigrating same-sex couples. A poll that was conducted by Pew Forum in 2016 revealed that approximately 90% of Jewish Israelis claimed that the law should continue although in 2017 another survey brought to light only 25.2% considered it legitimate. A periodical claimed that despite the ongoing pandemic Israel is expected to see a spike in Aliyah. A little or no information is available about international ramifications of Law of Return. But thorough research argues that this Law may be assumed to be potentially illegal as Israel is bound by article 12(4) of ICCPR 66 that claims "no one shall be arbitrarily deprived of their right to enter his own country". The right of return remains an inalienable "Human Right" although there is still no action from the international community that has left the Palestinian refugee crisis as one of the largest and longest unresolved cases.

On the other hand, the Indian scenario was marked by 'objectivity' in journalism hoping to shield the perpetrators of the state violence by portraying the protesters as troublemakers. The evidence showed forces entering Jamia, breaking the CCTV cameras, assaulting unarmed students; and firing at protesters in Uttar Pradesh; many acts of, "self-defence" was proved wrong. Due to such incapability, and a sheer lack responsibility of the leading media outlets; the protesters took matters in their own hands by resorting to social media. This was the new Hashtag Activism. Instagram feeds, Twitter, Facebook, WhatsApp groups experienced traffic of videos as students stranded in and around the troubled areas captured the brutality, first hand. #SOSJAMIA #SOSAMU #SOSJNU remained trending for long. Social media remained evidence of history, like a book. The youths were the centre of this protest, and they experienced a solidarity circle to help those in need. This happened to be a counter to the propaganda journalism that had turned a blind eye towards the protesters. And both

social media and the youth played a major role to communicate the global community.

This protest received international attention with major headlines: "Protests spread across India over divisive citizenship bill" or "As Protests Rage, Is India Moving Closer to Becoming a Hindu Nation?." The U.S. Commission on International Religious Freedom (USCIRF) was deeply troubled by the passage of this Bill as they believed it runs counter to India's rich history of secular pluralism. The United Kingdom hoped that the Indian government addresses the concerns of the people over CAA and "regrets" over violent protests that took place. The United States and Canada have issued travel warnings for people visiting India's North-East telling their citizens to "exercise caution" if travelling to the region. MP David Shoebridge, of Australia, shows deep concern regarding India's implementation of CAA claiming that it discriminates on the grounds of religion and revokes citizenship of religious minorities resulting in statelessness for many vulnerable putting forth also the police violence during the protest. He urged for a renegotiation of trade agreements between India and Australia so that it includes a human rights clause. However, Russia, France, and the Maldives consider this an internal matter of India. Many countries like Pakistan, Afghanistan, Kuwait, and Bahrain have termed this law as discriminatory and have shown deep concerns about the ramifications that would follow on its implementation. The UN High Commissioner for Human Rights criticised the Act for being "fundamentally discriminatory in nature", as it appears to undermine India's commitment to equality before the law.

## IX. CONCLUSION

An inference can be drawn between the two nations that reveal how the jus soli principle has been side tracked by the jus sanguinis principle. The Israeli government was not in favour of genetic tests but that seemed to be changing in the recent times with cases like that of the Yakerson, the family who is settled in Russia had to go through such tests when their daughter Masha Yakerson, hoped to apply for a free trip to Israel. The father claimed the policy to be 'blatant racism towards Russian Jews' as participation by others carries less strict laws when asked to prove their 'Jewishness'. A similar case made headlines in India after a retired army officer, Md. Sanaullah was sent to detention camp as he was declared a 'foreigner' by Assam's Foreigners' Tribunal that claimed discrepancies in the submitted documents.

Nevertheless, a major difference between Israel and India to-date is the democratic structure of the two nations. India has always been a 'puzzle' (Lijhart, The Puzzle of Indian

Democracy: A Consociational Interpretation, 1996) to scholars reviewing its democratic structure. They have concluded that no matter its 'deviant' nature, India can be largely termed as a consociational democracy. In Israel, there exists a major cleavage between the Jews and Arabs the overwhelming presence of the former makes it largely a Jewish state. Unlike India, the absence of two major consociational principles, a grand coalition and dubious balance of power makes it a semi-consociational democracy. (Lijhart, Democracy in Plural Societies: A comparative exploration, 1977)

The topic covered, is extremely significant as the issue of citizenship is emerging as one of the most controversial topics that claim our immediate attention. The question put forward at the beginning of this paper has been answered with the hopes that there would be a rise of critical thinking with regards to this. Countries, probably, to disregard refugees and institutionalize citizenship norms introduced a number of laws in this sphere that has turned largely communal and discriminatory. We hope, for a better tomorrow that repudiate discrimination based on religion and uphold the principle of sovereignty.

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# De-ideologizing Colonial and Postcolonial Sri Lanka: Family Tales and Historical Revisitation in Michael Ondaatje's Memoir *Running in the Family*

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Received: 11 Feb 2021; Received in revised form: 20 Mar 2021; Accepted: 21 Apr 2021; Available online: 11 May 2021

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**Abstract**— Recent theories of history have engendered large conceptual reviews at the level of historical representation, which has created gradual ruptures with the traditional perception of national history and its inherent assumptions of unity. They have produced profound epistemological shifts in the modes of national historical writings in postcolonial literatures. These emerging writings celebrate productive elaborations of counter-hegemonic historical narratives, which break with the reductionist historical assumptions premised in dominant nationalist historiographies. By revisiting the national past through the trope of communal memory, and by exposing the obscured diversities of national experiences, contemporary minority writings have engaged in the task of interrogating the putative authority of official memory and historical documents by divulging the discursive erasure of representational differences characterizing the dominant nationalist historical narratives. In this context, postcolonial diasporic autobiographies have been offering dynamic sites of contestation whereby the authority of official history is undermined by competing narratives. Diasporic postcolonial autobiographical writings, for instance, have suggested productive literary spaces where unauthorized biographies of the nation have been introduced and subversive counter-narratives have been elaborated. It is within the context of South Asian re-configurations of representational praxis that I will locate my paper. The latter seeks to address the question of historical representation vis-à-vis nationalist discursive hegemony in postcolonial Sri Lanka, and to explore the narrative strategies deployed to disclose the flagrant injustices underlying the mainstream version of the colonial Sri Lankan history purveyed by nationalist ideologies evidenced in Michael Ondaatje's memoir *Running in the Family*.

**Keywords**— Communal memory, Counter-narrative, Family tales, Historical revisitation, Myth.

## I. INTRODUCTION

Since the last quarter of the 20th century, the monolithic representations of the colonial and postcolonial national histories underlying the foundational nationalist narratives have been increasingly superseded by less static orientations that have toppled down dominant normative visions and its underlying cluster of essentializing assumptions. Influenced by the current representational upheavals in the arena of literature, the new waves of fictional and autobiographical writings introduced by second and third-generations postcolonial writers have

significantly contributed to the elaboration of the counter-hegemonic project of expanding the conventionally-established narrative of national history beyond the narrow rhetoric of anti-colonial nationalism and its intrinsic homogenizing and exclusionary paradigms, and reshaping it.

In the face of the totalizing impetuses underlying the official historical narratives of colonial and postcolonial Sri Lanka that largely impair the representational potential of non-official communal histories and jeopardize its limitless narrative signification, Michael Ondaatje

celebrates, in his fictionalized memoir *Running in the Family*, the potential diversity characterizing repressed and marginalized communal narratives of Sri Lanka's biography. He suggests a non-conformist representation of the past that transcends the factual dimension of the classical autobiographical writings to carry a subversive impulse by disrupting the narrative unity and coherence. Thus, the writing of the past, in Ondaatje's memoir, involves a constant process of redefinition where teleological closures are replaced by apertures and where absolutist final conclusions are erased in favour of open endings.

The Sri Lankan Canadian postcolonial writer Michael Ondaatje exhibits a mindfulness of the fact that the institutionalized pejorative view and the discriminatory attitude towards the Sri Lankan minority groups have been firmly established and obviously reflected in the mainstream historical narratives of colonial and postcolonial Sri Lanka. His biography of colonial and postcolonial Sri Lanka, therefore, carries a critical stance towards dominant exclusionary representational paradigms. Ondaatje does not seek to reach an absolute historical truth and to entrench a certain power structure but rather to interrogate any discursively entrenched power structure by demystifying the inevitable constructedness of any historical discourse, and by unsettling the supposedly natural hierarchies of national narratives through the process of representational subversion. The latter is clearly conveyed in the creative narrative approach of portraying experiences of the past in Michael Ondaatje's fictionalized memoir *Running in the Family*.

Indeed, the representation of colonial and postcolonial Sri Lanka in *Running in the Family* surprisingly glosses over important national concerns, and clearly breaks with traditional representational paradigms premised in national mainstream historical narratives. The fictionalized depiction of the Sri Lankan past in involves shifting perspectives, which, unlike predominant narratives, carries no traces of narrative engagement in nationalist ideology. Rather than reiterating the so-called grand narratives of the nation, the author diverts the reader's attentions away from the major stories of anti-colonial heroism that are enshrined in the referential foundational historical texts and put in the forefront, and invites him to discover and illuminate other unexplored or little-explored aspects of Sri the life in the past along with sidelined contesting narratives, and to develop deeper critical insights on them, which will enable him to read the biography of Sri Lanka through new lenses..

This research article is a modest attempt to examine the counter-hegemonic motives underlying Ondaatje's historical representation of colonial and postcolonial Sri

Lanka. It seeks to explain how his autobiographical re-visitation of the history of colonial and postcolonial Sri Lanka through the standpoint of his Burgher's cultural background and the communal memory of his ancestors potentially contributes to redefining the established borders of national historical narratives by throwing lights into its multiple yet repressed representational perspectives and suggesting alternative narrative approaches. The first section of this article will delve into subversive potential of introducing family tales and myths borrowed from the unofficial communal memory in the historical narrative of colonial and postcolonial Sri Lanka. The second section will cope with the fictionalization of history and the role of recalling and celebrating obscured past narratives in de-ideologizing the biography of Sri Lanka. It will explain how the author's fictionalized autobiographical writing largely consists in unearthing, celebrating, and reworking aspects of past experience and nationhood that have been easily devalued, denied, or dismissed in dominant ideologically-oriented historical narratives.

## II. DE-ESSENTIALIZING THE BIOGRAPHY OF COLONIAL AND POSTCOLONIAL SRI LANKA

By constructing his historical narrative, Ondaatje does not search for merely replicating the grand narratives of the Sri Lankan history as much as he looked for retrieving and highlighting overshadowed unauthorized ones. His representation involves a productive contestation of a dominant historical narrative rather than a mere reproduction of its paradigms and assumptions. Veering away from the unilateral and ideologically oriented accounts of the past, Ondaatje throws lights on unexplored experiences, hidden aspects of the Sri Lankan daily lives, and communal cultural performances in the past that constitute a substantial element in national collective memory. Otherwise, Ondaatje's counter-narrative aims at expanding the borders of historical representation and gestures towards offering new tributaries for reading the national colonial and postcolonial past. His narrative reconstruction of colonial and postcolonial biography of his native nation implies the process of widening the historical imagery and enabling it to break free of the grip of ideology by transgressing its narrow representational paradigms and undoing their pertaining spiritless narrative demeanours.

In addition to his affiliation to a minority group, Ondaatje's diasporic lenses allow him to develop deeper insights into the question of national representation and to reconsider the legitimacy of the narrative uniformity purveyed by the hegemonic nationalist elite. While the

latter almost absolutely refers to official factual reporting and often relies on centralized perspectives to mediate against undesired forgotten stories, Ondaatje largely evokes, in his quest of the past, non-official and non-factual elements. Azade Seyhan (2001) posits that diasporic autobiographies:

problematize the issue of representation at many levels and highlight the relational character through the use of multiple narrators –parents, ancestors [...], and narrative genres such as myths, legends,, criticism, literary fiction ,intertexts, or anecdotes”. These narrative conventions contest and relativize representational authority. (p.95)

Unlike official nationalist historiography, which reduces national experience and imprisons its narrative within the anti-colonial frame, the representation of colonial Sri Lanka in *Running in the Family* revalorizes the multiplicity of national representation and foregrounds the national subjects' daily lives and experiences with its tiniest details..

Ondaatje's position as a Sri Lankan migrant having European origins and issuing from an upper class family as well as his fervent desire to reconnect with his lost Burgher's cultural identity significantly shape his narrative. Throughout the memoir, he glosses over some details that may have an extreme significance to most Sri Lankans and focuses on some others that may seem trivial to most Sri Lankans but very significant to him. Rather than exploring common political and social issues, he exhibits a particular concern with evoking national popular culture, and more specifically with celebrating the Burgher's cultural patrimony to which his parents were emotionally attached. Thus, the illumination of the systematically obliterated cultural memory provides “a counterforce to manufactured and monolithic memory” (Hartman, as cited in Seyhan, 2001, 39). While popular culture was often hailed as the warehouse of inherited significant myths and legends (which record ancestors' glories and consecrate the set of moral values enshrined by the colonized indigenous people) played a pivotal role in thwarting the obliterating effects implied in the colonial discursive hegemony, this popular culture was recalled in Ondaatje's narrative for its same subversive potential ,but also for different objectives that lie beyond the limits of classical ant-colonial concerns.

The author's celebration of shrouded aspects of the Sri Lankan popular culture is clearly evidenced throughout the text as a central subversive strategy aiming at elaborating counter-hegemonic national representations. He devotes, for example, a whole chapter (entitled “Tongue”) to the myth of Thalagoya's tongue. Recalling such mythical

narratives allows him to genuinely situate himself in the Sri Lankan cultural context and to get closer to his family's exotic life. The recollection of a humorous anecdote about his uncle Noel who was forced to eat thalagoya tongue even though he got very sick and almost died, gives us not only an insight into the eccentric traditions and myths of Sri Lankan Burghers but also a further insight into the symbolic character of Lalla who embraced these odd religious practices and who impacts the lives of his parents.

The recovery of national culture through an emotional recalling of the prototypical character of Lalla and the significant Thalagoya popular ritual offers to the author a means of coming to terms with his family's past but also of grasping the particularities of his communal cultural memory, and re-experiencing the fantasy that characterizes and valorises the Burgher's culture. When narrating their native nation, minority writers often place great value on magical folktales of their popular culture. These folktales represent a deeply symbolic and evocative cultural element, which provides them with an opportunity to develop a deeper insight into their experience in such a nation and in taking part in the construction of national narratives. In this context, Jason Dittmer (2010) admits that : “[p]opular culture can be understood as one of the main avenues through which narratives of nation are produced, and national subjects perform those narratives through their repeated consumption of that popular culture”(p.79). The insertion of elements of popular culture in *Running in the Family* is deeply embedded in the process of performing national narratives beyond the master narratives imbricated in official historiography.

In his memoir, Ondaatje does not play the role of the engaged historian who offers a purely realistic account of the past, but instead he achieves a rupture with the conventional historical writing by suggesting an emotional representation and a fictionalized rendition of it. Rather than sticking to factual assumptions encapsulated in the official history of colonial and postcolonial Sri Lanka, his gathered accounts of the past largely refer to popular imaginaries. Marc Colavincenzo (2003) notices that:

[t]he book repeatedly returns to the notions of exaggeration, tall tales, legend, and myth, and rather than discounts these elements as unreliable or untrustworthy, the writer both place them alongside reliable history as a valid mode of knowledge and also develops them further, inserting both a private and cultural in its public and private depictions of his parents. (p.155)

The reader is exposed, throughout the text, to a plethora of fragmented and mythical narratives that transcends the

accuracy of facts and takes him to a subjective world of imagination and fantasy that is beyond the scope of official recording.

The interplay of facts and myths in Ondaatje's narratives of the past adds more consistency to national historical narratives as it imbues it with powerful imaginative elements, which genuinely express popular consciousness. In this context, Wilhelm Wundt (2006) posits that "[t]he historical interpretation of myths and commingling of mythical elements with real history are of the greatest significance for their preservation in the popular consciousness" (p.92). The mythical folktales imply an extreme representative significance, as they constitute the repository of national popular memory. The latter plays a key role in the subversion of claims of authority associated to the official memory. Although, it should be acknowledged that the strict boundaries between official and popular memory are actually not absolute, a general differentiation is still possible. Valerie Yow (2005) suggests a differentiation between the two terms. She writes:

An official memory is a version advanced by a group or person in a position of officially sanctioned power, A popular memory (sometimes referred to as vernacular memory) is a version held by a group of people who do not necessarily possess power –except cultural power as songwriters, storytellers, poets, speakers— but who have shared an experience. (p.54)

Yow (2005) concludes later that popular memory is "a counter-memory" as "it is different from official memory and challenges it (p.54). In this regard, the reliance on popular memory in Ondaatje's memoir carries clear subversive impulses as myths and family tales function as counter-narratives that withstand the authority of official ones.

In many interviews, Ondaatje does not hide his concern with re-exploring popular cultural horizons in the narratives of the past at the expense of historical accuracy. The large reference to popular memory underpins an implicit challenge to the factual authority of official memory but also it presents a challenge to the entire system of historical representation. He acknowledges, moreover, the imaginative dimension of popular memory and asserts that people have unclear memories and rich imagination, which undermine the reliability of information concerning the past. He (2011) recognizes, for instance, that "[p]eople's memories about Gasanawa [a notorious Rubber estate transformed later into an arena in which an annual party was organized], even today, are "mythic" (p.28). The popular inclination towards the

mystification of memories and the resultant fictionalization of the past contradict nationalist representational approaches and their inherent classical assumptions about the historical representation that are grounded on notions of accuracy, objectivity, and closure.

The mythicization of history in *Running in the Family* conveys the author's concern with exploring popular consciousness of the past and the cultural performances of its events which official recordings often display. Despite their surreal nature, Ondaatje insists on the fact that the inherited mythical stories are more genuine and more expressive. Indeed, beyond the literal understanding of their events, these stories imply profound significations and greater representational value since they embody the popular consciousness of its narrators and purveyors. Denman Collin (as cited in Dittmer, 2010), argues that "popular interpretations of historical events are often much more significant than events themselves. In other words, later mythical elucidations have more impact than on what actually happened"(p.20). While Ondaatje sought, initially, to uncover the past through documental materials, the extreme expressiveness and the enticing narration of the mythical stories divert his attention away from facts. Confronting the danger of presenting inaccurate memories as facts and idealized recollections as evidences, and determined to see beyond what may be merely the appearance of truth, Ondaatje decides to take part in the popular mystification of the past by creating mythical assumptions about the past that may even record the more intense expressions of realities of his time and of his own people.

The truth-value of Ondaatje's narrative is premised in oral history, perceptions and imaginary experience – the last of these suggesting a kind of magical realism. Although Ondaatje's starts his quest of the Burgher's past by adopting classical scientific approaches of research such as factual investigations as any other traditional historians, the reader notices, as the narratives progresses, a gradual deviation from the forensic methodology and a surprising immersion into the realm of imagination. In fact, the author's principal discursive technique in moulding his historical narrative was, first; the gathering of facts from both official and communal memory and, when the facts fail to speak, turning to myth to give explanations and fill in the gaps. For the author, the deeper grasping of the past is possible first through experiencing it directly and intensely through his emotions like his ancestors did before, mainly with the paucity of credible historical resources. Rather than books, the body and the innate life becomes the locus of history. He (2011) writes: "[m]y body must remember everything, the brief insect bite, smell of wet fruit, the slow snail light, rain, and



underneath the hint of colours.”(p.184). For the author, a real reconnection with the past comes not through the exposure to official facts in historical annals but rather through genuinely experiencing an emotional and imaginative reconciliation with the simplest and tiniest details from daily life. Being a substantial element constituting daily life in the past; myths and family stories in *Running in the Family* highlight the power of the story to be sincere, comprehensive, and evocative. It can be formidably powerful with the very elements of its inauthenticity. Even though myths lack a clear historical background and scientific validity and shade into the supernatural, they are potentially expressive since they are produced in the minds of ordinary people unlike historical facts that are institutionally and discursively imposed and mostly inexpressive of the popular consciousness of history. When recreating the past, Ondaatje seeks to push his family’s history towards fiction, to evade the superficiality and the monotonous mechanical aspect of historical narration, and to imbue his representation with a deep and powerful meaning where the real negotiates with the magic. In this context, George Eliott Clarke (1991) defines myth as “a story based on tradition or legend, which has a deep symbolic meaning”. He explains that “a] myth ‘conveys a truth’ to those who tell it and hear it, rather than necessarily recording a true event””(par 9- 10). Stressing the contradictory nature of the myth, Clarke (1991) adds that:

[m]yth achieves its greatness when its most incredible elements seem authentic and believable [...]. Yet myth is also characterized by ambiguity and amorality, it resists definition even as it defines. It exists in a tension of utterance and silence, motion and stillness, reality and dream never quite being the one without the other. Its clarity is obfuscation and its obfuscation clarity. (para.. 11).

Unlike real stories, mythical ones derive their lure from their rich symbolic significations and their endless ability to give more meanings to the past as their highly evocative images allow for vivid and spiritual reconnections with events and people in the past.

The large signifying potential inherent in these stories, and its influence on the culture in which they developed, are the major reasons behind their survival as long as they do - sometimes for thousands of years. Their importance lies also in their ability to embrace and to fuse diverse dimensions of the past and their amenability to absorb at once individual and communal experiences in the past. Clark adds that " [b]eing individual and communal, myth incorporates all things". In the face of totalizing visions of the past that characterize nationalist reading of the Sri

Lankan past, and which underpin official historical narratives, Ondaatje tends to mythologize popular imagery of the national history as a way of revamping and reinvigorating national past narrative after years of stagnation and even degeneration.

Ondaatje who asserts that “in Sri Lanka a well told lie is worth a thousand facts” strongly believes in the formidable subversive potential underlying popular stories (p.189). He agrees, hence, with John Thorn who underscores the great importance of myth in any historical investigation and exploration as he (as cited in Klein, 1997) posits that “[h]istorians have an obligation to embrace myth as the people’s history” (p.4). Ondaatje celebrates a perception of history that achieves an epistemological rupture with the traditional one. In his view, myths are more circulating among members of society than facts, and they are more impactful on their understanding of history. Fictional narratives discard whatever lies beyond the narrow circle of facts. Ondaatje’s perception of history that is evidently mirrored in his narrative is premised on the assumption that the historical narrative which is established and everlastingly entrenched in the collective memory of the nation is, actually, not the factual one but rather the imagined. The latter is the one whereby society’s perceptions are based

The author’s disengagement with conventional standards and his belief in the importance of non-official popular interpretations and reconfigurations of the past through the evocation of myths is evidently conveyed in his odd and unexpected representational orientations which flout ideological constraints. Ondaatje’s large reliance on fantastical elements in reproducing the past is enhanced by a fervent desire to recollect his cultural roots, but also to have access to alternative non-ideological spaces of the national past to which he can genuinely identifies himself. More precisely, he wants to situate himself within the rich and highly evocative mythical dimension of the Burgher’s culture in particular and the national culture in general. Dominique Tooher (2010) asserts, in this context, that Ondaatje’s obvious straddling between fiction and autobiography can be considered as “[a]n attempt to come to terms with a past that is both personal and cultural” (p.14). Ondaatje seeks to bring back, not only past events, but further the lost elements of the colonial and postcolonial Sri Lankan culture that help him to recover its aspects and significations in the quest for a lost identity. Nevertheless, the author concern with the cultural aspect of the Burgher’s past does not imply a total exclusion of political events marking the history of colonial and postcolonial Sri Lanka.

In fact, the autobiographical narrative in *Running in the Family*, illustrates many historical events taking place in



the colonial and postcolonial period such as the Easter Sunday Raid. This event is not directly introduced to the reader but vicariously through the means of anecdotes and mythical tales produced and inherited among the Burgher's minority over generations. The mythical rendition of this historical event has an extreme significance for the author as well as for all Sri Lankan Burghers who are searching for genuine reconnection with their cultural memory in the face of institutionalized cultural erasure. In contrast with the strictly ideological reading of the Japanese raid on Sri Lanka (including the incident of the train bombing) in nationalist historiography, which persistently tends to recall the dichotomy of colonizer/colonized by establishing facile division between collaborators and victims, Ondaatje's evocations of the story complicate this simplified nationalist reading. In this incident, the role of Mervyn, (Ondaatje's father who definitely stands for the colonizer Burgher in the official story and accordingly he is in a way or another one of the collaborators of the bombing) is quite confusing.

Exposed to contradictory details, the reader cannot draw definite conclusions about the reality of Mervyn's implication in the incident. In addition, the anecdotal and mythical-like aspect of the story works to stultify the alleged objectivity of nationalist treatment of colonial and postcolonial events as it invites the reader to get rid of the teleology of official history and to get exposed to alternative perspectives, and accordingly draw multiple conclusions and interpretations. I believe that the father's enigmatic relationship with the bombing incident is an allegory for the Burghers' conscious ambivalence translated into an undecided attitude and a mysterious relationship with colonialism. Such ambivalence stresses the hybrid political and cultural background which resists absolute identifications anchored to the Burghers and embedded in the nationalist historical representations.

Through imbuing the historical events with communal myths and familial sagas, Ondaatje explores and foregrounds the tenuous boundaries between national historical experience on the one side and family's experience on the other side in ways that complicate national historical representation and "disorients," in Bhabha's (1994) words, any simple division between the national and the domestic life often embodied in nationalist historiography (p.14). This disorientation opens wider doors for shaking commonly espoused visions of national history and allowing the memoir to represent access to counter-histories through non-classical representational models such as cultural memory, dreams, oral traditions, and other means beyond the frame of official historiography. By and large, the emerging

contemporary writings in general and memoirs in particular are looking for new narrative patterns which horizon towards recasting alternative histories beyond the narrow confines of the ideologically-defined frames.

Influenced by the cultural background of his family, which valorises and celebrates surreal fantastic elements, Ondaatje carries out an imaginative act of journeying and writing, undermining any possibility of credibility and authenticity. He tends to mythologize facts of his private story and to construct his family's history around myths, rumours, and gossips; triggering imagination, giving a mythical dimension of the past by imbuing it with a sense of magic, and making the historical narrative not only fictionalized but also reinvented and reshaped. Throughout the text, Ondaatje fantasizes his family's life but also deaths (such as his grandmother mysterious murder which will be examined later). He seeks through mythical evocation to fill the missing gaps of official history. However, this filling is never limited. It implies an ongoing and endless process of interpretations and significations. Through the very act of retelling tales about his family, the narrator is reconciling with the past of his Burgher's community. More importantly, he is taking part in the unearthing of substantial elements of national narratives.

Ondaatje's inclination towards re-telling mythical popular tales is evidenced since the beginning of the memoir. When he decided to recreate his father's image he sought to begin with factual truth. However, as he started writing, he moves outwardly to mythologize him. In the opening passage of the memoir, he imagines his father in a fantastic situation where he seems "chaotic, surrounded by dogs and all of them were screaming and barking into the tropical landscape" (Ondaatje, 2010, p.3). This surreal representation of the father stems from his mythological unconscious and translates his inner passion for a wild mythical life that he misses. This mythical life constitutes a part of the national cultural memory identity that he wishes to recover. What Ondaatje actually writes, therefore, is not an objective history as he uncovers it. It is the awakening of his consciousness to the implications of the fascinating realities that he discovers, and of the connections that he perceives as he contemplates the evidence before him. And it is this awakening that raises his historical consciousness and hence strengthens and confirms his cultural identity. Accordingly, Ondaatje is not concerned with offering a purely realistic identical portrayal of the characters but instead he seeks to suggest a problematic representation that arises from his emotional imagination where characters oscillate between fact and myth and between history and fiction. The mythologization of characters touches the domain of the

imaginary, which allows Ondaatje to experience a deeper self-exploration that leads to a liberatory transgression of boundaries by transcending the confines of the rational scientific historical representation. The author, therefore, redefine and transcend the boundaries of historical writing by taking what is realistic and familiar and pushing its limits.

The non-factual nature of his representation is intriguing for it paradoxically adds a kind of authenticity to the narratives.. The significations of the mythical stories whether gathered from relatives or articulated in the writers' imagination functions as symbolic references through which the writer elucidates his own perception of the past and the nation, and whereby he underpins his counter-narratives. Moreover, this fantasized representation allows him also to add his voice to the versions of others about the past. Indeed, through the very act of retelling tales about his family, the narrator becomes the protagonist who participates in the cultural memory of the community and achieves, in some ways, a sense of belonging. Through the trope of magic and myth, Ondaatje throws himself into the realm of imagination and re-experience exotic aspects of his family's past representation that historical documents could not provide. He imagines, in one of his emotional recollections of his family's past, a fantastic story of his grandmother being swept away during a storm. He (2011) writes:

It was her last perfect journey. The new river in the street moved her right across the race course and park towards the bus station. As the light came up slowly she was being swirled fast 'floating' (as ever confident of surviving this too) alongside branches and leaves, the dawn starting to hit flamboyant trees as he slipped past them like a dark log ,shoes lost false breast lost. She was free as a fish. (110)

This fabulous story of Lalla's nebulous death is quite confusing for since it contradicts with the "natural causes" of her death mentioned earlier in the book (p.35). This contradiction further proves that Ondaatje deliberately conflates elements of incredibility and inauthenticity in his narratives in contrast with scientific standards of historical inquiry. While classical biographies in nationalist narratives are characterized by their factual elements and endowed with a high level of 'credibility', Lalla's one carries irreconcilable elements of credibility and incredibility. Hence, mythical stories become more potent and alluring than historical facts because they can narrate human experiences with their endemic contradictions and peculiarities, and even with its unreasonableness. Through the story of Lalla, Ondaatje seems to justify the postmodern interpretations of his textual practices.

Multiple narrative voices provide the reader with different perspectives, none of which can claim to offer a supreme truth.

Furthermore, the mystification of Lalla in Ondaatje's narratives of the past is a celebration of the Burgher's woman's image, which was doubly marginalized as being a female and a colonizer. According to Joanne Saul, the captivating and controversial story of Lalla in Ondaatje's memoir works as a counter-hegemonic strategy to contest patriarchal historical representation as it challenges the predominant andro-centric historical narratives which relentlessly amplify male heroism and systematically reduce female presence in the narratives of major national stories. (Saul, 2006, p.43). Further, the mystification of the character of Lalla carries other obvious subversive motives. Indeed, the life and the death of Ondaatje's grandmother are too mysterious to the extent that they captivate the Burghers' attention and become entrenched in their collective memory (Saul, 2006, p.49). Though she never took part in anti-colonial activism and consequently never had been recorded in official memory among national heroes, the biography of Lalla continues to mark the national popular memory. Marc Colavincenzo (2003) suggests that:

Ondaatje is working with historical figures who, embedded in their own histories and the history of their social class, have achieved legendary status and notoriety. This is seen particularly in the way Ondaatje deals with his father and grandmother. In incorporating the tales and rumours surrounding these figures, Ondaatje uses the possibility of fiction to enrich the texture. (p.155)

Through the fantastic story of Lalla, the reader can notice the author's deconstructionist approaches that are premised on the textual subversion of the official stories of heroism and the questioning of their absolute supremacy and authority over the communal one. Indeed, national events, in anti-colonial nationalist historical narratives usurp the private, personal experience which occurs within the limited family sphere. Often defined as secondary and trivial stories, which are definitely subordinate to public, large-scale national narratives, these family stories can never exist on a par with them despite their intrinsic representational value. Indeed, nationalist historians always seek to establish a rigid division between the private and the public sphere by keeping the family's influence absolutely separate from and subordinate to the national, thereby creating a situation where the family and nation exist both in opposition to one another and where any valuable narratives of national history should necessarily get rid of family stories' influence. In contrast, the narrative, in Ondaatje's memoir, constantly blurs the

boundaries between the public and private life and dismantles the supposed supremacy of the national over the familial. By and large, Ondaatje's narrative revisitation of his grandmother story as part of his family and community stories falls within his deconstructionist representational project, which rethinks and goes beyond nationalist exclusionary paradigms. Erin Haddad-Null (2013)l posits that:

[t]he family histories offer a means for representing access to counter-histories. Those historical experiences often occluded or excised from official accounts of history. These counter-histories typically emerge from a need to understand the way particular forms of nationalism suppress or elide certain experiences. (p..24).

Moreover, the regenerative potential of mythical stories about Lalla and other figures liberates the national past from certainties and closures. Unlike facts, myth 'prefers to work with poor, incomplete images' (Tallack. 1995, p.39). The gaps left by myths offer a productive space of constant interpretations and imaginations, and hence give more immediacy and freshness .to past narratives. Along with the character of Lalla, many characters in *Running in the Family* are transformed into myths. They transgress their real natural aspect to be cloaked in ambiguity and immersed in a magical surreal realm, which complicates the reader's identification with them. In this context, Will Verhoeven (1992) maintains that

[a]gain and again persons (or their identities) get lost in Ondaatje's stories—lost in legend, lost in the bush, lost in the past, lost in history, lost in memory, lost in myth—and in each case people go after them in order to recover them, to remember them or to recreate them.(p.181-182)

Marc Colavincenzo (2003) notices, in the same context, that: "[i]n *Running in the Family*, the inclusion and expansion of the well told lies of tall tales, legend, and myth which already surround his family history push that history towards myth" (p.156). The endemic mysteriousness of characters and stories in *Running in the Family* makes Ondaatje's version of the Sri Lankan colonial and postcolonial past more intriguing. In fact, the reader never feels the sense of stability offered in classical historical narratives. Lost in the maze of oddity and contradictions, he has no alternative but to take part in the process of reconstructing the past out of mythical but also fragmented images. Ondaatje's problematization and mythicization of his family's past is subsumed under his fervent desire to reconnect with his origins and to position himself within his Sri Lankan Burgher's history. Further,

in contrast with nationalist criticism that contends that Ondaatje suggests a trifling narrative that consists in an almost loquacious depiction of the Burghers' past experience, his narrative, thanks to the added mythical lure, is fraught with grandiose glory and heroic adventure which are worth to be celebrated and embedded in the narrative of national memory.

### III. DE- IDEOLOGIZING THE HISTORICAL REPRESENTATION

The historical narrative in Ondaatje's memoir *Running in the Family* largely revolves around the process re-exploring the unofficial communal memory not the official one. Its construction consists in evoking Burghers' minority' past experiences which were inherited over generations and illustrating the host of tales and myths that constitute a substantial part of it. By the frequent recourse to mythical stories and family tales, Ondaatje's narrative seeks to open up unexplored realms of national experiences, to celebrate their diversity, and ultimately to dispel the myth of homogeneity anchored to official nationalist representation of colonial Sri Lanka. The author's obsessive tendency to mythicize colonial and postcolonial Sri Lanka surprised readers and critics as well as it results in a rupture with the mainstream narratives defined by the nationalist enterprise. The unconventionality of his narrative style evidenced in his insouciance with the carefully established criteria of credibility sparked heated debate amongst the Sri Lankan literary critics.

Many literary critics such as Arun Mukherjee and Chelva Kanganyakam contend that Ondaatje's depiction of Sri Lanka's colonial history in his memoir is unfamiliar and problematic since it surprisingly stultifies the engaged anti-colonial nationalist reading, which was occupying the forefront of literary concerns after independence. In fact, issues that topped the national debate during the colonial epoch and the post-independence period are almost played out within the limited context of his Burgher family's private life. The narrative, though historically covers the colonial and postcolonial period, was unexpectedly beyond anti-colonial concerns since it neither addresses a direct and a concrete engagement with the legacy of colonial rule and an explicit critique of its oppressive discriminatory practices nor does it address the major destabilizing events marking the turbulent post-independence period.

Throughout the text, major large-scale national events are, as mentioned earlier, almost glossed over by the author and even the few hints about the colonial and postcolonial political and social agitations are partly linked to his family past. Except some occasional references to

the colonial presence in Sri Lanka, the representation mostly ignores the long historical role the British Empire played in the formation of the Sri Lankan nation and overlooks the injustices and ravages of colonialism. The memoir consists largely of fragmented stories about the narrator's aristocratic family, accounts of their daily activities, lifestyles, rituals, and traditions, etc ..., along with scattered reflections on these stories. They are meticulously depicted in the narratives because they have a direct relation with the author's extravagant life. The aspects of extravagance figure saliently in the memoir and the author leaves the reader with the impression that Sri Lankans enjoyed a high European-like standard of living and never experienced colonization and its injustices.

Apart from colonization, the significant national events tainting post-independence Sri Lanka which are considered as principal in national postcolonial history are merely explored or completely ignored within the narratives. Indeed, Ondaatje uses the old name Ceylon to refer to his native nation even though it has been officially named as Sri Lanka since 1971. The use of Ceylon in the text rather than Sri Lanka conveys the self-consciousness of the author's representation. Because much of his narrative takes place during the pre-independence era, Ondaatje is mostly writing about Ceylon. He never lived in the country when it was named Sri Lanka. Through the use of the old name of his homeland, Ondaatje prefers to keep a distance from the mainstream and ideologically loaded historical discourse by situating the Sri Lankan culture and history into the subjective realm. In his highly self-reflexive narratives, Ondaatje bucks the critics and the readers' expectations by foregrounding the subjectivity of his representation and exhibiting a lack of concern about official historical narratives shaped by the nationalist ideology. He brings the Sri Lankan (or Ceylonese) colonial and postcolonial past into his mind and emotions, and translates it into his own words through non-conventional representations.

His deep immersion into the mythical world of communal sphere and provoked the politically engaged critics. Indeed, specific houses, luxurious buildings, vast Edenic places, and festive events are, for these critics, completely irrelevant to the nation's gloomy reality at that period marked by the continuous agitations and prevalent misery. In this context, Daniel Coleman highlights the superficiality of Ondaatje's treatment of political problems in colonial and postcolonial Sri Lanka which evades direct treatment of the legacy of the colonial enterprise.. He (1998) maintains that:

Ondaatje does mention in passing the student insurgency of 1971, but he makes no attempt to address its significance in Sri Lanka's history. He

does not explain that young Sri Lankans tried to force the postcolonial government to redistribute the land more equitably and to offer more opportunities to the poor; nor does he divulge his own plantation-owning family's comprador relation to political power during that turbulent time .(p.122)

The narrative of colonial Sri Lanka does not offer concrete historical evidences and consistent information about the political tension that marked the post-independence era and its immediate impact on postcolonial Sri Lankan society. In contrast, when representing Sri Lankan contemporary history, Ondaatje exhibits a particular preoccupation with the emotional evocation of his family's past and ultimately with the quest for his own origins rather than with celebrating the historical momentum of anti-colonial struggle and exploring the vagaries of post-independence era.

Most Sri Lankan critics suggest that the book is ahistorical. According to them, its narrative is out of context. The representation of colonial and postcolonial Sri Lanka suggested in the memoir, according to them, starkly lack representational significance as it is emotionally focused on the local familial context that it does not situate the author's story within the wider framework of national colonial and postcolonial history. In other words, the autobiographical text was blamed for falling to address the political and social realities in colonial and postcolonial Sri Lanka. Amidst the criticisms of the book is that of Arun Mukherjee .He suggests that the memoir flagrantly lacks political commitment as it does not draw attention, for instance , to the bloody ethnic-based confrontations between the Sinhalese and the Tamils in the mid 1950's, which are one of the most traumatic events in Sri Lankan postcolonial history. Paradoxically, events of minor importance are extensively mentioned. Arun Mukherjee expresses his extreme disappointment with Ondaatje's obsolete, misleading, and inaccurate narratives of Sri Lankan contemporary history. Through the lens of an engaged nationalist critic, he harshly criticizes what he (1994) considers as "Ondaatje's unwillingness or inability to place his family in a network of social relationships" and complains that the book is drenched in the local context and gives few indications about Ondaatje's social Sri Lankan background (p.122).

More importantly, Mukherjee blames Ondaatje's on what he believes as the obvious lack of anti-colonial commitment. He (1994) considers that the author:

does not get drawn into the act of living, which involves the need to deal with the burning issues of his time such as poverty, injustice,



exploitation, racism, sexism, and he does not write about other human beings unless they appear to be artists –or members of his own family. (p.99)

The narrative, according to Mukherjee, draws a very narrow portrait and even an elusive insignificant image of colonial and post-independence Sri Lanka. He considers that this image of the past is almost focused on upper class's extravagant life that is strongly tied to the author's aristocratic surroundings and does not offer an audacious critique of the negative colonial legacy or, as he (1994) puts it, "the sordid realities created by centuries of colonial exploitation"(p.40). Mukherjee condemns in the strongest terms, Ondaatje for what he sees as unrealistic and extremely exoticized portrayal of the nation while he is supposed to delve into the real problems threatening the unity of the nation when he (1994) contends that "[w]e are repeatedly given paradisiacal images of flower gardens, paddy fields, tea estates and forest reserves, but no contemporary picture of Sri Lanka – which Ondaatje calls Ceylon – emerges" (p.121). The pervasive images of luxury and the romantic, mythical-like and exotic depiction of the daily life are, for Mukherjee, poorly representative if not irrelevant to the miserable reality of colonial and postcolonial Sri Lanka. Mukherjee (1988) goes even further and posits that : "Ondaatje takes sides with the colonizer"(p.121). He assumes according to him, the role of the colonial orientalist because he exhibits no concern with the real preoccupations of indigenous people, but also because he extols what he called the Burghers' disgraceful past.

Chelva Kanaganayakam shares Mukherjee's position and suggests that Ondaatje's attempts at representing colonial and post-independence Sri Lanka are an outright failure. According to him, the author's dismissive attitude mirrored in his shallow representation of Sri Lankan political reality and his reluctance to "to be drawn into the issues that surface in any serious discussion of the country" has further demonstrated his disloyalty to the national project in Sri Lanka and argues that "the work's weakness lies in its refusal to participate actively in the referential, in its reluctance to condemn or praise, in foregrounding the narrative at the expense of the national"(as in Saul, 2006, 45). Inasmuch national belonging in the narratives of anti -colonial nationalism is determined by the extent of involvement to the anti-colonial struggle and the national nation-building agenda, the nationalist critics went further to call into question Ondaatje's belonging and loyalty to Sri Lanka.

Kanaganayakam (as cited in Saul, 2006) carries on his critique of the insignificance of the historical representation in *Running in the Family*, and considers that

the author, through his insouciance, with his nation's colonial and postcolonial past, he implicitly disavows the glorious sacrifices of Sri Lankan people over their colonial and postcolonial history and "abandons a wonderful opportunity to assert a much needed sense of belonging"(p.45). Because of the sentimentally focused and one-dimensional portrayal of his homeland which disregards the sufferings of colonial experience and the horrors of post-independence civil war, Ondaatje fails, according to him, to assert his belonging to the very nation he is representing. Kanaganayakam infers that Ondaatje's blindness to historical realities proves his colonial lineage and colonialist affinity. The unfavourable position and non-supportive stance towards Ondaatje's autobiographical representation reflected a critical trend that assumes the supremacy of well-defined and carefully established norms and paradigms of writing about colonial and postcolonial Sri Lanka.

Apart from the purely aesthetic measures, I believe that evaluating the representational quality of Ondaatje's representation of s history and assessing it in terms of specific criteria ascribed to it like the commitment to the nationalist agenda is completely erroneous. First, because anti colonial nationalism is, after all, a political ideology among many ideologies existing during colonial and post-independence era even though it is the most prominent one . Second, Ideological commitment is never a credible criterion for determining good or poor representational value. Third, claims of inaccuracy ascribed to Ondaatje's narratives of the past have no foundation only if we consider that Ondaatje's memoir is a referential and politically engaged historical document in the pure sense of the word. That is not the case as in the acknowledgement section Ondaatje (2011) clearly puts it: "I must confess that this book [*Running in the Family*] is not history but a portrait or gesture" (p.176). The memoir is not a history in the sense that it does not endeavour to offer a referential historical knowledge for academics, but instead a personal self-reflexive and fictional literary narrative. Fourth, the claim that Ondaatje's narrative of colonial and postcolonial Sri Lanka is a failure in terms of representation seems preposterous. Conversely, Ondaatje's narratives offer new and important perspectives, which contribute significantly to expanding and enriching the national historical narratives. Rather than reformulating a single version of national history and reiterating the carefully established narrative approaches, Ondaatje illustrates, in his memoir, other hidden untold stories which were eclipsed and marginalized yet enough rooted in the collective memory of Sri Lankans, and reifies the polyvocality of the historical representation.



While the suggested biography of colonial and postcolonial Sri Lanka in *Running in the Family* was criticized for the so-called excessive subjectivity and exaggerated mythicism as well as its alleged failure to address the political and social reality in Sri Lanka, I think that Ondaatje's memoir, despite its mythical dimension, does not lack a political commitment. Instead I find that the narratives transmit a powerful political message to the radical nationalist literary elite who pushed Sri Lanka to a vicious circle of ethnic-based discrimination and violence because of their narrow and essentializing historical assumptions, and their representational flaws. The memoir carries implicitly a deep critical revisitation of the dominant nationalist discourse as it implicitly challenges the exclusionary tendencies that result ultimately in a bloody civil war and an ongoing destructive ongoing political detritus. In my opinion, Ondaatje's focus on his personal experience and his family's tales does not involve a lack of national engagement. Rather, I think the author seeks to evade the classical political criticism in conventional postcolonial fictions that shed extensive light on the large -scale national experiences or the grand narratives at the expense of minor individual or communal ones. By rewriting the national history, from the Burghers' standpoint, Michael Ondaatje disrupts the unity and homogeneity of the national narratives and stresses their inescapable diversity and contingency. Through the trope of mythical family tales, he calls for a pluralistic multidimensional national representation, and throws into doubt the supremacy of the official foundational narrative of Sri Lankan colonial and postcolonial past embedded in the national literature, and challenges its authorial voice.

Ondaatje, like other second-and-third generation diasporic writers, raised more awareness towards the endemic problem of representation lurking in the majority of nationalist literary representation of national history. He understood that the deterioration of historical narratives is partly linked to the narrow perception of the nation, which fails to grasp the quintessential idea of difference and the inescapably narrative quality of historical representation. Fuelled by the desire to transcend the stifling dichotomy of colonizer Vs colonized which forces him towards a uni-perceptual assumptions about the Sri Lankan history, Ondaatje seeks, through writing a new and mostly unknown version of colonial and postcolonial Sri Lanka, to pull the rug from under the hegemonic nationalist institutions. Writing about the past, in Ondaatje's view, is a genuine act, which goes beyond ideological considerations. In fact, Ondaatje's revisiting of national colonial and postcolonial past implies a journey across time and spaces through which he explores the depths of one's origins and one's own identity in the very details of

family's life rather than a literary reproduction of the master narratives of decolonization and nation-building recurrently mentioned in the official historical annals and imposed as a criteria of a positive critical reception. He achieves a rupture with historical conventions and defiantly exhibits a total insouciance towards the politically correct shibboleths.

The author's obvious unconcern with the ongoing post-independence political instabilities and the resultant social agitations is due to his Burgher lineage and more specifically to the peculiar context in which he grew up. Indeed, Ondaatje belongs to an aristocratic family and community who are not much involved in the colonial and post-independence questions in Sri Lanka. When asked about the representation of his burgher's family in an interview with Linda Hutcheon he (as cited in Saul, 2006) asserts that: "[h]ere I was writing about a group of people that seemed utterly separate in some ways from the world around them, unaware of what was going on around them politically or whatever" (p.46). The lack of political involvement and their isolation in their own world of magic tales and myth and altered their perception, and hence narratives of the past. The set of inherited tales and myths becomes a receptacle for their narratives and a vehicle whereby their historical consciousness has been formed.

Furthermore, Ondaatje's ties with his homeland are very tenuous since he left it when he was only twelve years old. His relationship to the past is in process which implies that he cannot have a full sense of connection and belonging. Aware of his historical severance from his nation, or more specifically, from the nation's official narratives, Ondaatje does not claim to produce a comprehensive and referential image of colonial and postcolonial Sri Lankan politics and society which meets with the ideological constraints. Rather, he is only seeking to draw a portrait of his family as a part of his country. In this regard, some critics have been more sympathetic to Ondaatje treatment of Sri Lankan colonial and postcolonial history, particularly in the light of the author's complex position as an aristocratic Burgher living outside Sri Lanka.

Daniel Coleman justifies the narrative rupture dominant past narratives in *Running in the Family* which deprecates the grand narratives of the anti-colonial ideology by what he suggests as "Ondaatje's lack of direct engagement with national politics' generated by the fact of 'his severance from everything Sri Lankan –including culture, history, and politics"(Daniel Coleman). By the expression 'severance from everything Sri Lankan', Coleman refers to the author's detachment and alienation from the mainstream national social, cultural, and political context.

Ondaatje surprises his readers as he complicates historical writing through highlighting his distance from Sri Lanka's post-independence past as experienced by the majority of people and exploring the various factors that cut him from it. The deep reasons lying behind such severance are beyond the scope of this research paper. What matters here is the effect of such severance on the writer's perception of the national history. It goes without saying that living outside Sri Lanka for a long period does not only imply living outside the national space. It implies further a rupture with the mainstream official discourse. Being neither taught in national educational institutions nor exposed to national media reduces one's involvement in the nation's main political, social, and cultural challenges. This lack of direct involvement in the current national debates will certainly affect his perception of his native nation.

Furthermore, the fact of living outside the nation and belonging to a minority group under a typically nationalist regime perpetuates one's detachment from the fundamental narratives of the nation. In the case of Ondaatje, being both Burgher and diasporic with the resultant rupture from the predominant ideology complicates his sense of belonging since his own representation of the nation does not meet with established standards of accuracy and credibility. A priori the severance from the predominant narrative of the nation doesn't necessarily entail a total rupture with one's native nation as much as one can perform his national identity through his own narrative. However with the totalizing and exclusionary ideology of anti-colonial nationalism, a full adoption of the national foundational narratives is the major criterion for achieving a true national belonging. Indeed, Nationalists critics' desire for a single official story led to the erasure of narrative multiplicity, thereby obscuring one of the features by which the Burghers narrative traditions differed from the dominant historical consciousness.

In their obsessive quest for uniformity, anti-colonial nationalist ideologues imposed strict measures of factual accuracy and credibility according to which literary and cinematographic past narratives are accepted or rejected. It is important to note that popular mythical stories or folktales about the past were never welcomed as referential elements in writing the official history. Being perceived as a source of confusion, which hinders a rational teleological explanation of the past, and threatens the coherence of historical narrative, the cultural performances anchored to popular past narratives are often dismissed in the official historical documents (Hartman, 1994, p.33). In this context, Azade Seyhan (2001) observes that official grand narratives of the past are essentially monolithic narratives

in which participants are subordinated to the rule of purely ideologically non-reflexive perspectives. He posits that "[t]he monologic authority of official history undermines the only active communal memory we have' which lives in poetry, legends, symbols, songs, and dances [oral cultural performances]" [emphasis added] (p.39). The formidable power of this communal cultural memory to enhance continuous interpretations and to reproduce multiple and regenerative narratives which thwart exclusionary ideological frames often exasperates nationalist ideologues who are obsessed with normalization and essentialization.

The deliberate marginalization of communal memory's narrative becomes even more radical when it comes to a minority group's one. Regarded as the bad remnants of colonization, the Burgher's communal memory was systematically rebuffed as being irrelevant with the national context and unworthy for recording and assimilation into the official national memory. Their miscellaneous experiences, despite their intrinsic cultural richness, went almost unnoticed in the bulk of national history books. Sri Lankan students grew almost unaware of the cultural aspects of colonial and postcolonial past since they are not exposed to national popular stories. Promoting forgetting in national schools has become an efficient strategy whereby the obliteration of communal memory is ensured. With the outbreak of ethnic based violence, the systematic erasure of narrative multiplicity has grown more and more radical to become one of the landmark policies of the successive nationalist governments. As a corollary, many parts of the marginal Burgher's 'past haven't really been explored.

Ondaatje mourns the loss of such past as he confesses that he (2011) "had slipped past a childhood [he] had ignored and not understood" (p.22). Since his departure from Sri Lanka he has been haunted by his father's memory and obsessed with understanding his mysterious life as well as unravelling the enigmatic circumstances of his tragic death. He realizes that such understandings are primordial in the process of recovering a lost and precious part of his identity. He realizes, further, that recovering his family stories and coming to term with his Burgher community's past during colonial and postcolonial period are central in his quest of the father. While he relentlessly sought, during his diasporic life outside his native nation, to compile facts and to learn more about his community's lives during that period through reading history books, he failed to get something important upon which he can draw pertinent conclusions due to the paucity of information about Burgher's life offered in such books. Being under the grip of nationalism, national history was extremely selective. Stories about ethnic marginal groups were almost completely erased from official historical

documents in favour of the grand narrative of decolonization.

In his memoir, Ondaatje withstands unquestioned identifications with official narratives of nationality, which have underpinned the national official history. His problematic representation of Sri Lanka's colonial and national past demystifies the subtle and covert mechanisms of symbolic violence (which are the *modus operandi* of discrimination and exclusions perpetrated against non-conformist historical representations and imbricated in anti colonial nationalist narratives) by celebrating individual and communal performance of the national history. Aware of the fact that a large part of his Burgher's family trauma but also the whole nation's ordeal is the natural outgrowth of nationalists' outright failure to frame a new dynamic of identity beyond the sterile logic of binary oppositions inherited from the colonial discourse, Ondaatje seeks to free the national identity from the manacles of anti-colonial nationalist history. While the latter seeks to impose a uni-dimensional perspective of the nation's past, Ondaatje autobiographical narratives celebrates the multiplicity of perspectives and transcends the merely informative dimension of the past and delves into its profound cultural significance.

Through the trope of family stories, folktales, and myths, the author moves away from the confines of the established political register of anti colonial struggle towards the wider cultural realms by reviving repressed representational symbols kept in collective popular memory. His portrayal of the nation is far from being a literary mimetic articulation of official narratives, but rather a highly self-reflexive narrative which is inextricably associated with the quest for origins. Ondaatje's desire to re-explore darkened stories of the past is motivated by his unflinching conviction that the crisis of Sri Lankan political discourse largely lies in its unthinking tendencies towards promoting historical amnesia. Aamir Mufti and Ella Shohat (1997) posit that "re-articulated notions of diaspora have played, notably, in the last decades, an important role in shaping national narratives that "not only charted the history of national communities displaced in post-independence era but also employed that history in the political criticism of nationalist discourse itself" (p.2). Along the lines of the new post-nationalist trend of diasporic writings, Ondaatje's memoir revolutionizes the historical narratives by introducing new representational modes such as blending myth and reality, and the communal with the national, which shift away from the classical totalizing ones that produce and perpetuate cultural marginality and political oppression.

In one of his interviews with Mark Witten, Ondaatje (as cited in Leon, 2010) confesses that "[he] love[s] that sense

of history is not just one opinion". He rather "prefer[s] a complicated history where an event is seen through many eyes and emotions". He adds in the same context that: "[h]istory is not a dead thing, it is always alive" (p.94). In his autobiographical narratives, Ondaatje offers to the reader new perspectives of historical representations whereby he discovers new stories and new aspects of the Colonial and postcolonial Sri Lanka which were darkened in the time of nationalist hysteria and discarded in favour of ideologically loaded accounts of the past. These stories which are collected from popular memory and re-imagined by the author are mostly hovering around the daily lives of the marginalized Burgher community and mostly irrelevant with anti-colonial concerns. The events illustrated in Ondaatje's narratives of the past which are almost intimate, fragmented, and mystified flout the strict factual and scientific nature of historical writing. The characters which are cloaked in ambiguity withstand facile and reductionist colonizer /colonized identifications. Hence, they can never be easily situated within a well-defined political context

#### IV. CONCLUSION

In *Running in the Family*, Michael Ondaatje suggests a different version of colonial and postcolonial Sri Lanka's biography through new guises whereby he sheds light on an obscured yet significant element of historical narrative, which is the fictional mythical one. The author's emphasis on the imagined rather than the factual with all its rich and open significations that reflect the diversity of national experiences and the depth of the cultural repertoire implies an obvious counter-hegemonic project that seeks to redefine the established boundaries of national history in nationalist historiography, and to disrupt pertaining notions of totality and closure. Through fictionalizing the biography of colonial and postcolonial Sri Lanka, Ondaatje highlights alternative perspectives and illuminates more profound dimensions of the past which transgress the strict political confines prescriptively delineated by the mainstream ideology. His narrative carries an implicit critique of anti-colonial nationalism and its inherent dogmatic perception of national history by deconstructing its underlying the narrative paradigms of discursive hegemony, even when eschewing direct political involvement the anti-colonial agenda.

This problematized representation challenges the dominant reductionist and exclusionary official one. Communal memory (mainly of the burger community) which is the author's main source throughout the memoir offered a productive site of contestation through which not only alternative competing historical narratives emerge,

but also competing representational paradigms, which potentially undermine the authority of the discursively established ones. The revisitation of historical narrative is one of the main strategies whereby a contentious biography of colonial and postcolonial Sri Lanka is drawn and celebrated in Ondaatje's memoir. Yet, it is not the only one. The re-exploration and the re-writing of cartographic and ethnographic narratives are among the principal means of Ondaatje's postcolonial and postmodern counter-narration. This issue can be the object of a future study.

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# Potheri Kunhambu; The social reformer from North Malabar

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Received: 03 Feb 2021; Received in revised form: 29 Mar 2021; Accepted: 30 Apr 2021; Available online: 17 May 2021

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**Abstract**— *Potheri Kunhambu was an eminent social reformer from North Malabar. He belongs to Thiyya community. He mainly focused for the upliftment of lower communities especially pulayas of North Malabar. His activities were ridiculed by the caste hindus and they called him as “Pulayan Kunhambu”. The objective of this paper is to examine the role of Potheri Kunhambu and his Novel “Saraswathivijayam” in the upliftment of lower communities of Malabar.*

**Keywords**— *Colonial Intelligentsia, Caste, Untouchability, Downtrodden people.*

## INTRODUCTION

In the traditional period the social set up of North Malabar was very pathathetic everything was controlled under the institution of caste. Caste was the prime institution and every decision and position was controlled on the basis of caste. In this circumstances the lower caste people had been faced several problems and sufferings. Potheri Kunhambu was from Thiyya community of North Malabar, he had been faced several caste related issues and already know the conditions of Thiyyas and other lower caste people.

Potheri Kunhambu was a typical colonial intelligentsia. He was a well known and efficient advocate from chirakkal Taluk. He was a reputed literary figure at that time . Even now a days people in academic and literary circles discuss his contribution as a writer who dealt with the issues of the downtrodden.

Potheri Kunhambu was born at Pallikunnu near Kannur on 6th June 1857. Kunhambu's elementary education was from his father Onakkn's Ezhuthupalli. His first teacher was Kunhumbutti gurukkal. After his elementary education he went to Kannur for studying English. Even he was studying in school he had several peculiar qualities like punctuality and honesty. Punctuality and honesty was the hallmarks of kunhambu's sucess. After his matriculation examination there was financial problem

in the family. Therefore he had to discontinue and join the service as postmaster. Kunhambu tried to raise fund for students for the education of the poor student without getting the help of their parents. It seems that he gave special attention to provide financial support to poor students for education because he himself suffered the same problem during his studies. Potheri Kunhambu was a broad minded person. Several poor people lived under the dependence of kunhambu. In the preface of the Novel itself, Potheri Kunhambu, tries to convey an important message that “Education is the greatest wealth” to attain progress<sup>1</sup>.He gave equal importance to the education of his own children and those of his relatives and other people. Few years later he became a *gumastha* under an advocate at Thaliparamba. After that he decided to appear for advocate examination, and qualified the same, hence he became an advocate at Munsif court at Thaliparamba. When the chavassery musif court was shifted to kannur Kunhambu became the Advocate at this court.

Besides being a community reformer and writer, Kunhambu was a good and efficient advocate .He dedicated his whole life for engaging the social reform activities and gave due consideration for the upliftment of pulayas and untouchable castes. He used his pen as a

<sup>1</sup> Potheri Kunhambu, *Saraswathivijayam*, (Mal.novel), Reprint, Chinta Publishers, Thiruvanthapuram, 2013



weapon for fight against caste system and untouchability and other social issues existed during that period. He spend his time engaged in the journalistic activities and contributed articles in Kerala Patrika, Kerala Sanchari and Bashaposhini. All his articles he raised one and only issue was the sufferings of the lower communities and fight against Brahmin domination. On the basis of this social issue he wrote a novel *saraswathivijayam* in the year 1892.<sup>2</sup> The pulayas of Malabar are in a sorry state: this was the provocation for writing the novel<sup>2</sup>. He used this novel as a weapon for social reform. At that time education was the monopoly of the upper castes and the lower caste people were not permitted to receive education. At the same time Sanskrit education was the monopoly of the Brahmins. Education is the greatest wealth was the main theme of the novel. Education is the greatest factor of one who earned the higher position in the society. Through education he earned higher position in the society. This novel he clearly portrayed the conditions of society during that period. It is noteworthy that Kunhambu was a role model for other advocates at that time. He treated his client's case as his own case and dedicated his whole time and energy for the success of the case in the court. He didn't spend any money for luxurious life. Potheri Kunhambu earned fame for his own hard work punctuality and honesty.

Potheri Kunhambu's first wife whose name was *Chiruthei*. He had three children in this relation. First son was kunhikannan, he was the manager of Malabar bank and also a strong and ardent follower of Sree Narayana Guru. His daughter Dr. Paruamma obtained her higher education in medicine from USA. She was the first lady Gynecologist in Malabar. Her husband was a European, Dr. Millet<sup>3</sup>. Next daughter was Janakki, she was also an educated lady. At his first wife was died due to an attack of lightning, he married her younger sister. In this relation he had three children, all were well placed. After the death of second wife Kunhambu married third time to take care of his children. From this marriage he had three sons, his elder son was Potheri Madhavan who became a member of Madras Legislative Assembly<sup>4</sup>. Second son was Uthaman, MSC/MS, Agricultural Scientist. Younger son was Krishnan, who became a school Teacher. The important works of Potheri Kunhambu are *Saraswathivijayam*, *Thiyyar*, *Ramakrishna Sambadham*, *Ramayana Sara Sadhana*, *Mythri*, *Bhagavad*

*Geethopadesham* etc<sup>5</sup>. He read many books related to different topic and made critical assessment of them besides he wrote several scholarly essays and published them in various newspapers to make the people aware of various social issues exist at that time. His Monograph "Thiyyar" clearly mentioned his sympathy towards his own community. In addition to his duty as an advocate, he engaged in community service and other welfare programmes. The introduction of the book itself gives a detailed plan of his programmes for the upliftment of Thiyya community<sup>6</sup>. Here the book "Thiyyar" points out that only five percentage of Thiyya community are educated and economically well placed. The rest of the Thiyya population remained in a condition of economic and educationally backward<sup>7</sup>. Kunhambu argued that western system of education is the only tool for the development of the community. The novel *saraswathivijayam* noted the theme was that English education greatly influenced the lower caste and also helpful from the caste ridden society and they escaped from the particular caste bondage society<sup>8</sup>. He exclusively supported the colonial modernity<sup>9</sup> and he argued that the only way to attain freedom from traditional caste bondage was to accept modernity and colonial perspective and supported the colonial view point because was that they never considered caste and creed they provided education for all. Colonialism freed from the people of traditional spiritual domain of Hinduism and caste system. He fight against the unnecessary customs existed in the traditional society of north Malabar<sup>10</sup>.

The novel *saraswathivijayam* is a didactic novel<sup>11</sup> and its theme was not artificially created its was real life scenario of the nineteenth century North Malabar. He used this novel as a weapon for social reform<sup>12</sup>.

## CONCLUSION

He was a typical colonial intelligentsia and social reformer. He dedicated his whole life for helping downtrodden people. He was the first person who described Pulayas as "Panchamas"<sup>13</sup>. Potheri Kunhambu started social reform movement even before the reform

<sup>2</sup> Dilip M. Menon, Caste and Colonial Modernity Reading *Saraswathivijayam*, Studies in History, New Delhi, 1997, p- 299

<sup>3</sup> *Gurudevam Weekly*, Volume 44, Lakkam 7, March, 2005

<sup>4</sup> Dilip M. Menon, Caste and Colonial Modernity Reading *Saraswathivijayam*, op.cit, p- 299

<sup>5</sup> Yoganatham, SNDP Yogam, 1977

<sup>6</sup> Ulloor. S. Parameswaran, *Keralasahityacharitram*, Vth Volume, Kerala University, 1990, p. 307

<sup>7</sup> *Gurudevam Weekly*, Volume 44, Lakkam 7, March, 2009

<sup>8</sup> Dilip M. Menon, Caste and colonial modernity: Reading *Saraswathivijayam*, studies in history, 1997, p-292

<sup>9</sup> Ibid

<sup>10</sup> Gynodayayogam Samaranika, Thalassery, 2005, also see the same article details quoted from the famous work 'Thiyyar' published by Potheri Kunhambu.

<sup>11</sup> Ibid, p-298

<sup>12</sup> Ibid, p-298

<sup>13</sup> Ulloor. S. Parameswaran, *Keralasahityacharitram*, p.307

activities of Ayyankali, and Sahodaran Ayyappan in Kerala. Potheri Kunhambu was known for his critics as “Pulayan kunhambu”. We can see that Potheri Kunhambu was given the nickname “*Pulayan Kunhambu*” by the orthodox section even before Sahodaran Aiyappan received this ridiculed title<sup>14</sup>. He was the advocate of rationalist movement in Kerala. His novel *SaraswathiVijayam* clearly depicted the problems of nineteenth century North Malabar. The author made crystal-clear depiction of social issues in this work<sup>15</sup>. It can be argued that it is the first novel written in the perspectives of the marginalized or the Dalits. Although the Novel *Indulekha* and *SaraswathiVijayam* were written in the same period, the later didn't get the popularity as *Indulekha* because in the *SaraswathiVijayam* was a strong critique of uppercaste domination and its ideology<sup>16</sup>. This novel created a revolution against social inequality and caste system. Also the novel we can consider as the first proletarian novel in Malayalam<sup>17</sup>. The novel *SaraswathiVijayam* is not a story for one family or one community it is a real social history of North Malabar in the nineteenth century.

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# Transformation through literature: A study of vachana literature and its impact on society

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Received: 04 Mar 2021; Received in revised form: 11 Apr 2021; Accepted: 02 May 2021; Available online: 17 May 2021

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**Abstract**—The popular adage that Pen is mightier than a Gun holds good when it comes to literature. Many social maladies like dowry, child marriage, gender discrimination, fascism and other problems spanning a human being's life culturally, economically, sociologically and politically have been set right due to such mighty writings springing from a humble pen and a mighty mind. This author has focused on Basavanna's Vachana Literature, to examine the social construction prevailing during Basavanna's times and the enormous impact it created in his times that continues to hold good even today present times. English translation of his works have been used in this paper for research purposes. Basavanna became the pivotal force behind the 12<sup>th</sup> century bhakti movement and the vachana literature written during his times attempted to simplify life and religion. It goaded and nudged people to follow dharma, righteousness and not to believe superstitions. Although millions of vachanas were penned, many have been lost with still hundreds of thousands having seen the day.

**Keywords**—Literature, Transformation, Basavanna, Vachana Literature, Bhakthi Movement, 12<sup>th</sup> Century.

## I. INTRODUCTION

Basavanna was a great human being, social reformer, and founder of Veerashivism., lingayat religion. He spearheaded the Veerashiva bhakti movement where he preached a new way of life wherein the divine experience is the center of life regardless of gender, belief, tradition, religion, caste or social status. The main philosophy of Veerashivism is based on the principle of kayaka ve kailasa, which means karma or work is the way to kailasa, the abode of shiva.

Basavanna and other saints, who were also called as shiva sharanas (devotees of lord shiva) of veerashaivism propagated their vachanas which means speech or 'said', poems of devotional nature that propagated the ideals of veerashivism. They communicated their beliefs and ideals in Kannada, the common man's language, instead of Sanskrit which was the language understood only by the elite class and Brahmins.

The movement opened a new chapter in the chronicles of Kannada literature and gave a literature of considerable value in the vernacular language of the country – the literature which attained the dignity of a classical tongue.

## II. BASAVANNA AND VACHANAS

Vachanas criticized the rigid society which had placed importance on mere rituals and caste system than human values and love of mankind. It was comprised of the day to day experiences and events of a common man speaking in a common language that everyone can understand. Vachanas dissented from the majoritarian views in accordance with hindu view of relationship between god and devotee and the caste division.

Basavanna's vachanas had concept of devotion and reformation making them very much relevant in the contemporary society. In the 12<sup>th</sup> century the practice of worshipping many gods and goddesses in the form of idols

was much common. Basava and other Shiva sharanas condemned this practice and advocated monotheism (Belief in one supreme god).

Basava says –

“God is but one many his names,  
The faithful wife knows but one lord,  
Should she fall for another man?  
He chops her nose and ears!  
Should i, O Kudalasangama Lord;  
Regard them as sort that eat  
The crumbs of several gods? And  
“Do not say swollen with pride.  
The gods are two or three:  
Mark, you, He is but one,  
That there are two is just a lie.  
The veda says, there is none,  
But Kudala sangama”.

Thus, there is only one god. He is all pervading he is absolute Parabrahman (“highest brahman”) absolute reality and he is parasiva (lord shiva). His another name is soorya ( absolute void or bayalu) . The one from which everything is evolved and again merges in is shoonya. It is infinity. it is linga . The shoonya conceals in it countless billions of universes and all that could exist beyond that. It is Sat chit ananada (truth-consciousness bliss). It is beyond space and time as conceived by science, Linga represents boundless space and whatever exists beyond that, as aptly explained by Basavanna

Basavanna had declared that compassion is the root of religion. Without compassion no religion can function meaningfully. Therefore all its activities should be based on compassion. He says:

“What sort of a religion can it be  
Without compassion?  
Compassion needs must be  
Towards all living beings.  
Compassion is the root of  
All religious faiths:  
Lord Kudalasangama does not care,  
For what is not like this”.

Basavanna himself was compassion incarnate. His heart melted for poor, down trodden and all living beings. He was guided by this principle in all his actions throughout his life

He was against caste system and promoted equality among all people irrespective of their caste and creed. In one of his vachanas he says:

“The man who slays is pariah,  
The man who eats carrion is low caste person .  
Where is the caste here- where?  
Our kudala sanga’s sharana ,  
Who loves all living beings.  
He is the well born one!”

Based on above vacahanas, Basavanna tried to establish equality among all human beings by igniting divinity hidden in them. He regarded divinity as an equalising factor. He tried to eradicate untouchability by giving freedom of worship to low caste people. In those days untouchables were not allowed to enter the temples. Even now the situation has not changed much. He admitted them to Lingayath religion, gave them Ishtalinga, the symbol of parashiva for worship, without any mediation of priests and without entering the temples and preached them to live a life of austerity. He disagreed with the priestly mediation between god and devotee, rather he said that an individual can develop direct connection with the god through antha ranga shuddhi ( inner purity ) and bahiranga shuddi ( external purity )

Don’t say that day, this day, another day  
To one who bows to shiva , today,  
Must ever be the day!  
To one who bows to hara  
Today is ever be the day!  
To one remembering ceaselessly  
Our Kudala sangama today  
Must ever be the day!

There are no good or bad days. There are no good or bad dates, auspicious or inauspicious time in the eyes of god. Every fraction of time is auspicious in the lords’s creation. the devotee who remembers god always is under the grace and protection . Basavanna tried to eradicate these kinds of superstitions from the society completely. And he also opposed astrology and marriages based on horoscopic considerations. He never wanted people to be superstitious, rather he wanted people to be rational and question the practises and traditions instead of following them blindly without any reason.

The Vachana literature which was propagated by Basavanna and his disciples had a revolutionary impact on the grief ridden Hindu society. The vachanas spoke for the people and their sufferings under the orthodox Vedic

traditions. Before the raise of Veerashaivism the society was characterised by idol worship of many deities, superstitions, sacrificing of animals for deities. The society had clear caste segregation and practised the inhumane untouchability.

The untouchables were not allowed to worship nor enter the temples by upper classes. People blindly believed in the traditions and rituals which were imposed by the elite classes without going against them or questioning them. The vachanas were composed and used by the shiva sharanas to build an egalitarian society. Basavanna wrote his vachanas under the ankita nama (pen name) called 'kudala sangama'. Similarly the following shiva sharanas used their respective pen names drawing inspirations from their divine connections. Vachanas cover philosophical, scientific, logical, cosmological, rational and other abstract and mystic concepts leading to the divinity and experience of truth.

### III. CONCLUSION

Literature is the most powerful weapon which has the ability to transform the society and influence the opinions and beliefs of people over masses. Through literature man has found the purpose to live and explore the meaning of life. Vachanas, which was written and propagated by Basavanna and other shiva sharanas, had transformed the society in the 12<sup>th</sup> century and lit the spark of revolution. The contemporary society which is dominated by the materialism and ignorance has lost the moral and human values. Even today the society faces the same problems and obstacles which had challenged the social equality, centuries ago. So, Vachanas are applicable even today and can help us to transform our life making it more meaningful and purposeful.

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# A Review of the Impact of Reading “Political Gossips Column in Daily Mirror News Paper” on Improving Vocabulary of the Adult Learners

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Received: 11 Feb 2021; Received in revised form: 19 Apr 2021; Accepted: 01 May 2021; Available online: 17 May 2021

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**Abstract**— Reading newspapers plays a significant role in the life of the reader depending on the preference given on the types of article. Although, there are many criticisms in the present context that the trends of the media have been towards financial benefits, some studies focus on the importance of reading newspapers in improving English Language Vocabulary in the target language. Several young researches have been conducted on the impact of reading newspapers, particularly English newspapers in improving vocabulary in the readers. However, the main aim of this paper is to investigate the impact of reading a particular news column named ‘political gossips’ in improving the English Vocabulary of the adult learners depending on a literature review available in response to myriad articles published in the given newspaper. Despite many researches focuses on the impact of reading newspapers on different aspects of language learning, this conceptual paper attempts to shed some light on the benefits of reading newspapers particularly a selected news column and the challenges which adult learners face in comprehending and using the vocabulary picked up in reading. The findings of this study show that reading the given column in the newspaper not only improve the vocabulary of the adult learners but more importantly article challenges in comprehending and using them in a given context. In addition, the findings shows that there are advantages as well as disadvantages in reading the news column in improving the vocabulary.

**Keywords**— analyses, benefits, impact, newspapers, vocabulary.

## I. INTRODUCTION

In the present context, there is an increasing trend towards reading newspapers either on print or electronic version in getting to know the news happening around the world. In the recent context the trends in reading are more towards health and the political outbreaks rather than any other facet. Reading newspapers are manifold. Reading newspapers are mainly for gathering news happening around the world. In addition, newspapers are also used for entertainment, reading for pleasure, advertisements, giving publicity for events etc. Amongst news items in a given paper. Some articles focus on communicating real occurrence particularly in the political arena but unable to articulate directly impending dangers of such writing. In

such instances, indirect communication is made with sarcasm, at times with ironical statements using interesting vocabulary. As the news articles specifically stated carry humorous, witty, sarcastic and ironic remarks along with suspension, the reader of such news articles is attracted to them for they simulate the interest of reading them. Thus, this review is significant as it attempts to portray the impact of reading a selected news column over a period of year in enhancing the vocabulary of the adult learners.

## II. REVIEWING SOME RELEVANT LITERATURE

Newspapers are pieces of materials providing updated news and knowledge of all the latest incidents and events taking place around the globe. Albeit, the history of newspapers dates back to the 17<sup>th</sup> century, they have become an in-separable element of the lives of people in the world. Thus, being a good reader, reading will have a greater impact in it as it assists one to reach excellence of knowledge. As the saying goes, if someone learns to read then he will read to learn irrespective of differences. In this way, reading opens door to culture, knowledge and independence which is true as the information contains in newspapers have tremendous impact on perception, acculturation and transformation of individuals. By means of reading newspapers knowledge of the individual is enhanced, intellect and critical thinking is sharpened and misconceptions fade-away (Nkiko & Yusuff, 2006).

According to Braunger and Lewis (2006), reading enlightens the mind, make the intellect sharper and makes an individual travel across the globe without motion. It is evident that reading changes the habits and patterns of behavior of individuals when it becomes a habit which is highly rewarding as it makes individual knowledgeable, well-informed and well-reserved about the news happening in the globe. On the other hand, newspapers are the most accessible and available written information for people of all categories irrespective of boundaries (Babalola, 2002). Gbadamosi (2007) emphasizes that reading culture in essence a kind of culture that imbibes reading and studying as the basis of growth and development. In line with this statement, it is reading by individuals: young, old, students, adults and many more for knowledge acquisition causing for enhancing knowledge.

Reviewing about the significance of reading newspapers, Kanizmoun (2013) commented that the world becomes smaller and smaller with the advancement of media which includes all types including newspapers which can carry information to a large amount of people in the world. It provides latest news about the world scenario playing a salient role in the field of media. Olorunsola (1997) asserted that reading newspapers can help to mould the whole man as reading newspapers tremendously increase and enhance the learning by which vocabulary and knowledge creation, development and spelling ability are enhanced.

From all the relevant few though reveal the fact that reading newspapers play a pivotal role in developing, enhancing and in overall moulding the whole man and it is worthwhile in reviewing the impact of reading newspapers

with particular reference to improving the vocabulary of the adult learners.

### Objectives

1. To identify the advantages of reading newspapers in general
2. To determine to what extent the particular news column is read by adult learners
3. To analyze the sentence structure of selected sentences of selected news column
4. To provide a review of the use of vocabulary and its richness in the given column

## III. METHODOLOGY

To do this descriptive content analysis was adopted for this review and a collection of headlines appeared in the 'Political Gossip' column was randomly selected as the sole primary data. The search of different articles was limited to a single newspaper named Ceylon Daily Mirror in which the news column 'political gossip' which included 72 articles (06 articles per month into 12 months) was taken for analysis.

## IV. DISCUSSION

It is noteworthy in finding out some of the central advantages in reading newspapers. Among many, strengthening reading and writing skills of learners both young and adult, providing entertainment and news about famous sports, creating platforms for a best source of knowledge, to be well-informed or being up-to-date with politics, gathering useful ideas about researches and projects, improving vocabulary skills of the reader and, making them good speaker are some of the indispensable advantages among too many.

Improving and enhancing vocabulary of the reader ought to be given greater emphasis as in many newspapers, there is a separate page where readers find useful as well as enjoyable games like sudoku, puzzles, riddles and tongue-twisters as mind games which help to improve and enhance the vocabulary of the reader in general. Thus, daily reading of newspapers enhances the vocabulary and the skills of learners as they learn different words in creative sentence structures. Learners can jot them down and practice vocabulary skills using the new words learn from papers in different ways to prop-up their meaning. This will ultimately help in writing good essays and assignments in any given social setting.

### Analysis of selected articles from the “Political Gossip” News Column

Many of these headlines coming under this column are impressive to the reader as they deal with the speculations but true incidents that are taking place in the country, particularly in the context of political administration and development. The themes highlighted in this news also is equally interesting as they often appeal to the heart and mind of the reader. More interesting enough all these articles are carried out with caricatures which cajole the reader to read the articles.

Office has turned into a love nest! is one such article appeared in the given news column. This accompanies a beautiful caricature which truly compels the reader to read and find out what is happening inside the article. This particular news also carries a statement ‘If love is blind, infatuation could be worse’ they say. It says that this growing love affair was between a white-collar high up and a comely lass which is a story coming down the grapevine. The inquisitive news is that most of the office time is devoted to cooing and necking and they find hardly any time to attend onerous duties. This news paves the way for the reader to think in many perspectives such as one’s duty, behavior of the officers, accountability of the government officers, misappropriation of finance and many more while the article carries interesting phrases, words in enhancing vocabulary of the reader. What is remarkable is that most of these articles are read by adult learners and they accumulate these language elements to their interest. Among many interesting elements, *office turning into a love nest, infatuation could be worse, a vital state institution, while-collar high up, a comely lass, a story coming down the grapevine, cooing and necking and onerous duties* etc. are novel expressions added to the vocabulary of the adult learners.

Moving into another interesting article with descriptive methodology, the readers are taken into another social aspect of corruption. The title ‘Beauty Care at Public Expense’ draws the attention of the reader to find out where and how it is taking place. Thus, it makes the reader, particular adult readers curious about searching information. It starts as ‘believe it or not! With an exclamation about a lady serving in the foreign service taking beauty care at public expense who penchant for the beauty. It further provides details about the lady as a diplomat who had made several foreign trips under the pretext of seeking eye treatments. Having found the misappropriation of funds, the punishment is to send her as an envoy to the land of Kangaroos: the Australia, hilarious. If some of the novel words and phrases are extracted, *public expense, an unusual penchant, well-groomed appearance, bigwig, in the presence of the indulgent*

*political bigwig, to foot a bill running into several millions, under the pretext of, unsavory details, in the highest echelons, a big gun as our envoy* etc. are words and phrases which impress the mind of the reader.

The news article ‘It would have been a news-making picture!’ is another article which awakens minds of the public on an incident that took place in parliament which the author calls ‘Diayawannawa’. The news is about a birthday celebration of a member whose symbolic cutting of the cake to celebrate the birthday. The story goes in an interesting manner in which the particular lady’s mode of wishing was the eye-catching of everyone present. Many expected she would turn into a more affectionate mode of wishing but she did in the usual way shaking the hand where one senior member told her ‘a mere hand-shake in your case will not do’. The news is undoubtedly fascinating while it carries once again a significant number of words and phrases such as, *coincide with the voting day, after partaking the piece of cake, affectionate mode of wishing, a mere hand shake won’t do, the lady member prompted the birthday celebrant, typical oriental fashion* etc. which attract the minds of the reader.

‘outsider-couple is a nuisance to them!’ is another news article about a couple who moved recently to a bungalow belonging to a statutory body. The drivers of the airport are also residing before the couple moves there and this couple used to take the service of the airport drivers disturbing them at odd times which is the nuisance. Once again, this too provides interesting words and phrases where adults learners acquire them with much enthusiasm. The most highlighted words and phrases taken from this news article are, *outsider-couple, pain in the neck, statutory body, purview, odd hours and, never ending nuisance*.

The other selected article is “The Seating Arrangement Didn’t Suit Him?” which appeared on March 31<sup>st</sup> 2021. When one sees the title of the news article, it appeals to the reader and the reader is cajoled to inquire about the news. It is about a ceremony where both member of parliament were present. Since the Chief Guest had not been given a distinctive place, the Chief Guest had left the function half-way through. This paves the way for the reader to think about the attitudes of the people, attitudes of the politicians, intention of the organizers in many facets etc. while learners are adding words to their vocabulary such as, *suburb of city, flanked by, Diyawanna politicians, a certain person faulted the organizer, distinguished guests* etc.

‘They are lukewarm about the proposed support! Is article that attracts the mind of the reader. The time itself suggests the fact that curiosity is created to find out the details of

the incident. It gives rooms for the reader to find out about people they speculate in the news. For instance, 'a heavy weight of the green party' makes point for the reader who this Green Party Heavy Weight is? This heavy weight is languishing for something. Why is he/she is languishing about? He is languishing about a State lodge. What is this State lodge about? It is in connection with the bond case? What is this bond case about? Then the reader will guess as is supposed about Bonds Scam. Thus, the news item compels the reader to go on reading until they dig out the whole news. The vocabulary employed in the news also seems interesting. Words such as, *heavy weight, lukewarm, in his hour of need, colleague in hot water, Green stalwarts, dragging their feet, wrongdoers, prominent high up from Galle* etc. suit the context in creating producing the news.

The next news item is about how petty cash being spent in a government office. The title goes as, 'Hefty Payments from a Petty Cash Imprest!' in which it says a prominent government office in the regime incurring petty expenses alone a day running into about Rs. 2 million. According to the news item, an aide of the political authority receiving the above amount daily on behalf of his boss dutifully accounts for it providing bills in respect of the cash payment. This is surprising such an amount is spent for a day despite other difficulties in the country. This article also enlightens the minds of the reader to think about how public fiancé is spent lavishly not being accountable. Turning into the point of vocabulary, the article provides a group of words and phrases which could be used in other occasions. Some of these are: *hefty payment, petty cash imprest, incurring petty cash, an aide of the authority, dutifully accounts, white color high-ups, highly perturbed over this public expenditure, political authorities over-ridding administrative regulations, under the purview of* etc.

## V. CONCLUSION

It was found that by reading the 'political gossip column' in the particular newspaper will have a greater impact on the improvement of the vocabulary of learners, in this case vocabulary of the adult. Most of these articles are read by the adults who show an interest in reading such speculating yet true news. When analyzing all the randomly selected articles, the number of new words and phrases employed in these writing is remarkable. The adults who used to read these column collects a significant unlimber of words and phrases into their mental lexicon. Thus, from the above analysis, it is evident that reading 'political gossip news column in the given newspaper will

have a greater impact on the improvement of the vocabulary of the adult learners.

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# Patriarchy and Feminism are always at loggerheads for Identity & Primacy: A study through the fictions of Anita Desai

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Received: 09 Mar 2021; Received in revised form: 25 Apr 2021; Accepted: 09 May 2021; Available online: 17 May 2021

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**Abstract**— *The construction of gender is not an overnight formation, rather a continuous process intimately connected to other historical developments in society for generations. Feminist scholars, writers, and researchers have consistently insisted on percolating the message that "Gender is a social construct" because, the general image of women as docile, lovable, simple, and weak, creates the ground for exploitation, and denies its rightful place in society by the patriarchal determination. This is the reason; many feminist writers raise the subject of female identities, in order to give women a sense of belongingness in their fictional works. This paper examines cultural and other potential factors of gender construction in the society, as a contributing element for isolation and loss of identity of Women in a family through select works of Anita Desai. It also looks at gender relations globally; the socio-psychological compulsions while highlighting the fact, that men and women have rigidly defined roles as well as a range of social and moral obligations attached to these gender roles, which requires to be adhered to.*

**Keywords**— *Feminism, Patriarchy, Tradition, Gender roles, Identity, Primacy.*

Today, in the 21st century, this may appear as strange and an unfounded reality to discuss, on the subject of patriarchy; given the spectacle of the representation of women in every walk of life, which is not confined to mere representation rather as the leaders in their respective fields, and at places leaves no room for their male counterparts, they too are unique on their own rights of excellence and achievements. Although it becomes hard to believe that - patriarchy can ever be an obstacle on the way of rights and liberties of women. If we are to believe this argument, then we need to trace it back to the history of Patriarchy, if any such history or precedence is available to be believed or relied upon, and further- if no such concepts are there then 'Feminism' itself, loses ground as a result of opposition to patriarchy. Finally, if patriarchy is real then whether it is a natural gender construct and good for the society, or a mere psycho-social construct against which Feminism had to surface as a form of revolt?. The question

continues unanswered decades after decades and for centuries.

Opinions differ on multiple grounds, for some, the very idea of patriarchy is too obsolete to count on, and should be best forgotten as a practice, in such a case, they don't deny the fact that such a practice ever existed and has a history behind. For some other critics, it is the brutal force of 'Men' that has undermined the position of 'women' as a vital entity of the society. Further, some modern advocates of 'Feminism' argue that Men have caused women to suffer in every sphere of life, be it industry, agriculture, athletics, film, politics, or academics, to add some out of many fields. They are surprisingly silent on the fact that - If men are to be blamed for their non-performance or failure to grab the limelight, their rise to the current position in the society probably, should not have happened without the support of the same brutal force as they call, and hence credit should equally go to men and not otherwise.



In recent times, "patriarchy" as an idea is considered to be not something a right-wing man would even remotely wish to believe in, let alone to dilate upon for some apocalyptic relish. It is rather, if uttered without irony, shall lead to be understood as a very particular type of person by an iron-clad feminist of the old school, even though, the ossified leftist who complained vehemently about the evils of capitalism as well as the feminist theorists, have long given off the idea far behind.

When we look at the spectacle and the precedence of events worldwide, we do notice the echoes of similar attributes of man-woman relationship, familiar or social, that surprises any sensible theorist to conclude that- the general perception towards women had never been fair and equitable across cultures and religious beliefs. Women have been dealt with as second rate citizens. To validate this, some examples can be cited here. To begin with, Chinese history that ranges back to the thirteenth century introduced a change in marriage and property laws in China that deprived women of their property rights and reduced their legal and economic autonomy. As per Confucian ideals, the Mongol occupation created a replacement constellation of property and gender relations that persisted until the end of the imperial era. This shows how the Mongol-Yuan rule in China typically created the conditions for radical changes within the law, which curtailed women's financial and individual autonomy.

Vedas and related texts glorify the status of womanhood in every possible way, which is highly respectful and encouraging to note their status in society. It'll be certainly no exaggeration to mention that amongst all the religious philosophies within the world, only the '*Vedas*' consider women as superior to men. If we compare the status of the fair sex in Christianity, they certainly do not consider women to be even equal to men. Most of the readers may tend to doubt that or probably raise questions - why the condition of women was so downtrodden and trampled across ages and in different social frameworks. In India, we do notice the subordination of women as a clear feature at certain stages of the recorded history, as it had been prevalent in most parts of the planet. Women's subordination was conditioned by the social, economic, historical, and cultural environments during which they were placed. Analysis of gender stratification had proved that there was a historical development in patriarchy and patriarchal institutions which came to be formed and transformed over centuries.

The solution to the present question is that- in the Vedic age; although women enjoyed a respectful status in the entire society; it was during the time of ignorance, when we find the downfall and decline. Most of the objections

about the status of women are associated with the same time of life that validated the *Sati Pratha*, Dowry, Polygamy, Adultery, denial of education to women, child marriage, widow ostracization, etc. These ill practices prevailed during the 'Middle Ages' when people stopped following the instructions of the Vedas. These practices are; let say- the side effects of non-compliance and non-adherence to Vedic Philosophy. So, the fault goes to inaction and ignorance and certainly not to the Vedic Texts. One of the ace Vedic scholars Vivek Arya says:

*Vedas regard women to the highest status in society, resulting in many women became Vedic Seers or Rishikas in the Vedic age. The various suktas of Rigveda like 10 /134, 10/40, 8/91, 10/95,10/107, 10/109, 10/154, 10/159,5/28 were elaborated by female Vedic Seers like Ghosha, Godha, Upanishads, Apala, Vishavavara, Nishat, Romsha, etc. [Arya 2020]*

Not to speak of the Arab Islamic doctrines, which we may call as the doctrine of subjugation under the veil of religious hegemony of a male-male world. Fundamentalists believe that- feminism is a challenge to Islam. It's a plot to uncover, or to get rid of *Hijab/Burkha*, as the prescriptive religious discipline, to allow an open social relation between men and women, or to liberate women from the prescriptive threshold, or to abide by Muslim tenets, and codes of behaviour, limit divorce, outlaw multiple marriages, demand an equal share of the inheritance, and a call to establish Western or irreligious secularism in Muslim countries, and the situation whereby religion would have no role to play in people's private social lives. This clears the air of confusion from our mind that it is more as a matter of dominance and primacy rather than mere religious doctrine against which sporadic voices of resentment surfaces sporadically, and the women activists to some extent have been more vocal about their rights and liberties in recent times, resulting in some positive outcomes in Iran, Egypt, Saudi Arabia, and India in recent times.

Never before in modern history has been, as in the past years to note that- "patriarchy" has bloomed in common parlance as popular culture. Once one tunes into it, it's harder to escape out of it: it comes bare on banners and T-shirts; it is an unexpected recent addition to the vocabulary of media debates; it is there in newspaper headlines, explaining everything from the Irish abortion vote, to the incident of murder of a woman in Afganistan, on charges of polygamy or the Toronto van attack allegedly by a violently misogynistic "*incel*" – a man who believes he has been denied a rightful space to have sexual intimacy with women. Besides the world of Anglophone, the

Spanish '*patriarcado*' the German '*Patriarchat*', the Italian '*patriarcato*', and the French '*patriarcat*' could be different facets of such practices that draw our attention to work out.

Despite the accusation of its widespread misuse, the '*MeToo*' campaign in the recent past did spread at an electrifying speed across the continents, so also the use of "patriarchy". It burst its way out of the attic of half-discarded concepts to greet a moment – as the fourth-wave of feminist ferment – in which there arises an urgent need to name- "what women are still fighting against?." The bigger question is that- if there is a historical, perpetual, or even metaphysical dimension to this type of patriarchy? - However, this question is easier to raise than to answer. While we can easily assert that patriarchy under one of its many conceptions has a history, maybe one of those specific constellations is universal or not; that becomes another question, and decidedly ends up in a goose hunt for finding threads to the universal rules applicable to all these messes.

One of the few grand narratives of patriarchy at times implicitly though, accept the doctrine of Western gender relations, in which a traditional conservatism is followed by the euphoria of emancipation at the advent of liberal feminism and political modernity. This teleological history of women's liberation affirms the traditional authority of patriarchy as a traditional paternal authority in the family. Although it can't be denied, that those who maintain such a distinction, leave too much room for inequalities between. However, to believe the ubiquity or the universality of at least one of the meanings of 'patriarchy' could be that- a society values and prioritizes men over women. Since Power is ubiquitous, it cannot be confined to economic power to validate the concept of "hegemony," because, domination is often achieved through culturally orchestrated consent rather than force. In this case, if we agree to the argument of male dominance, we too tacitly agree that it has been consensual across ages and were never as imposed choices.

One has to agree - that human history is replete with the persistence of male domination and has been very much as a part of life. Surprisingly, patriarchy was never identified as a concept; unlike democracy, autocracy, or oligarchy, and never before, the merits of it were debated seriously. Hence, the notion of male supremacy as "natural" could be self-fulfilling, because those who wrote the laws, the religious books or literature, the philosophy or history, be it medicine or the scientific texts, were primarily men and were devoted to advocating their own cause. As Jane Austen's character Anne Elliot says: "Men have had every advantage of us in telling their own story. Education has

been theirs in so much higher a degree; the pen has been in their hands." [Tony 1979] One might argue that- patriarchy's particular power lies in its capacity to make itself as invisible as possible, and it tries very hard not to draw any attention to the means of its endurance.

In this regard, the opinion of Pierre Bourdieu further complicates the matter of the history of patriarchy, he argues that: "one of patriarchy's lasting powers has been its own de-historicizing and its appearance as natural and inevitable." [Pierre 2007] and Interestingly, "... even though a large part of the move to women's and later gender history and feminist philosophy has been to undo this process of de-historicizing, it has not yet led to the 'radical new epistemology' once sought." [Penelope 245] As of now, we can now be certain to agree that 'Patriarchy' carries a fair history behind it and 'Feminism' as a form of revolt for rights and liberties against the idea of supremacy. Now the question is, if gender plays any role in deciding the primacy in family or society? The answer becomes more difficult because primacy /supremacy are relative terms.

There are functional areas of non-negotiable supremacy of one over the other and are never interchangeable. The more rational argument would be that- power or primacy can't be confined to economic power only. Both men and women have naturally assigned roles to play for discipline and for upholding the order of the society they are in and when eroded often leads to depravity and conflict. It is here the feminists jump into action to pump in fresh blood and cry foul. In a male-dominated society, a woman is supposed to be an ideal wife, a caring mother, and an admirable home-maker, and a cultural torch-bearer of idealism and self-sacrifice, to protect the interest of the entire family with all the holistic display of-service, tolerance, and being meek as her necessary features. A relentless pursuit of adjustment which she makes in her life with loyalty and obedience are the prescript qualities, she has to abide by. As soon as a Girl achieves maturity, she is inspired by the elements of pride, intolerance, and self-abnegation, and is trained and fine-tuned to accept a lower status in comparison to a man.

For successive centuries, the Hindu woman put on the anvil of mythic models from the ancient epics i.e. the *Ramayana*, *Mahabharata*, *Purans*, and other epics. They are asked to get encouraged to adopt the prototype women characters like *Sita*, *Kunti*, *Gandhari*, *Panchaali*, etc... At every phase of their life, one is put to remain dependent upon a man i.e. her father, her husband, or her son, for the status and identity.

*Though Women had a place of pride in the Vedic time, the motivating features of modern India*

*came to the limelight with the ingenious release of the feminine sensibility. In the expansion of the Indo-Anglian novel, the feminine responsiveness achieved creative independence which merits acknowledgement in the ill-feeling of its relatively later expression. [ukessays 2018]*

Feminist writers emphasize the production of literature and literary representation within the stipulated framework that includes all social and cultural formations pertaining to the role of women in society, its historicity, and present practices. In this context, the aim is to address the above questions as well as to find its relevance of patriarchy in some of the select texts of ace feminist Novelist of Indian origin, Anita Desai. As a writer, Desai is unique in exploring the innermost psychic world of her characters. As R.S. Pathak comments:

*Anita Desai is one of the few Indian novelists in English who have tried to understand intimately the predicament of their female characters. She represents the welcome "creative release of feminine sensibility" [89]*

In her Novel 'Where Shall We Go This Summer' Desai adheres to a radical approach towards the conservatives. Though the heroines of Anita Desai often act violently, symbolizing the accumulated angst and suffocation, in this novel, we find a positive change. Sita reconciles herself to her fate. She could manage to strike a perfect balance between her inner self and the outer world. Her anguish is not like Maya and is not temperamental, rather depicts the realistic picture of an Indian woman who rebels against the convention and age-old model of life in her quest for freedom. Desai employs visual details and an impressionistic style in her attempt to convey a sense of the underlying meaning of everyday affairs, manner, and treatment. In B. Ramachandra Rao's view, the problem with them is not poverty, hunger, or starvation; they suffer from psychologically complicated situations, "they passionately discuss issues like conformity and rebellion, attachment and detachment" (33).

Similarly, the story of Maya in 'cry the peacock' appears to be the combination of three-fold patterns of suffering as deprivation, alienation, and elimination. Firstly, Maya was deprived of parental care as well as a brotherly affection. Secondly, she fails to find the natural conjugal connection with her father figure husband, and at last, the elimination from life and her own self from familial responsibility and duty. Anita Desai's Cry, the Peacock portrays the skivvy life of her female protagonist-Maya who seems to suffer since her marriage to the male, who fails to recognize her fractured identities. Regarding the psychological agonies of Maya in every turn of her life,

she had limited choices to decide her fate or the course of the journey, except the consequence in the end. This may either be attributed to the social structure of the prevalent society or the pattern of patriarchy which is best left for the readers to analyze. But, one thing becomes clear, that even today, despite the possibilities around, women are deprived of their due, and the scope of feminist theories often get validated in their argument.

It makes sense to mention here that- most of Desai's characters come from the oofy setups of Indian society. Yet! Are often found to be running away from their homes to some hill station in a quest for peace, from village to city to find a breathing space or vice versa. This marks the state of their suffocation in the social stereotypes or to fanning out their inner ennui as a result of utter negligence and dominance against which they find it difficult to revolt, because of the social stigmas and sickles of a discipline attached to it. Besides a couple of novels like *Voices in the City*, *In Custody*, *Baumgartner's Bombay* and to a certain extent *Bye Bye Blackbird*, Anita Desai's female characters are the protagonists in most of the novels, but the presence of men remain very much in the minds and lives of their women relations.

In that sense, it's the absence of these male characters, i.e. father of Maya and Sita, as well as husbands of Sarah and Nanda Kaul can be seen as quite conspicuous in nature. Sarah was never able to shed the thought of Adit from her mind and Raka can hardly forget her father's attitude to her mother. The leading female characters in Cry the Peacock and Voices in the city, Maya and Monisha rebel against their insensitive and uncaring husbands who never bothered to understand the feelings of their wives. Maya's rebellious attitude is the outcome of untamed frustration caused by the non-fulfillment of aspirations as a wife. Her desperate longing to satisfy her physical and emotional needs, which she needed most, were not duly reciprocated by her husband. As a modern educated woman, Maya finds it extremely difficult to tolerate Gautama's indifference towards her. As an outcome of frustration at its climax, she kills him and herself in a fit of extreme rage and anger.

To conclude, we may say that the theme of disharmony and discord justifies the patriarchal structure and at times to the maladjusted or ill-adjusted self. Besides Alienation, the unrequited love, drives Maya to the jaws of death and violence, while, Sita suffers from the obvious "Oedipus complex" Many critics and Scholars are of opinion that both Maya and Sita are representatives of Post-modern Indian Feminism, as evident in 'Cry the Peacock' and 'Where Shall We Go This Summer?', both represent the typical Indian personality structure, which is complex and

often multilayered. A fair psychoanalytical study may find Maya and Sita, as the representatives of oppressed female fraternity. Maya's inability to deal with neurosis goes for violence, while Sita's compromising and adaptive attitude reconciles her to home peacefully.

### CONCLUSION

The feminist standpoint is quietly palpable in these novels of Anita Desai, even though the revolting women are not so bold. The female protagonists are apparently unwilling to accept male dominance and the female subjugating tendency of Indian society. They rise in revolt against the traditional concept of submissiveness, like: *Sati-Savitri* who silently accepts the fate as it is, and this is in direct contrast to the philosophy of Sigmund Freud who says: "*anatomy is destiny*" [1924] because the traditionalist view accepted patriarchy as a biologically inflicted difference, therefore, the social roles assigned to women were also based on their physical capacity.

Since, the task assigned to men and women varies heavily- it is women's biology that primarily determines their psychology, their abilities, and roles. Society allowed men to be at the centre stage, while women were put amidst the crowd, and were nothing more than silent spectators. There could be some physical constraints or limitations in women's world or maybe those are little different from men, but the mental and emotional strength possessed by the women can never be equated by anything. Women are strong beings and have the power to create and destroy, but the differences between men and women are all man-made, which grew stronger with time. Hence, they remain at loggerheads for ages and shall remain so to secure their respective space for primacy, attention, and identity.

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# Historicising Pinarayi Parappuram Communist Movement

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Received: 04 Mar 2021; Received in revised form: 16 Apr 2021; Accepted: 03 May 2021; Available online: 17 May 2021

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**Abstract**— To examine the importance of Parappuram Conference in the history of North Malabar and also discussed the growth and impact of Communist Party in Kerala Society and actual Importance of Pinarayi Parappuram Conference in the Political History of the North Malabar. The paper also tries to find out while the communist leaders select this place for the secret conference.

**Keywords**— Parappuram, Communist, Malabar.

The factors that led to the formation of the Communist Party in India were many. The great October Revolution in Russia was one among them, and at the time of that revolution India was a country getting prepared to wake up to struggle against imperialism. But it was a period when Marxism was little understood in India. A political activity or a movement based on Marxism sprang up in India only after 1921 and it cannot be even called a movement. Only certain Communist groups were functioning and certain young nationalists and trade union workers took the initiative in organizing these groups<sup>1</sup>. Communist groups also appeared in other large industrial centers. But actually, even before the Communist group in India, it was in Tashkent; in Russia that M.N.Roy organized a Communist organization called the Communist Party of India and Abani Mukherji played a prominent part in the activities of the Tashkent based Indian Communist organization. This was actually the initial period of the Indian Communist party<sup>2</sup>.

In Kerala a Communist party was officially formed only in 1939 though the trends towards such a move had started much earlier. By the time the Kerala unit of the Congress Socialist party took the decision to join the Communist party of India, which had already become an all India organization by then. It had already become an all India organization by then. It had been declared illegal by the British Government and Communist party became a major political force in Kerala. It influenced all spheres of life. In a short span of time it created several movements and emerged as a powerful organization in Kerala. Its

growth was the result of the continuous struggles. Its role in organizing peasants and workers movements in Kerala is also noted one and they provide a new impetus to the people of Kerala to fight against the caste system, social inequalities, jannim system, and imperialism. Land Reforms, health programmes, educational and social developments acquired by Kerala today is the result of the many struggles and sacrifices made by the Communist party. North Malabar is said to be the centre of revolutionary movements and there the most important historic event happened – parappuram Communist Conference. The parappuram conference officially decided to transform the state committee of Congress Socialist party into the unit of the communist party India<sup>3</sup>.

By the second half of the 18<sup>th</sup> century the traditional agrarian system of Malabar had undergone radical changes. These changes were not accidental but were the natural outcome of an age long process of evolution that were in operation in Malabar polity and economy<sup>4</sup>. Agrarian system of Malabar trace its characteristic features connected with the political structure also. It had well established that monopoly class had enjoyed their absolute control over the means of production including political, judicial, military and even religious responsibility in their respective territorial jurisdiction in an agrarian society. Therefore, the social system itself had fused into an admixture of economic and political powers and such a situation had provided a matrix for the feudal mode of production and a localized structure of power. Agrarian serfdom and slave ownership were



some of the peculiarities of this society. The agrarian system of particular society is gaining more importance in recent times, the result of social structure and changes in agrarian relation in North Malabar paved way for the awareness in rights and privileges and origin of Political consciousness<sup>5</sup>.

Pinarayi Parappuram Communist Party Conference, Which in turn recorded in the golden letters in the annals of Kerala history .In the 1920's and 30's when the spirit of national movement made its impact into this rural atmosphere, a total awakening was quiet newspapers and news about the freedom movement and echoes of certain political slogan accelerated this change .Local reading room also began to appear in different parts of Malabar. The initial lessons of political activism were made by making the reading room as the main centre of interaction. After the historic conference held at parappuram in 1939, where the state unit of the Communist Party India is formed, Communist methods were deeply filtrated into the minds of people and they began to work with enthusiasm. For the development of the party the new idioms and slogans then unknown to them ploughed their heart with a new human spirit<sup>6</sup>.

Pinarayi village in parappuram was selected for conducting the party conference because it was a strategically important place and since the village was an isolated area. Three sides were surrounded by river and there are no streets in the adjacent areas. It was decided to conduct meeting at Vivekananda vayanasala in the night. At the same time pinarayi and parappuram had a lot of followers of the communist ideology .But the members of the Congress Socialist Party and other people had no idea about this secret meeting .Besides to keep the secret nature of the conference and turned the attention from the parappuram another meeting was also conducted in the nearest place. It was the meeting of radical teachers union conducted at R.C.Amala U.P.School .The main organizer of this meeting was Pandayala Gopalan Master.

Twenty eight leaders acted as the leading participants in this conference; among prominent were E.M.S Nambuthiripad, P.Krishnapillai, K.Damodaran, P.Narayanan Nair, K.K. Varier, A.K. Goplan, .S. Namboothiri, E.P. Gopalan, V.V. Kunhambu, Chandroth Kunhi Raman Nair, Vadavathi Krishnan, and Pinarayi Krishnan Nair. Krishna Pillai for the first time disclosed to the delegates about the existence of the Kerala States Committee of the CPI composed of four people. He also told them that only the Communist Party having s correct policy that is, the policy of intensifying the struggle for freedom through direct action of the people during the time of war. A number of communist writers and some academic historians are unanimous about the change over

the side of communist party by the Kerala CSP it was due to the failure of the Congress and the CSP to developed a correct attitude towards the struggle for freedom . K. Damodaran in 1955 said that communist party was the one party which asked for the mobilization of the entire masses against War and for the intensification of struggle for freedom by strikes, peasant struggle etc.

In this occasion it is also important to remember the contribution of Congress socialist party in Kerala Politics. They played a key role in the organization of peasant movement in Malabar. Along with they also helped in the formation of a union among workers. They propagated scientific socialist thoughts among the people through speeches, and magazines like *Prabhatham* and many other pamphlets. They inaugurated a cultural renaissance in Kerala. They also formed A Jeeval Sahithya Sangham at Kerala in 1937. The relation with Communist ideology led to the arrival of communist Party in Kerala. They realized the attitude of the Communist Party as true when the ideological conflict happened among Congress Party .Along the rise of Soviet Union also inspired them. Under these situations Congress Socialist Party members decided to join the Communist Party.

K.C George another important Communist leader who had joined the party during this time has written that the compelling issue for the CSP Man join CPI was the intensification of theoretical struggle within the CSP during the Second World War and he refused the CSP leader ship to mobilize the people against war .N.E Balaram had also stated that “The refusal of the CSP leader ship to mobilize the people against war was the main reason for this mass conversion to the CPI ”<sup>7</sup>.Dr.K.K. N Kurup had accepted this view; the change over the Communist Party was mainly due to the Anti-war attitude to the leftist and the desire for the intensification of struggle against imperialism . In consequence Namboothiri Pad has given much broader reason then the above Embracing the Communist Party as early as 1936 .He could not claimed that the situation created in 1939 was the reason for the change over the Communist Party. He was stated the class character of the congress and CSP , were purely nationalistic stand point and consequently theoretical position attitude towards Soviet Union etc. were the reason for the change over<sup>8</sup> . That the secret Committee of four communists did bring over this change .In fact the situation created by the leader ship of the CPI in Kerala too affected the change over them got applause represents and made use it well

The question of making use of the opportunity created a war had been discussed long before the outbreak of war in 1938 and the Communist Party called it opportunist interpretation of Leninist slogan on war and

opposed it. The Soviet Union during 1938 was still thinking about Anti fascist united front and was mainly concentrated on the peace initiatives. But after the Hitler-Stalin pact of August 1939, Soviet Policy changed and the communist party were encouraged to pursue the policy of Civil War and sabotage in their countries. Consequently the very slogan opposed previously was vociferously shouted by them a year later. If it is accepted that the CSP men's change over to the CPI was because of the commitment of freedom struggle and its intensification, Nambuthiripad who category has denied it has explicitly stated that both the INC and the CSP were nationalistic, whereas the CPI was internationalists. It was not the nationalistic, fervor that made the hard core CSP men accepted Communist views. Certainly some CSP men were unaware of the CPI manure. They may have been deceived by its new demagoguery intensifying freedom movement during war. But the majority of the cadres who changed over to communism were hard core with a high degree of dogmatic commitment to the authoritarian CPI leadership<sup>9</sup>. There is no cosence when Subrahmanian shenoy died in 2006 November 14<sup>th</sup>, we lost the last link of the Parappuram Conference. The meeting was presided over by K.P.R. Gopalan and the resolution was presented by P. Krishna Pillai. Only the communist party takes real step towards the fight against the imperialist powers and organizes the peasants from different parts of the country were tried to build unity and strong movements against imperialism the conference had selected the P. Krishna Pillai as the State Secretary and also the conference decided to form State Committee, District Committee and the lower party units immediately and decided to conduct more campaign for the formation of party cell<sup>10</sup>. In one cell it allowed only five members and it also accepted the guide lines the main responsibility of the cell is the following

1. To protect the party leaders
2. To observe the spy
3. To transfer the secret messages

The Cells were gathering at night, and smoking and the use of torch were forbidden. Each person should be liable to protect and secure the party. Thus the conference of the Communist Party at Parappuram had an important place. Parappuram conference of 1939 December. The Party had played a major role in the building of a new era in the history of Kerala. In Malabar 1940 September 15 a public strike was conducted against war. Under the leadership of CPI a strong agitation started in this time against War and the increasing of Price. Curfew was declared in about sixteen places in Malabar. In one of the firing, at Thalassery Abu and Chattukutty became martyr. In the Morzha incident, killing of a police

inspector was charged on K.P.R. Gopalan and court was ordered to death sentence. Clash was taken place between people and police Mattannur and Kuthuparamba. The strikes also take place in different parts of the state like Kayyur, Karivellur, Kavumbay, Onchiyam, Thillangary, Punnappara Vayalar, etc are noted for the revolutionary vigor and new enthusiasm among the people.

#### CONCLUSION:

We may concluded that communist movement who pledged their lives to the dream of an egalitarian and a truly democratic society. Thousands of cadre were martyred on this path and many more continue to carry forward the dream and the fight in the face of state repression, violence, and infinite efforts at subversion. Through their self-effacing work, the communists have galvanised hundreds of millions of people into action in order to bring about far-reaching changes in society. They fought sectarian religious strife and caste discrimination, mobilized workers and peasants to fight to advance their rights, and oppressed sections of the people. The communist movement is aware that the exploitation of human beings and the establishment of a socialist society. Communist ideology and Communist movement have highly influenced the people in starting a Social Revolution in Kerala. Pinarayi Parappuram conference of the Communist Party was strong base were the party laid its foundation.

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# Implementation of RA 10586 (Anti-drunk and Drugged Driving Act of 2013)

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Received: 01 Mar 2021; Received in revised form: 04 Apr 2021; Accepted: 25 Apr 2021; Available online: 17 May 2021

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**Abstract**— *The prevalence of drunk driving incidences is alarming which significantly contributes on the causes of death and physical impairment. The anti-drunk driving law was established and being implemented, however drunk driving prevails. Few apprehensions are just recorded. It assessed the implementation of RA 10586 (Anti-Drunk and Drugged Driving Act of 2013). It involved 114 motorist and 71 law enforcement officers from Laoag and Batac City and municipality of San Nicolas. This study used descriptive research design through a questionnaire, and unstructured interview. Random sampling was used for motorist and total enumeration for law enforcement officers. All the motorist are males, single, young-adult, college level, employed, have a drivers license with sufficient experienced however they lack seminar on RA 10586. The law enforcement officers are male dominated, married, young-adult, and attained college level. Majority are traffic enforcers and stayed long in the service and have some seminars and trainings related to RA 10586 and the traffic rules and regulations. The implementation of RA 10586 is often implemented, but there are also specific provisions of which they perceived differently, like in apprehension (motorists=often; LEO = always) and information, education, and communication campaign (motorist =often; LEO=sometimes). Law enforcers have very minimal involvement in IEC. Motorists claimed that the law enforcers are lax, discourteous and show misconduct. Corruption is not a problem. Law enforcers disclosed that motorists display disrespect, offer a bribe as an option for non-issuance of ticket, and escape penalties and dishonesty.*

**Keywords**— *driving, drunk, implementation, motorist, enforcement.*

## I. INTRODUCTION

“Do not Drink and Drive”, this is a saying which is common to all and usually within the tip of the tongue of all motorists. This statement serves as a reminder for every motorists not to drive vehicle under the influence of liquor to ensure road safety. However, despite of knowing this in mind the motorists failed to observe as a result, drunk-driving violation is committed.

Road-traffic collisions are responsible for 1.2 million deaths and as many as 50 million injuries annually according to estimates by the World Health Organization. Although death and injury due to road-traffic collisions have decreased in recent years in many high-income countries, their burden remains a large contributor to

overall mortality and morbidity (Cinnamon et al., 2011). More than 90% of drivers engaged in some form of risky driving behavior (Fergusson et al., 2008) which is mostly attributed to alcohol drinking.

Brady and Li (2012) examined the prevalence of alcohol and other drugs (AOD) in a large sample of fatally injured drivers using data from the Fatality Analysis Reporting System for 2005–09, the United States. Findings showed that drivers who died within 1 hour of the crash underwent toxicological testing on more than 80% of these drivers. Of the 20 150 fatally injured drivers studied, 57.3% tested positive for AOD, including 19.9% being positive for two or more substances. Alcohol was the most commonly detected substance, present in 40.2% of the

fatally injured drivers, followed by cannabinoids (10.5%), stimulants (9.0%), narcotics (5.7%) and depressants (4.0%).

Reynaud, M. et al. (2002) also studied alcohol related accidents wherein a positive results of the alcohol tests were known in 78.7% of the drivers. Their blood alcohol concentration exceeded the limit (0.50 g/L in France) which causes casualties and fatal wounds.

O'Connor and Ruiz (2014), on road traffic injuries in the Philippines, it highlights that there are 1.24 million deaths due to road traffic injuries and majority occur in low- and middle-income countries. With this alarming situation, 35 countries passed legislation to implement road safety strategies however many countries have yet to pass comprehensive legislation while others lack adequate enforcement of current policies. A drunk driver has a higher risk of being killed in a vehicular accident than those who do not drunk drive. The number of vehicular accidents associated with drunk driving is increasing (Felipe, 2016).

In Tan (2018), the Land Transportation Office (LTO) reported that few violators were caught for RA 10586, which is only 101 motorists for six months in the country and are first-time offenders. In 2015, the agency had provided a total of 756 breath analyzers to the Philippine National Police (PNP) and its offices in different regions and deputized 818 personnel coming from various government agencies including the LTO, PNP, and Metropolitan Manila Development Authority (MMDA) to arrest violators. In Region 1, the Land Transportation Office conducted a three-day Deputization and Traffic Law Enforcement seminar for 116 police officers for deployment in the highways as LTO Deputized Enforcers. The policemen are deputized to help reduce the incidence of traffic accidents by irresponsible and reckless drivers through strict enforcement of traffic rules and to discipline drivers. The deputized 116 policemen will complement the LTO enforcers in the region in enforcing traffic rules and regulations. They also help educate motorists and impose discipline on the highways. Most of the road accidents is attributed to abusive drivers and motorists who do not know the meaning of traffic signs and warnings.

Dacalanio (2017) disclosed that the traffic enforcers attained college level or college graduates and rendered service for ten years and are young. Traffic enforcers revealed that they are moderately competent in terms of traffic laws and orders, displaying traffic officer personality, keeping records of all violations, traffic procedures, and educating people on traffic safety.

Bornewasser, M. and Glitsch, E. (2000) determined the decision making of drivers cognitions and motives underlying decision making in drunk driving. It involved 185 drivers who are officially registered and not detected for drunk driving. Findings revealed that there is a lack of inhibiting feelings in the group of detected drivers and have a greater tendency to neglect social norms and lower possible risks of detection and accident. There is a high prevalence of alcohol abuse, and a lot of drunk driving and, round about 10% of all incidents are alcohol-related.

Miguel et al., (2014) studied traffic rules and regulations of motorists in San Nicolas and found out that most of the traffic violators are male and young. Driving without a license or expired license is mostly violated, followed by no entry, disregarding traffic signs, driving for hire on sleepers or short pants, and no OR or CR. The National Law on the use of a helmet lacks full implementation. Traffic violations have a significant increase every year.

Ying et al., (2013) determined the impact of drinking and driving laws on drinking and driving fatality rates. It explored the different effects these laws have on areas with varying severity rates for drinking and driving. Policies must be in place to effectively reduce drunk driving fatality rates considering specific conditions in various regions. In areas with low fatality rates habits and attitudes toward alcohol are more effective.

Cruz (2020) disclosed that motorist and LTO Enforcers often obey and performed well in the implementation of the rules and regulations of R.A 10586 but they do not have the same responses.

Bagolong et al. (2014) found out that the traffic enforcement of the Traffic Management Center in Davao City in terms of traffic direction and control was very high, especially in directing the vehicles and pedestrians in the proper loading areas. They advise the general public concerning traffic congestion. The traffic enforcers showed very good performance in the apprehension traffic violators. Drivers apprehended violates the non-wearing of helmet or seatbelt, and driving under the influence of alcohol or drug. Strict traffic enforcement is observed but the respondents differ in their ability in the implementation. Vehicular accidents and accidents involving pedestrians is attributed on drivers attitude towards policies and the enforcement ability of the traffic enforcers.

In the province of Ilocos Norte, the drunk driving incidence is also a concern. Based on the official record of the Ilocos Norte Police Provincial Office, there were 858 alcohol-related vehicular traffic accidents from the year



2013 to 2016: 220 incidents for 2013; 261 in 2014; 243 for 2015; and August 2016 is 134. In an interview with the media, the PCRB Head of INPPO said that it appeared that there is an increasing trend of vehicular traffic accidents around the province and accidents is caused by drunk driving (Ilocos Sentinel, 2016).

This scenario pushed the government to establish laws and ordinances to demand the compliance of motorists to lessen problems on traffic enforcement and to ensure the safety of the people. The law on RA 10586, known as the Anti-Drunk and Drugged Driving Act of 2013, provides a stiffer penalties to violators. The Land Transportation Office and the Philippine National Police are responsible in carrying out the provisions of the law concerning driver's education, apprehension, mandatory alcohol, and drug testing, random terminal inspection and information, education, and communication campaign.

Despite of the presence of the law and the conduct of information drive of the government, increasing trend of violations of the traffic rules and regulations is recorded including drunk driving which leads to a great extent of fatality to the persons involved. Human error is the main cause of traffic violations (Miguel et al. , 2014, Pungtilan et al., 2013).

This study determined the extent of implementation of the RA 10586 to minimize, if not eliminate the occurrence of the drunk driving violations.

### 1. 1 Theoretical Framework

The Republic Act 10586 refers to the "Anti-Drunk and Drugged Driving Act of 2013) states in its declaration of policy that the Constitutional principle recognizes the protection of life and property and the promotion of the general welfare as essential for the enjoyment of the blessing of democracy. Thus the State ensure road safety through the observance of the citizenry of responsible and ethical driving standards. Towards this end, the State shall penalize the acts of driving under the influence of alcohol, dangerous drugs, and other intoxicating substances and shall instill the standards of safe driving and the benefits derived from it through institutional programs and appropriate public information strategies.

### 1.2 Statement of the Problem

The assessed the level of implementation of RA 10586, specifically on the Anti-Drunk Driving.

It sought answers to the following questions:

1. What is the profile of the respondents?

#### a. motorists

- 1.1 age
- 1.2 sex

- 1.3 civil status

- 1.4 educational attainment

- 1.5 occupation

- 1.6 type of driver's license, and

- 1.7 length of driving experience

- 1.8 trainings/seminars attended related to anti-drunk driving?

#### b. law enforcement officers

- 1.1 age

- 1.2 sex

- 1.3 civil status

- 1.4 educational attainment

- 1.5 occupation

- 1.7 length of service

- 1.8 trainings/seminars attended related to anti-drunk driving?

2. What is the perceived level of implementation of RA 10586 as regards to:
  - 2.1 drivers education during the processing of license
  - 2.2 apprehension,
  - 2.3 mandatory alcohol testing of a driver involved in motor vehicular accidents and
  - 2.4 information, education, and communication campaign?

3. What are the problems encountered in the implementation of this law?

4. What plan can be developed to enhance the implementation of RA10586?

## II. METHODOLOGY

The descriptive method of research was used to describe the implementation of RA 10586 and the problems encountered. It was conducted in the two cities, namely Laoag and Batac, and in the municipality of San Nicolas, Ilocos Norte, because they belong to the top 3 in terms of alcohol-related VTA's incidence rate from 2013-2017. There were 185 respondents in all; 114 are motorists and 71 law enforcement officers. Twenty percent (20%) came from each locale based on the number of drunk driving accidents. Using total enumeration for the law enforcement officers. It utilized questionnaire to gather data and followed by an unstructured interview. Frequency and percentage were applied to interpret the profile and problems encountered and weighted mean for the level of implementation of the law based on a 4 point Likert Scale.



### III. RESULTS AND DISCUSSIONS

#### Profile of the Respondents

##### Motorists

There are more male motorists than female, majority are single (68 or 59.65%) and belongs to the age range of 28-37, they attained up to college level and are employed. The data also showed that majority possessed a professional driver's license (65 or 57.01) and have enough experienced in driving wherein they had been driving for almost 11-15 years. The motorists had undertaken some seminars, which are more on RA 10586. It appeared that not all of them undertake the seminars. According to some respondents, they obtained these seminars during meetings in barangay assembly, tricycle driver's association, riders club, and in school. Portman et al., (2013) states that a typical drunk driver is a man aged 40-49 and 22 to 25 (Hingson and Winter, 2009), who has a job and married. Men have five times higher risk of drunk driving than for women.

##### Law Enforcement Officers

There are more male law enforcers (66 or 92.95%); the female counterpart is very few because of the nature of work. The majority are married (56 or 78.87%), belong to the age range of 26-37 (34 or 47.88), and attained college level (90.14%). Most of them are traffic enforcers (43 or 60.56) and had been in the service for 6-10 years (42 or 59.15%) and received seminars and training related to RA 10586 and the traffic rules and regulations which equipped them with knowledge and skills on how they implement the law. Not all of them attended formal seminars; however, in a conversation with a traffic police officer, they also conduct re-echo while they are in the office.

#### Level of Implementation of RA 10586 Perceived by the Motorists

Generally, motorists perceived the implementation of the anti-drunk driving law was just *often* (2.98), as evident in its overall mean. The implementors still have some lapses in doing their responsibility and wanting for improvement to ensure the proper implementation of the provisions of the law. The result is the same as the findings of Cruz (2020), who states that enforcers often performed well the rules and regulation of R.A 10586.

**Drivers Education.** Table 2 disclosed that driver's education is *often* implemented as evident in its average mean of 2.83. The result signifies that driver's education is religiously and substantially conducted by the implementers to increase awareness of the motorists. However, there is still a need to fill in the gap to make sure

that it is always conducted. Educating the motorists, is a must, and the fact that it serves as a preventive measure to ensure the safety of everybody.

Of all the criteria, the conduct of written examination for the application of a drivers license was the only one which is *always* (4.00) implemented. All the respondents said that they took the test. However, some motorists felt that the examination was just for formality, and they do not even know if they really pass or not. A female respondent admitted, "*Nag exam ak idi, ngem kasla compliance lang dika pay ammo nu ana resulta sakanto mapan agbayaden*" (I took the examination, and it seems that it is just for compliance I do not even know the result then you go for payment). Another motorist affirmed "*Adda written test na ken adda fixer ko*" (a written exam, and I had a fixer).

Some activities under drivers education were *often* implemented like the conduct of orientation on the effects of drinking liquor in their driving ability (2.71), the hazards brought by drunk driving (2.70), penalties for violation of the law (2.67) and educating drivers in the process of renewal (2.63). It can be inferred from the results in motorists were not properly oriented, which could result in a lack of awareness. The improper implementation of this activity will contribute to an increase in law's violation since they do not know the penalties then they will just drink liquor and drive. Emphasizing on the penalties, may serve as a deterrent factor for motorists not to drive under the influence of alcohol, knowing that they will pay a fine which is considerably expensive and may even lead to imprisonment. Awareness on the law cultivates a profound sense of responsibility from among motorists; accordingly, knowledge is power. An individual may lack orientation about statutory provisions for alcohol-impaired driving (Sloan et al., 2013, Erickson et al., 1977; Nagin, 1998; Pogarsky et al., 2004; Kleck et al., 2005). The law enforcers and motorists are less aware on the provisions of RA 10586 (Labra et al., 2016).

The researcher asked a motorist if he knows about the effects of drinking liquor in driving a vehicle. He responded, "*Wen, makaridep ka nu dadduma, aglallo no adut naimom ken dimo makontrol ti pinagpataray.*" (Yes, I feel drowsy while driving, especially if I have high intake of liquor and I cannot control my speed). To follow-up, he was asked regarding penalties in violation of the anti-drunk driving law, and he answered, "*Diak ammo ta di met naibaga idi*" (I do not know because I was not informed.). A respondent mentioned that, "*Adda met bassit naibaga da panggep ti epekto ti arak ken imbaga na nga isu ti makagapu nu apay adu ti madesdesgrasya, isu lang*" (The information on the effects of liquor was just

limited, and I was told that it is the common causes of accidents).

The provision of module for drivers education is *sometimes* (2.29) implemented which obtained the lowest mean. Not all motorists are provided with a module which could help them to improve their awareness. It implies that non-distribution of module affects the consciousness and compliance of the motorists. There is a problem with the implementation of this activity. When the respondents are asked if they received a module as part of drivers' education, not all of them were given.

**Apprehension.** The apprehension of violators of the anti-drunk and drugged driving act is often (3.49) implemented. Full implementation was not attained, however it is good enough, and there is more to improve. In the apprehension process, legal provisions must be satisfied, and with this result, it only manifest that the motorist are knowledgeable how a law enforcer should apprehend a violator. Three of the criteria were *always* implemented, like the automatic revocation of license upon refusal for mandatory testing (4.00), the effecting of arrest when BAC is more than the prescribed limit (3.85), and observance of proper arrest procedures (3.68). It shows that the motorists were given correct treatment whenever they have an encounter law enforcers. It also signifies that the law enforcers are responsible enough in the performance of duties, and firm in implementing the law. They had shown commitment and dedication as law enforcers and it is highly commendable. Their profile, particularly on their maturity, education, years of service, and training could have helped them in the proper implementation.

In a conversation with a motorist respondent, he mentioned that "Kasaritak diay traffic enforcer idi natiliw ak ken pasuksukak ket madi na kayat, adda prinsipyo na" (I tried to talk with the traffic enforcer who happens to catch me and I bribe him but he did not like it, he is a principled person).

But for some activities in the stage of apprehending the motorist rated it as often implemented on the determination of the probable cause (2.95), screening using the field sobriety test on site (2.85), and the impounding of a vehicle if BAC is detected high (3.38) because in the experiences of the motorists they were apprehended not only the way they drive the vehicle, but when stopped for a checkpoint, the law enforcers could also detect using their sense of smell when they will have a conversation. In the conduct of the field sobriety test, it is not always performed, especially if the motorist, has already other means of detecting the person if he is drunk or not, like the portable test kits to examine if the person is

under the influence of liquor. In the aspect of impounding of a vehicle of violators of drunk driving, there is some motorist who is brave enough to talk with the law enforcers and convincing not to impound their vehicle. In some instances, if the violator has the influence of a relative of a law enforcer then they will not confiscate the car or motorcycles. The situation tells that the law enforcers are slightly negligent in the act of impounding vehicles.

A motorist involved in a drunk driving accident honestly admitted, "Saan da imbati diay motor ta adda am-ammo tay nanang tay kadduak a nadesgrasya" (They did not impound my motor vehicle was not confined because the mother of my companion in the accident knows somebody in the law enforcement team).

**Mandatory Alcohol Testing of Driver Involved in Motor Vehicular Accidents.** The data revealed that this activity is often enforced as shown in its average mean of 2.92. Since this is a mandatory requirement, there is substantial compliance from the implementors.

The automatic revocation of drivers' license upon refusal to undergo mandatory testing is always (3.74) implemented. This is the primary basis of the law enforcer to charge a motorist for violation of RA 10586. That is why they conduct it all the time. It also manifests that they are firm in the implementation of the law and the motorist is cooperative in this process.

A motorist who had been involved in an accident due to drunk driving confessed that "Idi imbaga da nga alcohol test sen dak, ket diak nagkitakit ta ammok met nga protocol da dayta." (When I was told to have the alcohol test, I did not refuse because I know that it is a part of their protocol).

Someone added that, "Nagboluntaryo ak nga ma alcohol test tapno makita da nu nangato ti alcohol ti bagik wenno saan." (I volunteered myself for an alcohol test so that they could check if my blood alcohol content is high or not).

The Nationwide Random Terminal Inspection and Quick Random Drug Tests are often (2.62) implemented. It suggests that this activity is frequently conducted for some reasons like if there are mass fatalities brought by vehicular traffic accidents then and there they will become strict to big transportation companies. Also, in the time of summer vacation, all saints day, all souls day, holy week, and Christmas and new year celebrations, the implementors visits terminal to inspect since these are the events of which people usually travel from one place to another using a vehicle. A jeepney driver said, "Manmano nga umay da ag inspect, nu lang adda mairana nga nakaro a aksidente ken panawen ti bakasyon." (They

rarely conduct an inspection, if there are just fatal accidents and during vacation).

As to the conduct of site field sobriety test, it is sometimes (2.40) implemented. The motorist finds that it is no longer applicable since there are already portable test kits to directly examine the person if he had alcohol intake. If the motorist suffered from a fatal accident, they immediately rush him to the hospital since there is no more time to conduct the said test. It implies that the applicability of this test is on case to case basis.

A respondent narrated that, *"Nakadungpar ak ti naka parking a tricycle gapu ti bartek ko, nagresponde dagiti police, naangut dak nga nasanger, in alcohol test dak ti inusar da ket papel, inpan dak paylang diay health center ta isu ti kaasitgan tapno mausawanak ket idin pinagawidakon gapu ta saan met a nakaro unay ti damage ko."* (I bumped a parked tricycle because I was under the influence of liquor, and the police responded, and they happen to smell alcohol odor on me. The police officer conducted, alcohol test using a strip of paper, and they accompanied me to the nearest health center for me to overcome my drunkenness. They let me go home because I just had slight damage.)

Another motorist who suffered an accident stated that *"Idi nadisgrasya nakaro sugat ko, immay ti police ngem awan met dayta field sobriety test, kasi madlaw dan nu nabartek ka, sigud inpan dak hospital."* (When I had an accident I had fatal injuries, the police came but they did not conduct a field sobriety test, they already knew if you are drunk, they immediately rushed me to the hospital.)

**Information, Education and Communication Campaign.** The implementation of information, education, and communication campaigns is often (2.67) implemented because there is information drives conducted by the police organization through their PCAD units, like the distribution of flyers and the conduct of seminars. It signifies that they responsibly inform the motorist and every member of the community. The information campaign using the media (2.85) obtained the highest mean because people keep themselves aware through radios, televisions, and social media. It is often that there are news about vehicular traffic accidents due to drunk driving and they take advantage of reminding the motorist not to drink and drive and follow traffic rules and regulations. With the media, the motorists is equipped with relevant information's particularly the provisions of RA 10586. As experienced by some motorists, they were able to have an awareness about drunk driving during the barangay assembly, which is discussed by a police officer. The provision of examination in the renewal of ID is

sometimes (2.47) implemented having the lowest weighted mean. Some of the respondents did not take the exam in renewing their IDs. The law enforcers rated the implementation of the RA 10586 as *often* implemented which obtained an overall mean of 2.78. It signifies that they are substantially performing well their duties and responsibilities.

**Apprehension.** In apprehending violators, the law enforcers often (3.58) implement their duties and responsibilities. Results, manifest the sincerity of the implementors towards their job, but it is still wants for improvement to improve the delivery of their services. Dacalanio (2017) also found out that traffic enforcers show moderate competencies because they possess minimum knowledge, skills, and understanding; thus, training and development is a priority needs.

The majority of the provisions in the apprehension stage are always (4.00) implemented, and the highest is the confiscation and automatic revocation of a license if driver refuses mandatory testing. Respondents had undergone training and orientation because the conduct of test is mandatory. It implies that they have commitment to the performance of their sworn duties as law enforcers. The data also disclosed that they often implement some procedures like determining a probable cause (3.36), the determination of driver's BAC level (3.16), and the screening using field sobriety test on site (3.00) having the lowest mean. The law enforcers do not only rely on these procedures to determine that the motorist is drunk or not because they also apprehend during the conduct of a regular checkpoint. Sometimes, the field sobriety test is disregarded since some law enforcers would immediately conduct the alcohol test and they also uses their common sense as they examine the motorists.

Based on the interview, a law enforcer mentioned, *"Nu adda maobserbarak nga lugan nga sobra paspas na, isu nukua paka riknaak nga baka nakainom isu nga pasardengek"* (If I happen to observe overspeeding vehicle I felt that the driver is under the influence of liquor, so I have to stop him.) Another respondent claimed that, *"Alistom la madlaw tay tao nu nabartek, uray dimo pag field sobriety test, deretsuem nga ti alcohol test."* (It is easy to detect if the driver is drunk even you will not conduct the field sobriety test, immediately do the alcohol test.)

**Mandatory Alcohol and Chemical Testing of Driver Involved in Motor Vehicular Accidents.** Regarding this procedure, it is *often* (3.23) implemented because not all motorists involved in drunk driving be engaged in vehicular accidents. It suggests that these are just implemented on case basis.

The confiscation and automatic revocation of licenses of drivers' upon refusal to undergo mandatory testing are *always* (4.00) implemented it is because the result of the mandatory testing is the very basis of the law enforcer in charging in terms of criminal liability and damages incurred. The law enforcers are firm in performing this provision of law, and it manifests their competence. The conduct of on-site field sobriety test on a driver involved in a vehicular accident resulting in the loss of human life or physical injuries are *often* (3.47) implemented. The law enforcers do not perform in most cases since they immediately endorsed the person for an alcohol test and they can easily observe if the motorist is drunk, not only on posture or movements since they could also smell their odor. The conduct of Nationwide Random Terminal Inspection and Quick Random Drug Tests is sometimes (2.22) implemented, which obtained the lowest mean. Very few are involved, and it is only done occasionally hence this result.

**Information, Education and Communication Campaign.** The law enforcers respond that they sometimes implement the information drive activities provided by this law, as evident in its average mean of 1.54. Results implies that not all of the respondents partake in the implementation of this activity because in the conduct of campaigns there are assigned focal persons in-charged for this undertaking. Like in the PNP, they have their police-community officers who will be involved in the IEC campaign to the community of which they are invited to speak during barangay assemblies, meetings of drivers association and even in educational institutions. The law enforcers have limited involvement in the information drive.

Drunk driving orientation is sometimes (1.60) implemented when the motorists claimed their ID manifests a lack of aggressiveness in educating the motorists as a way of reminding them to become responsible motorists. It can be noted that the conduct of drunk driving orientation thru media is sometimes (1.52) implemented. The result signifies that only a few are involved in this undertaking because, as mentioned above, there is appointed spokespersons. There are also instances that some law enforcers are interviewed on the spot by media reporters regarding a vehicular accident related to drunk driving and they take that opportunity to remind the motorists about the law, and their compliance with it. As observed by the researcher, a police officer is invited by a TV station, and there he discusses the status on traffic violations, and giving emphasis on anti-drunk driving law. Consequently, the conduct of drunk driving orientation thru the Pulung-pulong/Rang-ay ti Barangay is also sometimes (1.51) implemented. In this activity, police

officers are mostly involved conducting lectures in this venue and at the same time, distribution of flyers takes place, so traffic enforcers have no direct involvement hence this result.

### **Problems Encountered in the Implementation of the Law**

The problems encountered by the motorists with the law enforcers as they implement the law. The respondents gave multiple answers, which are represented with the given percentage. As gleaned from the figure, the law enforcers are lax in dealing with the motorist as they implement the law, which obtained the highest percent (30%). This usually happens because some motorists will also try to talk and settle with the law enforcers or they have influential relatives in the PNP or from the political arena. It signifies that they do not strictly implement the law. Being discourteous (27%) and showing misconduct also has a significant contribution to their problems with 23%. This scenario happens because some law enforcers cannot probably control themselves, especially if the motorist is arrogant and make a prolong argumentation.

To some extent, some law enforcers had the feeling that they are so powerful, that they forget themselves as public servant. They still lack the essential traits that would help them become effective law enforcers of the law on RA 10580. It is good to note that there is a very low percentage of corruption (1%) encountered which implies that they internalized the value of integrity and credibility. Results, suggest that they do not strictly adhere to the principle of maximum tolerance.

In the interview conducted, ten (10) respondents gave positive feedback telling that the law enforcer was nice in his dealings. On the other hand, a motorist claimed, "*Nasayaat ngamin diay pulis isu nga dina in impound diay lugan ko.*" (The police is so kind that is why my vehicle was not hold). A male motorist who is a security guard confessed that "*Nu adda am ammom nga adda impluwensya na, saan da alaen ta lugan mo*" (If you know somebody who has the influence, they will not impound your vehicle). A student motorist confessed that "*Pinadas ko kinasarita diay nangtiliw kaniak ken pasuksukak ngem, tiniketan nak latta. Saan a kurakot isuna.*" (I tried talking to the one who caught me and offered an amount, but he still issued a citation ticket. He is not corrupt).

The law enforcement officers disclosed that motorist disrespect and show of bad behavior is prevalent from among the respondents with 21 %. This is the usual reaction of motorists when they are apprehended; they try to argue until it will lead to misunderstanding. Consequently, the bribe offering of the motorist takes



place with 17% of which this is their options not to be issued with citation ticket to escape penalties and bad record. In some instances, they also encounter dishonesty from the violators, tend to deny that they are drunk and creating numerous reasons for them not to be apprehended.

### Research Output

The proposed action plan titled “Enhanced Strategies in the Implementation of RA 10586” was conceptualized to improve the implementation of the law with the following objectives: (1.) to establish a systematic implementation of the provision of the law, which ensures the delivery of quality services; (2.) to develop more accessible and friendly conduct of driver education; (3.) to highly equipped the law enforcement officers with the required competencies in the performance of duties; and (4.) to widen the linkages of the law enforcement agencies in educating the motorists.

### IV. CONCLUSIONS

Based on the findings, the conclusions are drawn:

1. The motorists are matured, males, married, college level, employed, qualified and well-experienced drivers. Meanwhile, the law enforcement officers are males, married, matured, college level, employed as traffic enforcers, have substantial work experience, and qualified.

2. The law is substantially implemented as perceived by the two group of respondents yet still wanting for improvement.

3. The problems encountered by the motorist and law enforcement officers are interrelated.

### ACKNOWLEDGEMENT

The researcher acknowledges the Northwestern University for its full support in this research undertaking and also to the respondents for their full cooperation.

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## Educational system: The policy of Educational system in Kurdistan Region in public Kindergarten

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Received: 26 Feb 2021; Received in revised form: 02 Apr 2021; Accepted: 29 Apr 2021; Available online: 20 May 2021

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**Abstract**— The main aim of this study is to examine the educational policy system of Kurdistan Region, teacher planning and attendance at kindergarten are inadequate. The problems in educational system are many for instance; lack of funding, low student motivation, low quality of kindergarten, lack of research, lack of rooms, lack of number of qualified teachers, out-dated curriculum. As a consequence, a large majority of Kurdistan graduates from emerge from kindergarten without the technical or social skills needed for them to be strong contributors in the future life. Education policy is principles and government arrangement making in instructive circle, and in addition the gathering of laws and tenets that administer the operation of instruction frameworks. Instruction happens in numerous structures for some reasons through numerous foundations. A quantitative method used to gather relevant information regarding the policy of educational system in kindergartens in Kurdistan region. Methods comprise the procedures used for generating, collecting and evaluating data. The researchers gathered data for the study through distributing questionnaires as primary data. The study was carried out in kindergartens in Erbil. The participants of the present study were 128 staff from different kindergartens in Erbil. The sampling technique will be random sampling method, where all employees from the kindergartens had equal chances of being selected for the sample. The population of the experimental study is all kindergartens in Erbil and the sample size is 128 units. Many different Kindergarten policies have been shown to produce positive effects on children's learning and development, but those effects vary in size and persistence by type of program. Well-designed Kindergarten education policies produce long-term improvements in Kindergarten success, including higher achievement test scores, lower rates of grade repetition and special education, and higher educational attainment. Some Kindergarten policies are also associated with reduced delinquency and crime in childhood and adulthood. The strongest evidence suggests that economically disadvantaged children reap long-term benefits from Kindergarten. However, children from all other socioeconomic backgrounds have been found to benefit as well. Current public policies for child

*care, Children from middle-income families have least access, but many children in poverty also lack preschool experiences. Increasing Kindergarten subsidies under current federal and state policies is particularly unlikely to produce any meaningful improvements in children's learning and development. Given the poor quality of much child care, it might instead produce mild negative consequences.*

**Keywords—** Education policy, Kindergartens, Erbil, Kurdistan.

## I. INTRODUCTION

Education is regarded as an effective tool for changing students' behavior based on their desires and societal expectations (Abdullah & Othman, 2019). In Kurdistan, the educational policy system is regarded as an important factor for all students. Students must attend class and sustain their daily activities in order to effectively respond to their academic demands (Anwar & Abdullah, 2021). Kurdistan's educational policy structure is plagued by several well-known issues. According to the standard of meeting Kurdistan's broad development challenges of achieving universal kindergarten education by 2016, both access and student achievement are decreasing at the kindergarten level (Gardi et al. 2020). The primary goal of this research is to look at the Kurdistan Region's educational policy structure, teacher planning, and kindergarten attendance (Prabhu et al. 2020). There are numerous issues in the educational system, such as a lack of resources, low student engagement, poor kindergarten content, a lack of research, a lack of spaces, a lack of trained teachers, and an outdated curriculum (Anwar & Shukur, 2015). As a result, the vast majority of Kurdish kindergarten graduates lack the technical and social skills needed to be productive members of society in the future. School reform education is even more neglected in Kurdistan (Sultan et al. 2020). Few people in the population have ever obtained technical education or vocational training; as a result (Ali, 2021), the area has a shortage of trained teachers. Performance has been inconsistent for those who have (Abdullah & Othman, 2015). More than 75% of teachers have some fundamental skills but no marketable skills for jobs. Poor governance, a lack of cooperation with industry, and out-of-date public-sector infrastructure have all been blamed (Gardi, 2021). These issues, as well as those that plague other levels of education (Ali, 2020), clarify why trained teachers are in short supply. Some of the most troublesome reasons for teaching in kindergarten in Kurdistan are indicators such as "bad work ethic" and "inadequate education (Ismael et al. 2021).

This research contributes to the teaching infrastructure of the education system's growth at different levels (Anwar & Abd Zebari, 2015). The current research is both theoretical and realistic in nature. The theoretical aspects would be useful in understanding the policy that was is being used to solve problems (Anwar & Surarchith, 2015). Particularly important is a thorough understanding of educational policy planning (Othman et al. 2019). On the one hand, it is an imperial study in developing education system in order to contribute to the development of education and sociolinguistics (Khan & Abdullah, 2019), and the reason for collecting both quantitative and qualitative data was to bring out a comparison of the development of the education system in Iraq- Kurdistan in various stages such as schooling system, teachers, buildings, and student numbers were sampled (Othman et al. 2019). The findings of this study indicate that the educational policy in the Iraqi-Kurdistan region was similar to that of Iraq. Which was introduced the scheme has been continuously changed by Iraqi regimes in order to serve Arabization and their interests (Anwar, 2017). The study has ramifications in that the private sector is encouraged to participate in the educational process in Kurdistan and to help improve education levels (Anwar, 2016). Finally, researcher education in Kurdistan needs significant help and discovery (Abdulla et al. 2017). Many structures are still missing in cities and districts. As a result, classrooms and classes are overcrowded. ((policy – education policy)) are main words (Anwar & Balcioğlu, 2016). Throughout the study, the author will identify problems in the Kurdish education system and attempt to provide solutions using the Finnish education system (Abdullah & Abdul Rahman, 2015). After the problems have been identified and solutions proposed, the product will be launched with all of the desired solutions – thereby satisfying the demand (Andavar et al. 2020). The thesis will conclude with a discussion of the project and how it will be applied in reality. The project goal of this thesis is to investigate which educational practices should be introduced into the Kurdistan Region and how educational services are imported from Finland into Kurdistan (including both the service and the product) (Hameed & Anwar, 2018). The research has implications for the thesis, which is about importing educational services from Finland to Kurdistan (Faraj et al. 2021). The thesis begins by introducing the

## II. LITERATURE REVIEW

subject and case business (Damit et al. 2019). Following that, it will address the Kurdistan Region briefly before delving into the educational systems of the Kurdistan Region and Finland, identifying issues and offering solutions based on the Finnish education system (Anwar & Ghafoor, 2017). Finally, the researcher researched and examined variables that could lead to the solution, which is discussed in greater depth using both hypotheses and experience (Prabhu et al. 2020).

### Policy

There is no clear answer to this issue, which might explain why so many people claim to know little or nothing about policy (Anwar & Climis, 2017). In reality, many would argue that they do not do policy (Prabhu et al. 2019). Others argue that it has no impact on their jobs – or, for that matter, their lives. These are only a few examples of how public policy has a profound and systemic effect on us. It has an effect on almost every aspect of our lives (Anwar & Qadir, 2017). A strategy is a deliberate arrangement of criteria to direct choices and achieve normal outcomes (Abdullah & Rahman, 2015). A strategy is an announcement of intent that is carried out as a technique or convention (Abdullah, 2019). Strategies are typically received by the Board of Directors or a senior management body within an organization (Ali, 2016), while strategies or conventions are created and adopted by senior official officers. Strategies can help in both subjective and objective basic leadership (Anwar & Louis, 2017). Arrangements to assist with subjective simple leadership will ordinarily assist senior administration with decisions that would weigh the relative advantages of different components before deciding on choices and are therefore often difficult to assess unbiasedly (Ali & Anwar, 2021), for example, work-life parity approach. Surprisingly, arrangements to assist with goal basic leadership are typically operational in nature and can be tried impartially, for example, hidden word strategy (Khan & Abdullah, 2019).

### Education policy

Education policies are the values and government policies that control the educational sphere, as well as the set of laws and regulations that govern the operation of educational systems (Anwar & Abdullah, 2021). Education takes many forms and serves many purposes across many organizations. Early childhood education, kindergarten through 12th grade, two and four year colleges or universities, graduate and vocational education, adult education, and career training are some examples (Prabhu et al. 2020). As a result, education reform may have a significant impact on the education people receive at all ages. School size, class size (Ali, 2014), school

privatization, tracking, teacher preparation and certification, teacher compensation, teaching practices, curricular content, graduation standards, school infrastructure investment (Ganeshkumar et al. 2019), and the principles that schools are required to follow and model are examples of areas subject to debate in education policy (Abdullah & Afshar, 2019). The academic review of education policy is known as education policy research. It aims to provide answers to questions about the nature of education (Abdullah & Rahman, 2015), the goals (social and personal) that it is intended to achieve, the strategies for achieving them, and the tools for evaluating success or failure (Ali et al. 2021). Research to educate education policy is conducted in a broad range of institutions and across a wide range of academic disciplines (Abdullah, 2018). Is high on the agenda of policymakers worldwide, as global stresses concentrate growing attention on the outcomes of education policy and the consequences for economic growth and social citizenship (Saleh et al. 2021). However, there is frequently a lack of understanding of how education policy is made (Othman & Abdullah, 2016), what motivates it, and how it affects schools and colleges. Method (Abdullah & Othman, 2016), Themes, and Impact of Education Policy allows these connections and connects them to the broader challenges of educational leadership in a modern context Les Bell and Howard Stevenson's Education Policy: Method, Themes, and Effects (Abdullah & Othman, 2021).

### he principles of education policy

Education policy refers to the values and government policy-making in the educational sphere, as well as the set of laws and rules that regulate how educational systems operate (Abdullah & Abdul Rahman, 2015). Education takes several forms and is provided by a variety of organizations for a variety of purposes. Early childhood education (Anwar & Abdullah, 2021), kindergarten through 12th grade, two and four year colleges or universities, graduate and vocational education, adult education, and career training are some examples (Anwar & Shukur, 2015). As a result, education reform may have a significant impact on the education people receive at all ages (Anwar & Abd Zebari, 2015). School size, class size, school choice, school privatization, tracking, teacher preparation and certification, teacher compensation, teaching practices, curricular content, graduation standards, school infrastructure investment, and the principles that schools are required to follow and model are examples of areas subject to debate in education policy (Anwar & Surarchith, 2015). Problems in higher education are also addressed by issues in education policy (Anwar, 2017). The Pell Institute investigates the obstacles that teachers and students face in community colleges and

universities. Undocumented students, sex education, and federal grant aides are among the problems at stake (Anwar, 2016). The academic review of education policy is known as education policy research. It aims to provide answers to questions about the meaning of education, the goals (both social and personal) that it is intended to achieve, the strategies for achieving them, and the tools for evaluating success or failure (Abdulla et al. 2017). Research to educate education policy is conducted in a wide range of institutions and academic disciplines (Anwar & Balcioglu, 2016). In addition to schools and departments of education or public policy, important researchers are associated with departments of psychology, economics, sociology, and human development (Hameed & Anwar, 2018). Examples of education policy research can be found in scholarly publications like Education Policy Analysis Archives and university policy centers like the National Education Policy Center at the University of Colorado Boulder (Anwar & Ghafoor, 2017).

Education is described as the human activity of preparing for life. It especially affects children and young people, but since one should be prepared for various (Anwar & Climis, 2017) stages of life, it often affects adults who choose to re-orient their lives. To conclude, however, that education is concerned with life preparation is to offer the term very little content (Anwar & Qadir, 2017). First, there are various facets of life, such as employment, leisure, and family. Second, various people and communities will have different perspectives on what the most important things of life are. What they value in a particular area of life is inextricably linked to the beliefs they possess (Anwar & Abdullah, 2021). Someone who values family life (Anwar & Louis, 2017), for example, can do so for a variety of reasons, including the belief that the intimacy, interdependence, and spontaneity of family life are important components of a worthwhile existence. It is, however, particularly useful to distinguish three aspects of life planning (Anwar & Abdullah, 2021).

The ideals that underpin an education system and its goals are inextricably linked. This is not surprising given that the goals express the principles (Anwar & Abdullah, 2021). It is important to recognize that an education system can have goals even though they are not officially codified (Anwar & Shukur, 2015). Much as one can infer someone's goals from what they do over time, even in spite of what they appear to be doing, one can infer the objectives of an education system from how it is handled over time (Anwar & Abd Zebari, 2015), whether or not it has specific aims. Explicit goals may be a valuable guide to what the system is attempting to accomplish in some cases (Anwar & Surarchith, 2015), but not in others. In the absence of clear goals, one must examine the system's

behavior and perceive it in terms of the interests of the insiders who wield the most power over it (Anwar, 2017).

### Kindergarten

Before we can specify kindergarten policy, we must first define kindergarten terminology. According to Anwar, (2016), conceptualized it as a traditional approach based on playing and a transitional phase from home to school; he coined the term in the metaphorical sense of the 'place where children can develop in a natural way'; this terminology is used by many countries and has influenced a variety of educational (Abdulla et al. 2017). Kindergarten was identified as a fundamental cell in the establishment of a logical and productive element of our society. We will be able to gather and learn from global experiences (Anwar & Balcioglu, 2016), and through their specifications, we will be able to conceptualize our own process. Our city is growing and will need human resources in socioeconomic issues (Hameed & Anwar, 2018). Creating a modern and prosperous community necessitates the development of our children's ability in order to advance the potential prosperity that crystallizes in our children's future (Anwar & Ghafoor, 2017). The number of kindergartens in Erbil city is decreasing day by day as a result of the financial crisis that the Kurdistan region is currently experiencing. Kindergarten is a school or class where children are prepared for first grade (Anwar & Climis, 2017). A kindergarten student is usually 5 or 6 years old (Anwar & Qadir, 2017). The number of children enrolled in kindergartens in Erbil city is declining day by day as a result of the financial crisis that the Kurdistan region is currently experiencing (Anwar & Louis, 2017). All relevant ethical measures that protect children's rights should be considered; we may summarize the following critical policies (Anwar & Abdullah, 2021):

- Code of Ethics: While it is based on socio-analysis, ethics is a fundamental component of education that should be built on a rational and liberal methodology (Anwar & Abdullah, 2021).
- Application Methods: In a multi-cultural society such as Kurdistan, where ethnicities and religious groups coexist, Kindergarten Institutions can provide equal opportunity to children by recognizing and respecting their backgrounds; any form of discrimination or distinction is not permitted (Anwar & Abdullah, 2021).

Having decided that we need a national curriculum does not, of course, mean that we need the National Curriculum. Despite the fact that our emphasis is primarily local, many of the concerns posed can be extended to any effort to develop a national curriculum (Anwar & Shukur, 2015). Language, Mathematics, History–Social Science, Science,



Visual and Performing Arts, Health and Physical Education are currently included in the curriculum (Anwar & Abd Zebari, 2015). Kurdistan kindergarten curriculum has long been criticized and blamed for instilling intolerance and rigidity. However, attempts to reform curriculum have frequently met with opposition when improvements to Islamic studies, history (particularly Kurdistan Studies), or literature have been suggested (Anwar & Surarchith, 2015).

### III. DATA COLLECTION AND RESEARCH METHODOLOGY

#### Research design

A quantitative method used to gather relevant information regarding the policy of educational system in kindergartens in Kurdistan region. Methods comprise the procedures used for generating, collecting and evaluating data. The researchers gathered data for the study through distributing questionnaires as primary data. Questionnaire was prepared and distributed to employees in different kindergartens located in Erbil. Secondary data was needed for conducting research work collected from recent academic articles, books and previous studies related to the policy of educational system.

#### The Population and the Sample of the Questionnaire

The study was carried out in kindergartens in Erbil. The participants of the present study were 128 staff from different kindergartens in Erbil. The sampling technique will be random sampling method, where all employees from the kindergartens had equal chances of being selected for the sample. The population of the experimental study is all kindergartens in Erbil and the sample size is 128 units.

#### Validity of the Questionnaire

According to Holden (2010:637-638) face-validity is the degree to which test respondents view the content of a test and its items as relevant to the context in which the test is being managed. To obtain face validity, the questionnaire is given to three teachers of college of Basic Education/ Salahaddin University, to check the items of the questionnaire whether the items are misunderstanding or having any mistakes and problem, at the end they make the items as brief and clear as possible, they select item that are essential for the study, then they modify any items that needed to be changed, thus face –validity was achieved.

#### Reliability of the questionnaire

Brown (1988; 98) defines Reliability as "the extent to which the results can be considered and stable" To achieve teach reliability of the questionnaire, some questions are repeated that have.

#### The Population and the Sample of the checklist

The population of this study consist of twelve English language teachers who teach at Kindergarten in Erbil city during the academic. Several teachers are selected to observe their teaching in different kindergarten of Erbil city.

#### Validity of the checklist

This study has used face –validity to achieve the validity of the checklist. The checklist is given to two teachers of the college in order to identify the accuracy and acceptability of its items Through some modifications of the items of the items of the checklist by teachers, face-validity was obtained.

#### Reliability of the checklist

To achieve the reliability of the checklist, the observation of the researches' records can be correlated with those of another observer.

### IV. RESULTS AND ANALYSIS

#### Demographic Analysis

As shown in table (1), the frequency and percentage of employee's gender participated in this study; 72 male employees participated and 56 female employees participated. As for years of experience, it was found that the percentage and frequency of employees' years of experiences participated in this study; 61 employees had 1-3 years of experiences, 37 employees had 3-5 years of experiences and 30 employees had 5-10 years of experiences.

Table 1-Demographic Analysis

No	Item	Scales	Frequency	Percent
1	Gender	Male	72	56.3
		Female	56	43.8
2	Years of experiences	1-3 years	61	47.7
		3-5 years	37	28.9
		5-10 years	30	23.4

#### Analysis

we found out that the majority of respondents reported that the fairness is applicable in the Kindergarten institutions in Erbil. The majority of respondents reported that the numbers of teachers in Kindergartens in Erbil are not enough to perform effectively. According to the respondents, we found that the majority of participants reported that the children have equal opportunity in kindergarten. We found that the majority of respondents believed in terms of the comparison between private

education sectors and governments education sectors that private education sector is better and preffable than govenemet's education sector. Also, we found that respondents believed and agreed that new whether new technologies of teaching should be used in kindergarten. The majority of participants reported that pace opportunity can be estimated for activities and expression. We found that Kindergartens' teachers are not qualified enough to teach and provide education to children in Kindergarten in Erbil particularly and Kurdistan as general. We found that individual differences are taken into consideration at Kindergartens administration and education in Erbil. As we found that it is necessary that culture varieties should be kept and maintained while managing and running kindergartens. The majority of participants reported that the visions and missions are applicable and understandable for children. The greater parts of respondents believed that Ministry of education should conduct seminars about education system. Most of participants believed that Teachers should receive their training as a part of their pre service training. We found that New technologies should be developed to teach in education system. In terms of Kindergartens' suppliers, we found that most of students need could be supplied with education materials and stationaries. Almost all participants proffered that free education should be adopted in kindergarten.

Table 2-Summary

Questions	Min.	Max.	Mean
Question One: (Fairness is applicable in the Kindergarten institutions in Erbil)	2	5	4.12
Question two; (The numbers of teachers are not enough)	1	5	4.08
Question three: (The children have equal opportunity in kindergarten)	1	5	3.89
Question four: (Parents prefer Private Educations rather than govt. Educations)	1	5	3.75
Question five: (New technologies of teaching should be used in kindergarten)	1	5	3.89
Question six: (Pace opportunity can be estimated for activities and expression)	1	5	3.67
Question seven: (The teachers are not qualified enough properly)	1	5	3.71

Question eight: (Individual differences are taken into consideration)	1	5	3.45
Question nine: (Culture varieties should be kept and maintained)	1	5	3.78
Question ten: (The visions and missions are applicable and understandable for children)	1	5	4.08
Question eleven: (Ministry of education should conduct seminars about education system)	1	5	3.99
Question twelve: (Teachers should receive their training as a part of their pre service training)	1	5	4.11
Question thirteen: (New technologies should be developed to teach in education system)	2	5	4.43
Question fourteen (Students need could be supplied)	1	5	4.12
Question fifteen: (Free education should be adopted in kindergarten)	1	5	4.21

## V. CONCLUSIONS

The Kindergarten activities occurred as a private activity, which was incoherent and marginal. Structural changes in society led to urbanisation and increasing employment of women away from the home. This created pressure to develop municipal day care. Kindergarten became part of the integrated whole of early childhood education and care, in which services and financial support formed alternative elements based on the choice of the family. The Finnish system of early childhood education and care policy may be described with the concept of Kindergarten, where care, education and instruction have been combined to form an integrated whole and where play is a central tool of pedagogical activities.

Many different Kindergarten policies have been shown to produce positive effects on children's learning and development, but those effects vary in size and persistence by type of program.

- Well-designed Kindergarten education policies produce long-term improvements in Kindergarten success, including higher achievement test scores,

lower rates of grade repetition and special education, and higher educational attainment. Some Kindergarten policies are also associated with reduced delinquency and crime in childhood and adulthood.

- The strongest evidence suggests that economically disadvantaged children reap long-term benefits from Kindergarten. However, children from all other socioeconomic backgrounds have been found to benefit as well.
- Current public policies for child care, Children from middle-income families have least access, but many children in poverty also lack preschool experiences.
- Increasing Kindergarten subsidies under current federal and state policies is particularly unlikely to produce any meaningful improvements in children's learning and development. Given the poor quality of much child care, it might instead produce mild negative consequences.
- Increasing public investment in effective preschool education programs for all children can produce substantial educational, social, and economic benefits.

### Recommendations

According to the research findings, we recommended the following improvement at all Kindergartens in Erbil particularly and Kurdistan as general:

- Recruiting Well qualified and certified teachers for kindergartens in Erbil
- Increasing the quality and the outcome of public Kindergartens in Erbil, as a results parents will prefer public kindergartens and there will not be any difference between private kindergartens and public kindergartens
- All kindergartens should adopt new technologies to educate and provide education to children.
- Teachers and administration staff should not take any individual differences into their consideration.
- All teachers and administration staff should be able to manage and adapt different culture among children and their parents.
- The Ministry of education should conduct seminars about education system to clarify the education policy to teachers and administrations staff as a result they will be aware about all policies and requirements to improve the current situation's quality and outcome.

- All teachers and administration staffs should be provided with effective training either annually or semi-annual during academic year.

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# Students' Attitudes towards Learning English in the Kurdistan region of Iraq

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Received: 07 Mar 2021; Received in revised form: 19 Apr 2021; Accepted: 02 May 2021; Available online: 20 May 2021

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**Abstract**— This research investigates students' attitudes towards learning English in Private Universities. Attitude is considered as a necessary component in language learning. Therefore, a positive attitude is considered as one of the important factors that have an impact on language learning. By providing insight into the attitudes of Private Universities students towards learning English, it contributes to the teaching of English as a foreign language. The main purpose of this research is to reveal students' attitudes towards learning English and find out how to make their attitudes positive. Language educators who know how to develop positive attitudes in students will be able to conduct interesting and effective classroom activities; get them to be more successful in learning English. The researcher points out that the main problem is the fact that students in Private Universities are not encouraged to English. This is one of the reasons why they have negative attitudes towards learning English. Students have a perception that they are forced to learn English. This causes them to be unwilling to learn English and develop target language skills. The researcher made use a questionnaire to obtain data about the learners' attitudes and analyse them. The random sampling technique was used. All the first- and second-year students at English department of the college in Private Universities were selected randomly for the study. The English department had 214 first- and second-year students. The study revealed the fact that students have negative attitudes towards learning English in terms of emotional, behavioural and cognitive aspects. Thus, the first hypothesis is supported. As there is a statistically significant difference in Private Universities students' attitudes towards learning English language by gender, the second hypothesis is supported. The third hypothesis is supported by the fact that there is a statistically significant difference in Private Universities students' attitudes towards learning English language according to the duration of the study. According to the correlation test, the researcher came to the conclusion that there is correlation between three attitude factors: cognitive, behavioural and emotional. According to the correlation test, the researcher found out that cognitive has negative correlation ( $r = -.249^{**}$ ,  $p < 0.01$ ) with Behaviour. Concerning the negative of the linear relationship is moderately strong between cognitive and behaviour, cognitive has negative correlation ( $r = -.330^{**}$ ,  $p < 0.01$ ) with Emotional.

*The negative of the linear relationship is moderately strong between cognitive and Emotional, and Behavioural has negative correlation ( $r = -.336^{**}$ ,  $p < 0.01$ ) with Emotional. The negative of the linear relationship is moderately strong between Emotional and behaviour, therefore hypotheses four supported. Concerning the experimental negative attitude towards learning English, the university lecturers are recommended to establish a motivating feeling in the English lessons to promote the students' positive attitudes towards learning English. Lecturers also should highlight the significance of learning English.*

**Keywords—** Students' attitude, Personality, Learning English, Higher Education.

## I. INTRODUCTION

Education is considered to be a powerful method which aids to change the behaviour of the students based on their needs and expectation of the society. Student attitude is considered an essential part of learning; consequently, it becomes an important element of second language learning. English language has an important role in many societies as it is the language which separates influential class from the rest of individual who lives in society (Abdullah & Othman, 2019). According to Anwar & Abdullah, (2021), concerning Individual's attitudes towards the learning English language, they state that it is the learning context that might explain their success in learning a language. Many lecturers have different strategies used in their class in order to recognize the target students' attitudes (Gardi et al. 2020) attitudes towards a specific language could be either positive or negative. Attitudes towards learning English language have an impact on behaviours such as choosing and reading books, listening to English radio, watching English channels etc. Particularly in academic, in case a student has a positive attitude towards learning English language, they will be able to attain many things in that particular area (Prabhu et al. 2020).

Many students begin learning English from primary school; some others from kindergarten or even from day care; however, the issue is that many of them are not able to accomplish the desired level of English proficiency, the main reason is de-motivation of students in all levels (Anwar & Shukur, 2015). 'Attitude' is as somebody's thoughts or emotional state regarding to something, particularly as exposed in their behaviour. Section two of this research consists of Literature Review that will look into various studies, theories, attitude definitions, importance of attitudes and attitude components. Learning a new language is the powerful instrument which aids to adjust the behaviour of the student with regard to their desires and expectation of the society (Sultan et al. 2020). Student's attitude is an essential portion of learning; consequently, attitude is considered a vital factor of language learning (Abdullah & Othman, 2015). Attitude towards learning English is supposed to affect attitude for instance choosing and reading the right material, communicating with a native English speaker and so on

(Top & Ali, 2021). Particularly in University, if students have a positive attitude towards a particular topic, they will be able to attain numerous things in that particular field. There is a relation between learning language and the environmental mechanisms in which the students were grown up (Demir et al. 2020). Both positive and negative attitudes will have a huge influence on the achievement of learning the English language. According to Gardi, (2021), several factors that have impact on learning the English language process for instance, attitude, age, anxiety, aptitudes, gender, personality and so on ((Ismael et al. 2021). Anwar & Abd Zebari, (2015) argue that learning a new language could aid students in demonstrating their idea, thoughts and opinion. This research concentrates on the idea of attitude as the main affective aspects for achievements in learning a new language (Ali, 2021). In more detail, it examines Private Universities students' attitudes towards learning English language, focusing on three aspects of attitude (emotional, behavioural and cognitive). Furthermore, it attempts to define the effect of students' demographic profile for instance, gender, field and year of study on attitudes towards learning English.

## Research Objectives

The main objectives to examine Private Universities students' attitudes towards English language learning are;

1. To examine Private Universities students' attitudes towards learning English.
2. To figure out students' perceptions towards the learning of the literature component in the English language.
3. To investigate the attitudes of Private Universities students 'towards learning English and examine student's awareness of the assortment of English.
4. To study Private Universities students' attitudes towards the current learning English process and practice.
5. To present the factors that might have impacts on students towards learning English.

## Purpose of the study

The main purpose of this research to investigate students' attitudes towards learning English and provide education providers with insights into students' attitudes towards



learning English and the development of positive student attitude so that they can give more importance to the students' requirements and interests in learning English and facilitate their achievements.

### Statement of the problem

As for the students learning English as a foreign language in Private Universities, it is significant that students have positive attitudes towards the target language, which is English. Othman et al. (2019) proved that positive attitude is correlated with success in learning English and high level of student's attitude will generate more effective language learners. In addition, second language learners get advantages from positive attitudes which lead to successful accomplishment of proficiency, on the other hand negative attitude of students will lead to decrease motivation and unsuccessful accomplishment of proficiency (Khan & Abdullah, 2019). Therefore, the researcher points out the main research problem are that students in Private Universities are not encouraged and they have negative attitudes towards learning English. Students at Private Universities feel they are forced to learn English (Ali, 2020). This is one the factors which lead to decrease effectiveness and result in inefficient language learning. Many students in the Kurdistan region of Iraq have difficulties in learning English language due to the lack of motivation which leads to negative attitude towards learning English resulting inefficient language learning (Othman et al. 2019). Currently, the problem is whether students are willing or unwilling to learn English. It is important to show whether there is a statistically significant difference between students' attitudes towards learning English and their gender or their years of study (Andavar et al. 2020).

### Research Questions

- What are the factors that have impacts on students' attitudes towards learning English in Private Universities?
- Is there a correlation between emotional, behavioural and cognitive aspects towards learning English as a second language?
- Is there a statistical difference between male and female students' attitudes towards learning English in Private Universities?
- Is there a statistical difference between students' attitudes towards learning English in Private Universities and the years of study?

### Research Hypotheses

The addressed hypotheses for this research are:

**H1:** Students have negative attitudes towards learning English in terms of emotional behavioural and cognitive aspects.

**H2:** There is a statistically significant difference in Private Universities students' attitudes towards learning English language by gender.

**H3:** There is a statistically significant difference between the attitudes of Private Universities students towards learning English language and the years of their study.

**H4:** There is a correlation between emotional, behavioural and cognitive aspects towards learning English as a second language.

## II. LITERATURE REVIEW

Attitude is considered to be one of the key factors one of the key successes for language learning, therefore several research studies have been conducted in the field of students' attitudes towards learning language (Anwar, 2017). Anwar, (2016) discussed the significant relation between the nature student and the importance of language use. Though, information regarding the language attitudes of students in Northern Iraq is not sufficient. Therefore, this research examines the students' attitudes towards learning English at universities in the Kurdistan region of Iraq. Attitude has several definitions from the perspective of diverse aspects and contexts. Abdulla et al. (2017) defined Attitude as person's belief regarding an attribute of executing the behaviour, prejudiced by assessments of attributes. Consequently, an individual has great belief that confidently valued consequences will outcome from. Anwar & Balcioglu, (2016) defined attitude as connected to an individual's beliefs and values (Abdullah & Abdul Rahman, 2015). The Macmillan English Dictionary (2002) defined the attitude as "somebody's thoughts or emotional state regarding to something, particularly as exposed in their behaviour (Faraj et al. 2021). All individuals have some attitudes towards everything, it could be negative or positive therefore, pupils' attitudes towards learning English will not vary with mentioned statement, pupils could have negative attitudes towards learning English language on the other hand they could have positive attitudes towards the English language (Hameed & Anwar, 2018). According to Damit et al. (2019), attitude is a complex psychological construct. According to Anwar & Ghafoor, (2017), There are many factors that play a role in students' success, and attitude is considered as one of the most influential factors. Also, teachers' attitude plays a role in teaching English language such as teachers' commitment and motivation (Prabhu et al. 2020). According to Anwar & Climis, (2017), Students' attitude to the language is one of the personal variables that affect the learning of English language. Prabhu et al. (2019),

pointed out that attitude consist of three components: cognitive, affective and behavioural. The cognitive component includes the thoughts regarding the object of the attitude. The affective component is related to the individual's emotions and feelings towards an object, and the behavioural component contains the propensity to accept specific learning behaviours (Ali, 2016). Anwar & Qadir, (2017) defined the attitude as "an implication created on the basis of a compound of beliefs about the attitude object". Abdullah & Rahman, (2015), argued the possibility of the three attitude components are so strictly interconnected. According to Van Els et al. (1984) discussed that no matter if three components or only. The link between all components is so strict that sufficient information on attitudes could be achieved by evaluating only a component. Abdullah, (2019) stated that language learning is linked to individual's attitude towards the target language. Anwar & Louis, (2017) mentioned that positive language attitudes will have positive effects on learner to have positive direction towards learning language. Positive attitude will play positive role in learning language (Ali, 2014), also will be the main key for success concerning learning language (as stated by (Ali & Anwar, 2021).

### **Attitude towards Language Learning**

According to Khan & Abdullah, (2019) several social and psychological features and attitude of learning the language towards second language impact the capability of the learners. Baker concentrated on the significance of the study regarding the impact of attitude on learning language (Anwar & Abdullah, 2021). According to Prabhu et al. (2020) argued the importance of affective component and its effect on learning language behaviour, the main reason the importance of affective component such us values, interests and attitude of pupils related to effect of future behaviour. This explains the main reason of paying attention to positive attitudes for pupils towards learning language because positive attitude will have positive impact on pupil's future learning (Ganeshkumar et al. 2019). According to Abdullah & Afshar, (2019) Pupil's capability, strategy and attitude clarify their accomplishment for learning language. Abdullah & Rahman, (2015) mentioned that the capability of the pupils to learn a second language does not only effect by the language and mental skills, nonetheless likewise on the pupils' attitudes and opinions to the aimed language. Also, they pointed that the perception of the attitude can improve the whole language learning process, inducing the environment of pupil's belief and behaviours to the target language, its community and culture, and also it would classify their propensity to obtain the target language. Ali et al. (2021) pointed a theoretical model, concentrating on the significance of accompanying attitudinal study in the field of learning language.

Abdullah, (2018) showed that language education providers, scholars and pupils should recognize that a positive attitude and positive motivation of pupils enable language learning. Therefore, in case if the pupil does not have the propensity and concentration in obtaining the target language to connect with others, in such case pupil will face a negative attitude and not be encouraged and excited in language learning. Consequently, pupil's attitudes might include in language learning, the reason is it might have the impact on their performance in obtaining the aimed language (Saleh et al. 2021). Othman & Abdullah, (2016) explain the present matters, pedagogical consequences and new instructions in belief regarding the language learning comprising cognitive, cultural, personal factors, contextual, affective, and social among which attitudes have a significant affect. There are many studies regarding the attitude towards the altered languages (Abdullah & Othman, 2016), to varieties of English and other languages (Abdullah & Othman, 2021), on learners' belief regarding learning the target language (Abdullah & Abdul Rahman, 2015).

Many features of language attitude towards learning a new language have been explored and examined (Anwar & Abdullah, 2021) the following scholars have been studied different aspects of attitude and its impact on learning new language, for instance, Anwar & Shukur, (2015), studied the relationship between strategy of learning language and pupil's attitude, Anwar & Abd Zebari, (2015), attitude and belief regarding learning aimed language, Anwar & Surarchith, (2015), attitudes towards learning language and language itself at tertiary and secondary stages, Anwar, (2017), using peers to learn English language as attitude aspect, Anwar, (2016), attitudes towards arguable practices between education providers and their pupils (Abdulla et al. 2017). Anwar & Balcioglu, (2016) argued that the main objectives in educating pupils through contented and language combined learning models is to inspire learner's positive attitude towards the aimed language. Based on the above mentioned it clarifies whether the objectives have been accomplished or not (Hameed & Anwar, 2018). Many decades ago, the studies of attitudes have been examined in different languages. Also, Anwar & Ghafoor, (2017), mentioned that there are many views regarding language attitudes, at the present time the most common view is an integration of 10 older opinions. This theory proposes that attitude towards altered languages is not stable nevertheless always varying and therefore there is no specific determination regarding attitudes towards learning language (Anwar & Climis, 2017).

### **Aspects of Language Attitude**

According to Anwar & Qadir, (2017), Learning process is considered as a positive amendment in the person's personality regarding the cognitive behavioural and

emotional attitude, meanwhile when an individual has learned a particular matter, therefore, an individual starts to behave and think in various ways and person's belief has been distinguished. Moreover, beside cognitive method, the learning process also has psychological and social aspects (Anwar & Louis, 2017). Anwar & Abdullah, (2021) stated that attitude comprises three components; the first component is about the attitudes related to the cognitive component. This might include perception /belief regarding the situation or an object connected to the attitude. The second component is the evaluative component. This indicates that the situation/object connected to the attitude might produce dislike/like. The third component is related to the attitudes that have a behavioural component for instance; specific attitude tends to motivate pupils to accept specific learning behaviours (Anwar & Abdullah, 2021).

### Cognitive Attitude

This aspect contains the belief of the language learners in terms of the information that they can gain and their sympathetic in the process of language learning. The cognitive aspect could be categorized into four phases of linking the earlier information and the new information, producing new information, examining new information, and implementing the new information in different circumstances (Anwar & Abdullah, 2021).

### Behavioural Aspect of Attitude

The behavioural aspect determines the way an individual reacts and behaves in specific circumstances. In detail, the effective language learning improves the pupils to recognize themselves with the native English speakers and adopt or obtain numerous features of behaviours which describe the participants of the aimed language community. Anwar & Shukur, (2015) proved that, an individual with positive attitude will result with the demonstration of positive behaviour towards learning new language. Such individuals are perceived to be extra enthusiastic problem solving, to obtain the knowledge and competencies valuable for day-to-day life and to motivate emotionally (Anwar & Abd Zebari, 2015).

### Emotional Aspect of Attitude

Anwar & Surarchith, (2015) argued that, learning process consider as an emotional process. Usually, it effects by several emotional elements. Choy & Troudi (2006), the education provider and his pupils involve in numerous emotional actions in it and diverse fruits of emotions are yield. Attitude could assist the pupils to show their feeling whether they dislike/like the matters or circumstances. It has been agreed that the internal emotion and feeling of learning new language affect their viewpoints and their attitude towards the aimed language (Anwar, 2017).

## III. METHODOLOGY

The purpose of this research is to investigate student's attitudes towards learning English language. The purposes of methodology are to explain research methodology, clarify the procedures that used in this research, define the measurements used in planning the instrument, explain data collection, and to provide a clear clarification of the statistical method used in order to analyse data. A quantitative method used in order to analyse data gathered by the researcher.

### Design of the study

The researcher used questionnaire in order to be able to analyze the current study. The questionnaire was divided into two sections, the first section consisted of demographic questions; starting with respondent's age, gender and years of study. The second part of questionnaire consisted of 26 questions regarding student's attitude towards learning the English language.

### Duration of the study:

The researcher distributed questionnaires in hard copies in private Universities and particularly in the first and second years of the English department of Language College.

### Sampling Size and Target Population

The aim of sample design is to clearly determine set of objectives, the sampling technique will be random sampling method, where all first- and second-year students in English department of the college of language in Private Universities will have equal chances of being selected for the sample. The English department currently has 214 students in first and second years. The population of this study will be 214 participants and the target population of this study is 138 participants (as shown in the formula). The following formula presents the sample size calculation:

$$\text{Sample size} = \frac{z^2 \times P \times (1-P)}{c^2}$$

Z = Z value (1.96 for 95% confidence level)

p = percentage picking a choice

c = confidence interval

$$\text{Sample size} = \frac{(1.96)^2 \times 0.5 \times (1-0.5)}{(0.05)^2}$$

$$\text{Sample size} = \frac{0.9604}{0.0025}$$

$$\text{Sample size} = 384.16$$

$$\text{New sample size} = \frac{\text{Sample size}}{1 + \left\{ \frac{\text{sample size} - 1}{\text{population}} \right\}}$$

$$\text{New sample size} = \frac{384.16}{1 + \left\{ \frac{384.16 - 1}{214} \right\}}$$

$$\text{New sample size} = 138 \text{ participants}$$

### Instrument for measuring (scales)

The questionnaire structured in the form of multiple-choice questions were designed by the researcher. The participants were asked to mark each item on five-point Likert scales. This research instruments were validated by earlier researchers to be appropriate for measuring student's attitude towards learning English language.

#### IV. DATA ANALYSIS AND RESULTS

##### Demographic analysis

Table1: Age

Age groups	Frequen cy	Perce nt	Valid Percent	Cumulati ve Percent
18-20	68	49.3	49.3	49.3
20-22	68	49.3	49.3	98.6
23 and above	2	1.4	1.4	100.0
Total	138	100.0	100.0	

As seen in table (1) the frequency and percentage of respondent's age, based on the statistical results of SPSS program, the researcher found the following results; 49.3% of respondents from total of 136 respondents fall into group 18-20 years old, 49.3% of respondents from total of 136 respondents fall into group 20-22 years old and 1.4% of respondents from total of 136 respondents fall into group 23 years old and above.

Table 2: Gender

	Gender groups	Frequen cy	Perce nt	Valid Percent	Cumulativ e Percent
	Male	71	51.4	51.4	51.4
	Female	67	48.6	48.6	100.0
	Total	138	100.0	100.0	

As seen in table (2) the frequency and percentage of participant's gender in this study, according to SPSS program, the researcher was able to find out the following results; 51.4% of participants were male and 48.6% of participants were female.

Table 3 Year of study

Year groups	Frequency	Perce nt	Valid Percent	Cumulativ e Percent
1st year	74	53.6	53.6	53.6
2nd year	64	46.4	46.4	100.0

Total	138	100.0	100.0	
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After analysing the demographic study, as for respondent's education level, the researcher found out the following results; 53.6% of respondents out of 136 were in the first year of the study and 46.4% of respondents out of 136 were in the second year of the study as shown in table (3).

##### Data analysis

##### Comparison Male/Female

It was found that the comparison between the male and female in terms of their attitude towards the native English teacher. Their attitudes towards native English teachers were found to be positive. When learners were asked whether they would prefer to have native English speaker, eight male students rated as 'disagree', 19 male students rated as 'neutral', 37 male students rated as 'agree' and seven male students rated as 'strongly agree'. In terms of the female students' attitude; three female students rated as 'strongly disagree', 12 female students rated as 'agree', 19 female students rated as 'neutral', 37 female students rated as 'agree' and three female students rated as 'strongly agree'. The mean of Male group is 3.61 and mean of Female group is 3.37, this indicates that the majority of both groups were in agreement and preferred to have a native English teacher. The comparison between the male and female students' attitude towards motivation to speak in English. Male students' attitudes were found to be negative whereas female students' attitudes were found to be positive. When learners were asked whether their teachers motivated them to speak in English, 10 male students rated as 'strongly disagree', 34 male students rated as 'disagree', 17 male students rated as 'neutral' and 10 male students rated as 'agree'. As for female students' attitude; six female students rated as 'strongly disagree', 16 female students as 'disagree', 12 female students rated as 'neutral', 25 female students rated as 'agree' and eight female students rated as 'strongly agree'. The mean of the male group is 2.38. This indicates that the majority of male students rated as 'disagree' as to whether they were motivated by their teachers to speak in English. The mean of the female group is 3.19, which indicates that the majority of female students rated as 'agree' concerning teacher's motivation to speak in English. According to the above results we can see the difference students' attitudes towards their teachers and its motivation. The comparison between the male and female students' attitude towards their engagement in dialogues. The attitudes of male students were found to be negative. When learners were asked whether their teachers engage them in dialogues for the practice of speaking skills: six male students rated as 'strongly', 30 male students rated as 'disagree', 21 male students rated as 'neutral' and 14 male students rated as



'agree'. As for female students' attitude; three female students rated as 'strongly disagree', 21 female students rated as 'disagree' in, 14 female students rated as 'neutral', 25 female students rated as 'agree' and 4 female students rated as 'strongly agree'. The mean of the male group is 2.61, which means that most of male students rated as 'disagree' in about the engagement of students in dialogues by their teacher for practising speaking skill. The mean of female group is 3.09, which means that most of female students rated as 'agree' in terms of students' engagement in dialogues by their teacher for practising speaking skill. This shows the difference between male and female students' attitudes towards their engagement in dialogues by their teacher for practising speaking skill. As a result, it can be said that female students are engaged more in dialogues by their teacher for practising speaking skill. The attitudes of the male and female students towards the native English teachers were found to be negative as they thought those teachers were the source of difficulty. When learners were asked whether native English teachers make it more difficult to practise the English-speaking skills: eight male students rated as 'strongly disagree', 28 male students rated as 'disagree', 21 male students rated as 'neutral', 14 male students rated as 'agree'. As for the female students' attitude; three female students rated as 'strongly disagree', 20 female students rated as 'disagree', 16 female students rated as neutral, 25 female students rated as 'agree' and three female students rated as 'strongly agree'. The mean of male group is 2.58 whereas the mean of female group is 3.07. This indicates that the majority of the male students rated as 'disagree' while the greatest part of female students rated as 'agree'. This means that the male and female students' attitudes towards the same are different. Moreover, it was found that both male and female students prefer to study English. As for the distribution of students' answers; four male students rated as 'disagree', 17 male students rated as 'neutral', 28 male students rated as 'agree' and 22 male students rated as 'strongly agree'. As for the female students; two female students rated as 'strongly disagree', eight female students rated as 'disagree', 20 female students rated as 'neutral', 24 female students rated as 'agree' and 13 female students rated as 'strongly agree'. The mean of male group is 3.96, which indicates that the majority of male students rated as 'agree' as to whether they prefer to study English. The mean of the female group is 3.57. This indicates that the majority of female students rated as agree. In other words, female students also prefer studying English to studying another language. The comparison between the male and female student's attitude towards the desirable of English subject were found to be positive. When learners were asked whether they prefer English subject than other subjects: four male students rated as 'disagree', 21 male

students rated as 'neutral', 27 male students rated as 'agree' and 19 male students rated as 'strongly agree'. In terms of the female students' attitude; six female students rated as 'disagree', 13 female students rated as 'neutral', 26 female students rated as 'agree' and 22 female students rated as 'strongly agree'. The mean of male groups is 3.86 this indicates that the majority of male students rated as 'agree' concerning student's attitude towards the desirable of English subject comparing with other subjects and the mean of female group is 3.96 this indicates that the majority of female students rated as 'agree' concerning student's attitude towards the desirable of English subject comparing with other subjects. The comparison between the male and female students' attitude towards learning Standard English were found to be negative. When learners were asked whether their teachers teach them how to write Standard English: five male students rated as 'strongly disagree', 31 male students rated as 'disagree', 27 male students rated as 'neutral' and eight male students rated as 'agree'. in terms of the female students' attitude: five female students rated as 'strongly disagree', 21 female students rated as 'disagree', 20 female students rated as 'neutral', 16 female students rated as 'agree' and five female students rated as 'strongly agree'. The mean of male group is 2.54 this means that most of male students rated as 'disagree' concerning student's attitude towards learning standard English writing by their teacher, and the mean of female group is 2.93 this means that most of female students rated as 'disagree' concerning student's attitude towards learning standard English writing by their teachers as well. The comparison between the male and female students' attitude towards students' discussion and participation were found to be negative. When learners were asked whether their teachers allow them to discuss and ask any ambiguities in English: seven male students rated as 'strongly', 31 male students rated as 'disagree', 20 male students rated as 'neutral' towards allowing students to participate in class discussion, 13 male students as 'agree'. seven female students rated as 'strongly disagree', 28 female students rated as 'disagree', 22 female students rated as 'neutral' and 10 female students rated as 'agree'. The mean of male group is 2.55 this means that many of male students rated as 'disagree' towards allowing students to participate in class discussion and the mean of female group is 2.52 this means that many of female students rated as 'disagree' towards allowing students to participate in class discussion. The comparison between the male and female students' attitude towards feeling were found to be negative, when learners were asked whether they feel shy to practice their English skills in class discussions: two male students rated as 'disagree', 2 male students rated as neutral, 51 male students rated as 'agree' and 12 male students rated as 'strongly agree'. In terms of the female students' attitude; six

female students rated as 'disagree' regarding, 15 female students rated as 'neutral', 41 female students rated as 'agree' and nine female students rated as 'strongly agree'. The mean of male group is 4.09 this means that the majority of male students rated as 'agree' regarding feeling shy while practising English skill in class discussion and the mean of female group is 3.75 this means that the majority of female students rated as 'agree' regarding feeling shy while practising English skill in class discussion. The comparison between the male and female students' attitude towards feeling comfortable were found to be negative for the male students and to be positive for the female students. When learners were asked whether their teachers make them

comfortable to participate in class discussions: five male students rated as 'strongly disagree', 25 male students rated as 'disagree', 31 male students rated as 'neutral', 10 male students rated as 'agree'. 19 female students rated as 'disagree', 28 female students rated as 'neutral' and 29 female students rated as 'agree' regarding. The mean of male group is 2.65 this indicates that the majority of male students rated as 'disagree' towards feeling comfortable in class participation by their teacher while the mean of female group is 3.01 this indicates that the majority of female students rated as 'agree' towards feeling comfortable in class participation by their teacher.

Table 4 The comparison between Male and Female students

I prefer native English teacher									
Comparison Male/Female									
Groups		1	2	3	4	5	Total	Mean	Std. Deviation
Q1	Male	-	8	19	37	7	71	3.61	0.819
	Female	3	12	12	37	3	67	3.37	0.982
My teacher motivates me to speak in English									
Comparison Male/Female									
Groups		1	2	3	4	5	Total	Mean	Std. Deviation
Q2	Male	10	34	17	10	-	71	2.38	.900
	Female	6	16	12	25	8	67	3.19	1.196
My teacher engages us in dialogues for the practice of speaking skills.									
Comparison Male/Female									
Groups		1	2	3	4	5	Total	Mean	Std. Deviation
Q3	Male	6	30	21	14	-	71	2.61	0.902
	Female	3	21	14	25	4	67	3.09	1.055
Native English teacher makes more difficult for me to practise my English-speaking skills									
Comparison Male/Female									
Groups		1	2	3	4	5	Total	Mean	Std. Deviation
Q4	Male	8	28	21	14	-	71	2.58	0.936
	Female	3	20	16	25	3	67	3.07	1.020
I prefer English to the other languages									
Comparison Male/Female									
Groups		1	2	3	4	5	Total	Mean	Std. Deviation
Q5	Male	-	4	17	28	22	71	3.96	0.885
	Female	2	8	20	24	13	67	3.57	1.033
I prefer English subject than other subjects									
Comparison Male/Female									
Groups		1	2	3	4	5	Total	Mean	Std. Deviation
Q6	Male	-	4	21	27	19	71	3.86	0.883

	Female	-	6	13	26	22	67	3.96	0.944
My teacher teaches me how to write standard English									
Comparison Male/Female									
Groups		1	2	3	4	5	Total	Mean	Std. Deviation
Q7	Male	5	31	27	8	0	71	2.54	0.790
	Female	5	21	20	16	5	67	2.93	1.078
My teacher allows me to discuss and ask any ambiguities in English									
Comparison Male/Female									
Groups		1	2	3	4	5	Total	Mean	Std. Deviation
Q8	Male	7	31	20	13	-	71	2.55	0.907
	Female	7	28	22	10	-	67	2.52	0.877
I feel shy to practice my English skills in class discussions									
Comparison Male/Female									
Groups		1	2	3	4	5	Total	Mean	Std. Deviation
Q9	Male	-	2	2	51	12	67	4.09	0.570
	Female	-	6	15	41	9	71	3.75	0.788
My teacher makes me comfortable to participate in class discussions									
Comparison Male/Female									
Groups		1	2	3	4	5	Total	Mean	Std. Deviation
Q10	Male	5	25	31	10	-	71	2.65	0.812
	Female	-	19	28	29	-	67	3.01	0.769

### Correlation Analysis

Table 5: Factor analysis

Factor	Questions	Factor loading%	Number of items
Cognitive	My teacher teaches me how to write standard English	.912	3
	My teacher engages us in dialogues for the practice of speaking skills.	.904	
	I prefer to be taught only in English	.482	
Behavioural	I prefer to learn English to carry my tasks more efficiently	.274	3
	I prefer English language than other languages	.882	
	I prefer English subject than other subjects	.900	
Emotional	I improve my reading skills by reading English newspapers or magazines	.652	4
	I improve my English skills by watching English movies or series	.506	
	I improve my listening skills by listening to English Radio	.863	
	I cannot memorize English words	.604	

Extraction Method: Principal Component Analysis

Factor analysis determines essential variables that clarify the outline of associations within a set of perceived variables. Factor analysis is frequently used in reducing data to classify a small number of variables that clarify most of

the variance perceived in greater number of visible variables. Table (5) indicates that the cognitive factor has three items, behavioural factor also has three items and emotional factor has four items.

Table 6 Correlation analysis cognitive, behavioural and emotional factors

		Cognitive	Behavioural	Emotional
Cognitive	Pearson Correlation	1	-.249**	-.330**
	Sig. (2-tailed)		.003	.000
	N	138	138	138
Behavioural	Pearson Correlation	-.249**	1	.336**
	Sig. (2-tailed)	.003		.000
	N	138	138	138
Emotional	Pearson Correlation	-.330**	.336**	1
	Sig. (2-tailed)	.000	.000	
	N	138	138	138

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

In Table 6, the correlational analysis presents the values of the identified correlation tests. The strength of the relationship between variables are determined by the correlational analysis. According to the correlation test, the cognitive factor has negative correlation ( $r = -.249^{**}$ ,  $p < 0.01$ ) with the behavioural factor. The negative linear relationship between cognitive and behaviours is moderately strong. The cognitive factor has a negative correlation ( $r = -.330^{**}$ ,  $p < 0.01$ ) with the Emotional. The negative linear relationship between cognitive and Emotional factors is moderately strong. The Behavioural factor has a negative correlation ( $r = -.336^{**}$ ,  $p < 0.01$ ) with the Emotional. The negative linear relationship between the Emotional and behavioural factors is moderately strong.

## V. DISCUSSION

### Comparisons Male/female:

The research seeks to answer the question whether students have positive attitude towards learning English and whether the attitude varies in terms of gender. The conclusion deriving from the study is as follows:

#### Positive attitude of male students

The majority of male students would prefer to have a native English teacher. The majority of male students preferred English language other than other languages. The majority of male students preferred English subject comparing with other subjects. The most of male students are able to

memorize English words. The greatest parts of male students are interesting English material. The greatest parts of male students are improving their English skills by listening to English radio. The greatest parts of male students are improving their reading skills by reading English newspaper and magazines. The greatest parts of male students are improving their English skills by watching English movies or series. The greatest parts of male students are memorizing English words by pictures. The greatest part of male students would prefer to be taught only in English. The greatest parts of male and female students do not prefer to be taught in English and Kurdish at the same time. The greatest part of male students rated would like to learn English to carry their tasks more efficiently. The greatest part of male students stated that teaching English starts at first grade.

#### Positive attitude of female students:

The majority of female students would prefer to have a native English teacher. The majority of female students stated that their teachers motivate them to speak in English. Most of female students stated that that their teachers encourage them to be engaged in practising speaking skills. The greatest part of female students stated that native English teachers will facilitate learning English language. The majority of male students preferred English language other than other languages. The majority of female students preferred English subject comparing with other subjects.



The majority of female students are feeling comfortable in class participation by their teacher. The greatest parts of female students are interesting English homework. The greatest parts of female students are interesting English material. The greatest parts of female students are interesting in class activities. The greatest parts of female students are improving their English skills by listening to English radio. The greatest parts of female students are improving their reading skills by reading English newspaper and magazines. The greatest parts of female students are improving their English skills by watching English movies or series. The greatest parts of male and female students are memorizing English words by pictures. The greatest parts of female students would prefer to be taught only in English. The greatest parts of female and female students do not prefer to be taught in English and Kurdish at the same time. The greatest part of female students rated would like to learn English to carry their tasks more efficiently. The greatest part of female students stated that teaching English starts at first grade.

#### **Negative attitude of male students:**

The majority of male students stated that their teachers do not motivate them to speak in English. Most of male students stated that their teachers do not encourage them to be engaged in practising speaking skills. The greatest part of male students stated that native English teacher will not facilitate learning English language. The most of male students stated that their teachers do not teach them learning standard English. Many of female students stated that their teachers do not allow them to participate in class discussion. The majority of male students are feeling shy while practising English skill in class discussions. The majority of male students are not feeling comfortable in class participation by their teacher. The greatest parts of male students are interesting not English homework. The greatest parts of male students are not interesting in class activities. The greatest part of male students stated that their teachers are not organizing class activities in a proper way.

#### **Negative attitude of female students**

The most of female students stated that their teachers do not teach them learning standard English. Many of female students stated that their teachers do not allow them to participate in class discussion. The majority of female students are feeling shy while practising English skill in class discussion. Many of female students are not able to memorize English words. The greatest part of female students stated that their teachers are not organizing class activities in a proper way.

#### **Comparison first/ second year**

The research seeks to answer the question of student's attitude towards learning English language does it differ

between first and second year of university, after analysing data the researcher came to conclude;

#### **Positive attitude of first year students:**

The greatest part of first year students would like to imitate native speaker. The greatest part of first year students would prefer to consider English language as a official language in Northern Iraq. The majority of first year students agreed and preferred to have a native English teacher. The majority of first year students stated that their teachers motivate them to speak in English. Most of first year students stated that their teachers engage them in dialogues for practising speaking skill. The greatest part of first year students stated that native teachers will facilitate their English speaking skill. The majority of first year students would prefer English language comparing to other languages. The majority of first year students prefer English subject comparing with other subjects. The greatest part of first year students are interesting English material. The greatest part of first year students are improving their English skills by listening to English radio. The greatest part of second year students are improving their reading skills by reading English newspaper and magazines. The greatest part of first year students are improving their English skills by watching English movies or series. The greatest part of first year students are memorizing English words by pictures. The greatest part of first year students would like to be taught only in English. The greatest part of first year students rated are learning English to carry their tasks more efficiently. The greatest part of first year students stated that teaching English starts at first grade. The greatest part of first year students are able and willing to imitate native speaker.

#### **Positive attitude of second year students:**

The greatest part of second year students would prefer to consider English language as an official language in Northern Iraq. The majority of second year students agreed and preferred to have a native English teacher. The majority of second year students would prefer English language comparing to other languages. The majority of second year students prefer English subject comparing with other subjects. Most of second year students are able to memorize English words. The greatest part of second year students are interesting English homework. The greatest part of second year students are interesting English material. The greatest part of second year students are interesting in class activities. The greatest part of first year students is improving their English skills by listening to English radio. The greatest part of second year students is improving their reading skills by reading English newspaper and magazines. The greatest part of second year students is improving their English skills by watching English movies or series. The greatest part of second year students is memorizing English

words by pictures. The greatest part of first year students would like to be taught only in English. The greatest part of second year students rated are learning English to carry their tasks more efficiently. The greatest part of second year students stated that teaching English starts at first grade. The greatest part of second year students is able and willing to imitate native speaker. The greatest part of second year students would like to imitate native speaker.

#### Negative attitude of first year students

Most of first students stated that their teachers do not show the direction of learning Standard English writing. Many of first year students stated that their teachers do not allow them to participate in class discussion. The majority of second year students are feeling shy while practising English skill in class discussion. The majority of first year students are not feeling comfortable in class participation by their teacher. Most of first year students are not able to memorize English words. The greatest part of first year students are not interesting English homework. The greatest parts of first year students are not interesting in class activities. The greatest part of second year students stated that their teachers do not organize their class activities in a proper way. The greatest part of first year students is getting confused when teacher teaches students in English and Kurdish at the same time.

#### Negative attitude of second year students

The majority of second year students stated that their teachers do not motivate them to speak in English. Most of first year students stated that their teachers do not engage them in dialogues for practising speaking skill. The greatest part of second year students stated that native teachers will not facilitate their English-speaking skill. Most of second students stated that their teachers do not show the direction of learning Standard English writing. Many of second year students stated that their teachers do not allow them to participate in class discussion. The majority of second year students are feeling shy while practising English skill in class discussion. The majority of second year students are not feeling comfortable in class participation by their teacher. The greatest part of second year students stated that their teachers do not organize their class activities in a proper way. The greatest part of second year students is getting confused when teacher teaches students in English and Kurdish at the same time.

#### Correlation analysis

According to the correlation test, it has been found out that cognitive has negative correlation ( $r=-.249^{**}$ ,  $p<0.01$ ) with Behaviour. Concerning the negative of the linear relationship is moderately strong between cognitive and behaviour, cognitive has negative correlation ( $r=-.330^{**}$ ,  $p<0.01$ ) with Emotional. Concerning the negative of the

linear relationship is moderately strong between cognitive and Emotional, and Behavioural has negative correlation ( $r=-.336^{**}$ ,  $p<0.01$ ) with Emotional. Concerning the negative of the linear relationship is moderately strong between Emotional and behaviour, therefore hypotheses four supported.

## VI. CONCLUSION

Many students have negative attitudes towards English. This indicates that students are not aware of the significance of the English language. 'Attitude' is considered as a necessary factor in language learning. Therefore, it is important to create a positive atmosphere in English classes to develop positive attitude in learners. University lecturers should take account of the beliefs, feelings and behaviours of the learners of English. Students' attitudes significantly vary with respect to their gender and the years of language education that they have had. This evidently emphasizes the need for particular attention in this area. Based on the statistical results, the researcher came to the conclusion that current students have negative attitude towards the learning English language; therefore, the first hypothesis is supported. As it can be seen in the following tables, the comparison of male attitudes towards learning English with those of females indicates the significant difference between the two. Thus, it can be stated that the second hypothesis is supported.

#### Recommendations

Concerning the negative attitude towards learning English, the university lecturers are recommended to establish a motivating feeling in the learners of English to promote the students' positive attitudes towards learning English. Lecturers also should highlight the significance of learning English. This could be attained by applying proper activities and methods of teaching English effectively. Moreover, lecturers should provide students with recent English materials additionally to their English books. This will aid lecturers in attracting students' attention to learning English effectively. Furthermore, university lecturers should take into their consideration the role of gender in language learning, verifying their methods of teaching to enhance students' attitude and motivation. Considering the results of the study:

- It is recommended that lecturers should teach Standard English to the English language learners.
- Lecturers should motivate and allow students to participate in class discussions.
- Lecturers should provide a positive and comfortable class environment, so students will

feel more relaxed to practise their English skill in class discussion.

- Lecturers should also organize appropriate class activities.

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# Risk Factors of Workers' COHb Levels in Automotive Workshops

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Received: 27 Feb 2021; Received in revised form: 14 Apr 2021; Accepted: 03 May 2021; Available online: 23 May 2021

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**Abstract**—CO comes from incomplete combustion. CO can bind with hemoglobin 245 times faster than with oxygen. Workshop workers are one of the jobs that are at risk of being exposed to carbon monoxide every day. This systematic study aims to describe the factors associated with COHB levels in workshop workers. The research was conducted online using a systematic review by accessing journal databases such as Google Scholar, Portal Garuda, PubMed, Scopus, Proquest, ScienceDirect 2010-2020. It was screened by inclusion criteria (publication period, full-text access, observational research, independent and dependent variables) and exclusion criteria; seven articles matched the criteria. The results showed that the CO in the air could affect the COHb levels of workers. Especially the workers, as mechanics, have unacceptable levels of COHb. The duration of exposure and working period can increase the risk factors of COHb levels.

**Keywords**—Automotive, Carbon monoxide, COHb levels, Repair Shop, Workers.

## I. INTRODUCTION

Carbon monoxide, the chemical formula CO, is an odorless, colorless and poisonous gas.(Mukhopadhyay et al., 2018) Carbon monoxide can bind to hemoglobin 245 times faster than oxygen and is unconsciously poisoning. (Buchelli Ramirez et al., 2014) Carbon monoxide poisoning can cause sudden death in situations where carbon monoxide exceeds the threshold..(Downs, 2015)

Approximately 60% of carbon monoxide levels are generated from human activities, one of which is a motor fuel engine that uses fossil fuels.(Varma, Mulay, & Chemtob, 2015) Based on data from the Central Bureau of Statistics, in 2018, the number of motorbikes in Indonesia reached 120,101,047 units.(Statistik, 2018) The number of motorbikes is in line with the high need for automotive workshops, where air pollution is not safe for workers. Workshop workers who are in direct contact with machines will receive direct exposure to vehicle emissions compared to people in general.

Carbon monoxide is formed by combustion and enters the body into the alveoli. Circulation throughout the body can cause obstruction of oxygen circulation. The US Centers for Disease Control and Prevention (CDC) reported that during 1999-2012, about 440 deaths were caused by accidental carbon monoxide poisoning.(Cope, 2020) WHO states that people with heart and lung disease should not be exposed to carbon monoxide gas, increasing COHb levels above 2.5% because people with heart and lung disease are more sensitive to CO exposure. CO exposure of 35mg/m<sup>3</sup> for 1 hour and 20 mg/m<sup>3</sup> for 8 hours is equivalent to the formation of COHb in the blood. So WHO stipulates that standard CO exposure should not exceed 25 ppm (29mg/m<sup>3</sup>) for 1 hour and 10 ppm (11/m<sup>3</sup>) for 8 hours. (WHO, 1999)

Based on previous research, workshop workers with COHb levels did not meet the requirements to be 87% of the total 23 samples.(Basri, Mallapiang, Ibrahim, Ibrahim, & Basri, 2017) Another study found that workshop workers who worked 6-7 hours per day had a higher concentration than workers who worked 3-5 hours

per day.(Seprianto & Sainab, 2015) The systematic research aims to collect the results of previous research on risk factors related to COHb levels of workshop workers.

## II. METHODS

The research was conducted using a systematic review method to summarize the results of previous reseach. Data sources were collected from national journals and international journals. The journal search was performed by specifying the keywords "CO exposure," "COHb levels," " risk factor of CO," "repair shop," and "automotive." A search for articles was carried out through Google Scholar, Portal Garuda, PubMed, Scopus, ProQuest, ScienceDirect.

The search results showed that 312 articles were found in the international journal database, and 582 articles were obtained from the national journal database. From a total of 894 articles, 860 were excluded because the title and abstract did not match. Furthermore, a full-text review was carried out by sorting the articles based on inclusion and exclusion criteria. The inclusion criteria were 1) Articles published in the 2010-2020 period, 2) Articles can be accessed in full text, 3) Articles with observational research studies, 4) The dependent variable in the research article is the worker's COHb level, 5) The independent variable in the research article are age, duration of exposure, working period, and smoking activities of

workshop workers. The exclusion criteria were articles whose measurement results were not COHb levels and the research location was not in an automotive workshops. After that, a full-text review was carried out and found seven articles that met the criteria. The next step is to conduct a critical review to assess the quality of the articles found. The guide used for conducting critical studies is Critical Appraisal Tools from The Joanna Briggs Institute. The data that has been obtained were then arranged in the form of a table of results. The results of the analysis were presented in a narrative form.

## III. RESULTS

All reviewed articles were related to the association of CO exposure with COHb levels of workshop workers, and the articles focused on analyzing the relationship between age, duration of exposure, working period, and smoking activity and looking at the effects of COHb levels and short term memory abilities. The type of research used in this article is an observational analysis. Six articles used a cross-sectional design, and one article used a cohort design. The number of samples in the articles studied varied from 18 to 199 people. The places where the measurements were taken also varied from one workshop to 6 workshops. The age range of the youngest respondents was 15 years old and the oldest was 55 years old.

*Table.1 Distribution of articles based on variabels studied*

Journal	Age	Working Duration	Working Period	Smoking Activity
Kevin L, 2019	√			√
Citra, 2019				√
Izzatul, 2019		√		
Putri, 2016				
Sri Septriarto, 2015	√	√		√
Syamsuryana, 2017	√	√	√	√
Oguzhan, 2018				√
Percentage	43%	43%	14%	71%

Based on table 1, three articles research on the relationship between age and working duration with COHb levels. Furthermore, as many as five articles research on smoking activity, one article discusses the relationship of

working period. The results reveal a relationship between CO exposure in a workshop and COHb level of workshop workers from the seven articles reviewed.



Table.2 Distribution of risk factor age and working duration related to COHb levels

	Age		Working Duration	
	N	%	N	%
<b>Related</b>	<b>1</b>	<b>33.0</b>	<b>2</b>	<b>67.0</b>
<b>Not Related</b>	<b>2</b>	<b>67.0</b>	<b>1</b>	<b>33.0</b>
<b>Total</b>	<b>3</b>	<b>100.0</b>	<b>3</b>	<b>100.0</b>

Of the three articles examining age, two (67%) indicated that age did not affect COHb levels. Of the 3 articles that discussed the working duration, 2 (67%)

indicated that the working duration can affect the COHb level of workers.

Table.3 Distribution of risk factor working period and smoking activity to COHb levels

	Working Period		Smoking Activity	
	N	%	N	%
<b>Related</b>	<b>1</b>	<b>100.0</b>	<b>2</b>	<b>40</b>
<b>Not Related</b>			<b>3</b>	<b>60.0</b>
<b>Total</b>	<b>1</b>	<b>100.0</b>	<b>1</b>	<b>100.0</b>

Only one article examining the relationship of the working period to COHb workers' levels showed that age did not affect the COHb workers' level. Of the 5 articles that discussed smoking activity, 3 (60%) indicated that working duration did not affect COHb workers' levels.

#### IV. DISCUSSION

Carbon monoxide in the air contributes to impaired respiratory function, often not life-threatening if levels are small. However, workers who work indoors, such as workshop workers, with high levels of exposure and frequent intensity of exposure will cause chronic CO poisoning. Carbon monoxide is also often discussed as an important cause of death, whether accidental or accidental.(WHO, 2010)

The high level of carbon monoxide in the room is influenced by several factors, such as the location of the workshop, the area of the workshop building, and the availability of ventilation. Workshops located on the side of the road will get exhaust emissions resulting from vehicle combustion. Especially during peak hours, more carbon monoxide is produced.

##### 4.1 The Relationship of Age of Workers with The Levels of COHb Workshop Workers

Age factor is a crucial determinant such as immunity and physiological activity, the course of a person's disease. Decreased function also occurs in the circulation, as

indicated by a decrease in cardiac output and respiratory rate, which are directly related to oxygen transport. In addition, muscle strength will decrease in the older age group. Despite age, one factor can affect the body's abilities, but other factors are more important. Based on the results of the study, 2 of the 3 articles reviewed stated that there was no relationship between age and COHb workers' levels. In Sri's article (2015) the age group 15-19 years shows the percentage If high COHb levels are unacceptable, one of the respondents has a higher COHb level (10.84) with a work duration of only two months. In Syamsuryana's article (2017), similar things were found in the 19-22 year age group; 8 workers with COHb levels cannot be accepted because these workers are mechanics who have worked >3 years with a work duration of 8 hours a day and have a smoking habit.(Basri et al., 2017; Seprianto & Sainab, 2015). The high CO content is found in the blood of younger workers because workers spend most of their time working in the welding and engine parts of vehicles. The effect caused by pollutants depends on the exposure associated with the dose/level of the pollutant.

##### 4.2 The Relationship of Working Duration with The Levels of COHb Workshop Workers

The results of the analysis of the relationship between working duration and COHb levels showed a connection. The COHb level is unacceptable in relation to the type of work being performed. The amount of exposure received can be distinguished by the type of work - the amount of exposure received by workers such as mechanics and

administrative workers is different. The difference is the amount of substances that enter the body. Poisoning of a chemical depends on the dose of exposure. Suppose a pollutant is at a high level, even though it can cause fatal effects in a relatively short time. Conversely, if the exposure level is low, the effect is not felt immediately. Even if there is no build-up of toxic substances, it is possible that the symptoms will increase several times due to the cumulative effect. Causing too frequent exposure to pollutants can cause the body to become more sensitive and the symptoms to get worse. (Yulianto & Amaloyah, 2017)

The effects of poisoning will be more pronounced if workers are exposed to CO for a long time in indoor buildings. (Fitriana & Oginawati, 2012) Based on the articles reviewed, most were not partially exposed to different groups and did not expose them directly. Even though it is still in the same workshop worker, the dose of exposure received by each individual can be different.

#### **4.3 The Relationship of Working Period with the Levels of COHb Workshop Workers**

Based on the result reviewed, the risk factors for tenure are directly related to the type of work, as well as the working duration. The type of work is directly related to the dose of exposure each worker receives - the amount received for mechanics and workers as the administration differs. The potential risk hazards will not occur if these terms are not met. The terms in question are the toxicity risk agent concerned and the pattern of exposure. Toxic risk agents will not harm health if not exposed to certain doses and times. (Wahyuni, 2018)

Workers who handle machines directly will receive more exposure than other workers. So it is found that workers with 2 months time but the level of COHb are not acceptable. Measuring the amount of risk can be done by measuring the exposure assessment to determine the risk agent dose obtained by each worker as an intake. Then, workers were grouped based on the dose of exposure they received to measure their COHb levels later. Doing so is expected to clarify the risk factors associated with COHb levels

#### **4.4 The Relationship of Smoking Activity with The Levels of COHb Workshop Workers**

Smoking activity will produce smoke which has toxic effects in the form of nicotine and carbon monoxide. Carbon monoxide can affect COHb levels of smokers themselves and those around them. Carbon monoxide in cigarette smoke is found up to five times more in smoke than in primary smoke. (Janah & Martini, 2017) Carbon monoxide can last for several hours after a smoker smokes.

Based on the results of the review, it was found that workers who had smoking habits but COHb levels were still acceptable. The reason is, the workers are still classified as light smokers. The amount of cigarette consumption does not affect COHb levels. Another study stated that non-smoking workers had unacceptable levels of COHb. According to Sri's article (2015), passive smokers are more at risk than active smokers. Passive smokers receive exposure to smoke released by active smokers. (Seprianto & Sainab, 2015)

#### **4.5 The Effects can be caused by High Levels of COHb**

The effect of research on high COHb levels is in the Kevin and Putri article, but in Kevin's article shows that high COHb levels do not affect short-time memory. (Leonardo, Handini, & Nawangsari, 2018) In Putri's article, research on high CO levels is associated with work fatigue. A total of 41 workshop workers measured COHb levels and obtained a median value of 6.68%. To see the relationship between workers' COHb levels and work fatigue, workshop workers were measured using a questionnaire. The results obtained by  $p < 0.05$  which showed a significant difference in COHb levels and work fatigue. (Drilna, 2016)

Carboxyhemoglobin levels can affect work fatigue because all tissues in the body are susceptible to CO exposure, and organs such as the heart and brain need oxygen to disrupt and affect oxygen capacity. Heart cells contain many mitochondria; organelle energy depends on oxygen. Aerobic metabolism in mitochondria to produce energy depends on oxygen demand. In a state of oxygen deprivation, carbon dioxide and  $H^+$  are released and the body will activate anaerobic processes and produce lactic acid which can cause fatigue (Bol, Koyuncu, & Günay, 2018; Drilna, 2016). Fatigue from work occurs due to lack of oxygen and a build-up of muscle metabolites that enter the bloodstream. (Verawati, 2017)

## **V. CONCLUSION**

Risk factors can affect COHb levels, such as working duration and working period. For further research, an Environmental Health Risk Analysis approach can be used to see the magnitude of health risks and identify uncertainty factors.

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# Improving students' articulatory fluency in English through Speech Smart Module

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Received: 09 Feb 2021; Received in revised form: 19 Apr 2021; Accepted: 10 May 2021; Available online: 23 May 2021

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**Abstract**— *The strategy of learning modules provides meaningful learning experiences to students, and has become a part of all-level teaching. This study sought to evaluate the Speech Smart Module (SSM) and to identify its effect on students' articulatory fluency in the subject of speech and oral communication. This was conceptualized to address students' problems in articulating segmental and suprasegmental sounds of English, lack of self-confidence, and lack of relevant and effective instructional materials. The study employed an experimental research design. The SSM as evaluated by content experts was rated very highly valid as to contents, relevance, acceptability, and instructional quality. Respondents of the study comprised students of Bachelor of Secondary Education (BSED) at Sultan Kudarat State University. Students were divided into control group (CG) and experimental groups (EG) based on their scores and level in the Job Enabling English Proficiency (JEEP) Placement Test. The SSM was employed as treatment in the EG group while traditional teaching was used in CG. After four (4) months of study, results revealed the effectiveness of SSM as instructional material in improving EGs' articulatory fluency level from poor to excellent whereas the CG had relatively improved from poor to fair. Hence, it is recommended to utilize the SSM among college students and for those who wish to improve their articulatory fluency and communication skills in English in general.*

**Keywords**— *Module, Pronunciation, Experimentation, Articulation, Second Language Acquisition.*

## I. INTRODUCTION

English is a language that is used to communicate across borders (Varasarin, 2007). Many citizens are eager to learn and speak English with proper pronunciation (Hassan, 2014). Hence, English teachers should focus on the growth of students' competence and concentrate on a more effective and meaningful approach to meet the demands of modern society.

People now live in a time when being able to communicate fluently in a second language (L2) has become a requirement, especially for those wishing to advance in certain fields of human endeavor. As a result, oral fluency is a key feature of L2 expression, which is often assessed when assessing second language abilities (Derwing et al., 2004).

However, segmental errors frequently occur in English as a second language (ESL) due to differences between first language (L1) and L2 and the way a language is taught has some effect on the learning of English (Ali, 2013). Although good pronunciation is expected when students step in the tertiary level, segmental and suprasegmental mispronunciation is evident among students of Sultan Kudarat State University (SKSU). This situation was found during the Oral Diagnostic Test (ODT) since it revealed that most of the second-year college students were descriptively rated as poor and needs improvement. Additionally, there was a lack of palpable instructional material which eventually demotivates students to learn the English language.

Similarly, the problem was confirmed during informal interviews with English professors and instructors. Students had been struggling in speaking English as the



medium of instruction and communication since they have difficulties and confusion as to the appropriate production of the speech sounds. These were manifested during classroom oral reports, recitations, and other oral activities. Lack of self-confidence in speaking, poor basic skills of the speech sounds, and production of the distinctive regionalized accents are inevitable problems for many SKSU students who learn ESL. Basically, many studies have demonstrated that these problems and challenges are made by the speakers of other languages who speak English (Hassan, 2014).

These prevailing problems had enlightened the researcher to initiate and innovate a strategy in teaching which aims to gradually eliminate these dismal issues on articulation and support students to effectively communicate in English.

Besides, finding ways to help students improve their oral fluency is an important challenge in teaching English as a second language (ESL). This is especially true in countries where learners share a common mother tongue and have little or no exposure to the L2 outside the classroom (Al-Sibai, 2004).

Hence, Wood (2001) suggests that empirical research focusing on fluency has generally involved the elicitation of a speech corpus as well as the analysis of temporal and qualitative aspects of speech productions. This research examined the articulatory fluency problems of college students and these problems became the basis of developing a palpable speech module.

The researcher developed Speech Smart Module as instructional material (IM) centered on segmental and suprasegmental features of English. Experimentation was the prime move of the study and the intention was to test its effectiveness as an approach in improving students' articulatory fluency.

### Objectives and Research Questions

The study focused on the evaluation and effectiveness of the Speech Smart Module (SSM) as an intervention in improving students' articulatory fluency in the English language. The objectives include:

1. to validate the researcher-developed module particularly on contents, relevance, acceptability, and instructional quality in reference to the evaluation of content experts; and,
2. to determine the effect of SSM in improving the articulatory fluency of students in the English language.

Specifically, it answered the following research questions:

1. What is the level of validity of the SSM in terms of contents, relevance, acceptability, and instructional quality based on the assessment of content experts?
2. What is the effect of the SSM in improving the articulatory fluency of students in English?

## II. METHODS

The participating institution was the Sultan Kudarat State University specifically in the College of Teacher Education located at ACCESS Campus, EJC Montilla, Tacurong City, Sultan Kudarat, Philippines.

### Research Design

An experimental Research Design was employed in the study. It also describes and compares the distinct characteristics of the performance of students in the control and experimental groups (Beaumont, 2009).

### Respondents of the Study

The respondents were the second-year students enrolled in the subject Speech and Oral Communication (SOC) from the Bachelor of Secondary Education in the First Semester of Academic Year 2017 to 2018. The student-respondents were classified into control and experimental groups based on their diagnostic results Job Enabling English Proficiency (JEEP) Start Program-Placement Test to determine their level of English proficiency. The researcher only included the respondents by their comparable scores in the placement test that ranges from 0.2 to 0.7 which means "beginner" in English language learning.

The SSM was employed as instructional material in teaching SOC in the experimental groups. Meanwhile, traditional teaching was used in the control group. The researcher himself taught the subject among the groups which lasted for four (4) months.

### Research Instrument

The prime instrument of the study was the Speech Smart Module (SSM). A self-contained and individualized self-instructional package, which could assist students to achieve a wide range of objectives at their own pace. Topics comprised speech, oral communication, listening and speaking processes, segmental (vowel and consonant sounds, diphthongs with drills, pattern drills, minimal pairs) to suprasegmental features of English (stress, intonation contours) tunes in speaking, modes of speaking presentation up to oral and group ensembles.

The SSM was validated and evaluated by five (5) content experts in English language teaching, research, and instructional material development. The identification of

the validators was based on the following inclusion criteria: (a) must be a holder of an appropriate doctorate degree; (b) must-have experiences in teaching English as a second language for at least ten (10) years; (c) must-have experiences in research and instructional material development; and (d) must be a college or university professor.

Additionally, the SSM was validated in reference to the criteria used in the evaluation of modules as suggested by Herrera (2011). It was a five-point Likert scale instrument with numerical rating, mean range, verbal description, and interpretation. Likewise, similar pretest and posttest instrument was also used to identify the level of oral performance of respondents in the control and experimental groups.

### Data Gathering Procedure

After the approval was obtained from the offices of Vice-President for Academic Affairs and Dean, the researcher conducted an oral pretest utilizing a camera-recorder among all groups. Then, the SSM was integrated into the experimental group while traditional teaching was carried out in the control group.

After the experimentation, the posttest was conducted. Then, data gathered were tallied, tabulated, and analyzed. The researcher sought the assistance of a statistician purposely to assess the veracity of the analysis.

### Statistical Treatment

Mean was used in the evaluation and validation of the SSM in terms of its content, relevance, acceptability, and instructional quality. Hence, it was also used to describe the respondents' oral performance in pretest and posttest of control (CG) and experimental groups (EG). A *t*-test was utilized for the computation of the significant difference in the articulatory fluency level between control and experimental groups in the pretest and post-test, and a significant difference between the mean gain scores on articulatory fluency level. In all statistical tests, the level of significance was set at  $\alpha = .05$ .

## III. RESULTS

Table 1 reveals the validity of the Speech Smart Module (SSM). The SSM was evaluated by the content experts as very highly valid as to its contents, relevance, acceptability, and instructional quality. This means that the module provides substantial concepts and offers students opportunities to improve their articulation in different communicative settings.

Hence, Ambayon (2020) conducted validation and experimentation to test the effectiveness of the modular

approach in teaching literature. He then, points out that a module must be acceptable, relevant, valid, reliable, and useable. Hence, IMs for students' use must be anchored on how the course must be taught. For Tugade (2020), modules are built in two stages: the design stage explored learning competencies and the identification and selection of reference materials; and the implementation stage included the writing of goals, principles, abilities, and learning tasks, as well as the pretest and posttest. Subsequently, any teacher's decision in preparing, selecting, and utilizing modules must be aligned with what the students need to develop in terms of knowledge (Gurra, 2001).

In this study, the SSM was rated very highly valid since it is congruent to the curriculum goals, learning objectives, sequence of activities, directions, exercises, logical order, experiential learning, and flexibility. It considers students' experiences and needs, desired language skills, and communicative competence, meets the minimum requirements for a course, suitability for individual use. It ruminates students to gain confidence in speaking, to insights in real-life situations, to develop language facility. Further, the SSM has good usage like handling and manipulations, suitability to the target students and their learning needs, understandable directions and non-threatening to multicultural students, variety of exercises for active and spontaneous learning, stimulate students' curiosity and interest, and strong relevance to students' experiences.

In Table 2, students from the control and experimental groups performed poorly in articulating segmental and suprasegmental sounds in English and they were below 21% articulatory fluency during the pretest. More or less homogeneous, the students are not familiar with or may have been struggling in producing appropriate sounds in English. Likewise, Derwing et al. (2004) discover that only 10% of students' recorded pronunciation issues were linked to prosody when they studied adult English as a second language (ESL) pronunciation difficulties and strategies. Similarly, Zhang and Yin (2009), some English learners prefer "dumb English" and as consequence, they are shocked whenever they meet difficulties in oral communication.

Additionally, in Table 3, a *t*-test was run and the result unveils that there is no significant difference in the pretest scores of students control and experimental groups. The computed *t*-value of 1.98 is less than a critical value of 2.02 at a 0.05 level of significance. Hence, there is sufficient evidence that the experimental performs with similar prior knowledge of articulation compared to the control group.

After the experimentation, it can be inferred that both groups have seemingly improved their articulatory fluency level. However, the experimental group obtained a higher performance. The control group who were taught the traditional way had improved to a fair level. Thus, a minimal improvement of articulatory fluency was evident meeting its 21 to 40% standard. On the other hand, the experimental group had advanced to an excellent level and meeting the 81% of articulatory fluency level (Table 2).

In Table 4, the *t*-test analysis on posttest scores of the control and experimental groups in articulatory fluency is presented. The computed *t*-value of 15.62 is greater than the critical value of 2.02 at a 5% level of significance. The result indicates that a difference of 2.13 between the means of the two (2) groups is indeed substantial to be considered. Thus, it can be inferred that the experimental group where the SSM was employed caused sufficient,

effective, and efficient learning to students compared to the control group who were taught the traditional teaching.

Similarly, the result is supported by Ali et al. (2005). They proved the effectiveness of learning modules to students as compared to traditional teaching methods. It is stressed that in modular teaching, students are given opportunities of learning at their own pace, according to their abilities and needs. At the same time, it is very effective to the low-achievers since immediate reinforcement is provided.

In Table 5, the computed *t*-value of 10.20 is greater than the critical value of 2.02 at a 5% level of significance. Hence, there is sufficient evidence to claim that the experimental group has a higher mean gain score compared to the control group. It means that when the SSM contributed immensely to the improvement of students' articulatory fluency level.

*Table 1. Level of validity of the SSM as evaluated by content experts in terms of content, relevance, acceptability, and instructional quality.*

Level of Validity	M	Verbal Description	Interpretation
Content	4.62	Very Highly Valid	meets 81% of validity
Relevance	4.51	Very Highly Valid	meets 81% of relevance
Acceptability	4.48	Very Highly Valid	meets 81% of acceptability
Instructional Quality	4.50	Very Highly Valid	meets 81% of quality

Key: Very Highly Valid ( $M=4.30-5.00$ ); Highly Valid ( $M=3.40-4.29$ ); Moderately Valid ( $M=2.60-3.39$ ); Less Valid ( $M=1.80-2.59$ ), Least Valid ( $M=1.00-1.79$ )

*Table 2. Level of articulatory fluency of students in control and experimental groups in pretest and posttest*

Groups	Pretest	Verbal Description	Interpretation	Posttest	Verbal Description	Interpretation
Control	1.27	Poor	below 21% of articulatory fluency	2.29	Fair	meets 21-40% of articulatory fluency
Experimental	1.67	Poor	below 21% of articulatory fluency	4.42	Excellent	meets 81% of articulatory fluency

Key: Excellent ( $M=4.30-5.00$ ); Very satisfactory ( $M=3.40-4.29$ ); Satisfactory ( $M=2.60-3.39$ ); Fair ( $M=1.80-2.59$ ), Poor ( $M=1.00-1.79$ )

*Table 3. t-test analysis on pretest scores of the control and experimental groups in articulatory fluency*

Groups	N	M	SD	Mean Difference	df	Computed t	Tabular Value
Control	20	1.27	0.30	0.4	38	1.98ns	2.02
Experimental	20	1.67	0.65				

Key:  $\alpha = 0.05$  level of significance, ns – not significant

Table 4. *t*-test analysis on posttest scores of the control and experimental groups in articulatory fluency

Groups	N	M	SD	Mean Difference	df	Computed t	Tabular Value
Control	20	2.29	0.44	2.13	38	15.62*	2.02
Experimental	20	4.42	0.42				

Key:  $\alpha = 0.05$  level of significance, \* – significant

Table 5. *t*-test result of the mean gain scores of the control and experimental groups in articulatory fluency

Groups	N	M	SD	Mean Difference	df	Computed t	Tabular Value
Control	20	1.02	0.50	1.73	38	10.20*	2.02
Experimental	20	2.75	0.57				

Key:  $\alpha = 0.05$  level of significance, \* – significant

#### IV. DISCUSSION

The strategy of learning modules has become a part of all levels of teaching. A learning module is a self-learning package dealing with one specific subject matter unit. It can be used in any setting convenient to the learner and may be completed at the learner's own pace. It may be used individually or in small groups (Ali et. al., 2010).

A module is a unit of work in a course of instruction that is virtually self-contained and a method of teaching that is based on building up skills and knowledge in discrete units (Sejpal, 2013). Loughran and Berry (2000) point out that in module learning, teachers becomes a facilitator rather than the traditional dispenser of knowledge. Sufficient theory and practice are available for the application of modular teaching in the classrooms.

The study of Huckabay (2000) emphasizes that the use of modules in teaching is overwhelmingly preferred by many nursing students. As a result, students who were enrolled in the class did acquire significantly more cognitive knowledge as evaluated from objective to subjective tests. In support, Venkatagiri and Levis (2007) stress that the maintenance of explicit modular instruction can help students develop phonological awareness (i.e. conscious knowledge of segmental and suprasegmental), which might play a key role in second language speech intelligibility.

However, IMs are designed not to replace the teacher or to reduce the work but to improve quality education. Overall, modular teaching is important in pedagogical practices because it better addresses cognitive, affective, and psychomotor skills than traditional teaching methods encourages more engaging sessions, and promotes learning through active thinking (Srikanth, Behera & Mahajan, 2011).

The teaching and learning modules of a unit are designed to include the knowledge, methods, and skills students should receive from the delivery of the unit. For Donnelly and Fitzmaurice (2005), in the process of devising a module, the key is to forge educationally sound and logical links between learner needs, aims, learning outcomes, resources, learning and teaching strategies, assessment criteria, and evaluation. According to Ali (2010 & 2005), the components of a learning module include instructions on how to use the modules, purpose, and aims, list of prerequisite skills, list of instructional objectives, diagnostic pretest, sequenced instructional activities, mastery posttest, and feedback and/or reinforcement.

Similarly, among the various systems of individualized instruction proposed so far, modular instruction is one of the newest and combines many advantages of several separate instructional innovations, such as performance objectives, self-pacing, and frequent feedback (Buasag, 2013). Moreover, the study of Larawan (2013) determined the acceptability of teacher-designed programmed modules in production management for classroom learning using the evaluations of expert jurors and student-users. Using separate and combined assessments of the two groups of evaluators, the findings showed that the modules are generally very satisfactory in terms of physical aspects, goals, instructions, learning, and evaluative instrument. This demonstrates that they are suitable as a learning intervention, and the assessment paves the way for the creation of a self-learning framework tailored to the specificities of unique individuals.

#### V. CONCLUSIONS

Based on the results and thorough analyses, the succeeding conclusions are drawn. The Speech Smart Module as interventional-instructional material has very



highly valid contents, relevance, acceptability, and instructional quality. SSM was an effective and efficient treatment and strategy that had excellently advanced students' articulatory fluency level thereby, supporting students' independent learning, enhancing self-confidence in different communicative settings, and in honing communicative competence and public speaking skills in English.

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# Fundamentals of Academic Writing: Longman Academic Series, Linda Butler, Pearson, Longman. (2007). P236, ISBN: 9780131995574 & ISBN: 013199557X

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Received: 01 Feb 2021; Received in revised form: 21 Apr 2021; Accepted: 11 May 2021; Available online: 23 May 2021

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**Abstract**— This paper is about review of a book entitled ‘Fundamentals of Academic Writing’ one of a series of books on the same topic which had been published intending for novice learners or more accurately novice writers of academic papers for the purpose of publication. The book ‘Fundamentals in Academic Writing’ authored by Linda Butler has been focused in particular for those who learn English as a Second or Foreign Language at any given level, be it students of Colleges, adult learners or the learners at secondary level. The text has been composed with a circumspect approach structuring the book in such a way extending support in developing essential skills in writing such as understanding writing as a process, and building (according to the writer Linda Butler) confidence and becoming independent writers. This book review therefore encourages learners to study, allude as a guide rather than a reference book for developing their academic writing skills at any level.

**Keywords**— Development Fundamentals, Review, Skills, writers.

The Book ‘Fundamentals of Academic Writing’ is a logically organized series of textbooks preparing learners for achieving their academic success. The text is primarily intended according to the author Linda Butler for beginners of second language learners in particular and as well as for adult learners having less exposure to academic writing (VII-Preface). Many scholars consider academic writing as a means to establishing an identity and seeking a place in the academic context. ‘In academic writing, it is mandatory to produce logically structured ideas with well-thought out, verified points and to consider different opinions’ (Gillet, Hammond & Martala 2009). According to Monippally and Pauer (2010), the ideas of all categories of academic writing are centralized and people remain the background, the authors’ feeling play no role whatsoever in the presentation of ideas or insights.

The title of the book suggests the fact that it guides the learners both young and adult to explore and learn the basics of academic writing due to the fact that organization of the book has a circumspect approach assisting learners to develop basic writing skills, to comprehend writing as a

process while building a firm ground for the learners to be confident and independent academic writers in English. Because of this very reason, the book is more about academic writing than that of writing in academia.

If taken this as a whole series, the book offers a wealth of realistic models to inspire and guide the learners (Butler, L). The series also feature out precise exemplification of the syntactic structure, grammar and mechanics followed by substantial number of activities to be engaged by learners assimilating material and writing with accuracy. It focuses on the elements of good sentences within the context of lucid descriptive and narrative texts on learner centred topics. The text vividly combines a preamble to basic paragraph structure with an emphasis on self-writing, the type of writing most relevant and motivating learners at the initiative level. To do this, several interactive activities are designed to engage learners in the process of learning and complement the solidarity work the writers must do in academic writing. The text eventually provides directions for keeping a journal for journal entry topics so that learners continue to write for fluency building in

addition to doing formal assignments. The text is organized in such a way that it begins with a picture to expose the learners and then to practice specific elements to be used in producing their own texts. The introductory section is followed by nine chapters of which each opener page of each chapter includes a picture and the title of the chapter for introducing the theme. Considering the preview of the chapters, it provides direction to learners to feel where they headed by providing two simple model paragraphs. The sentence structures and vocabulary are used in models easing the understanding and emulation. The attention of the learners is drawn by the posing of questions to the content and organization leading to the features of written language or the writers' language: different forms of the verbs, signaling words for transition, and vocabulary etc.

Although the first section deals by providing some exposure to understand what sentences and paragraphs look like and how their papers and written assignments should be for acceptance. The chapters in the second section deal with the elements of the standard paragraph structure, different patterns of organization with such standard paragraphs: order of organization, and then strategies for organizing learners' ideas.

The text basically has as stated before four components: the sentence structure, grammar, mechanics and vocabulary which are connected in many ways focusing on writing at the word and sentence level. In sentence structure, learners learn to identify the subjects and verbs and by combining how it makes sense through which they progress through four patterns of simple sentences followed by compound sentences with and, but and so and finally brief introduction to complex sentences with clauses of time.

Learners initially concentrate on parts of speech which come under grammar along with the structures to deal with paragraph writing. For example, the study about verb tenses required to write about day-to-day events.

Mechanics are basic elementary rules for punctuation, full-stops, titles, commas, colon, semi-colon etc. Then the vocabulary where learners enhance and improve their understanding of the parts of speech and broaden their vocabulary base, particularly in ways that assist learners with assigned writing.

In analyzing briefly about chapters, the chapter 1 deals about the process of writing. The learners learn the term 'process' and later they get an overview of writing process. The expansion activities proposed will enable learners to learn about organization in writing, sentence structure and mechanics, grammar and vocabulary and the writing process.

The chapter 2 deals with specific steps learners ought to take as they plan, compose and finalize their paragraphs. These are in other words fundamentals in writing required in producing paragraphs. Then chapter 3 onwards until chapter 9, the text deals with guiding learners to deal with step by step through the process of writing the assigned paragraphs, initially with sufficient support later with increasing demand on their own creativity. The continuous practice of the activities proposed, learners get ample training to deal with assigned writing assignments. In addition, a concluding selection has been allocated in each chapter with two intended objectives of which one being to persuade journal writing and other being extra paragraphs writing tasks which provide further training for those who wish to write independently.

The process of writing or writing process which is explained in this text is noteworthy to observe for a while. As the text explains, it has four stages: prewrite, write, edit, and then writing the final draft in the process where learners learn to engage with interactive activities among each other, then writing, and then engaging in editing of what they wrote to organize the ideas gained through brainstorming, finalizing the final draft to be handed over to coacher once the learner is satisfied with what he/she has written on the give assignment.

Thus, it can be recommended that this textbook is useful and beneficial not only to those who aspire to be academic writers but also to the general public as well. As Thomas and Reinertsen (2019). states 'academic writing needs to open itself up to broader audience and creative possibilities' this text 'Fundamentals of Academic Writing' can be recommended as a Handbook of Academic Writing rather than a guide for all levels of learners.

#### Conclusion

When all information so far discussed are sum-up, this textbook has proved to be a guide for all: young and adults aspiring to be academic writers in English. The book 'Fundamentals of Academic Writing' by Linda Butler is something like a game or any sport. According to the writer, as any two games are not alike for each has its own rules to be followed when in play. Thus, writing also has its own peculiar rules when writing matters. Just as every game is different, such is every bit of writing. This guide will undoubtedly assist those who wish to be aspiring writers to learn every piece of rules in writing depending on the nature of writing which will eventually pave the way for interested writers to play the game in the context of academia

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# Organization of Descriptive Writing with Reference to the Writings of the Students of Certificate Course in English for School Leavers, Uva Wellassa University of Sri Lanka

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Received: 29 Jan 2021; Received in revised form: 09 Apr 2021; Accepted: 03 May 2021; Available online: 23 May 2021

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**Abstract**— This research papers attempts to discuss the organization of fifty descriptive writings by the students of Certificate Course in English for School Leavers (CCESL) offered by the Centre for Open & Distance Learning of Uva Wellassa University of Sri Lanka. This discussion is carried out through qualitative analysis of schematic organization, choice of the themes and themes development. Amongst many elements required for any piece of writing to be well accepted, organization of a written text is a salient element in producing a meaningful and purposive text. Thus, knowing the students' competency in writing an accepted text would be worthwhile to assess the standard of writing. For this research, a qualitative approach is applied by employing a few theories proposed by Gerot and Wignell (1995), and Eggins (2004) respectively. It is interesting to find that most of the students are familiar with local and topical themes while hardly any number paying attention to foreign text familiarity. However, thematic development and repeating chosen them seem common in their writing. Based on the discussion of writings of the students of CCESL, it was found that the organization of their writing was more perfunctory and less organized as a considerable number of written texts do not have either beginning and end or middle or one of the three elements. Further, their writing seems to be dull as they were not employed myriad sentence structures in their writing which in other terms reveal that their skills in writing has to be improved to a satisfactory level. As a remedy, it is suggested that students ought to undergo a rigorous practice in writing to learn as to how to organize their ideas on given texts in producing descriptive written discourses.

**Keywords**— choices, ideas, descriptions, organization, writings.

## I. INTRODUCTION

Although English Language is taught as Second Language (ESL) in the context of Sri Lanka which is now the medium of higher education, research (Arnet, L.2001 & Jonson, S. 1996)) has proved that it is needed further emphasis on Teaching English as a Second Language. There are basic elements which are called skills in a given language that one has to master in mastering a language. The four skills (both Receptive & Productive skills) listening, reading and then speaking and writing are salient in mastering a language including English Language. Among these four skills writing skills which is a

productive skill is considered as one of the most difficult elements for a Second Language Learner as well as for one who learns English as a foreign language (Andrade, M.S., Evens, N.W., 2012). The difficulties that one finds are due to many aspects beginning from the use or selection of words, accurate grammatical compositions, typology, punctuation to the more complex aspects of writing such as generating ideas and organizing these ideas together in logical manner in producing meaningful descriptive texts.

Writing a piece of writing is not just to communicate one's ideas by employing grammatical structures. It is also not just putting one's ideas in a string of words. Writing a

piece of writing on any give topic is more than that. It is truly organizing one's ideas on a given topic in a logical manner in which precision, clarity, sense, objective and readability are included to produce an understandable written corpus which is called organization of a written text (Grossman, R.B. & Goody, J. 2002, 1996).

Organization in writing is one of the considerations of some expertise. For instance, Philip Angela (2007) exemplifies the organization of written text as, it is the organization of all the syntactical compositions having together in which the whole generated idea is logically and precisely linked to the next point of reference in the sentence. Manser (2006) also argues that ultimate organization of a written text ought to produce sense of writing and thereby making it meaningful.

There are two ways of analyzing the organization of the text as per the description of Thornberry (2005) where he concentrates on writing in several stages such as unlocking text, what makes a text, what makes a text makes sense, spoken texts, texts in contexts, classroom texts, learner texts and them classroom activities where he analyzes a text in terms of both text's logical organization and also looking at the lexical arrangement of a text.

The sample texts were analyzed by employing schematic structure in determining the nature or the type of the text and then thematic choice to determine how learners produce written texts and finally them development to determine how learners organize their texts by employing frequently used manner of constructions.

## II. METHODOLOGY

A qualitative research methodology was used to describe the organization of students' writing through schematic structure, thematic choices and thematic development shaping their writing in the in manner of employment of words. for this, fifty leaners (all the students) of the CCESL were selected and the data collection was done by informing them that their written assignments be used for this particular purpose for ethical clearance. Then on the order of their registration, several steps: scrutinizing texts, analyzing the schematic structure of each text of the learners of CCESL, parsing each text into clauses, pointing out thematic choices, and analyzing thematic development and them presenting data based on applied theories and reaching conclusion were taken in this research.

## III. DISCUSSIONS

According to the analytical description of the fifty students writing, it was revealed that most of the students were interested in studying the literary texts prescribed for their

reading where students are asked to produce critical description on given texts in writing. In these fifty descriptions based on the text "Marriage is a Private Affair" by Chinua Achebe, the thesis, argumentation and repeating the thematic statements were found. According to Gerot and Wignell (1994), a thesis of a text should be comprised of the writer's position and preview. The first five learners out of fifty learners in the course, "*The short story is interest/ ing / ed because it speaks/talk/say about two/2 generationa*". From these sentences as they were written exactly in the way stated (remember there are number of sentences written in different ways), the position of the learners was clear that almost all preferred the selection of the text as to why they attempted to compose the same sentence in different ways with syntactic mistakes and errors. Thus, the preview of the learners is also noteworthy as the phrase 'story is interested/ ing'. The examiner has to guess the complete sense of the whole sentence construction as the very sentence contains numerous mistakes. Because of the very reason, the organization of the sentence/ text is not in logical sequence.

Then turning into learners' arguments over the critical essay given to them on the same short story, most of the students, 41 out of fifty students described the fact that it is about a conflict between two generations and they supported for the younger generation than that of the old which might be due to the fact that these fifty respondents belong to a age group of 23 to 26 who are having the same view.

It is also noteworthy observe the thematic choice of their writing. The finding of their writing suggests the fact that precisely there are a few themes recognized through their writing. The themes such as the generation gaps, conflict between two generations, attitudes of both young and old, realization of life with the passage of time, qualities for being a good wife, the religious upbringing etc. were identified as major themes of their writings.

The thematic development also was observed in their writing as they dealt with in length of the identified theme of the text by the learners. What is remarkable is that these themes were substantiated by providing several arguments to justify what they assumed them to be. The organization of the texts as their answers seems quite annoying. As stated before, the organization occurs where the interpretation of some elements in the written discourse is dependent on that of another. Among fifty learns of the CCESL 32 learners found to be making syntactical mistakes reflecting the fact that the need of further training on writing in order to organize a well cohesive and organized test.

In general, several mistakes were found in most their writing which cause for not producing organized texts. Identifying themes were really impressive whereas the thematic development and the reiteration of themes were not in the expected level of satisfaction implicating several impending dangers of the meaningless production in their writings. Further, the study reveals the fact that the theme reiteration was mainly used for it is easy for the learners, especially novice students to organize their ideas not syntactically accurate though by using the same theme identified at each attempt.

#### IV. CONCLUSION

The students/ learners of CCESL used their syntactic and semantic awareness to their maximum in their answers to the given assignment which in return provides an overall picture of the standard of usage of language. Although they have identified certain thematic structure, thematic development and argumentation in their production, there can not be seen a well-knit organization of texts producing meaningful texts for they have numerous syntactic, semantic, typological mistakes and errors. It is also noteworthy to note that thematic reiteration was the most dominant fact used by the most of the learners of the programme for it is the easiest way of developing the text production erroneous though. In conclusion, learners written text were less organized as many written texts have incomplete thesis statements, lack of analytical descriptions, less logical sentence contractions etc. Further, from the perspective of thematic development, the over use of reiteration due to lack of vocabulary, diverse sentence contractions patterns, lexical diversity etc. which depict the fact that learners' writing skills are comparatively at a poor stage for they find it difficult to illustrate their ideas by means of various methods.

#### V. SUGGESTIONS

For the novice learners, they ought to undergo rigorous practice to learn how different types of written text developments are organized in a coherent and organized style which will train them producing well organized texts. It is also suggested that different method in thematic choices and thematic development be employed in teaching written text developments which is the logical organization of texts. In addition, clear instructions, relevant materials and guidebooks also should be recommended for the learners. Finally, future researchers too have to find out novel methods in which learners are trained in developing organized texts.

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# Dialectic of Knowledge and Intimacy: Reading Virginia Woolf's 'To the Lighthouse' in the Time of Pandemic 'New Normal'

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Received: 27 Jan 2021; Received in revised form: 02 Apr 2021; Accepted: 09 May 2021; Available online: 23 May 2021

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**Abstract**— Virginia Woolf is perhaps should be most celebrated for her experimentations in the form of the novel and her playing with time, stream of consciousness and narrative point of view, all of which are very sophisticated in *To the Lighthouse* and change the novel from straight storytelling to a much more experimental and a multidimensional of a literary form. What interests in this paper that she does that formal experimentation, while at the same time dealing with some of the key themes of scepticism and human connection of intimacy and knowledge that are important as modernism unfolds in the early 20th century. It is an attempt to examine some of those ideas and how they are 'consumed' in her fiction *To the Lighthouse*. Virginia Woolf was considered 'the ordinary' or 'the everyday' and she did so by focusing on family dynamics to underscore the key issues afflicting European society at the beginning of the 20th century. The moments of sadism and alienation of World War I and Spanish flue as depicted in *To the Lighthouse* can be juxtaposed to the horrors of Covid-19 Pandemic time. It is worth revisiting the philosophical inclinations of *To the Lighthouse*.

**Keywords**— Bloomsbury Group, Modernism, New Normal, Pandemic Literature, Post-Modernism, Virginia Woolf

## I. INTRODUCION

Virginia Woolf is one of the great novelists of the twentieth century, who expanded the boundaries of her genre, whose sensitivity to politics and family life, and aesthetics and philosophy was extraordinary. *To the Lighthouse* is one of the great books of the 20th century. It represents a shift away from the concerns of modernism of finding the fundamental principle of life, by digging deeper to some foundation toward understanding, of knowledge as intimacy. Rather than finding the deeper reality, the book focuses on finding the thing that one can be closest to the person or to the phenomena that one can have intimacy with. Virginia Woolf was part of a group that has stimulated the imagination of historians and literary critics for a long time, the Bloomsbury group. It was an extraordinary group of intellectuals, artists and

writers who in the very beginning decades of the twentieth century came together out of friendship and shared political convictions. They shared a commitment to the arts and to aesthetic principles, and friendship. It was a whole group of artists who defied convention to expand their art. They saw middle-class morality as hypocritical in many cases. And they wanted to go beyond that, although they were very much middle-class people almost all. They wanted to go beyond bourgeois morality and convention in terms of friendship, sexuality, art-making to find something that would be more meaningful and less violent and less hypocritical. Bloomsbury was a nest for Virginia Woolf, a place where she found sustenance and support, and they found some ideas that certainly link the members of this group together. The ideas seem to come mostly from philosopher G.E Moore, who wrote in the early days of analytic philosophy that tries to clarify things by



showing what we can count on and what we can't, or what illusion is and reality along with Bertrand Russell. G.E. Moore made the argument that no scientific or logical deduction of the good would be compelling that the idea of 'the good' was primary. The ethics for G.E. Moore was not empirical rather intrinsic. For Moore, the intrinsic goods like friendship, beauty, art and love stood on their own. And a commitment to them structured other beliefs, rather than other beliefs leading one to commit to these 'intrinsic-core values'. This Meta ethical approach of G.E. Moore towards ethics and aesthetics was the founding stone for the Bloomsbury group. In another sense, the friendship held them together, not because of ideology, but just for friendship. Love was not reducible to anything else; love was its own thing. Aesthetics stood alone; aesthetics wasn't reducible to anything else. Art is its own thing, it doesn't have to be justified in other terms, so too friendship and love, so to aesthetics.

Woolf's *To the Lighthouse* is a Modernist novel about the fragmentation of everyday life. From the multiple points of view, the novel expresses how ultimate reality escapes biases of personal perception and therefore no one can truly know the world. Woolf describes the same events from different points of view and these different points of view show slight differences in opinion and emotion for the characters that prevent them from truly knowing each other or grasping the events around them. The novel seems to show how ultimately every character is separate and the fragmentation of the individual characters fuels the notion that humans can't connect, but remain flawed and distant. But the mother Mrs Ramsay is the figure of intimacy in this novel. Though Virginia Woolf's mother, Julia Steven, is not Mrs Ramsay exactly, certainly a model for Mrs Ramsay. She is depicted as a model of a pre-Raphaelite and 'inviting personage'.

Mrs Ramsay reassures her son with some kind of hope for tomorrow at the beginning of *To the Lighthouse*, 'Yes, of course, if it's fine tomorrow, said Ms Ramsay. But you'll have to be up with the lark,' she added. To her son these words conveyed an extraordinary joy...' (*To the Lighthouse*: 1) Mrs Ramsay, the maternal voice is the voice of reassurance and intimacy. Mrs Ramsay is one of the characters, as Mr Bankes says, 'nature has but little clay, like that of which she moulded you'. Mrs Ramsay lives for relationships. She lives for her family. She seems to need to make connections. She likes to couple up people, makes matches. She wants to connect with people. She's the Freudian Eros, the combinatory force. She wants to combine things into perfect dinners, into perfect love life matches and friendship.

Mrs Ramsay wants things to cohere whereas Mr Ramsay, as an analyst, pulls things apart to see how they work. There are the questions; ontological and epistemological questions that Mr Ramsay worries about. So the fundamental question that the novel asks is the question of what is 'Real', which is one that Mr Ramsay asks throughout the novel. Mr Ramsay replies to Mrs Ramsay at the beginning of the novel, "But it won't be fine tomorrow". Here is the voice of the science and knowledge. It's also the voice of disappointment. Mr Ramsay is chewing on his pipe and he's cogitating and trying to understand the world, and so doing he seems blind to the things around him. Mr Ramsay says to his wife, "There wasn't the slightest possible chance that they could go *To the Lighthouse* tomorrow, Mr Ramsay snapped out irascibly. How did he know? She asked. The wind often changed. The extraordinary irrationality of her remark, the folly of women's minds enraged him. He had ridden through the valley of death, been shattered and shivered; and now, she flew in the face of facts, made his children hope what was utterly out of the question, in effect, and told lies. He stamped his foot on the stone step. "Damn you," he said. But what had she said? (*To the Lighthouse*: 6) Mr Ramsay can't fill someone with false hope. But Mrs Ramsay was thinking how could he so brutally step on somebody's hope? And she acquiesces; she bends her head, says, 'let this mad, monster of knowledge rage on.' (*To the Lighthouse*: 6) This is the dynamic of this novel.

Another character Mr Tansley is a lower class person as he always reminds the reader. "I am from the lower classes. I don't have all the advantages that these Ramsay children have... I had to work my way up". In England at the time this novel was written, social class was much more visible, and for Tansley, it means, he has to work for a living. He doesn't have an independent income as Ramsay family has. An independent income is what sets somebody else free. The character Tansley is here to identify as a figure who juxtaposes within the contradiction of knowledge and intimacy projecting the social reality. In Virginia Woolf's England people from the upper classes have an income independent of their labour. This goes back right to the aristocracy that aristocrats don't have to work for their income and their income comes to them without labour what it means to be a noble. And by the time the beginning of the 20th century, people who have independent incomes have a certain freedom. Tansley isn't like that. Tansley is the guy who says, "I work for everything, I struggle for everything. I'm the guy, I have a shoulder, there's a chip on it for a good reason because I know what I have to do to support myself." He is a student of Mister Ramsay. He wants to be a philosopher to

understand 'the things'. Mr Tansley is not privileged enough to have enough leisure time. During the Pandemic time, working-class people from third world countries have the same fate as Tansley. If society shut down of all kinds productive activities, the people who really suffer are the daily breadwinners. Tansley reminds the underprivileged section of all the time who belongs to the lowest ladder of the social hierarchy. Tansley's quest for knowledge symbolises the subaltern quest to become part of the social dynamics and to understand how things function within so to come out of this long prevailing sufferings.

Tansley is a person whose intelligence shows him why other people believe in false premises. He's a sceptic, probably an atheist. Ramsay Kids call him the atheist because, for them, he is then an enlightenment figure. When atheism and enlightenment go together, they're like milk and cookie. So Tansley is an enlightenment figure not as vainglorious, imposing as Mr Ramsay but the person who shows foolishness to believe some ideal hope. He doesn't believe in anything and this is what philosophy in education produced in a certain kind of person, Woolf thinks, incapacity for belief which is a terrible mood.

The other key person in the novel is Lily Briscoe, the artist. Lily is a painter and she is often the voice of Virginia Woolf in the novel. Lily wants to do her art. She doesn't want to have to please people. She wants to make her art. She is trying to get it right. And getting it right for her as a painter means finding the proper relation, the proper distance to the object or to the thing that she's trying to depict and that is an important facet of why Virginia Woolf makes her artist, Lily a painter, is because so much about a painter is finding the appropriate distance. Lily is always trying to find what the appropriate distance is, that for Virginia Woolf is a powerful metaphor. How does one connect to other people? Does anyone want to just merge and become another? That could be disastrous. Virginia Woolf wanted a solution to this by procuring intimacy without losing one's identity. How does one find the right place in relation to other people and about other objects? That's the painterly problem for Lily and is the humane problem for Virginia Woolf.

'How do we touch other people, sealed as we are?' This is the phrase of Virginia Woolf's, in the novel. Mrs Ramsay tries to get at what is real by connecting to it, by enfolding other things in what's called in the novel 'a web of love'; it was love that brought people together. It's this web of love that connects one with the other. Not a logical deduction, but an intimacy born of affection and art. So Virginia Woolf has characters in *To the Lighthouse* that are shaken by this question of what is real; whether it's in the case of Mr Ramsay's Scepticism about objects or Mrs

Ramsay's sceptical musing, the scepticism of other minds. This pursuit of connection is opposed to 'knowledge'.

## CONCLUSION

Lily says, at the end of the novel, what is the meaning of life? The great revelation had never come, instead there were little daily miracles, illuminations, matches struck unexpectedly in the dark. James and his sister are in the boat with their father going out *To the Lighthouse* finally. They're filled with hatred for their father but they also have this experience of love. They know he's tyrannical and a caricature of a man in many respects but he is their father. They can't help but feel the pull of love towards him, and James reflects, things are never just one thing. The lighthouse isn't just one thing. The lighthouse is both just a mere lighthouse and it's also a symbol. His father is a tyrant and he was also his daddy and also the man that loved his mother. Things are never one thing, an important conclusion at the end of the novel. Lily realizes that the quest for absolute is futile as an artist. Her quest is to grasp the little illuminations as matches struck in the dark. Not the grand epiphany, but the intimacy with the ordinary. It's just a small match in the dark and just some connections and feelings of intimacy that is precious. It is good in itself as G.E Moore pointed out. Virginia Woolf was not looking for some ultimate foundation but looking for a genuine connection through a feeling that could be articulated through intimacy. Not deduced, not explained, but felt, powerfully, that's what has to hold on to after time passes, after catastrophe; those little matches of connection. There may be solution for the pandemic in the form of vaccination, but there is no solution for pandemic created new normal life as there is no reverting back as the society 'progress'. It's futile to hope some ultimate solution for all these unprecedented catastrophes rather human can rely on those little connections. This philosophical notion of the 'really real' is important as the public normality of our 21st century urban, cosmopolitan and consumer lifestyle which have been disrupted with the pandemic curfew where most of the people are confined to their houses, the underlying gendered, racialised and classed structural inequalities and violence have been kept in place.

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# Relevance of Chitra Benerjee Divakaruni's Palace of Illusions

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Received: 11 Feb 2021; Received in revised form: 25 Apr 2021; Accepted: 11 May 2021; Available online: 27 May 2021  
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**Abstract**— A prolific writer of Indian writing in English, Chitra Banerjee Divakaruni has always aimed at giving voices to female characters in her novels like *MISTRESS OF SPICES*, *SISTERS OF MY HEART*, *PALACE OF ILLUSIONS* and many more. Writing in a Postmodern world where women issues are still relevant though different from the medieval times, she aims at creating fiction which all women can relate to. Feminism as a movement should not lose its significance even in this Postmodern society especially in a country like India which is yet to set itself free from the bars of age-old prejudices related to the existence of a woman; as Simone De Beauvoir speaks about it in her renowned work *THE SECOND SEX* arguing that women are socially conditioned to assume the role of a 'woman' in stereotypical terms.

**Keywords**— Patriarchy, Postmodernity, Protofeminist, Society, Womanhood.

## INTRODUCTION

In this paper I would like to focus on Chitra Banerjee Divakaruni's 2008 novel *PALACE OF ILLUSIONS* centering round the life of Draupadi, depicted as a protofeminist questioning the norms of her society that is severely patriarchal. From a feminist perspective, when we interpret texts or anything else, the way we deal with our subjectivity is not to try to avoid it but to be aware of it as possible..." (Lois Tyson 95). Growing up with the stories of Mahabharata set in the Third Age of Man, Divakaruni picks up such a character which almost all Indian women can relate to. She has successfully shaped the life of the Princess of Panchaal such that it becomes extremely relevant even in the lives of Postmodern women. Dr SG Puri writes "Divakaruni in her novel *THE PALACE OF ILLUSIONS* talks of the social conditioning of a woman who descends her positioning in the cultural paradigm. She also talks of the significance of cultural scripts, which provokes a woman to negotiate her with space created through undergoing agency. The agency helps the society to have desired result" (1).

The novel begins by Panchaali (princess of the kingdom of Panchaal) recalling the events leading to her birth through

the mouth of her Dhai Ma who calls her the "Girl Who Wasn't Invited" (Divakaruni 1), as she fancies different names which could be attributed to her. Living in today's world women feel equally unwanted as Panchaali did at the time of her birth when her father held out his arms only for her brother Dhristadyumna when she too came out of the holy fire beside her brother, destined to "change the course of history" (Divakaruni 5). Even today when practices like female foeticide have been abolished, many Indian parents still showcase their unwelcoming attitude towards a female child compared to a male one who is expected to fulfill the dreams of their parents just as King Drupad wished for a male child to instrumentalize his revenge. When Dhai Ma says about King Drupad, "He could barely hold up his head, but of course he wouldn't remove the monstrosity of a crown that no one has ever seen him without -not even his wives, I've heard, not even in bed" (Divakaruni 2), it implies the male ego which is all the same down the ages.

The next issue which perhaps is all the more pertinent in our lives is our complexion. From people judging us based on our skin colours to the different fairness creams available in the market, one's complexion holds more



significance than her personality even in a Postmodern society. Panchaali too is a victim of colorism as she says "In a society that looked down its patrician nose on anything except milk-and-almond hues, this was considered most unfortunate, especially for a girl" (Divakaruni 8). Nevertheless, under the guidance of Krishna, Panchaali does not consider this as her drawback when she confidently holds "I, too, am beautiful, I told myself, ...Overnight, I who had been shunned for my strangeness became a celebrated beauty!" (Divakaruni 9-10). In R K Narayana's *Indian Epics Retold*, Yudhisthir describes Panchaali as "the goddess Laxmi herself, in stature, grace and complexion..." (260). However, Divakaruni's portrayal of Panchaali makes her phenomenal yet relatable. She is no less than any intelligent women to point out how Dhri was channelizing his life for an age-old revenge that her father seeked through him rather than emancipating himself, living a mechanical life. Aren't you giving up your entire life to get King Drupad what he wants-senseless though it is?" (Divakaruni 19). This brings us to another harsh reality of our lives as men too are subject to societal pressure with or without realizing; a issue that Mahesh Dattani takes up in his play *DANCE LIKE A MAN*.

Panchaali also recalls taking lessons from behind the curtains while Dhri was being tutored and how it has been a challenge for her in a society that could not even think of women education. The teacher rebuked at her prompting answers to her brother alongside her father, brother and Dhairya who thought "... they were making me too hardheaded and argumentative, too manlike in my speech" (Divakaruni 23). The fact that women can voice their own opinion is still unacceptable today especially when we try to break out of bars of male suppression. She also rejects the notion of polygamy in a society where multiple marriages were customary, though ironically, by saying "My husband won't take up another wife- I'll make him promise that before I marry him!" (Divakaruni 30).

Sikhandi is one of the rebellious figures who chooses to undertake a life totally different from that which is expected of a stereotypical female. She decides to live her life on her own terms just as any other Postmodern woman should. Even in her previous birth she dares to question the set norms about the purity of a woman by stating "...If someone grasps my hands against my will, how does that make me his? I said, I'm the one who decides to whom I belong". (Divakaruni 48). This is something very much relevant in our day where we see a persisting rape culture that allows men to treat women as some property who easily gets contaminated even if it is against her will. DE Beauvoir writes "No biological, psychical, or economic destiny defines the figure that the human female takes on

in society; it is civilization as a whole that elaborates this..." (293). Sikhandi's embracing of the forbidden garland is symbolic of acting against the rules that the society has set for women. Panchaali's reading of the scriptures amongst a group of girls who were engaged in so-called feminine activities portrays the kind of determination that we all require in order to make ourselves leap the boundaries of patriarchy. "But I was determined to learn what a king was supposed to know. (How else could I aspire to be different... How else could I be powerful in myself?)" (Divakaruni 54).

When Panchaali wanted to see the portrait of her prospective mother-in-law she was instead sent the portrait of Gandhari, Arjun's aunt, that too was an ill-executed one, small in size, quite inferior to the ones of the Kings. This hints at the value that the world holds of women in physical terms and once it perishes, she loses significance just like Gandhari or any other queen. It is very much prevalent in the film industry where we get to see heroines romancing heroes almost double their age while the women lose their importance in the industry as soon as they start growing old, pointing at their objectification in a male dominated world. "Perhaps there wasn't much demand for the pictures of women, once they were married off, even if they were queens" (Divakaruni 75). The day her mother-in-law decided to marry her off to all the five brothers instead of just Arjun, she was angered but a faint streak of admiration appeared in her face for Kunti, who despite being a woman held such control over her sons such that they could not even deny her. Lying in the hut she aspires to build herself a palace instead of dreaming of her in-law's estate, teaching us an important lesson about being independent and careeristic. At her father's palace when her fate was being decided even then she was helpless to take decisions about her own life as her guardians were only thinking of their honour and not of her life: "But I was distressed by the coldness with which my father and my potential husband discussed my options, thinking only of how these acts would benefit-or harm-them" (Divakaruni 118). Polygamy was common those days for a man and having to experience that as a woman was not delightful to her because it was not her choice and even the boon of virginity was somehow designed for the men's benefit, she thought. At her in-law's kingdom she longed for an intellectual conversation but the palace did not allow such liberty for women. Even today in some households women are kept away from decision-making even if it is about their own life as if we are only meant to guard the honour of the family through selfless sacrifices and having to choose only for ourselves seems a crime.

At Khandav, Panchaali played a crucial role in building the kingdom of the Pandavas and not merely reduced

herself to a pleasure object meant to caress with. She proved her worth as a result of which even if her husbands had other wives she remained special to them, not letting others to disrate her. In a male dominated society it is important for us to establish our significance rather than just ask for it. Just like Panchaali we too must endeavour to prove our worth: "I'd played a crucial role in bringing then to their destiny...If they were pearls, I was the gold wire on which they were strung" (Divakaruni 151). Though, at first she was rude towards the other wives of her husbands, she eventually let go off her anger and became more friendly with them, teaching us an important lesson on how women should stand by one another because they too were victims of patriarchy. Regarding the afterlife of a woman she too had an opinion although she kept it to herself. Unlike the tutor of Dhri, she thought, "...if lokas existed at all, good women would surely go to one where men were not allowed so that they could be finally free of male demands" (Divakaruni 155). Then came the fateful day of the dice game where Yudhisthir had lost Panchaali. Enraged and disheartened, she hurled curses at the princes and people of Hastinapur that would lead to the Great War, changing the course of history. From that day she knew that there was no one to guard the honour of a woman in a male dominated world; one has to stand for herself: "The wife is the property of the husband, no less so than a cow or a slave...the laws of men would not save me". (Divakaruni 190-91) Objectification of women is no less prevalent today than in those days. Women are continually involved in a struggle to safeguard their dignity; knowingly or unknowingly as Maya Angelou said that each time a woman stands up for herself, without knowing it possibly, without claiming it, she stands up for all women. The image of Hidimba, as Panchaali recalls brings to our mind the figure of emancipated womanhood.

When the War was finally over Panchaali grieved the sight of the widows who hurled abuses at her husbands and resolved to bulid a separate woman's court where their grievances would be addressed. And soon after that Hastinapur was a prosperous town where women took the responsibilities of their own families and there was a flourishing woman's market too: "Hastinapur remained one of the few cites where woman could go about their daily lives without harassment" (Divakaruni 325). This is something we all dream of; a place where women are absolutely free to pursue whatever they can without criticism. Panchaali finally undertook the last journey along with her husbands and despite all the hardships she remained adamant to embark on it, as she asserts, "Perhaps that has always been my problem, to rebel against the boundaries society has prescribed for women" (Divakaruni 342).

## CONCLUSION

Divakaruni's portrayal of Panchaali truly reflects the vision with which she had chosen a character from the ancient times while writing about the concerns of Postmodernity. With all her flaws, Divakaruni's Panchaali mirrors the principal thoughts that one would go through in a world laden with injustice towards woman, finding its aptness.

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# Professional Music Practice: The Nigeria Example

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Received: 21 Feb 2021; Received in revised form: 29 Apr 2021; Accepted: 12 May 2021; Available online: 27 May 2021

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**Abstract**— *Nigeria is known to be a multi ethnic nation that practices different kinds of music. It has also been observed that not all Nigerian performers are actually professionals in their various areas of specialization because of the standard of their performances. Moreso, some claim to be music professionals because they are academic musicians. Practicing music professionally means to be skillful, versatile, creative, expressive, educative, inspiring, etc. Therefore, this research reviews who really are professionals in music practice and gives some important tips for a professional in music practice. It makes expositions in some areas of musical professionalism in Nigeria, such as; Professionalism in Vocal Music (Sacred and Secular), Professionalism in Instrumentation, Professionalism in Church Music, Professionalism in Pop Music, Professionalism in African Music and Professionalism in theory of Music. The researchers find this work necessary because it brought out what it takes to practice music professionally and expresses why an academic musician should also be more skillful in practice in order to prove the worth of using the word “Professional”.*

**Keyword**— *Professionalism, Music, Musician, and Academic Musicians.*

## INTRODUCTION

It is good for everyone to know that it is essential for any one that wants to be successful to be a professional. For some, being professional might mean dressing smartly at work, or doing a good job. For others, being professional means having advanced degrees and many certificates framed and hung on the office wall.

In Nigeria some musicians are seen as academic musicians, while some are seen as performing musicians. Today, most Nigerians see only the performing musicians as the professional musician because these are the kind of musicians that give them what they need musically at a particular point in time. Explaining further on this Okafor (2005) noted that,

They are the academic Western Trained musicians, people trained in all the rudiments and theories of the arts - who may not necessarily be as proficient or as naturally gifted in performance. This does not

disqualify a person being called a musician. Indeed, in the modern context, he lays total claim to being a musician. But, then, there are other people gifted excellent performers - who may not be trained academically or formally in the art, but whose natural talents release music, which the society accepts. **These are the master musicians.** (p.1).

Professionals are opposed to the amateur. Therefore, both the academic music professionals and the performing music professionals should do what they know best in order to project their professionalism in their various specific areas.

Froehlich (2007) explains that “to be musically – professional, means to be part of the community of people who earn livings making music”. It means that a professional musician is duty bound to affect his

community positively in almost every sphere of life of all the members of the community.

Fortune (2011), had also thrown some light towards the contributions of professional musicians in promoting the social, religious, and material life (thereby raising the standard of living) of Nigerians. She explained further when she said that,

This is glimpsed through participation in musical activities (by individual members of the society, and collectively as members of the society) as performers and as the audience. The contribution is observed in the sphere of health, economy, education, social control, symbolic representation, literature, communication, emotional expression, aesthetics, rejuvenation, maintenance and continuity of history and tradition, facilitation of religious and social events, and the creation of group identity and solidarity. All these foster developments. (p.28).

Without any argument, professionals are always prepared to produce work of high quality and reputable standards. Professionalism in music therefore requires the following: Specialized knowledge, Competency, Honesty and Integrity,

Respect, Accountability, Self-regulation, Image. etc.

### **What is a 'Profession'?**

Most scholars have successfully been able to give a definite understanding of what a 'profession is in their various perspective. According to the Oxford English Dictionary (2020) express that "a profession involves occupation (whether career or vocation), knowledge, application, training and formal qualification, with the last two regarded as normal but non-essential". In the same way, Merriam-Webster Dictionary (2014) define a profession as a "a calling or a vocation requiring specialized knowledge and often long and intensive academic preparation". The most accessible concept and definition is the dictionary, yet most scholars do not limit the understanding of what profession is solely on dictionary definition. According to Cruess, Johnston, and Cruess (2004), suggest the following definition:

"a profession is an occupation whose core element is work based upon the mastery of a complex body of knowledge and skills. And like Pound they invoke a sense of calling in which specialised knowledge is used in the

service of others and whose members are governed by codes of ethics and profess a commitment to competence, integrity and morality, altruism, and the promotion of the public good within their domain" P.75

In a general view a profession is an occupation, vocation of an expertise, where the knowledge is usually utilized in helping or serve of other without the skills. Most profession have a code of conduct that guide their services, integrity and morality. Usually, professions are their members are accountable to the society of which they are needed. Examples of approved professions in Nigeria are: Law, Teaching, Business, accounting, etc.

### **The concept of Music, Musician and Academic Musician**

There is obviously no music musician and no musician without music. Music being an act of singing to suit the soul of an individual or a group of people at a given time with an accompaniment of either dance of instrument, or in most cases the both. It's very important to note that what makes music to someone could be refers to noise to another because of individual choice. When music is no more pleasant to the hearer, it otherwise known as a noise. However, musicians are generally not only someone who sing. There are other areas which professionals' functions that qualified them as musician. Among those areas on which professionals can function to be refers to as a musician are;

- Composer musician
- Arranger musician
- Instrumentalist musician
- Theorist musician
- Academic musician
- Popular musician
- Traditional musician

**Academic Musician:** In Nigeria, most people do not see academics a musician as musicians are only those who do the singing only on the stage either in gospel or popular style. Academic musicians are those who have gone through the four walls of the classroom to formally study music and a course and certified. These set of personality are professionals and musicians in their various specialization areas. An academic who is a composer is technically a musician for he do the composition and while the performer do the singing. The same is applicable to other area of academic music specialization.

### **Professionalization in Music**

Nigerian music is so elaborate that one cannot just summarize the specialization areas. There are various areas



in which musicians professionalize in Nigeria. However, those areas discussed here are not specifically for the academic musicians or non-academic musicians, but rather general professionalism in music.

### Professionalism in Vocal Music

Professionalism in Vocal Music rather refers to professional singers. Ekwueme (2008) pointed out that singing is the action of making musical sound with voice. Moreso, she explained that the technical and professional manipulation of these organs make singing a success. Vocal music in Nigeria is one of the peculiar areas of specialization in Nigeria music industry. These are the types of music performed, and have texts, lyrics, or wordings that have to be sung to certain melodies or tunes. People under this category are known as Professional Singers. However, Professionals in this area can be grouped into two:

- i. Secular
- ii. Sacred/ Ritual

**Secular Vocal Music** – These are the singers that have no restriction whatsoever. These seem to be free for all kind of music. Secular singers perform for pleasure and leisure on one hand and on the other they perform a collection of songs that take care of social and contemporary events that take place in the community from time to time.

**Sacred Vocal Music** – This kind of vocal music is otherwise known as religious music. By sacred/ritual, we mean those music that focus more on religious phenomenon of life. Professional singers of this category therefore intend to assist the consumers on matters relating to their spiritual being. They help to indoctrinate people on religious beliefs. Nigeria is a country known for the practice three main religious namely Christianity, Islam and Traditional religion. Each of these types have professional singers of their own.

They are classified as follows:

- i. Professional Christian Vocal Music – these are Christian gospel music professional. Their music have Biblical lyrics, and are popularly known in Nigeria as Professional gospel musician.
- ii. Professional Muslim Vocal Music – professional under this category sing for the Muslim faith. Their song is more of Quran lyrics.
- iii. Professional Ritual Vocal Music – Singers under this group are also called traditional professionals. An Ordinary singer cannot sing well for the worshippers under this faith because it involves some incantation that has

to go along with their musical chanting, especially during initiations. Professionals in this category also perform annually during festivals, to appease deities such as Songo, Ogun, Egungun, Obatala, Bori, Arugugu, Atilogu, etc.

### Professionalism in Instrumentation

In music, instrumentation is the particular combination of instruments employed in a composition, and to the properties of those instruments. In Western music, instrumentation is sometimes used as synonyms for orchestration.

In Nigeria, this is what we call instrumental music and it requires collection of indigenous musical instruments playing different rhythmic pattern to make a meaningful whole. Here no word is involved i.e no singing takes place; it is all about playing of drums, rattles, *udu* (idiophones) etc. Efficiency or professionalism in Nigerian instrumental music can be observed during the performances of local music genres. Each instrument is given a role to play that is lead role or supportive role. Lead instrument is often called “mother instrument”, playing a “mother role”. However, it has been observed that good instrumentation is as a result of professional instrumentalist. Instrumentation in Nigeria is usually used for entertainment, religious and as accompaniment during performances.

So many Professional instrumentalists in Nigeria earn their living through performance. Some instrumentalist in Nigeria performs for any faith or group, be it Christian faith, Islamic faith, and even for a secular band.

### Professionalism in Church Music

Church music is a Christian music that is written for performance in the Church, or any musical setting of Ecclesiastical Liturgy. It is also music set to words expressing propositions of a sacred nature, such as a hymn. Church music in Nigeria could be traditional or Western type which involves group or solo singing.

Today in Nigeria, church music is grouped into two (2):

- i. Classical Music
- ii. Contemporary Church Music/ Pentecostal Music

The professional that handles Church music is often called a “Music Director” / “Choir master” as the case may be. He or she is responsible for the music affairs in the church. His professionalism is proven by his efficiency/ performance on some musical instruments, voicing, and knowledge of orchestration, composition / arrangement, and general musicianship.

### Professionalism in Pop Music (Popular Music)

Popular music by coinage is an older usage that carries the straight-forward meaning of “appealing to a wide audience”. It is non-classical, commercially promoted type of music; consisting almost entirely of songs whether delivered by solo or group of vocalists. Commenting further on this Ekwueme (2008) explain that;

Popular music is a word that has to do with people. It is something that is liked and enjoyed by a larger number of people, or something that is suited to the tastes, needs and knowledge of ordinary people. Popular music, therefore, fit this definition and just as the name signifies; it is music that is enjoyed and appreciated by many people. It is usually a social dance music for people and cut across age, sex, class, and ethnic barriers. (p.101)

Professional popular musicians are widely known in the society and they perform for various social gatherings at any given time. They give the audience exactly the taste of the kind of music they are interested in.

In Nigeria, popular musicians are well known and recognized in the society. They are also rated as richer than the academic musicians, because people see them as professionals whose music appeals to the greater members of the society. Most of the popular musicians in Nigeria are “Celebrities”.

Okafor (2005) also added that professional musicians are those who perform music as their total profession. They may not be formerly trained but are often gifted. Their music moves in the markets through gramophone recordings, video recordings, broadcast and public performances. These are the popular musicians who have organized themselves to what we know as “Professional or Performing Musician Association of Nigeria, PMAN.

Today in Nigeria, many see popular musicians as the professionals because of their performances and partially see the academic musicians as professional teachers for the classrooms.

The other group, that is (PMAN) usually sing in languages or dialects understood by almost everyone. They often perform in Pidgin English followed by their indigenous language. Very few of them compose and sing in English

and examples include Bongos Ikwue, Onyeka Onwenu, Oliver de Coque etc.

### Professionalism in African Ethnomusicology

According to Jayeola, F.D., Akintunde, O.S. & Ugwu, A.S. (2019), established that “most African heritage and national values seem to have lost their originality to modernization, especially in Nigeria. Not only in the field of music, but also in every other arts and humanities. Africans are blessed with varied typologies of music. Music has always been a life phenomenon and is experienced right from the cradle (birth) to the grave (death). It will be agreed that every aspect/ stage of human life has a particular music attached to it. African music has its root in Africa by Africans and for the African people.

Nigeria has many professionals in African music both in Academics and in the non-academic circles. We are also blessed with different genres of music in which many Nigerians professionalize. These include; Afro - Juju, Waka, Fuji, Apala, Ikwoikwo (Native blues), etc.

Professionals in this field, through their music educate the society, inform them, preserve history of the society, discuss societal values, entertain, etc. As a matter of fact, various expressions about life generally and especially on the physical and spiritual existence of individuals are channeled through African music. Professionals in African music are of two groups, academics and non-academics. Some of them are listed here under:

1. Academics
  - i. Mosunmola Omibiyi Obidike
  - ii. Dan Agu
  - iii. Christian Onyeji
  - iv. Lucy Ekwueme
  - v. Chukwuemeka Mbanugo
  - vi. Okechukwu Ndubuisi
  - vii. Femi Adedede etc.
2. Non-academics
  - i. Ebenezer Obey
  - ii. Onyeka Onwenu
  - iii. Victor Owaifor
  - iv. Fela Anikulapo Kuti,
  - v. Sunny Ade etc.

As a matter of fact, anyone who studied music is a professional in music.

### Professionalism in Theory of Music

Theory of music is at the center of the study of music and as a matter of fact it accounts for up to sixty percent of the literary studies/ courses offered in various institutions. A very high theoretical knowledge is indispensable for composition which actually is its sister or closest ally. A

good knowledge of theory facilitates the other areas of study. Applied study is said to be the theoretical studies put into practice.

Professionals in this aspect are more of the academics. Nigeria has many professionals in this aspect which their efforts have contributed bountifully to the national growth and development of music in Nigeria. Professionals in this field do more of composition because of their sufficient knowledge of theory needed in composition. Nigeria has been blessed with great numbers of professionals in this field whose work have contributed immensely in the advancement of musical knowledge in a developing country like ours.

## I. CONCLUSION

Professionals are known for their specialized knowledge. They have made deep personal commitments to develop and improve their skills, and where appropriate, they have the degree and certificates that serve as the foundation of this knowledge. This research has also guided the misconception that academics are not musicians

Nevertheless, not all the professionals in the various fields of music have a stable core of knowledge (and the academic qualifications that go with it): Also, not all areas demand extensive knowledge to practice successfully; and not all professionals have top degrees in their field. What matters most is that these professionals must have worked seriously and thoughtfully and sustained their craft in their specialized fields. There is also the need to up-date his knowledge in order he may still be relevant in that field.

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# The Lonely Victims of the Glass Menagerie

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Received: 07 Mar 2021; Received in revised form: 03 May 2021; Accepted: 15 May 2021; Available online: 27 May 2021

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**Abstract**—Loneliness is a part of the human condition. It is not synonymous with being alone because one can be alone and not feel lonely. It can drive people into all kinds of social and mental problems, often making life almost unbearable for themselves and for those around them. People experience it subjectively when certain needs are deprived. There are many possible sources of loneliness, both situational, circumstantial and personal or psychological. There is bitterness in the feeling of loneliness. Generally people take refuge in isolation, in an attempt to escape from the world of reality. Lonely women experience a kind of death-in-life and also a feeling of anxiety, emptiness, shyness and boredom. Nearly breaking them psychologically. Tennessee Williams attempts to depict the problems of lonely broken women in his plays. His dramas can be read as an obsession with loneliness and enduring dread of inevitably failed communication.

**Keywords**—synonymous, subjectively, circumstantial, refuge, obsession.

## I. INTRODUCTION

Theme of Loneliness and longing for acceptance is a common theme in most of William's plays. His characters try to resort to illusion to escape from the stark realities of life and loneliness. His writings were successful primarily because he was able to give a true picture of the pathos and plight of the family life in a very realistic manner. In Williams plays, the attention is centered primarily upon the inner life of the characters. The difficulties of each character of his plays are more of a psychological nature rather than social or political. Williams talks a great deal about decayed southern aristocracy and in most of his plays there is a similarity with regard to the plight of women. Most of his women characters exhibit the psychological trauma faced in life and their futile attempts to escape from reality by taking refuge in isolation.

Loneliness is a part of the human condition which is a universal problem. It is not synonymous with being alone because one can be alone and not feel lonely. It can drive people into all kinds of social and mental problems, often making life almost unbearable for themselves and for those around them. People experience it subjectively when certain needs are deprived. The basic need of those whose

frustration leads to loneliness is the maintenance of linkage with one's own world. There is a bitterness in the feeling of loneliness. Generally people take refuge in isolation, in an attempt to escape from the world of reality. Thus lonely women can experience a kind of death-in-life and also a feeling of anxiety, emptiness, shyness and boredom. They are compelled to follow a routine consisting of meaningless activity.

## II. DISCUSSION

'Tennessee Williams' "The Glass Menagerie" (1945) established him as an important play-wright in the canon of American plays. It represents a vision of lonely human beings who fail to make contact with reality and struggle to encounter it. They find release in a world of willful illusions and isolation. They seem ultimately abandoned in this universe.

The Glass Menagerie, William's first play, portrays Amanda as a widow, taking refuge in the past glory, who considers herself as a member of the decayed Southern aristocracy reveling in her illusive dreams. Both Amanda and Laura are interpreted as the lovely Southern



women whose household lacks the support of men through desertion. Amanda is denied the social acceptance. She had been a popular and charming belle and is forced into obscure existence. While she attempts to escape into the past, her crippled daughter Laura seeks refuge in her glass collection.

Amanda was married to Mr. Wingfield. He was working in a telephone company. Though she admired and loved him, her marital life was not blissful. He deliberately abandoned the family and Amanda had to face all the hardships and bring up her two children. Anybody in her place would certainly feel deeply hurt. She had several gentleman callers but she was drawn towards Mr. Wingfield. But her marriage with him was a total failure. A blown up photograph of the father is placed on the wall of the living room. He is not physically present to run the family. It is indeed Amanda who takes the responsibility of running the family, thereby endowing masculine practicality. It is her practicality that gives her dignity in spite of her loneliness

Amanda is forced to live in dreary lower middle class surroundings. Tom's income which is meager is hardly enough to maintain the family. So she sells magazine subscriptions to make a little more money. One of the reasons for her loneliness is that she does not understand her children although she loves them and strives for their wellbeing. A dominating mother, she expects total submission. She does not have proper contact with Tom. Both of them quarrel frequently. She is disgusted with Tom because he has not molded his taste as per her wish. She does not want him to even violate the eating habits. She wants him to chew his food leisurely and enjoy it. But Tom is irritated with his mother when she interferes even while he is eating. Tom wants to be a creative writer but Amanda wants him to "Rise and Shine" every morning to work in the office of the continental shoemakers.

Amanda is disturbed and feels lonely because Tom is not what she wants him to be. She is desperate to see that Laura is married to someone who would take care of her she knows that Laura is yet to be provided with a secure life. She wants Tom to help Laura to be married to a decent man who would take care of her life long. She does not want her to experience the sense of loneliness due to lack of security.

Amanda tries to escape from the clutches of loneliness by recollecting the past. In the opening scene, she is found recalling her past life of happiness as a young Southern belle in Blue Mountain where, on one Sunday she had seventeen gentleman callers. She is distressed because the life led in the South is no more. She feels

lonely whenever she realizes that the reality is harsh unlike the past. So she likes to retreat into the comfort of memory to escape from the clutches of loneliness.

She fails to realize that she expects too much from her children. Amanda's constant nagging and her endless retelling of romantic stories of her childhood stifles Laura and Tom. She feels isolated because she knows that her children are not impressed with her behavior. Amanda represents the desperate American woman during the depression era, longing for acceptance by her loved ones. She blindly follows the routine pattern of domestic life and fights all alone for a decent existence without any support from her loved ones. She undergoes stressful situations and her life is pregnant with anxieties. Fighting with lot of valor and endurance she appears to have accepted her present fate.

It is true that Laura is lonelier than Amanda. She is the most pitiable of the three members of the family. It is a fact that she suffers from a painful sense of loneliness, for, from the first scene to the last, popularity with men and her inability to cope with any kind of social life is evident. Laura's slight limp is the cause of her shyness. She is unable to sustain the pressures of the outside world and often takes refuge in old gramophone records and in tending her collection of glass animals. She is intensely attached to her glass animals. When Tom throws his coat and accidentally knocks some off the shelf she cries out as if wounded and covers her face with her hands.

Laura's failure at Rubicam's Business College is also due to her nervousness. She likes to remain lonely, for, she finds ordinary human relationship almost unbearable. Through her timidity, her suffering from the clashes between Tom and Amanda, this delicate sufferer evokes genuine sympathy. She stands as a buffer between the mother and son. Amanda herself knows that Laura broods about Tom who is not happy in the apartment. Laura is a loner who lacks peace of mind.

Her encounter with Jim O' Connor intensifies her sense of loneliness. Laura's dream of possible relationship with Jim is shattered by the unexpected revelation of his forthcoming marriage with another woman. She now realizes that she belongs to a different world from Jim and that it is difficult for her to lead a normal life like others. After giving Jim the broken unicorn, a symbol of her own condition, as a sovereign, she withdraws into a world of silence. She recedes into the broken world of music and glass figures. Briefly she is drawn out of her private world only to be brutally thrust back into it again. Her loneliness, never to be altered.

Laura's glass animals represent delicacy, beauty and a peaceful atmosphere. It symbolizes Laura's fragile

world, her delicacy, her beauty, and her unworldliness and fragility. Amanda's illusion of Laura's marriage is shattered when Jim reveals that he is already engaged to marry someone else. Now Laura and Amanda share a common experience of loss. Amanda realizes the complete destruction of her family. She accepts that her attempts to find a husband for Laura and efforts to prevent Tom from abandoning home are a failure. At the end of the play we find that Amanda and Laura are broken, fragment people because they are unable to cope up with reality and live in a world of frustration and isolation.

One prominent factor for the loneliness felt by the characters of *The Glass Menagerie* is the theme of 'loss'. The very fact that the play is a memory play and is a recollection of a part of life of Tom which he is unable to come to terms with, sets the stage for the 'loss' which serves as the driving source of the play. *The Glass Menagerie* is a play of the universal truth – which is a condition where an individual is unable to escape a psychological loss of space whatever be the physical distance that is obtained.

Both Amanda and Laura are pathetic victims in *The Glass Menagerie* perhaps the saddest victim in the play is Laura, a fragile and delicate creature like her glass collection of animals. She turns her back to reality and is both alienated and isolated from the outside world. Always a loner she is petrified to attend business school and nervous and frightened when her mother and brother argue. She cannot mingle with people and involves herself in solo activities like visiting the zoo, listening to records or attending to her collection of glass animals. Prisoner of her physical ailment she feels secure only in her loneliness

### III. CONCLUSION

In the characterization of women, the supremacy of Williams' art is recognized by almost every reader. All types of women like married, unmarried, widowed and fallen ones and the general problems of these women are reflected in his plays. They suffer chiefly from loneliness. They are all deprived of human connection. Williams portrays their desperate attempt to communicate with each other. Williams' protagonists in almost every play face devastating loneliness. They sing the same old refrain "nobody knows how lonesome I am" a song dove-tailed by appropriate off stage moods like mournful locomotive whistles or bird calls.

The basic requirement for the lonely women like Amanda and Laura is love. Love starved women destabilize themselves and their surroundings. To escape from the harsh reality they take refuge into an illusory world. They are ready to grasp any hand that is stretched

out to them and get rescued. It is the duty of every man to feed the women of his world with love, warmth and security.

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# Flood risk assessment by a multicriteria spatial analysis in the municipalities of Pobè and Adja-Ouèrè

## Evaluation du risque d'inondation par une analyse spatiale multicritère dans les communes de Pobè et d'Adja-Ouèrè

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Received: 21 Feb 2021; Received in revised form: 29 Apr 2021; Accepted: 12 May 2021; Available online: 29 May 2021

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**Abstract**— Floods are natural phenomena that give rise to a wave of interest in the management of space especially following their recurrences and intensifications. In order to prevent them, it is essential to carry out risk assessment studies. For this purpose, several methods of flood risk assessment and modeling are used. Of all, combination of Geographic Information Systems (GIS) and Multicriteria Analysis guarantees considerable accuracy in results obtained. This methodology combines risk identification and spatialization of results using the WLC algorithm to perform complex calculations on each pixel. Hazard criteria (soil types, slope, rainfall, altitude, groundwater potential and water accumulation) and vulnerability criteria (land use, degree of poverty and population density) were identified, standardized, weighted and aggregated during the analysis based on Hierarchical Analysis Process and Weighted Linear Combination algorithm. Weighted superposition of hazard and vulnerability criteria maps reveals four categories of flood risk areas. These are areas with a low risk of flooding (17.69%), areas with medium flood risk (50.28%), areas with high risk of flooding (27.39%) and areas with very high flood risk (4.64%). Thus, 32.03% of the study area presents a significant flood risk, precisely in the districts of Kpoulou, Ahoyeye, Igana, Issaba, Adja-Ouèrè and Massè. A significant portion of the 18,000 households in these boroughs are at risk of flooding, which threatens human lives and socio-economic activities.

**Keywords**— Risk, Flood, Geographic Information Systems (GIS), Multicriteria Analysis, Analytical Hierarchical Process (AHP), Weighted Linear Combination (WLC).

**Résumé**— Les inondations sont des phénomènes naturels qui suscitent une vague d'intérêt dans la gestion de l'espace notamment suite à leurs récurrences et intensifications. Afin de les prévenir il s'avère primordial d'effectuer des études d'évaluations de risque. A cet effet, plusieurs méthodes d'évaluation et de modélisation des risques d'inondation sont mises en œuvre. De toutes, la combinaison des Systèmes d'Informations Géographiques (SIG) et de l'Evaluation Multicritère (EMC) garantit une précision considérable dans les résultats obtenus. Cette méthodologie allie des fonctionnalités d'identification du risque et la spatialisation des résultats au moyen de l'algorithme WLC qui effectue des calculs complexes sur chaque pixel. Les critères d'aléa (types de sols, pente, pluviométrie, altitude, potentialité en eau

souterraine et accumulation d'eau) et les critères de vulnérabilité (utilisation du sol, degré de pauvreté et densité de la population) ont été identifiés, standardisés, pondérés et agrégés au cours de l'analyse en se basant sur le Processus d'Analyse Hiérarchique et l'algorithme de Combinaison Linéaire Pondérée. La superposition pondérée des cartes critères aléa et vulnérabilité permet de mettre en évidence quatre catégories d'espaces à risque d'inondation. Il s'agit des espaces à faible risque d'inondation (17,69%), des espaces au risque d'inondation moyen (50,28%), des espaces au risque élevé d'inondation (27,39%) et des espaces au risque d'inondation très élevé (4,64%). Ainsi, 32,03% du secteur d'étude présente un risque d'inondation important, précisément dans les arrondissements de Kpoulou, Ahoyéyé, Igana, Issaba, Adja-Ouèrè et Massè. Une importante partie des 18.000 ménages présents dans ces arrondissements sont exposés aux risques d'inondation qui menacent vies humaines et activités socioéconomiques.

**Mots clés**— *Risque, Inondation, Système d'Information Géographique (SIG), Evaluation Multicritère (EMC), Processus d'Analyse Hiérarchique, Combinaison Linéaire Pondérée.*

## I. INTRODUCTION

Les phénomènes naturels en particulier les inondations ont depuis toujours fait partie du quotidien des humains dans certaines régions du globe. De plus en plus récurrents à cause de plusieurs facteurs, ces phénomènes engendrent toujours plus de dégâts matériels et humains à chaque survenance. Le continent africain étant l'un des plus exposés aux phénomènes d'inondations, il s'avère plus qu'urgent d'initier plusieurs études dans le but de prévoir ces phénomènes naturels et d'amoindrir les conséquences néfastes qui en découlent.

Etant considérée comme une des régions les plus pauvres de la planète, l'Afrique de l'Ouest dont fait partie le Bénin est souvent confronté à des phénomènes climatiques extrêmes. Ce niveau de pauvreté élevé, accentue la vulnérabilité face à ces phénomènes en ce sens que moins la population dispose de moyens et de capacités d'adaptation face à un risque élevé, plus la vulnérabilité est grande (Wallez L., 2010, p5).

En 2010, le Bénin a subi les pires inondations de son histoire avec les 2/3 de son territoire touché et plus des dégâts matériels estimés selon le Rapport d'évaluation des Besoins Post Catastrophe<sup>1</sup> (2011, p12) à 78,3 milliards de FCFA (près de 160 millions USD). Cet événement a mis en avant la nécessité de multiplier les actions à caractère prévisionnels sur les inondations. A cet effet, plusieurs articles scientifiques et initiatives gouvernementales ont été produites dans l'optique d'une prévision plus efficace des phénomènes d'inondations au Bénin. Faisant appel à plusieurs méthodes, les différents articles publiés n'intègrent pas toujours tous les facteurs et toutes les spécificités propres à chacune des régions béninoises.

Pour ce présent article, il est question de faire appel à une méthodologie combinant les SIG et l'analyse spatiale multicritère afin d'évaluer le risque d'inondation dans le secteur d'étude. L'intégration des SIG et des méthodes d'analyse multicritère constitue une voie privilégiée et incontournable pour faire évoluer les SIG vers de véritables systèmes d'aide à la décision.

Cette approche a déjà été appliquée par plusieurs auteurs l'estimation de l'aptitude d'un site ou la modélisation du risque d'inondation (C. Kêdowidé, 2010, p1 ; C Kubalet al., 2009, p.1884; D. Riconet al., 2018, p.2 ; M.Safaripouret al., 2012, p1818). L'utilisation de cette méthode précise, donne des orientations sur les politiques de prévision des inondations, la mise en place d'une culture du risque et la réduction des dégâts qui en découlent dans les zones concernées.

## II. ZONE D'ETUDE

Le secteur d'étude prend en compte les communes de Pobè et Adja-Ouèrè situées dans le département du plateau au Sud-Est du Bénin. Couvrant une superficie de 863 Km<sup>2</sup>, le secteur d'étude est situé entre 6°51'20'' et 7°12'22'' de latitude Nord et entre 2°30'13'' et 2°46'26'' de longitude Est. Le climat y est de type subéquatorial avec deux saisons sèches et deux saisons pluvieuses avec des hauteurs pluviométriques varient entre 1100 et 1200 mm par an.

Par ailleurs, le réseau hydrographique du secteur d'étude est faiblement significatif avec quelques cours d'eau temporaires. Situé globalement dans une zone de plateaux de 50 à 200 mètres au-dessus du niveau de la mer et d'une altitude moyenne de 100 mètres, le secteur d'étude comporte une dépression qui n'est rien d'autre que la continuité de la dépression médiane qui traverse tout le Bénin d'Ouest à Est.

Estimée à 239. 959 habitants (INSAE, RGPH4, 2013), la population du secteur d'étude est composée en majorité de

<sup>1</sup>INONDATION AU Bénin - Rapport d'évaluation des Besoins Post Catastrophe 2011, 84p : [https://www.gfdr.org/sites/gfdr/files/GFDRR\\_Benin\\_PD\\_NA\\_2010.pdf](https://www.gfdr.org/sites/gfdr/files/GFDRR_Benin_PD_NA_2010.pdf)



holli et de nago, s'adonnant majoritairement aux activités agricoles.

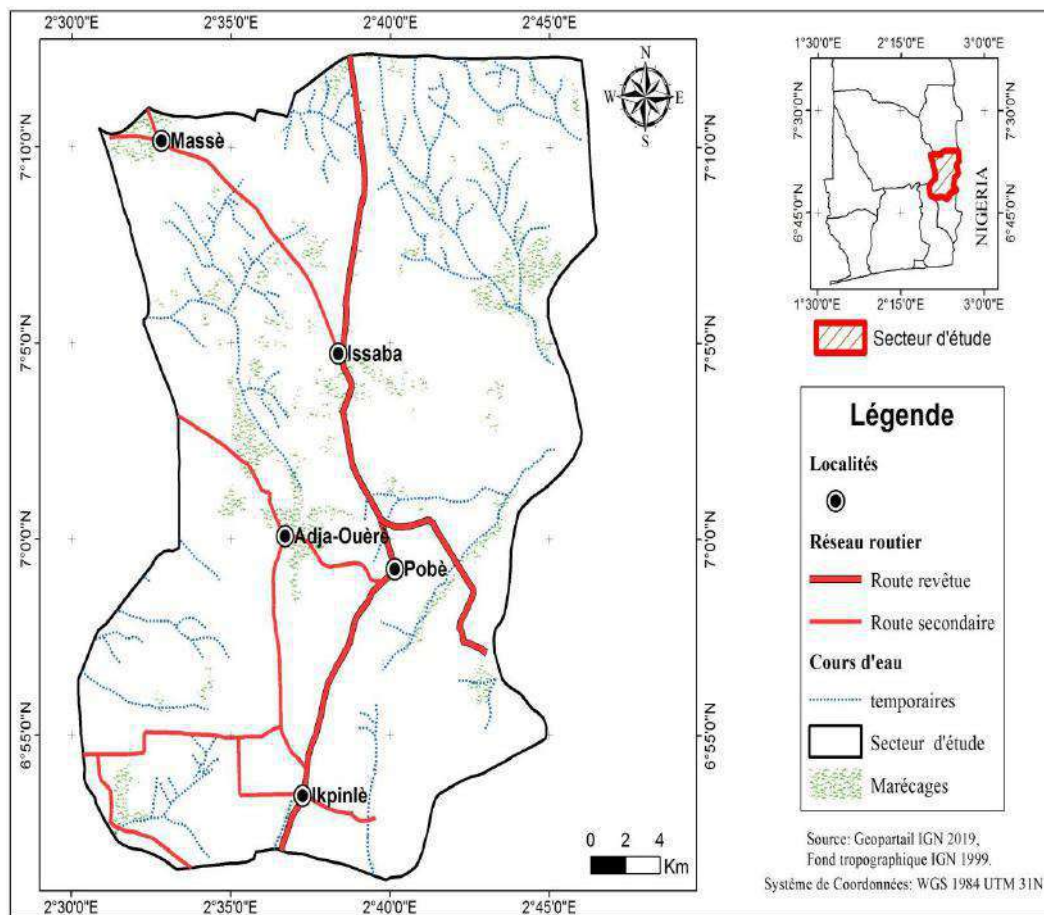


Fig.1 : Carte de situation géographique du secteur d'étude

### III. MATERIEL ET METHODES

#### 1.1. Matériel

Pour ce travail, le matériel est constitué d'un GPS, un appareil photo-numérique, un drone, un ordinateur, de Microsoft Excel, des logiciels SIG (Qgis 3.0 et ArcGIS 10.3) et du logiciel Envi. Les différentes données utilisées, leurs caractéristiques et sources figurent dans le tableau I.

Tableau I : Données utilisées, caractéristiques et sources

Images Satellites	Sentinel 2A	Résolution spatiale (10m – 20m – 60m) du 01/01/2019.	usgs
	DEM	Résolution spatiale 30m	usgs
Cartes	Cartes topographique, pédologique, hydrographique, hydrogéologique		IGN, CENAP, GIZ-DGEAU
Données démographiques			INSAE
Données pluviométriques			ASECNA
Informations issues des enquêtes de terrain			Travaux de terrain

Source : Akindélé et al., 2019

## 1.2. Méthodes

Dans le cadre de cette étude, le couple SIG-EMC a été utilisé. L'évaluation multicritère a consisté en un choix des critères d'évaluation, la standardisation des facteurs, la pondération des facteurs par la matrice de Saaty (1990, p15) et de l'agrégation au moyen de la superposition pondérée dans le logiciel SIG.

### 1.2.1. Choix des critères d'évaluation

Etant la première étape fondamentale pour l'évaluation du risque d'inondation, les critères constituent le socle sur lequel repose ce travail de recherche. A cet effet, une attention particulière a été accordée à cette partie. Le choix des critères utilisés pour cette évaluation du risque d'inondation se réfère à la bibliographie et aux spécificités du secteur d'étude. Ainsi, les critères ont été choisis en fonction du type de cartographie à effectuer : *cartographie de l'aléa inondation et cartographie de la vulnérabilité*.

### 1.2.2. Cartographie de l'aléa inondation

Afin de cartographier l'aléa inondation les critères suivants ont été retenus : il s'agit des types de sols, la pente, la pluviométrie, l'altitude, la potentialité en eau souterraine et l'accumulation d'eau.

La prédisposition des sols à l'inondation est fonction de la perméabilité et de la capacité de rétention des différents types de sols présents dans le secteur d'étude. La carte critère sols est obtenue par une rasterisation et une reclassification des sols en fonction des propriétés desdits sols.

La pente est l'un des facteurs les plus importants intervenant dans la cartographie du risque d'inondation. A cet effet toutes les études précédentes en tiennent compte. Elle est calculée automatiquement puis reclassifiée en cinq classes (très faibles, faibles, moyennes, fortes et très fortes) en fonction de la valeur de la pente.

La pluviométrie fait partie des paramètres influençant grandement les inondations. En effet, un excès de précipitation sur une période donnée provoque un écoulement très lent des eaux et engendre un ruissellement de forte envergure. Ainsi, une forte précipitation favorise une susceptibilité élevée à l'inondation. La carte isohyète est obtenue par interpolation du total pluviométrique mensuelle durant la grande saison pluvieuse (début Avril-Mi-Juillet) au moyen de la méthode IDW. Les données pluviométriques de quatre stations ont été recueillies et épurées à cet effet.

Les tranches d'altitude influent sur les inondations en ce sens que les zones les plus basses sont les plus susceptibles à être inondées. La carte des tranches d'altitudes est extraite de la reclassification du modèle

numérique d'altitude en cinq classes (très faibles, faibles, moyennes, fortes et très fortes).

La potentialité en eau souterraine est dégagée en se référant à la carte hydrogéologique du Bénin. Les zones aux potentiels hydrogéologiques élevés se voient attribuer les scores les plus élevés.

Les zones d'accumulation d'eau constituent naturellement des unités cartographiques où l'eau est présente à la surface. En cas de pluviométrie excessive, les alentours de ces zones sont les premiers inondés. La carte d'accumulation des eaux est réalisée à partir de l'outil Arc hydro.

La standardisation des critères est effectuée sur la base d'une échelle de 0 à 10 choisie en fonction de l'échelle d'évaluation du logiciel et des données disponibles.

L'attribution des scores est faite en se basant sur les résultats de la revue bibliographique. Les classes susceptibles de favoriser l'aléa inondation sont affectées des scores les plus élevés.

Tableau II : standardisation des critères d'aléa

Critère	Classe	Score
Types de sols	Sols ferralitiques	2
	Sols ferrugineux	3
	Vertisols	8
	Sols hydromorphes	9
Pente (%)	Très forte	2
	Forte	3
	Moyenne	5
	Faible	8
	Très faible	10
Pluviométrie (mm)	<520	4
	520 - 530	5
	530 - 540	6
	540 - 550	7
	>550	8
Altitude (m)	>160	2
	120 - 160	3
	80 - 120	4
	40 - 80	5
	<40	8
Potentialité en eau souterraine	Faible à limitée	1
	Médiocre à moyenne	4

	favorable	6
Accumulation d'eau	Non	0
	Oui	10

Source : Akindélé et al., 2019

### 1.2.3. Cartographie de la vulnérabilité

La cartographie de la vulnérabilité prend en compte les critères : l'utilisation du sol, le degré de pauvreté et la densité de la population.

La densité de la population est un critère de vulnérabilité en ce sens que les zones les plus densément peuplées sont plus vulnérables aux catastrophes et phénomènes naturels que celles qui ne le sont pas. En se référant aux statistiques de la population, la carte de densité de la population dans chaque arrondissement du secteur d'étude a été réalisée.

Etant dans une zone prédominée par les activités agricoles pratiquées de façon traditionnelles, le secteur d'étude fait partie d'une zone faiblement développée. Toutefois, le degré de pauvreté est inégalement réparti dans l'espace ; variant d'un arrondissement à un autre. Les zones les plus pauvres et ne disposant d'infrastructure d'accueil de sinistrés ou d'évacuations sont les plus vulnérables. La cartographie du degré de pauvreté est réalisée de façon participative avec la collaboration des autorités locales. A cet effet, trois classes sont définies (faible, moyen et élevé). Le score de pondération augmente au fur et à mesure que le degré de pauvreté s'accroît.

L'utilisation du sol est un critère de vulnérabilité du fait de la nature du type d'utilisation ou d'occupation. En cas d'inondation, les effets et dégâts sont nettement plus considérables dans les agglomérations, les usines et les zones agricoles.

L'attribution des scores est faite en se basant sur les résultats des enquêtes de terrain et de la revue bibliographique. Les classes susceptibles d'être les plus vulnérables à l'inondation sont affectées des scores les plus élevés.

Tableau III : standardisation des critères de vulnérabilité

Critère	Classe	Score
Densité de la population	Faible	3
	Moyenne	5
	Elevé	7
Degré de pauvreté	Faible	3
	Moyen	5
	Elevé	7
Utilisation du sol	Marécages	2
	Sol nu	2
	Plantations	2
	Champs, Cultures et Jachère	8
	Agglomérations	10

Source : Akindélé et al., 2019

### 1.2.4. Pondération des critères

Plusieurs méthodes existent pour le choix du poids. On retrouve notamment la comparaison par paire, qui consiste à évaluer tous les critères par paire et à les trier par ordre d'importance dans un tableau. Cette méthode utilisant le Processus d'Analyse Hiérarchique ou Analytical Hierarchy Process(AHP) développée par Saaty (1990, p12) a été utilisée à cet effet.

Elle permet de produire des coefficients de pondération standardisés dont la somme est égale à « 100 % ou 1 ». Le poids des facteurs indique leur importance relative par rapport à tous les autres. Les poids des facteurs sont déterminés à partir d'une série de comparaison par paire de ces critères en tenant compte de l'importance relative de deux critères à l'aléa et à la vulnérabilité. Leur importance est arrangée dans une matrice de décision ou matrice de comparaison par paire (tableau IV) et déterminée sur une échelle numérique d'importance à 9 niveaux (tableau V).

Tableau IV : Matrice de comparaison par paire (Saaty, 1990, p12)

	C1	C2	...	Cn
C1	<b>1</b>	$a_{12}$		$a_{1n}$
C2	$a_{21}=1/a_{12}$	<b>1</b>		$a_{2n}$
...			<b>1</b>	
Cn	$a_{n1}=1/a_{1n}$	$a_{n2}=1/a_{2n}$		<b>1</b>

Source : Saaty, 1990, p12.

En effet quand  $a_{ij}$  représente le jugement quantitatif de la paire de critères  $C_i, C_j$ , il est défini par les règles suivantes :

1. Si  $a_{ij} = x$ , alors  $a_{ji} = 1/x$
2. Si  $C_i$  est considérée comme étant d'une importance relative égale à  $C_j$ , alors  $a_{ij} = 1, a_{ji} = 1$  et  $a_{ii} = 1$ , pour tout  $i$ .

Une fois que la matrice de comparaison est remplie, il est procédé au calcul du vecteur propre de chaque critère et du vecteur propre normalisé lui correspondant. Le vecteur propre indique l'ordre de priorité ou la hiérarchie des caractéristiques étudiées.

Ce résultat est important pour l'évaluation de la probabilité, puisqu'il sera utilisé pour indiquer l'importance relative de chaque critère opérant. Le vecteur propre est la mesure qui permettra d'évaluer la cohérence ou la qualité de la solution obtenue, représentant ainsi, un

autre avantage de cette méthode. Le vecteur propre de la matrice ( $W_i$ ) peut être trouvé grâce à la formule suivante :

$$W_i = \left( \prod_{j=1}^n a_{ij} \right)^{1/n}$$

En outre, celui-ci doit être normalisé afin que la somme de ses éléments soit égale à l'unité. Pour cela, il suffit de calculer la proportion de chaque élément par rapport à l'addition (soit la fréquence).

$$T_1 = (W_1 / \sum W_i) \times 100$$

$$T_2 = (W_2 / \sum W_i) \times 100$$

.....

$$T_n = (W_n / \sum W_i) \times 100$$

Avec  $T$  le vecteur propre normalisé encore appelé coefficient de pondération utilisé pour quantifier et évaluer l'importance de chaque critère.

Tableau V: Echelle numérique d'importance à 9 niveaux

Degrés d'importance	Définition	Explication
1	Importance égale	Deux caractéristiques contribuent de la même façon à l'objectif.
3	Faible importance d'une caractéristique par rapport à une autre	L'expérience et l'appréciation personnelle favorisent légèrement une caractéristique par rapport à une autre.
5	Importance forte ou déterminante	L'expérience et l'appréciation favorisent fortement une caractéristique par rapport à une autre.
7	Importance très forte ou attestée	Une caractéristique est fortement favorisée et sa dominance est attestée dans la pratique.
9	Importance absolue	Les preuves favorisant une caractéristique par rapport à une autre sont aussi convaincantes que possible.
2, 4, 6, 8	Valeurs associées à des jugements intermédiaires	Lorsqu'un compromis est nécessaire.

Source : Adapté de Saaty (1990, p15)

L'application de l'AHP aux critères identifiés dans le cadre de cette recherche permet d'obtenir les matrices de comparaison par paire pour l'aléa et la vulnérabilité.

Tableau VI : Matrice de comparaison par paire des critères (Aléa)

	Types de Sols	Pente	Altitude	Pluviométrie	Potentiel en eau souterraine	Accumulation des eaux
Types de Sols	<b>1</b>					
Pente	1/3	<b>1</b>				
Altitude	1/3	1/3	<b>1</b>			
Pluviométrie	1/5	1/5	1/3	<b>1</b>		
Potentiel en eau souterraine	1/5	1/5	1/5	1/5	<b>1</b>	
Accumulation des eaux	1/7	1/7	1/7	1/7	1/3	<b>1</b>
$W_i$	<b>3,41</b>	<b>2,37</b>	<b>1,51</b>	<b>0,88</b>	<b>0,41</b>	<b>0,23</b>
$T_i$	<b>38 %</b>	<b>27 %</b>	<b>17 %</b>	<b>10 %</b>	<b>5 %</b>	<b>3 %</b>

Source : Akindélé et al., 2019



Tableau VII : Matrice de comparaison par paire des critères (Vulnérabilité)

	Utilisation du sol	Degré de pauvreté	Densité de la population
Utilisation du sol	<b>1</b>		
Degré de pauvreté	1	<b>1</b>	
Densité de la population	1/3	1/3	<b>1</b>
Wi	<b>1,44</b>	<b>1,44</b>	<b>0,48</b>
Ti	<b>43 %</b>	<b>43%</b>	<b>14 %</b>

Source : Akindélé et al., 2019

Au terme de la pondération l'agrégation est réalisée. Elle consiste à multiplier chaque couche-facteur par son coefficient de pondération et ensuite à additionner ces résultats pour produire un indice de risque situé sur une échelle prédéterminée (0 - 10). A cet effet, l'agrégation au moyen de la méthode de superposition pondérée est utilisée.

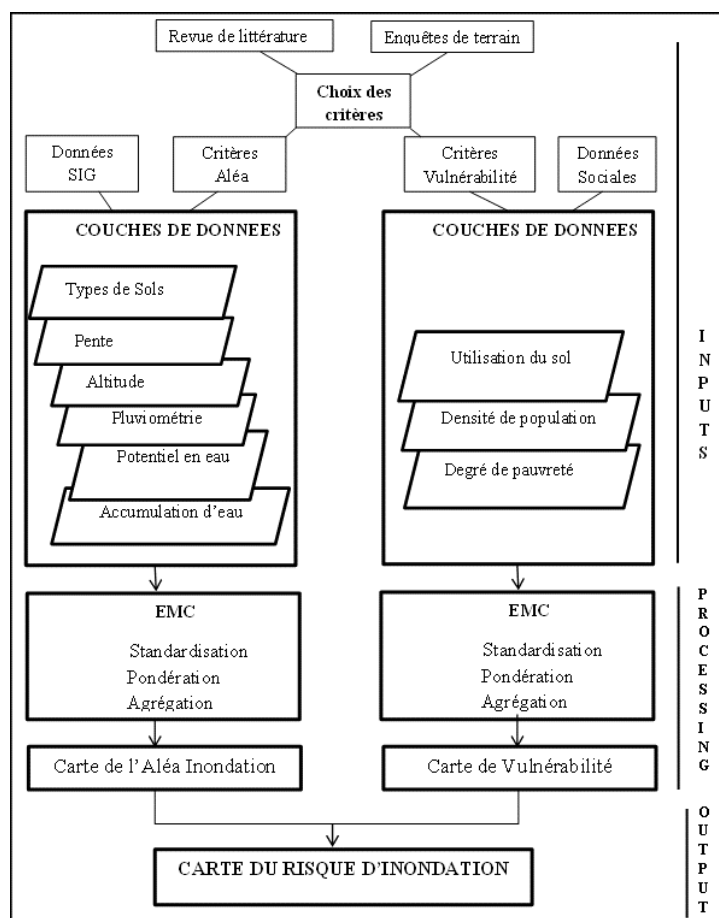


Fig.2: Diagramme méthodologique de la cartographie multicritère du risque d'inondation

#### IV. RESULTATS

##### 1.3. Cartographie de l'aléa inondation

En prélude à l'obtention de la carte de l'aléa inondation, les cartes pondérées des différents critères sont réalisées. L'agrégation des cartes critères (format raster) conduit à la carte de l'aléa. La planche 1 présente les différentes cartes critères réalisées pour la cartographie de l'aléa.

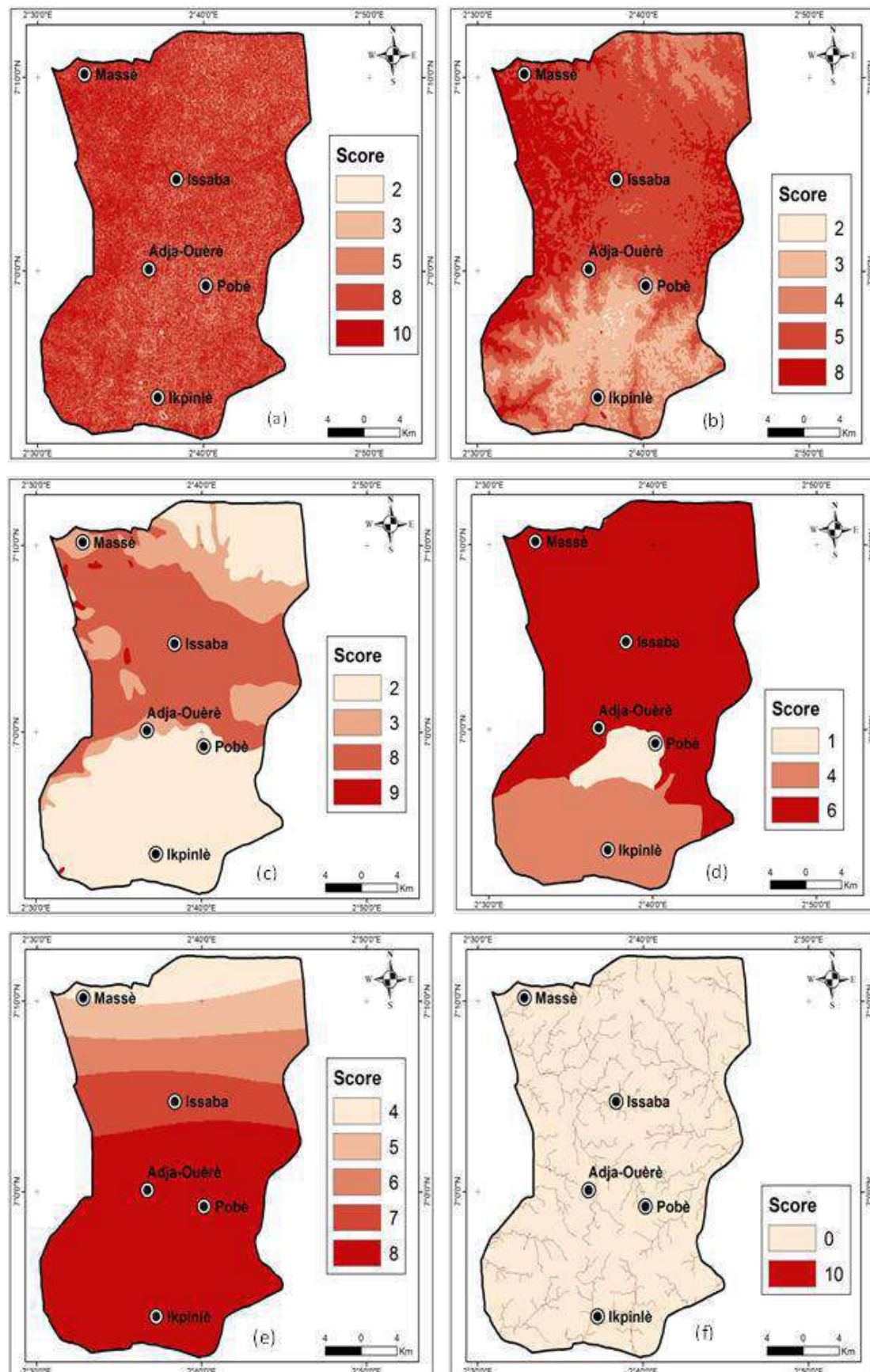


Planche 1 : Cartes critères aléa [(a) pente, (b) altitude, (c) types de sols, (d) potentialité en eau souterraine, (e) pluviométrie, (f) accumulation des eaux]

La carte de l'aléa a été réalisée en agrégeant les différentes cartes critères par une utilisation de l'outil de superposition pondérée. La figure 3 présente la carte de l'aléa inondation dans le secteur d'étude.

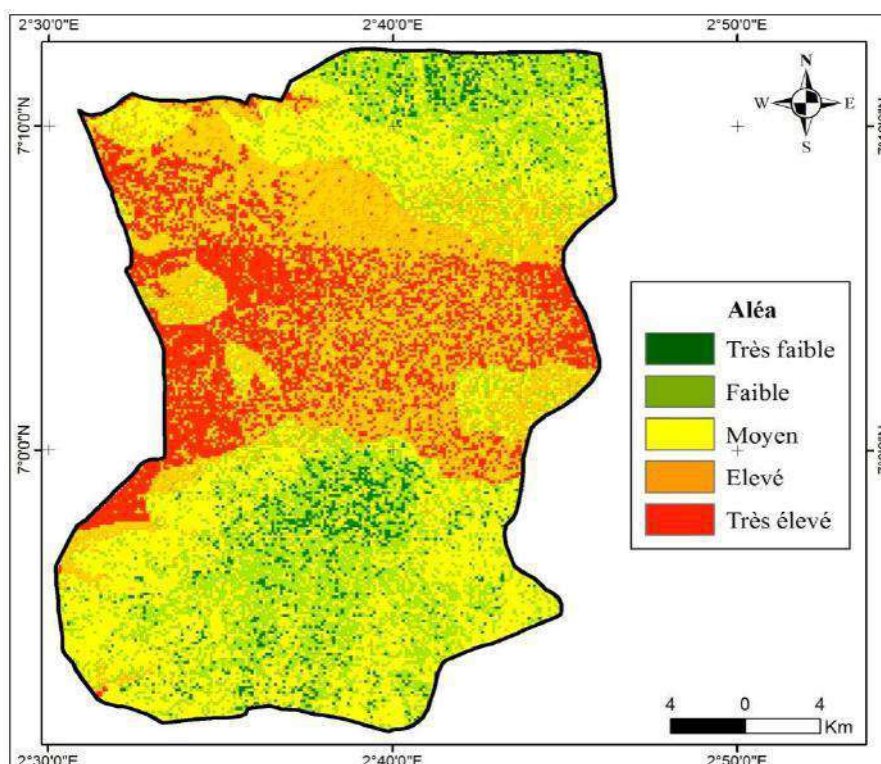
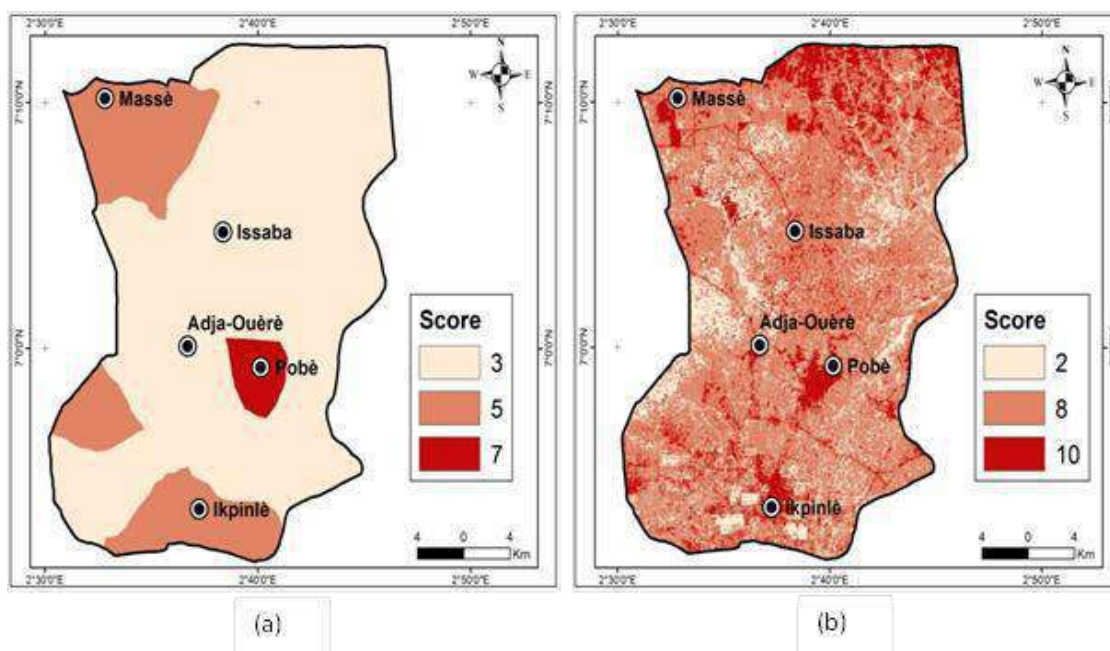


Fig.3: Carte de l'Aléa inondation

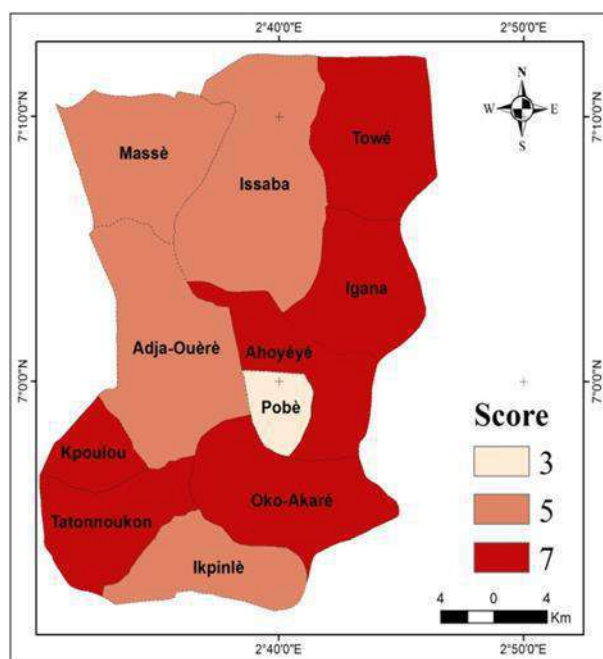
La superposition pondérée des cartes critères conduit à l'obtention de la carte de l'aléa. Cette dernière a été catégorisée en cinq classes (Très faible, Faible, Moyen, Elevé, Très Elevé).

#### 1.4. Cartographie générale de la vulnérabilité

En ce qui concerne l'obtention de la carte de vulnérabilité, les cartes pondérées des différents critères sont également réalisées. L'agrégation des cartes critères (format raster) conduit à la carte de vulnérabilité. La planche 2 présente les différentes cartes critères réalisées pour la cartographie de la vulnérabilité.







(c)

Planche 2 : Cartes critères vulnérabilité [(a) densité de la population, (b) utilisation du sol, (c) degré de pauvreté]

La figure 4 présente la carte de l'aléa inondation dans le secteur d'étude obtenue après agrégation.

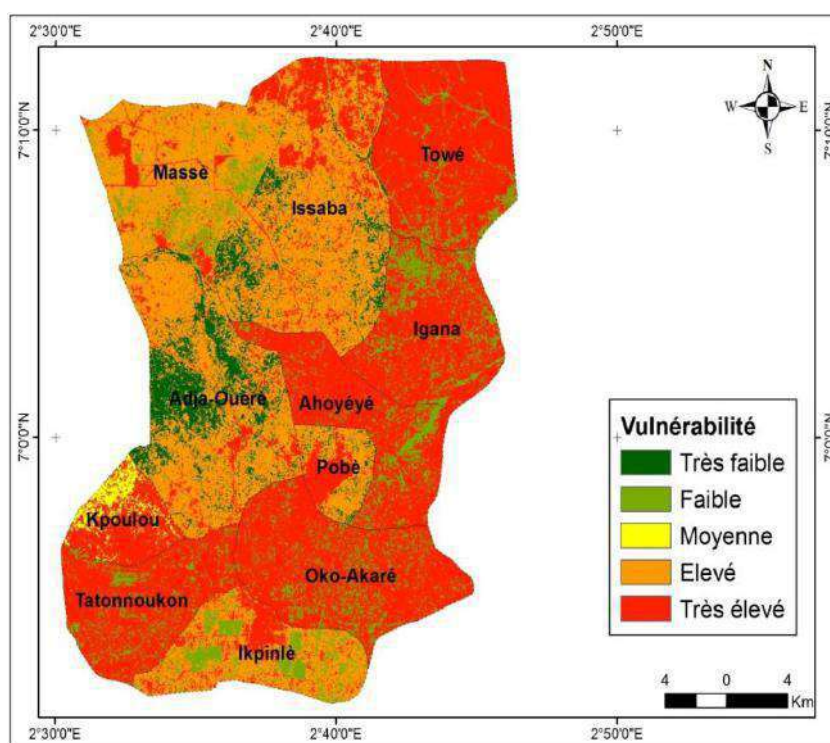


Fig.4: Carte de Vulnérabilité à l'inondation

Cette carte, obtenue à la suite de l'agrégation est catégorisée en cinq classes de vulnérabilité (Très faible, Faible, Moyenne, Elevé, Très Elevé).

### 1.5. Cartographie du risque d'inondation

La réalisation de la cartographie du risque d'inondation consiste en la superposition pondérée des cartes d'aléa et de vulnérabilité. La figure 5 présente le résultat de cette opération.



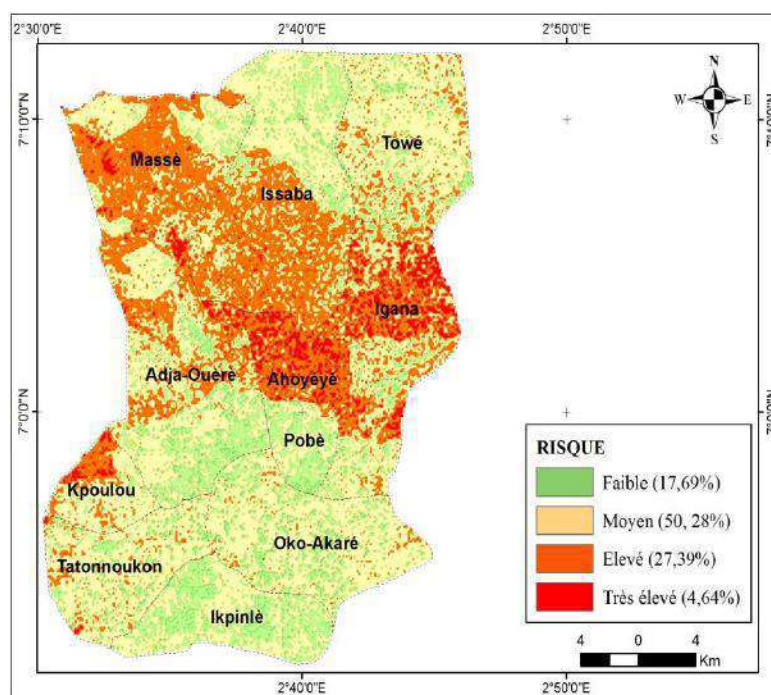


Figure 5 : Carte du risque d'inondation

Suite à la cartographie du risque d'inondation, il ressort que 17,69% de la zone d'étude présente un risque faible à l'inondation, 50,28% un risque moyen, 27,39% un risque élevé et 4,64% un risque très élevé. Les arrondissements de Kpoulou, Ahoyé, Igana, Issaba, Adja-Ouère et Massé sont les plus exposés aux risques d'inondation.

## V. CONCLUSION

L'évaluation du risque d'inondation est particulièrement importante dans la prévention des inondations puisqu'elle permet de disposer d'outils d'aides à la décision sur lesquels l'autorité peut s'appuyer. L'évaluation multicritère combinée aux SIG allie robustesse et fiabilité de la méthodologie en ce sens que l'analyse spatiale raster permet de calculer le risque d'inondation pour chaque pixel. Les critères de sélections identifiés pour la réalisation de cette étude sont subdivisés en deux types : les critères d'aléa et les critères de vulnérabilité. Les critères d'aléa sont : types de sols, la pente, la pluviométrie, l'altitude, la potentialité en eau souterraine et l'accumulation d'eau. En ce qui concerne les critères de vulnérabilité, l'utilisation du sol, le degré de pauvreté et la densité de la population ont été choisis. Les résultats obtenus à la suite de l'utilisation de l'analyse multicritère mettent en évidence quatre catégories d'espaces. Les espaces à faible risque d'inondation (17,69%), les espaces au risque d'inondation moyen (50,28%), les espaces au risque élevé d'inondation (27,39%) et les espaces au risque d'inondation très élevé (4,64%). Suite aux enquêtes

de terrain, il ressort que les phénomènes d'inondations se produisent chaque année et s'intensifient au fil du temps. Aucune mesure concrète de lutte contre l'inondation n'est menée ni par les autorités ni par les populations. Ces dernières subissent et s'adaptent à ces phénomènes en soutenant les habitations par des bois. Les pertes enregistrées annuellement s'élèvent constamment à plusieurs millions de francs CFA et parfois des décès sont enregistrés. Cette étude vise donc à mettre à la disposition du décideur un outil de prise de décision ciblée afin de mener des actions précises dans la zone d'étude en fonction du niveau de risque à l'inondation. L'intégration de critères complémentaires et l'utilisation d'un modèle numérique de terrain de haute résolution spatiale permettrait de faire gagner les futures études en précision des analyses.

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# Social Media use and its Effects on writing Ability among Moroccan University EFL Students

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Received: 21 Feb 2021; Received in revised form: 29 Apr 2021; Accepted: 12 May 2021; Available online: 29 May 2021

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**Abstract**— *Social Media is part and parcel of our everyday lives. And since millennials have been interacting on social media on a constant basis, writing is one of the skills by means of which they interact. The intent of this paper is to measure students' social media usage and explore the relationship between these technologies and writing ability among Moroccan university EFL students. In particular, this study employs the explanatory sequential mixed-methods design as a means of researching the reciprocity between social media use and its effects on the writing skill. The findings have indicated that Moroccan university students' social media use habits exert significant impacts on the writing skill and that most of them are susceptible to potential risks pertaining to the use of social media. The reported findings gave sufficient proof that social media is a convenient tool to develop better writing skills. Hence, social media literacy should be integrated in the curriculum.*

**Keywords**— *Social media use, writing ability, academic writing skills, Moroccan university students.*

## I. INTRODUCTION

The strong presence and ubiquity of social media have become an accepted matter of fact. Today's youths are tremendously attached to Internet and social networking. They spend most of their time social networking and text messaging in their daily communication. Their dependency on technology has gone viral and their use of social media has resulted in both positive as well as negative effects. To put it differently, these young generations use social media in a variety of ways ranging from entertainment, socializing and information-seeking.

Given that millennials have been interacting on social media on a daily basis, writing is one of the skills by means of which they interact. Hence, there is a link between social media use and writing ability. Writing is an ability that is very often needed and an essential skill of academic success which merits special attention. is a significant skill which plays a vital role in effective communication. Its proficiency and always been and still remains an elusive goal for most EFL students. Learned from an early age school, the act of writing enables

success in academic and professional life. Students' writing performances are judged in job recruitments and promotions at the work place. This crucial skill, therefore, requires greater attention and can be enhanced through social media platforms. Zheng, Yim & Warschauser (2018) highlight that "writing via social media can provide opportunities for English learners to communicate with native English speakers and practice their written language in authentic and motivating ways" (p. 1). Given the growing role of social media in education, writing via social media platforms becomes a rewarding experience over time. As far as (Zheng et al., 2018) are concerned,

*instructional affordances of social media can facilitate students' exchange of ideas and sharing of knowledge, develop their academic identities as authentic writers, strengthen their awareness of audience and authorship, enhance their confidence in and motivation for writing, and ultimately promote their writing skills and language development" (p. 2).*

The present study is an attempt to empirically explore the relationship that exists between social media use and writing ability and to capture how patterns of social media use affects university students' writing abilities. Towards a comprehensive understanding of dynamics of social media use and its effects in boosting writing ability, this study aims to answer two main questions:

Q1: Do university EFL students, who use SM for academic purposes, score higher or lower in writing than their counterparts who do not?

Q2: Is there any relationship between the nature of online activities that learners are engaged in and their writing ability?

Starting from the analysis of the interview and a questionnaire administered to first-year EFL students, the present paper is an attempt to highlight social media use patterns and their effects on students' writing abilities.

## II. LITERATURE REVIEW

The use of social media in the field of education has undoubtedly brought about many advantages for education stakeholders. Social networking tools are "among the most dominant on the Web today. These services bring people together with common interests, experiences, and activities; allowing people to share their commonalities" (Bonk, 2009, p. 329). Social networking sites help students communicate and share their thoughts and ideas on various topics. This form of e-learning allows asynchronous and synchronous interaction between learners and educators (Salas et al., 2002) owing to a wide range of instructional material such as texts, videos and audios made available via online discussions. These Web tools enable learners to be in charge of their own learning whenever and wherever they want (self-directed learning). E-learning paves the way for 'active learning'; an instruction approach in which learners are asked to engage in the learning process. Unlike 'traditional' modes of learning in which students are mere passive receivers of knowledge, active learning helps students to get engaged in small or large activities centered around speaking, writing, problem-solving, reflecting, etc. Such educational activities, which entail collaborative work, discussions, peer assessment, and the like, can be done with the help of social networking technologies (Liccardi Ounnas, Pau, Massey, Kinnunen, Lewthwaite & Sarkar, 2007).

To seek and share information, the present generation makes heavy use of social media or social network sites that comprise a wide array of activities that involve socializing and networking online via words and videos, etc. Learning in the context of social media has become highly self-motivated, autonomous, and informal,

as well as an integral part of the college experience (McGloughlin & Lee, 2010; Smith, Salaway, & Caruso, 2009; Solomon & Schrum, 2007). Thanks to these social network technologies, users take charge of their own learning by communicating and sharing their concepts on various topics and issues. At present, the most popular and attractive social networking communities include WhatsApp and Facebook.

The virtual sphere has become an educational realm where knowledge and learning becomes the dominant partner. Learning is thus rendered personalized, authentic and spontaneous. The world of multimedia technology has proven useful in promoting learning. First and foremost, it satisfies both auditory and visual senses of learners paving the way for synchronous or asynchronous mode of interaction. Social media abundantly supply users with a wide array of opportunities to participate, react, interact and even consume knowledge by receiving and sharing it.

Individuals participating in social media are communicating, encoding, transmitting, and decoding messages at a basic level. By and large, this communication takes the form of user-generated content (UGC) which is created, shared, and gathered. Communication is predominately efficient. The social process is distant through time and space; individuals can participate anytime and anywhere. Social interactions can equally assist individuals in completing a task or building and maintaining relationships. Or more simply put, social media are virtual places where people can share anything anywhere anytime. In today's modern world of technology, everything that we need to know is available online through the use of social media. You can even express your opinions and thoughts instantaneously on things that have been written or advertised.

A great deal of literature highlights the influence of social networking technologies on students' language proficiency (Kolek & Saunder, 2008; Karpinski & Duberstein, 2009; Kirschner & Karpinski, 2010; Rouis, Limayem, & Salehi-Sangari, 2011; Paul, Baker & Cochran, 2012; Michikyan Subrahmanyam, Dennis, 2015). A lot of research has been carried out to determine the nature of the impact on students' language learning and in most cases the positive results outweigh the negative ones. Social network has undoubtedly become the central hub of people's lives and its usage by students is becoming an accepted fact for most.

Social networking technologies, as a means of advanced technology, have exerted a substantial effect on English language learning. The main reason for this is the worldwide proliferation of social networking applications and the ease of access to the world wide net. According to Crystal (2001), one of the world's most eminent linguists,



social networking technologies drive teenagers to read because they remain glued to screens. He points out that the use of language in texting is something positive rather than negative as it fosters language learning. In his book "Txtng: The Gr8 Dbt8", Crystal (2008) states that "those who text well almost invariably also have an excellent command of their language. Those who write more text seemingly also both write more, and better, Standard English" (p. 306). Therefore, the more they write, the better their writing skill becomes as well as their communicative competence. In the same vein, Crystal (2001) argues that "Internet users are continually searching for vocabulary to describe their experiences, to capture the character of the electronic world, and to overcome the communicative limitations of its technology" (p. 67). Thanks to technology, students can form an online writing community that helps them to reduce the stress of writing encountered within the class borders. According to Choi (2008), the rationale for using technology in the writing process is that "good writing may be made possible by creating a sense of audience/community in writing, attaching importance to feedback and revision, reducing stress of writing and enhancing mutual help" (p. 35). Therefore, with the creation of an online writing community, learning has become more learner-centered and egalitarian, thus turning out to be less intimidating and more accessible.

In the past twenty years, the field of computer mediated interaction has greatly diversified in scope. Warschaur & Grimes (2007) describe the various forms of interaction facilitated by the latest features of computer technology, often referred to as Web 2.0, including blogs, wikis, and social networks. These new developments provide opportunities for new types of interaction and collaborative activities. For instance, FB allows students to share messages, chat and exchange photos and videos (Cloete, De Villiers & Roodt, 2009). Therefore, using FB or WhatsApp as a medium for practicing writing through groups will enable students to brainstorm ideas, write freely and edit their classmates' written work. Teachers can post a topic to be discussed and share photos for visual stimulus to activate students' schemata. Through writing reflections in the group, students can enhance peer-work skills and develop their expression ability. The social network can offer a more relaxing learning atmosphere where students are not only able to develop their writing skills but to collaborate with each other. Thus, the problem of finding a platform for writing activities may be solved with the usage of Facebook and WhatsApp.

The effects of social media in the field of education have been discussed and argued by many educational scholars since the inception of these platforms. However,

the questions that arise here are: Is there any relationship between social media use and writing ability? Is social media beneficial or detrimental to the writing skill? In other words, does social media use have positive effects on students' assessments and examinations?

Social media has tremendously facilitated learning and broadly impacted the nature of learning in higher education as never before. Different researchers conducted research to see the influence of social media on users' academic performance and found positive relations between the use of SNSs and writing ability. Quader (2014) found that students who use SNSs score higher on reading skills test and had higher grades than their counterparts who do not. Quader (2014) also asserts that social media platforms offer greater opportunities for students to expand their learning by freely discussing various subjects unlike in formal classroom contexts where they might feel uncomfortable to communicate their ideas and thoughts. Another research was conducted by Kabilan et al. (2010) to see if Facebook supports or boosts language learning in English. The result of their findings indicates that Facebook does boost students' motivation, confidence and attitudes towards English language learning. Also, 74.1 % of the students claim that participation in Facebook instills positive attitudes towards English language learning. In short, Kabilan and his colleagues' research indicates that Facebook motivates students to improve their reading skill and hone their writing skills in particular. In the same vein, Bani-Hani, Al-Sobh & Abu-Melhim, (2014) undertook a study in Jordan to investigate EFL University students' perceptions and attitudes towards utilizing Facebook groups in teaching writing as well as the role Facebook groups play in enhancing writing performance level. They found that "utilizing a Facebook group in language instruction does indeed assist in language acquisition and helps to better develop writing skills, particularly in the pre-writing phase, as well as helps students to better develop their vocabulary and lessen spelling mistakes" (Bani-Hani et al., 2014, p. 33). Another study was made at the University of Bahrain by Harrath and Alobaidy (2016) to explore the relationship between the use of SNSs and Arabian Gulf students' academic performance. These researchers found a positive impact of social media platforms on students' academic level through optimal use of social networking sites. These students, as this study concludes, display sheer awareness of using social networks for educational purposes. Another study was conducted by Mahamat (2014) to obtain Malaysian university students' perceptions on how their use of SNSs impacts their academic performance. The results of this study showed that a great proportion of students concurred that SNSs

impacts positively their academic performance. In the same vein, Gremu and his colleague Halse (2012) argued that

*students are however, keen to use SNSs for academic purposes and this presents an opportunity to engage them to learn informally by seeking, exploring and testing ideas with other students within their own social network (Gremu et al., p.2)*

Junco, Heiberger & Loken (2011) conducted a longitudinal study to see the link between social media use and students' grades. These scholars split students into two groups. One group used twitter for academic purposes while the other did not. The result of their study indicates that students in the Twitter group have higher GPAs than their counterparts. Other scholars like Obi, Bulus, Adamu & Sala'at (2012) came to the conclusion that social media usage results in language deterioration in that students get unconsciously accustomed to using abbreviations while chatting with other users and hence reproducing the same errors in formal writings. Similarly, an interesting study made by Mingle, Adams, & Adjei (2016) on social media usage and academic performance in public and private high schools revealed that a large proportion of students use WhatsApp and Facebook more often and that students from the private schools spend more hours online as compared to their counterparts in the public schools. Findings of this study also came up with the conclusion that these students witnessed a drop in grades due to their misuse of these technological tools. Mingle et al. (2016) concluded that these students need counseling for their addiction.

Among the main findings of an online survey of 2462 Advanced Placement (AP) and National Writing Project (NWP) teachers is that social media applications are useful tools that help students improve their writings. The result concludes that "96% agree (including 52% who strongly agree) that digital technologies "allow students to share their work with a wider and more varied audience". 79% agree (23% strongly agree) that these tools "encourage greater collaboration among students". And, 78% agree (26% strongly agree) that digital technologies "encourage student creativity and personal expression" (Purcell et al., 2013). This group of AP and NWP teachers advises that students' formal writings see a 'creep' of informal language and style which is due to the use of digital technologies. On the question of using informal language in academic writings, a study was conducted by González (2003) which she entitles: "*Teaching and learning through chat: A taxonomy of educational chat for EFL/ESL.*" She pointed out that online communication, which is characterized by short forms and incomplete

sentences, exerts a negative influence on students' academic writings at the level of grammar and spelling. Moreover, the nature of writing in chat rooms is different from the one in a classroom. Students, therefore, are required to discern between the informal and the academic forms of writing. In the same line of thought, Madge, Meek, Wellens & Hooley (2009) undertook a study to examine students' perceptions on the use of Facebook in the learning process. The finding of their study generally revealed that Facebook is an effective learning tool for students and that undergraduate students regarded its usage a convenient outlet to informal rather than formal learning. Similarly, Selwyn (2009) undertook a study titled "*the digital native-myth and reality*" and found that online communication through social media platforms affects negatively students' writings due to the fact that students get used to informal writing structures. White (2009) undertook a tremendously significant five-week study titled: "*The use of Facebook to improve motivation and academic writing*" on Japanese university students to see whether or not Facebook contributes to effective learning by creating a discussion group in Facebook. This scholar proceeded by providing, each week for five weeks, a question for discussion on Facebook. Students received prompt feedback on their writings. In their first week of the discussion group, 87 grammar mistakes were noted. These types of mistakes were actually due to students' use of informal English. The teacher gave them feedback in this area and addressed common issues pertaining to their writings for improvement sake. The second week saw a decrease in terms of grammar mistakes by almost two thirds. The teacher kept their progress under watch using four elements, namely grammar mistakes, spelling mistakes, words written and motivation. Once spotted, common grammatical mistakes were posted on the Facebook group wall for discussion. Hence, students learnt from their own and their peers' previous mistakes and heeded the grammar advice for further writings. At the end of the fifth week, they witnessed great improvements in grammar and spelling. White (2009)'s study came up with the conclusion that Facebook contributes to positive learning outcomes on students' written assignments as well as on their motivation for learning. This idea is corroborated by Promnitz-Hayashi (2011) in his study titled: "*A Learning Success Story Using Facebook*" by asserting that "simple activities in Facebook helped a lower language proficient class to become more comfortable participating in online discussions, giving their opinions and forging closer relationships with their fellow classmates" (Promnitz-Hayashi, 2011, p. 309). Likewise, a similar study conducted in Taiwan by Wang, Lin, Yu, Wu (2013) yielded the same result. In this study,

students demonstrated positive attitudes toward language learning, participated in online discussions in an enjoyable and motivating way and were able to build confidence as well. Similarly, McCarthy (2010) confirmed similar results in his four year study to evaluate the use of Facebook as an online learning environment between 2008 and 2011. Among the key findings of his study is that Facebook is an educational tool that “negates key pitfall such as language barriers and social inhibitions” (McCarthy, 2010, p. 341). A very recent study, conducted by Chepkemol, Situma & Murunga (2018), sought to probe the impacts of social media use on students’ written assignments. These scholars found that informal language creeps into students’ academic writings. Accordingly, this study recommends that students should write formal English in social media platforms.

Broadly, studies on the relationship between social media use and writing ability are not all homogenous and consistent. Some argue in favor of the beneficial academic aspect of social media use while others argue just the opposite. In a nutshell, different uses of social media applications and how users use technology is a determining factor which impacts students’ writing performances. Certain uses result in good productivity while other uses lead to language deterioration.

Interestingly enough, and based on the results, it can be said that the studies claiming negative relationship between social media use and writing ability share one thing in common and that is the use of social media for non-academic use. Accordingly, the nature of usage does have an impact on students’ performance. In other words, using social media positively for educational purposes is a sure fire way to bring about positive outcomes in students’ writing performances. Many researchers place the blame on the habits of technology users rather than on social media websites per se. In order to generate positive results and achieve academic success, it is up to technology users to create a balance between social media and academic activities. Asad, Mamun, & Clement (2012) conclude that “students’ academic learning outcomes could increase when their social learning outcomes were heightened” (p. 501).

### III. RESEARCH METHODOLOGY

To answer the research questions and find evidence for the identified hypotheses, the researcher adopts an explanatory sequential mixed methods approach consisting of quantitative and qualitative phases. Figure 1 clearly illustrates the phases incrementally followed in this study:

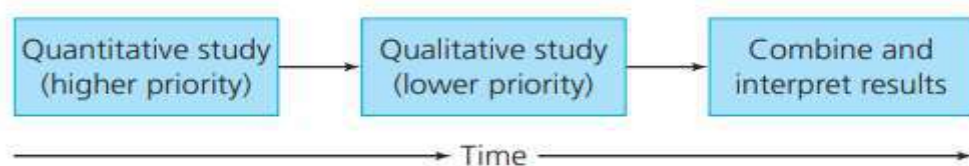


Fig.1: The Explanatory Mixed Methods Research Design of the Study  
(Fraenkel et al., 2012, p. 561)

In the explanatory mixed methods design, the researcher begins by collecting and analyzing quantitative data then moves on to deal with qualitative data so as to explain, interpret or back up the quantitative data results. This design helps the researcher to link the strengths of both quantitative and qualitative methods. In dealing with an issue that is as intricate as social media use and its reciprocity with writing ability, the objectives of the present study can only be achieved with a study design that makes use of both quantitative and qualitative data. This method of inquiry is adopted because the findings obtained from both quantitative and qualitative methods can complement each other in a way that helps the researcher to have an in-depth look into the relations between the variables. As well, the quantitative and qualitative findings enable the inquirer to gain a deeper understanding about the participants’ subjective experiences and perceptions and eventually come up with clearer and more insightful

conclusions (Creswell, 2003).

In this study, the final target population consisted of n=243 of Moroccan first-year university students from the department of English at Moulay Ismail University, school of Arts and Humanities. The respondents were selected on the basis of their proximity and convenient accessibility to the researcher.

To collect quantitative data, the researcher uses a cross-sectional close-ended questionnaire and a writing test as the primary data collection instruments. After identifying students who use social media for educational purposes and their counterparts who use it for recreational ends, the researcher invited them for a writing test to gauge their writing performances. The researcher then went about assessing the pieces of writing using a checklist to obtain more consistent grading decisions. The researcher made use of the findings from the qualitative phase to flesh out the quantitative study. In the qualitative

phase, the inquirer employed semi-structured interviews as a data collection tool to get an in-depth and comprehensive understanding of respondents' attitudes and lived experiences vis-à-vis social media use. Again, to select the participants for the interview, the researcher employed a purposive sampling technique. The collected data from the interviews were analyzed using a thematic analysis and merged with the quantitative results to gain in-depth and comprehensive understanding of phenomenon under study.

#### IV. DATA ANALYSIS AND DISCUSSION

Given the nature of the research questions dealt with in this phase, both descriptive and inferential statistics were used in the analysis of data. The researcher made use of Spearman Rho correlation coefficients' inferential statistical test. This non-parametric statistical test was used to measure the degree of association between students' social media usage and the level of impact this has on their writing abilities. In this study, this test was used to test the relationship between the mean score of social media usage scale and students' writing ability. Accordingly, the result

below 0.05 is a perfect positive correlation and above signifies a negative correlation.

To get an idea about the social media platforms that university students use the most, the results, graphically visualized in Figure 2, reveal that WhatsApp comes at the top of the list with a percentage of (50,2%) followed by Facebook with (37%). On the reverse, the respondents' use of Google plus and Twitter platforms is considerably low with (7 %) and (5,3 %) respectively. WhatsApp is used by a large proportion of participant students followed by Facebook, Google plus, Twitter and other rarely used platforms. It is axiomatic to assert that the preferred websites present an array of features that meet users' expectations and thus render them appealing. The useful services and facilities provided by WhatsApp and Facebook and which respond to online users' needs and tendencies play a great role in influencing users' acceptance and use of this technology. It is not surprising to notice the considerable rise in popularity these applications undergo.

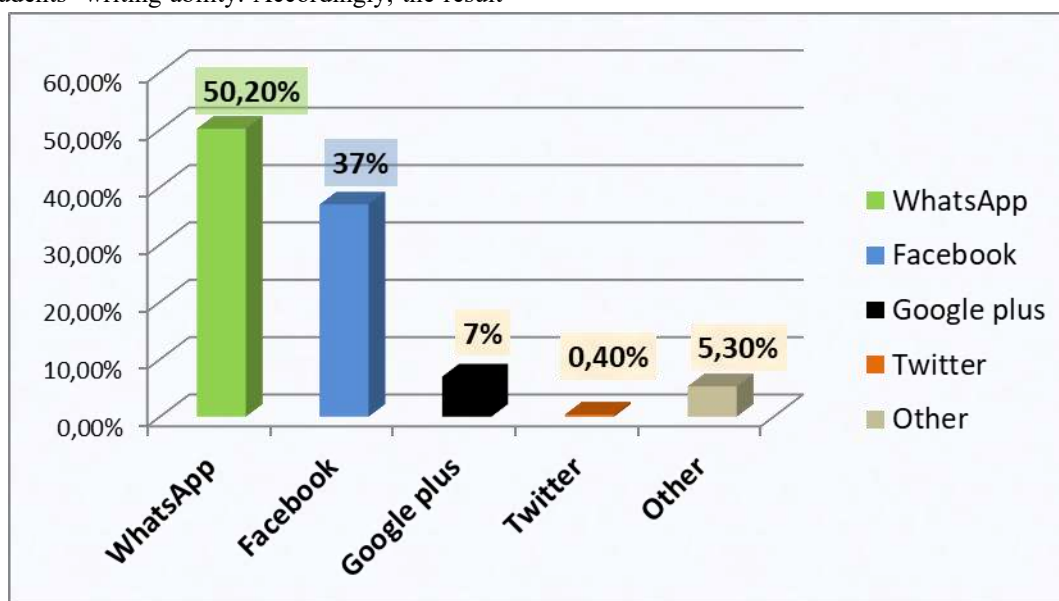


Fig.2: Most Frequently Used Social Media Apps

In order to explore students' perceptions apropos the impact social media exerts on their academic performance, students were asked if they think social media use, in general, benefit them academically in any

way. The overwhelming majority said that social media does indeed benefit them academically. Figure 3 indicates 87.7 % of the respondents answered favorably while only 12.3 % responded negatively.



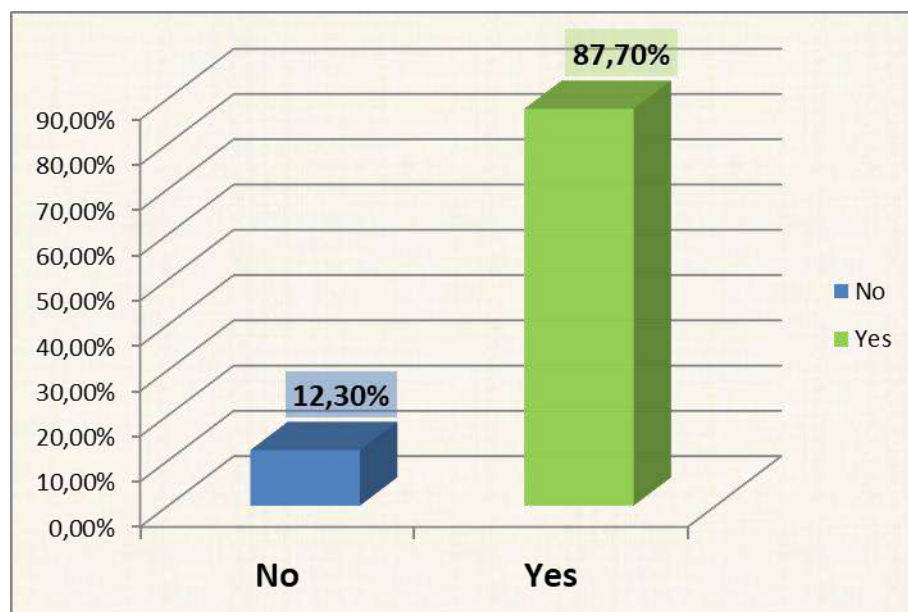


Fig.3: The distribution of the students in terms of whether SM benefit them academically.

One of the most critical research questions the present study is trying to answer is whether social media users for academic purposes score higher or lower in writing than nonusers. Figure 4 shows that 66.70% got a B grade for their writings, 27.40% had C, while 3.80% and

2.20% obtained F and A respectively. These findings clarify that a large proportion of students who use social media for academic purposes achieve satisfactory results in writing.

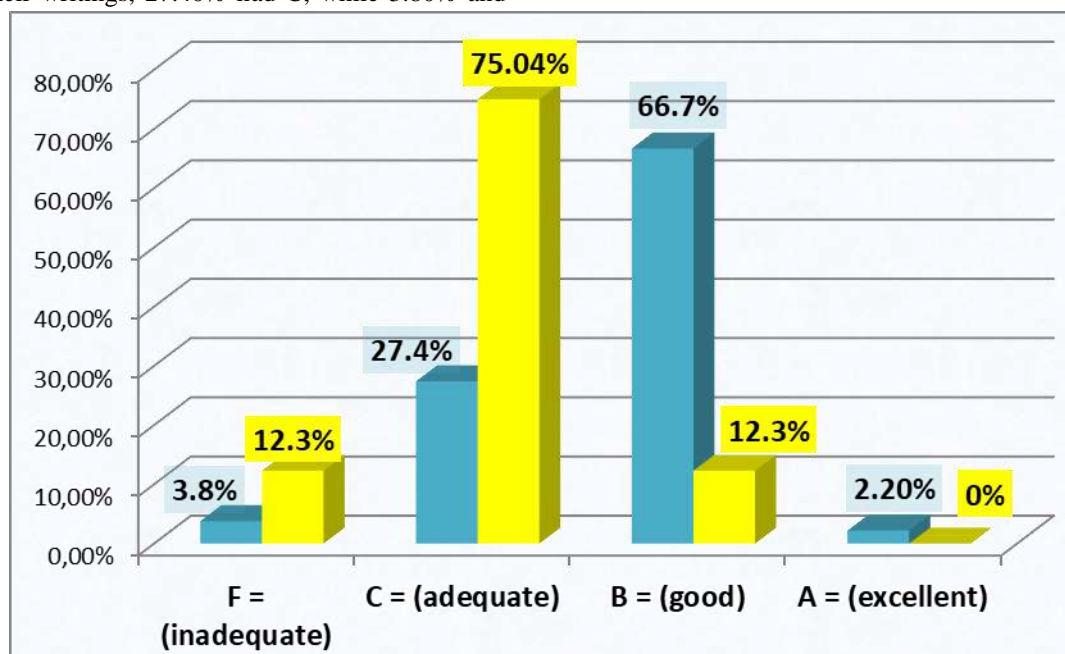


Fig.4: The Distribution of the students in terms of their writing test results –SM users for academic purposes versus SM users for recreational ends.

The analysis of data, as indicated in Figure 4, reveals that students who use social media for academic purposes had higher writing scores than their counterparts who do not. Precisely, 66.7% of social media users got a 'B' grade, compared to only 12.3% of nonusers. Also,

12.3% of social media nonusers got 'F' outnumbering thus their counterparts with 3.8%. One possible explanation for such score-related differences lies in the nature of engagement in social media applications and how users use technology. That is to say, the way in which users use

technology is a determining factor which impacts students' productivity. Certain uses do undoubtedly result in poor writing performance while other uses lead to good productivity. It is up to the individual user and how s/he perceives technology use.

The students were asked to specify the types of mistakes they make when they write. This question was

meant to investigate the nature of problems that characterizes students' writings. The findings, as Figure 5 highlights, indicate the following: 30.5 % of the students said that they have problems with spelling; 25.1 % with verb tenses; 10.7 % with punctuation; 5.3 % with plural forms; 2.5 % with capitalization and 25.9 % said that they have other problems related to the language structure.

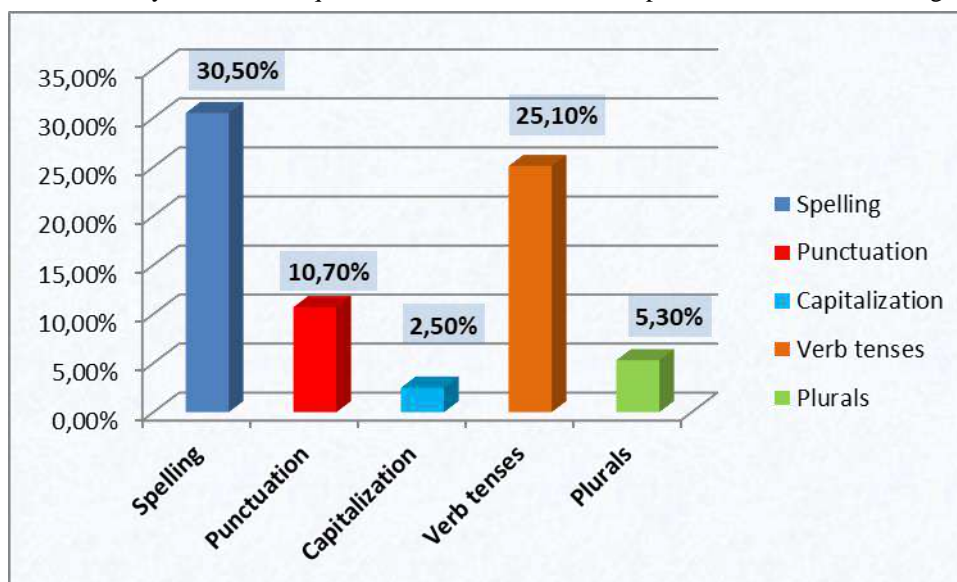


Fig.5: The Distribution of the students in terms of the types of mistakes they make in academic writing.

#### Correlations between Miscellaneous Online Activities and the Scores of the Writing Test

One of the most important aims of this study is to comparatively examine the nature of various activities students embark on, while they get online and writing ability. To achieve this goal, a Spearman's Rank

Correlation was conducted to measure the strength and direction of the relationship between SNS use for the sake of interaction and seeking help and Students' scores of the writing test. A two-tailed test of significance indicated that there was a weak, significant, positive relationship between SNS use for the sake of interaction and seeking help and writing ability  $r_s(243) = .010$ ,  $p < .05$ .

Table 1: Spearman's Correlations between SNS Use for the Sake of Interaction and Seeking Help and the Writing Test Scores

		Writing Test Scores	The Use of SNS to Connect, Interact and Seek Help
Spearman's rho	Writing Test Scores	1.000	.143*
	Correlation Coefficient	.	.010
	Sig. (2-tailed)	243	243
	N		
	The Use of SNS to Connect, Interact and Seek Help	.143*	1.000
	Correlation Coefficient	.010	.
	Sig. (2-tailed)	243	243
	N		

\*, Correlation is significant at the 0.05 level (2-tailed).

As well, a Spearman's Rank Correlation was run to measure the strength and direction of the relationship between the use of SNS for collaborative learning and the writing test scores. A two-tailed test of significance

indicated that there was a weak, significant, positive relationship between and the use of SNS for collaborative learning and students' writing ability  $r_s(243) = .009, p < .05$ .

*Table 2: Spearman's Correlations between the Use of SNS for the Sake of Collaborative Learning and the Writing Test Scores*

		Writing Test Scores	The Use of SNS for the Sake of Collaborative Learning
Spearman's rho	Writing Test Scores	Correlation Coefficient	1.000
		Sig. (2-tailed)	.133
		N	.009
			243
	The Use of SNS for the Sake of Collaborative Learning	Correlation Coefficient	.133
		Sig. (2-tailed)	.009
		N	243

\*. Correlation is significant at the 0.05 level (2-tailed).

Again, to answer the research question related to the relationship between social media use and writing ability, a Spearman's Rank Correlation was run to measure the strength and direction of the relationship between social media use and Students' scores of the writing test. A two-tailed test of significance indicated that there was a moderate, significant, positive relationship between scores of writing and social media use for academic purposes

$r_s(243) = .475, p < .05$ . Therefore, the null hypothesis stating that there is no correlation between social media use for academic-related purposes and writing ability has been rejected and the alternative hypothesis accepted. The findings suggest that students who use social media for academic-related purposes tend to get satisfactory achievements in writing assignments.

*Table 3: Spearman's Correlations between Social Media Use for Academic Purposes and the Writing Test Scores*

		Writing Test Scores	Social Media Use for Academic Purposes
Spearman's rho	Writing Test Scores	Correlation Coefficient	1.000
		Sig. (2-tailed)	.475**
		N	.000
			243
	Use_of_social_media_for_academic_purposes	Correlation Coefficient	.475**
		Sig. (2-tailed)	.000
		N	243

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

## V. IMPLICATIONS AND RECOMMENDATIONS

The findings of the study have proven that social media – WhatsApp as a main preoccupation, have largely

dominated the Moroccan university students' online practices, showing both positive and negative aspects. They have also given sufficient proof that social media is a convenient tool to develop better writing skills.

Significantly, social media have yielded positive outcomes on writing ability when students use it for academic purposes. University students show mindful awareness and healthy attitudes towards using social media in enhancing written communication skills. It has also been found that social media plays a leading role in developing their vocabulary repertoire and grammatical structures through digital media. In light of these findings, this study has important implications for education stakeholders, namely policymakers, teachers and students.

To begin with, policymakers in the realm of education are encouraged to integrate social media literacy in the curricula from an early age so that students acquire and develop sufficient skills to assist them throughout their online journey. Courses in IT skills and media literacy should aim at training the new generation, digital natives, on the nature of social media and the educational opportunities with which it teems. The rationale behind this training is to offer online users a soft empowerment that would raise their learning opportunities and shun the potential risks when they arise. Further, providing teachers with pre-service and in-service training is a sure-fire way towards the attainment of quality education. The latter depends on an enduring professional education and training that would equip teachers with quality learning and teaching techniques, skills and competencies that would help students keep abreast of the pace of the current technologically-driven era. The quality of higher education is bound to shine if these high-priority exigencies are addressed at various educational stages. Schools need to be equipped with teaching materials and technical resources so that the teaching learning process would be conducted in a smooth and effective manner. A successful integration of Information and Communication Technology (ICT) paves the way for the delivery of quality teaching and learning.

Teachers are encouraged to incorporate web-based technologies in and out of the classroom and thus engage students in online educational activities that enhance students' writing skills. EFL teachers are advised to depart from traditional pedagogical methods in favor of a digital method that would increase students' writing abilities. For instance, they can adopt blogging in writing instructions. Blogs can serve as social productive platforms which create a stress-free atmosphere conducive to learning writing skills outside class. What is worthwhile about using blogs is that they provide access to students to socialize, express their ideas freely and share their writing productions with a large online community. In a similar vein, good writers are good readers since they read, comment, interact and freely discuss a wide range of ideas bloggers share among each other. Blogging-based writing

practice can dramatically hone students' writing skills in terms of style, diction, structure, language mechanics as well as other writing sub-skills. Educators are recommended to adopt Blogging as a new approach to teach writing and as a part of the EFL pedagogy.

Last but not least, students are recommended to develop a daily writing practice and good habits for forging productive relationships with online community members willing to improve English language and writing skills through social media and available ICT technologies. Students should learn how to make a good use of social media, such as doing group discussions in preparation for exams, having discussions on class assignments, and most important of all decreasing the usage of informal style while texting in chat rooms. Students should develop self-directed online learning readiness to avail themselves of the educationally promising opportunities and resources that exist abundantly on social media websites. A self-directed approach to learning is an essential requirement for students to be equipped with the necessary tools to enable them to successfully cope with the growing demands of today's increasingly networked higher education. This approach to learning is a prelude to independent and autonomous life-long learning in which students willingly assume responsibility for their own learning. University students should also be encouraged to smoothly step out from the previous teacher-directed approach experienced in high school – an approach that is characterized by sheer dependence on the teacher- to a self-directed approach prevalent in higher education; university students should be able to set their own learning goals, discern the difference between authentic and fake information, select trustworthy materials, and self-evaluate their learning outcomes. Overall, changing students' negative approach to social media, engaging them in online academic-related activities, inciting them to pursue self-directed learning can all be geared to minimize the potential risks and maximize the benefits of their daily social media usage. Social media is an amazing tool that serves educational role and proved to be a motivating pedagogical tool for English language learning.

## VI. CONCLUSION

Writing well is undoubtedly an ability that is very often needed and an essential skill of academic success which merits special attention. It is therefore imperative to appreciate the impact that writing can have on any career so that coordinated efforts on the part of education stakeholders should be geared towards the development of this critical skill. Students' writing abilities can be affected either positively or negatively depending on how they share and obtain input through written form. In fact, as



young people interact online with their peers, their locution seems to include informal words, phrases and constructions which creep later into formal writing. It is compelling to reiterate that the online world offers open ended learning opportunities awash with pitfalls for millennials who are required to develop immunity against any prospective threat and keep their language intact. Hence, students' adoption of modern technologies underlines the dire need for shielding formal English against the odd forms of language, which have become commonplace on social media, especially when it comes to instant messaging. Education stakeholders are advised to introduce a sustained education for students on social media use from their early years of learning. They are advised to leverage the power of social media outlets to help strengthen students' writing abilities and talents.

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# The Division of Household Work in Moroccan Amazigh Male-breadwinner Families with Young Children

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Received: 19 Feb 2021; Received in revised form: 25 Apr 2021; Accepted: 16 May 2021; Available online: 30 May 2021

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**Abstract**— No previous research tackles the issue of household work in the Moroccan Amazigh context. In Morocco, household work is still restricted to Amazigh women. Wives perform a far greater proportion of household work than husbands. Moroccan Amazigh Couples may share household work, but not specific tasks. Household tasks have remained highly sex-typed and are shared quite unequally among most, if not all, married couples. In this regard, it is worth mentioning that the gender-based inequality in the division of household work is a hot issue that attracts the attention of most family research scholars. This study adds extra depth to further our understanding of the lopsided division of household work by hypothesizing that childhood socialization might influence the way male-breadwinner couples divide household work. Parents' domestic work practices may have a great impact on the type of tasks undertaken by husbands and wives at the time when they were male and female children. Results indicate that childhood socialization and spouses' gender ideologies have a great impact on the actual division of household work among male-breadwinner couples. Changes in the traditional division of labor are likely to come from couples experiencing paternal domestic involvement during childhood.

**Keywords**— household work, Amazigh male-breadwinner couples, unequal division of household tasks.

## I. INTRODUCTION

History shows that Moroccan women have gained equal opportunities in almost every field such as education, professional work, politics, family life and so on. For this reason, our king Mohammed VI assigned a royal committee of virtuous scholars and experts to make changes in the Code of Personal Status with the aim of preparing a new "Mudawana"<sup>1</sup> in harmony with the teachings of Islam (the Family Code, 2010, p. 10). This "Mudawana" has really improved women's status and then guaranteed their rights by strengthening their position in the private sphere. It is true that the new Family Code

revolves around equality between spouses, family equilibrium and the protection of children. However, the impact of patriarchy, tradition, illiteracy and ignorance still prevents women from getting their full rights or reporting crimes against them, such as rape, sexual exploitation, and domestic violence.

Moroccan women are still facing gender inequality and bias at home. Amazigh women in Male-breadwinner households undergo gender inequality in the private sphere (i.e. at home) as there is still sex segregation of household work. The gender division of household work in the home is a living proof of the existence of gender stratification. Wives still do all or most of the housework and childcare tasks, which are believed to be feminine tasks. Wives take significantly more responsibility than their husbands who still do relatively little domestic labor. In an attempt to explain the hidden factors behind the unequal division of household tasks

<sup>1</sup>The Family Code, generally known as "Mudawana", was ratified by the two houses of parliament and published in the official journal in 5 February 2004. It brought fundamental changes; this reform puts Moroccan women on equal legal footing with men. It has introduced a range of measures that enhance women's legal status in marriage, divorce, polygamy, inheritance, and child custody.

among Male-breadwinner couples, this paper examines childhood influences on husbands' and wives' behavior in the domestic sphere. If household work is unequally distributed between parents during the process of socialization, then spouses as children may adopt traditional roles. Most importantly, husbands' allocation of housework is predicted to be strongly connected with fathers' participation in domestic duties during husbands' childhoods. Like wives, husbands may imitate their fathers as the latter serve as role models and belong to the same gender. Following this line of reasoning, if spouses acquire characteristics via emulating their parents, they are bound to demonstrate their parents' specific behavior.

## II. REVIEW OF LITERATURE

### 2.1. Household Work Definitions

Household work is defined in a simple way. To elaborate, most studies use household work to refer to both housework and childcare (Poortman & Van Der Lippe, 2009; Erickson, 2005). Here, it is worth mentioning that household work is variously labeled unpaid work, family labor, household labor and domestic work. It is renamed unpaid work because "no one gets paid for work they do for themselves and their families" (Delphy, 1984, p. 88). Delphy (1984) has mentioned that the unpaid work means all the tasks done within the confines of the home—cooking, washing, ironing, sewing, shopping, cleaning, servicing, and caring of children. In this regard, household work is defined as "the unpaid labor performed within the household" (Brines, 1994, p. 656). Finally, one cannot help noticing that household work has attracted scholars' attention, but has been defined in a very narrow sense.

### 2.2. Household Work Forms

Household work is rarely defined explicitly. Household work has been defined as a set of physical tasks such as cooking, cleaning, shopping and laundry, but its mental and emotional dimensions have been mostly missing (Eichler & Albanese, 2007). There are very few studies which have defined household work in a clear sense (Dodson & Dickert, 2004; Shelton and John, 1996). To illustrate, Dodson & Dickert (2004) have referred to it "as physical duties, caregiving and household management responsibilities" (p. 318). So, it is evident that despite the fact that the concept of household work includes child minding, "household management", "emotional work" and various kinds of household labor, most household work studies have neglected these overlapping types of work from study (Coltrane, 2000, p. 1211). This indifference to childcare, emotional work and other integral parts of household work has continued to be a major shortcoming in family research.

Housework is considered to be one of the major forms of household work. Researchers have divided housework into two major categories, naming each one several terms. To start with, the first category is to do with the five major household tasks that are considered to be the most time consuming—cooking, washing-up, house cleaning, shopping, and laundry—and the second category is concerned with such tasks as household repairs, gardening, driving people and paying bills (Coltrane, 2000). In this regard, several terms have been coined by researchers to describe each category. The first category of tasks that require frequent attention has been labeled "nondiscretionary", "mundane", "repetitive", "onerous", "unrelenting", "boring", "routine housework", or simply "housework", whereas the second has been termed "residual", "occasional", and "other" (ibid., p. 1211). Besides, some researchers use nomenclature focusing on the character of the tasks themselves. For instance, Baxter (1997, pp. 309-310) differentiates the two kinds of chores by naming them "indoor" and "outdoor" tasks. Other scholars use gender to distinguish between the two types of tasks, calling the "routine housework" chores (cooking, cleaning and shopping) "female-dominated", "female-stereotypic", "female gender-typed", "traditionally feminine", "feminine" (Coltrane, 2000, p. 1212), "female sex-typed", or "female oriented" (Blair & Lichter, 1991, p. 94). Conversely, such less frequent tasks as household repairs, mowing the lawn, and taking care of cars are labeled "masculine", "male", "male-dominated", or "male-type" (Coltrane, 2000, p. 1212). Here, it is significant to mention that cultural beliefs about appropriate tasks for men and women do lead researchers to apply gendered labels to these activities, the fact meaning that gender affects household labor allocation. To conclude, as it seems, scholars have coined many phrases to describe household labor tasks.

Childcare, as another form of household work, is sometimes incorporated into the household work and sometimes not. The concept of "shared parenting" emphasizing the idea that "both parents had to...split the division of childcare tasks" is hardly seen in real life (Ehrenberg, Gearing-Small, Hunter, & Small, 2001, p. 143). As a matter of fact, wives in dual-earner families significantly assume more responsibility than do their husbands. The latter are rarely involved in tasks as diapering and bathing. So, wives do more parenting activities than husbands. In this respect, six are the types of activities in which husbands as fathers are involved with children—"personal care activities", "play and



companionship activities”<sup>2</sup>, “achievement-related activities”<sup>3</sup>, “household activities”<sup>4</sup>, “social activities”<sup>5</sup> and “other activities”<sup>6</sup>(Yeung, Sandberg, Davis-kean & Hafferth, 2001, p. 141). Personally speaking, I am concerned only with the first type of activities (personal care activities) as it is culturally seen to be women’s work. Personal care activities involve “care the child receives from the fathers such as bathing, changing, and grooming, as well as meals together at home and away from home” (ibid., p. 141). Fathers are rarely engaged in such activities as washing, dressing, feeding and medical care. On the contrary, fathers are likely to “show higher involvement in play activities than do mothers” (Hossain & Anziano, 2008, p. 110). Likewise, Robinson and Godbey (as cited in Yeung, Sandberg, Davis-kean & Hafferth, 2001, p. 138) have come to the conclusion that “most of the time men spent with children was in the form of interactive activities, such as play or helping with homework, rather than in the custodial cleaning and feeding that are the mother’s domains.” So, it appears obvious that father’s participation percentage in personal care activities is very low, as this kind of work is considered to be women’s work. Women are the primary caregivers of children. As far as this study is concerned, it is not going to treat childcare and housework independently, and it will measure and analyze both of them by collecting more accurate data on the two kinds of tasks. It will seek to know who does the parenting in dual-earner families; who is more involved in parenting, the mother or the father? Or do they equally share child-rearing responsibilities?

Apart from housework and childcare, adult care, emotion care and household responsibilities are regarded to be other forms of household work. To begin with, having a quick look at household work as being “the routine activities that feed, clothe, shelter, and care for both children and adults” (Coltrane, 2000, p. 1209), one cannot help noting that adult care is seen as one aspect of domestic work. However, adult care is usually excluded and neglected on the part of scholars, as opposed to childcare which is seen as part of household work (Eichler & Albanese, 2007). Adult care is to do with “care for adults—adult children, parents, spouses and friends” (ibid., p. 244). To my mind, it goes without saying that adults

who suffer from medical problems and physical abilities, for instance, are in constant need of help and care. That is why it does not seem to make sense that childcare is included, but adult care is overlooked. Hence, I totally agree with Ishii-Kuntz and Coltrane (as cited in Eichler & Albanese, 2007, p. 243) who have suggested that household labor and care work (childcare or adult care) “shouldn’t be treated as conceptually distinct activities.” As for emotion work, it has been excluded from household work studies as well (Erickson, 1993). Erickson asserts that it “is undoubtedly an artificial separation to differentiate housework, or instrumental tasks, from emotion work tasks” (p. 898). Emotion work can include such things as comforting, support, advice, resolving conflicts, and handling crises (Eichler & Albanese, 2007). Eichler & Albanese have concluded that women provide emotional support more than men and carry the emotional burden of their families. Furthermore, household management or planning, as another aspect of domestic labor, has been passed over in studies. Household management is invisible work, as opposed to cleaning up and cooking which are visible; the thinking process precedes household labor itself (Thompson and Walker, 1989; Eichler & Albanese, 2007). Researchers pay attention only to the physical part of household work by noting the time taken to do the shopping or cooking for instance, but ignore the time and thought given to making the shopping list or searching for a recipe (Eichler & Albanese, 2007). In brief, these aspects of household work are rarely tackled by most scholars of family research.

Looking at the various forms of domestic labor raised above, I have devised a diagram (Figure 1) providing an oversimplified picture about domestic chores. I am in agreement with Eichler and Albanese (2007) who have criticized other scholars dealing with each form of household work in isolation and hence have given a vivid description of household labor, including childcare, emotion work, and household management. Nevertheless, I will limit the scope of my study and emphasize only two forms of domestic labor: housework and childcare. Also, from now on, I will use the phrases household work, household labor, family work, unpaid work, domestic work interchangeably to denote housework and childcare.

<sup>2</sup>Play and companionship activities “include both active and passive play and other types of leisure events.”

<sup>3</sup>Achievement-related activities “include time spent studying, doing homework, reading, and in educational lessons.”

<sup>4</sup>Household activities “include housework, shopping, and the time the child spends caring for other children.”

<sup>5</sup>Social activities “include visiting, household conversations, religious activities, and participation in other social events.”

<sup>6</sup>Other activities “include time in school and day care, sleep time, and other activities not included in the previous five categories.”

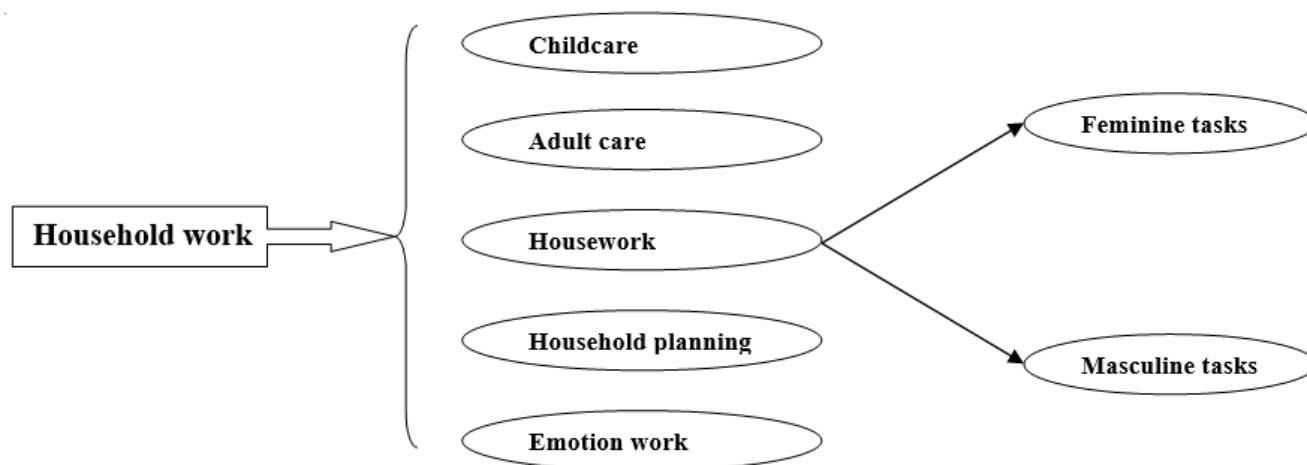


Fig.1: The various forms of household work.

In summary, the inclusion of mental and emotional dimensions in household work is missing in most family research studies. To understand household work, one should go beyond looking at it as physical tasks—preparing meals, doing the laundry, cleaning the house, shopping for groceries, and doing the dishes. Instead, it actually consists of all physical, mental, and emotional tasks. Such tasks that have to do with the mental and emotional aspects as “planning family special events”, “maintaining finances”, “attending school trips”, “teacher meetings”, “arranging for and attending health appointments”, “emotion support for family”, and so on so forth do not get most scholars’ attention (Eichler & Albanese, 2007, p. 237). Similarly, Zick (1996) insists that “housework can be both physically and mentally demanding” (p. 395). The task of cooking, for instance, is based on mental activities that are indispensable in providing a meal.

### 2.3 Gender ideology

This approach hypothesizes that role-traditional couples are to exhibit a gender-based division of household labor, while couples holding egalitarian gender roles are supposed to enjoy equal sharing of domestic labor (Blair & Lichter, 1991). Husbands holding traditional roles are supposed to work outside home and earn a living, while wives are expected to do domestic tasks (Kamo, 1988). Hiller (1984)(cited in Blair & Lichter, 1991, p. 94) proposes that “the more deeply one or both partners have internalized a traditional sex role, the more likely the wife will be solely responsible for family work.” So, it is expected that the more traditional a husband is, the less family work he does. The gender ideology perspective argues that attitudes regarding gender roles influence domestic labor performance (Greenstein, 1996). That is to

say, spouses with liberal attitudes about gender and marital roles are hypothesized to divide domestic work more equitably than spouses with traditional attitudes. This means that couples holding more traditional and conservative beliefs will do the lion’s share of family work and exhibit a more segregated division of labor, while couples holding egalitarian gender ideologies will have an equal division of household labor.

Later studies have found that men and women with liberal gender ideologies are more likely to share housework equally, and that men and women with traditional gender ideologies experience a gendered division of labor (Greenstein, 2000). The findings of studies employing the gender ideology perspective have been consistent with the approach prediction (e.g., Blair & Lichter, 1991; Kamo, 1988; Greenstein, 1996). Most studies find that men’s and women’s sex-role attitudes are important determinants of household labor performance (Blair & Lichter, 1991; Kamo, 1988). Nevertheless, some researchers find no link between men’s and women’s attitudes about gender roles and housework allocation (Greenstein, 2000). For example, Poortman and Tanja (2009) come to the conclusion that to understand the gendered meaning of household labor, one must look at personal and specific attitudes of men and women rather than their general and abstract gender ideologies. They believe that a person’s specific attitudes towards household labor do add more weight to grasp the division of domestic labor, rather than their general attitudes towards men and women’s roles. It is also stated that “contrary to people’s more general views on how men and women ought to divide tasks (i.e., gender ideology), these attitudes reflect personal feelings and thoughts about performing household labor and the importance they attach to it, in other words their personal evaluations” (cited in

Poortman and Tanja, 2009, p.527). Poortman and Tanja themselves refute gender ideology approach declaring that abstract attitudes are weak predictors of behavior in comparison with specific attitudes. Personal attitudes probably reflect more the gendered meaning of domestic work and hence may be stronger predictors than gender ideology.

The gender ideology perspective assumes that “household labor is intertwined with beliefs about certain behaviors being typically male or female” (cited in Poortman & Tanja, 2009, p. 526). For instance, cooking, cleaning, washing up, doing the laundry and taking care of children are looked on as typically female tasks, while home repairs and maintenance are seen as male tasks. Wives holding a traditional gender ideology will perform more family work, the work which is traditionally associated with being female (i.e., housework, childcare, and emotion work) (Erickson, 2005). So, individuals internalize views about men’s and women’s proper roles and such society’s prevailing gender ideologies have an effect on men’s gender identity<sup>7</sup>. It sounds clear that culture lies at the bottom of men’s avoidance of domestic duties. Cultural stereotypic beliefs do not only describe who women and men are, but also who they should be (Worell, 2001, p. 562). People automatically rely on gender stereotypes to perceive others. Men and women are to conform to social norms and traditional gender roles. Men are supposed to make a living to provide for their families, while women should stay at home cooking, cleaning, and taking care of children (Crespi, 2003). Men are taught to be “aggressive” and take responsibility; women are socialised to be “submissive” and “weak” (ibid., p. 5). Unfortunately, these gender stereotypes are still pervading society today. In this regard, there are certain characteristics that are associated with both men and women. Males are expected to be “controlling, self-confident” (Worell, 2001, p. 562), “independent, adventurous, aggressive, assertive and task-oriented” (Crespi, 2003, p. 5), whereas females are supposed to be

“warm, kind, and concerned for other’s welfare” (Worell, 2001, p. 562), “dependent, sensitive, gentle, emotional and people-oriented” (Crespi, 2003, p. 5). Developed by Janet Spence, Robert Helmreich, and Joy Stapp (cited in Worell, 2001, p. 563), table 1 below includes the gender stereotypic traits that form the “Personal Attributes Questionnaire (PAQ).” Women are predicted to be described by feminine physical characteristics and cognitive abilities, have feminine traits and occupy feminine roles. Hence, identifying a person as male or female makes us think of them as having masculine or feminine characteristics.

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<sup>7</sup>There is a world of difference between gender ideology and gender identity. Gender ideologies are “how a person identifies herself or himself in terms of marital and family roles traditionally linked to gender” (cited in Greenstein, 1996, p. 585). In this respect, Greenstein (2000, p. 323) makes a distinction between the two phrases pointing out that Goffman defines gender identity as “the deepest sense of what one is”. According to Greenstein (2000.), “gender identities are self-definitions such as male or female, whereas ideologies are the elements that make up that definition. Two men who think of themselves as male (their gender identity) can have different ideas about what being male implies (their gender ideologies). One man may assert that being male means believing that domestic labor is women’s work, whereas another man may feel that being male means doing an equal share of household work” (p. 323).

Table 1: Gender stereotypic characteristics associated with women and men

	Traits	Roles	Physical Characteristics	Cognitive Abilities
<b>Associated with men</b>	-Active -Can make decisions easily -Competitive -Feels superior -Independent -Never gives up easily -Self-confident -Stands up well under Pressure	-Assumes financial obligations -Head of household -Financial provider -Leader -Responsible for household repairs -Takes initiative in sexual relations -Watches sports on Television	-Athletic -Brawny -Broad-shouldered -Burly -Muscular -Physically strong -Physically vigorous -Rugged -Tall	-Analytical -Exact -Good at abstractions -Good at numbers -Good at problem solving -Good with reasoning -Mathematical -Quantitatively skilled
<b>Associated with women</b>	-Able to devote self to others -Aware of others feelings -Emotional -Helpful to others -Gentle -Kind -Understanding -Warm	-Cooks the meals -Does the household shopping -Does laundry -Is fashion conscious -Source of emotional support -Takes care of children -Tends the house	-Beautiful -Cute -Dainty -Gorgeous -Graceful -Petite -Pretty -Sexy -Soft voice	-Artistic -Creative -Expressive -Imaginative -Intuitive -Perceptive -Tasteful -Verbally skilled

Shared cultural beliefs have a lot to do with gender stereotypes. “Gender stereotypes are our beliefs about how most people view the typical man or woman” (cited in Ridgeway, 2009, p. 148). These beliefs are cultural knowledge that most people have, hence, “we expect others to judge us according to them” (ibid., p. 149). In this way, these shared cultural beliefs about gender shape our behavior and act as norms and rules for coordinating public behavior on the grounds of gender. Gender stereotypes implying gender differences are usually transformed into gender inequality. The stereotypic belief “men are from Mars and women are from Venus” is a case in point (Sollie, 2000, p. 42). It is viewed that men belong to the higher status group which is seen to be as “more proactive and genetically competent (from Mars)”, while the lower status group, women, is perceived as “more reactive and emotionally expressive (from Venus)” (cited in Ridgeway, 2009, p. 149). As a conclusion, gender/sex, as a “primary cultural frame for organizing social

relations”<sup>8</sup>, is highly susceptible to cultural generalizations which coordinate behavior with others (ibid., p. 147).

### III. DATA AND METHOD

This study has uncovered the root causes of the sex-segregated division of household responsibilities in male-breadwinner families, demonstrating its association with childhood socialization. With regard to my respondents, I limited my analysis to male-breadwinner couples with young children aged up to 7 or 8. I specifically chose this segment of the population to exclude the possibility that young children, as members of the household, take part in the household work. The spouses I met have different levels of education; some have high levels of education (PhD, MA, BA); others are illiterate. Spouses’ ages range from 29 to 43. The total number of spouses I have interviewed is 90, that is to say, 45 breadwinner couples. The sample was drawn from the



south of Morocco. I have taken enough samples from the south region of Morocco to come up with a locally representative sample.

It is worth mentioning that data has been collected by means of two instruments: a questionnaire and a tape recorder. I started recording my data via a tape recorder. Each conversation was tape-recorded and took about 40 minutes to finish. The data were collected via face-to-face interviews and a questionnaire reminding me of all the points to come up during the interviews. I recorded about 90 conversations, but these recordings include both illiterate and literate husbands whose wives are homemakers. However, I found a problem with some respondents; they refused to have their voices recorded. That was why I felt obliged to write down their answers. I had to fill out questionnaires while I was interviewing them. During the interviews, I asked my respondents about many aspects of their personal beliefs and actions with regard to domestic work. Respondents were asked to describe various aspects of their own and their spouses' roles within the family, their relationships with children, and the effect of the dual-career family on their family relationships. The percentages of each response category were presented.

#### IV. RESULTS AND DISCUSSION

This section enlightens readers on the lifestyle of Amazigh couples belonging to male-breadwinner households. Amazighs are more conservative than Arabs, that is why I preferred to shed light on them in terms of certain family life aspects. Getting involved in discussions with Amazigh single-earner couples, I came out with certain findings. The following two sections explain in what ways Amazighs are so traditional.



##### 4.1 . Amazigh male-breadwinner couples

##### 4.1.1. Illiterate Amazigh husbands whose wives are homemakers

Amazigh husbands and wives are so conservative that they take their ancestors as models. They follow their grandfathers' steps and copy their patterns of life. It seems as if media did not reach their place. As far as illiterate wives are concerned, I had conversations with more than 21 wives and I deduced that these wives have the same mindset. They work more than husbands. They work both inside and outside home. They not only have to carry the double burden of doing housework and taking care of children, but also have to work in fields seeding plants and keeping a close watch on them. They keep going there on a daily basis until crops grow to harvest. They wake up early in the morning to do such a hard task which takes at least 3 hours. Besides, wives lift heavy things on their backs while moving from fields to homes. What really shocked me is that the men of the area look on their wives, sisters or mothers lifting a pile of things on their backs and never do anything about it. The following picture of a Amazigh wife confirms this fact.

**Note:**Amazigh jobless illiterate wives do work in fields more than husbands. Men just water plants, whereas women plant seeds, pick up fruits, and lift a pile of heavy

things on their backs from fields to their homes. According to Amazigh culture, this task is restricted to women only and it is shameful for men to help women in fields; therefore, men look on women who are loaded with heavy things. To my astonishment, men should do this task, not women, owing to their physical strength. Amazigh men rely on physically-weak women to do such a hard task. As it seems, Illiterate Amazigh women suffer more than Arab illiterate women as the former work both inside and outside home.

Amazigh wives make sacrifices and do their best to preserve their families, whereas their husbands do just little work or no work in the case of some men. These women believe that their main mission in life is to take care of children, obey their husbands and do housework. They maintain that women are created for such a function and nothing more. When I asked them whether husbands helped them at home, they got surprised by my question. They think that the task of doing housework is against their husbands' manhood. They firmly believe that housework and childcare are restricted only to women and it is shameful for a man to offer help with housework. Concerning this point, I deduced from their way of thinking that they themselves reject the idea of domestic labor sharing. They said that it was really dishonorable to see a man doing the washing up, the cooking, the laundry or the cleaning. Aicha khalil, aged 60 years old, from Khmis Dades, said "if men offer help with either household duties or children, they are women like indeed". Men lending women a helping hand at home become an object of ridicule among women themselves. When I asked

them why they had such an attitude, some of them replied that Islam came up with the idea of gender roles. They believe that the division of labor has been ordained by God. Others are of the opinion that they are accustomed to doing household duties because they grew up watching their mothers and grandmothers doing likewise. They are used to the idea that men do nothing at home, but give commands or orders. Men have a great value in comparison with women. What is amazing is that these women are perfectly satisfied with their lifestyle and they are ready to make sacrifices for the sake of keeping their husbands with them.

As far as Illiterate Amazigh husbands are concerned, they are so traditional. They like to exert power over family members and take the final word on family issues. When I asked them about their lifestyle and what kind of activities they did once they were home, they answered saying that they spent hours outside home working to sponsor the family, and once they were home they ate, watched TV and slept. They have rejected the idea of labor sharing and said that housework was the job of women. They consider housework as a degrading job. From their way of speaking, I managed to see their point of view towards women. They look at women as inferior and weak creatures. Around 100 % of illiterate husbands said that Islam set housework and childcare tasks for women. They said that being Muslims, they should abide by what is stated in the sacred text "Quran".

The following figure sums up all the points raised above and gives a clear image about the actual division of household tasks among illiterate single-earner couples.

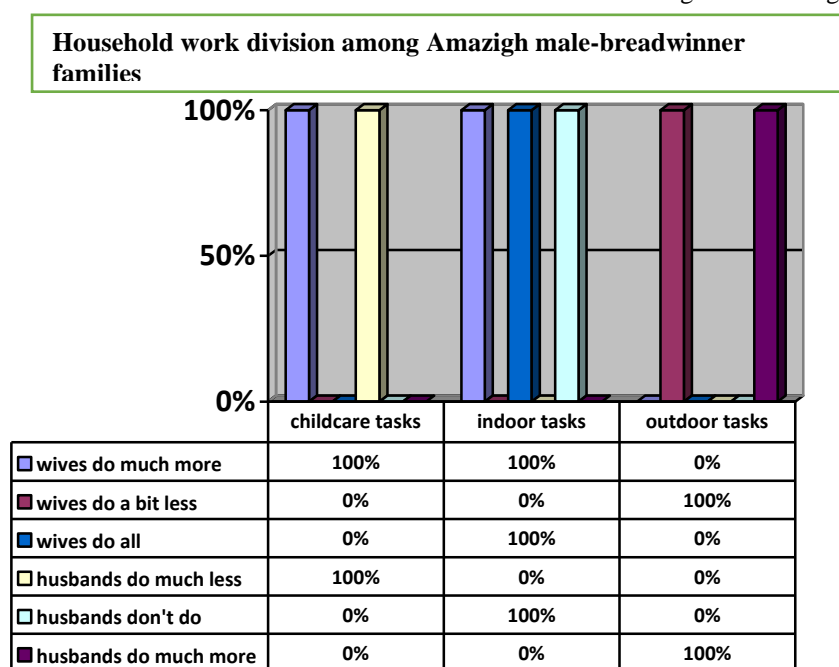


Fig.8. Percentage distribution of household tasks performed by Amazigh illiterate husbands and wives.

Figure 8 shows that out-of-work Amazigh illiterate women do indoor tasks alone and also do a much larger proportion of childcare. Amazigh women are exclusively responsible for such traditional household tasks as cooking, cleaning, washing the dishes, doing the laundry and taking care of children. They have overall responsibility for both children and domestic chores. They also perform a bit less than their fair share of outdoor tasks than husbands, which means that they perform a great deal of outdoor tasks as well. Men's contributions tend to be limited to certain types of tasks like disciplining children, household repairs and yard work. They perform a much more than their fair share of outdoor tasks. However, out-of-work illiterate women perform the majority of yard work as it is stated above in the graph. With regard to childcare, husbands perform much less than their fair share of childcare tasks. They do not do indoor tasks at all. Thus, husbands devote less time and efforts to childcare, but more time to outdoor tasks. When asked about the reason of such unfair division of household tasks, the overwhelming majority of Amazigh women reported that religion was the major source behind the unequal division of labor, and so they were in charge of domestic duties. They said that it was religion which dictated gender roles and made each sex responsible for a certain kind of responsibilities.

#### 4.1.2. **Educated husbands whose wives are homemakers**

Amazigh educated husbands have the same way of thinking as their fathers. In spite of being educated, they copy their fathers who set an example for the following generations. They see household labor as the job of women and thus never assist their wives at home. Personally speaking, I met a great number of employed educated men whose wives are jobless. To exemplify, I met teachers, municipality clerks, a post office manager and a postman, working in Khmiss Dades. These employed educated husbands do nothing once they are home. They have faith in traditional gender roles. Amazigh educated husbands married to homemakers are against labor sharing and therefore against women's employment; they said that men took precedence over women to have jobs and high positions in society because men are the ones who sponsor the family. They said that men sponsored the family even if the women were employed. They carried on saying that men were qualified physically to work outside home and women inside it. Thus, there is no doubt that these men support feminine domesticity and masculine breadwinning. They wish their wives to be exactly like their mothers.

Amazigh single-earner couples treat their sons and daughters differently on the basis of gender. When I asked a group of Amazigh teachers 'what kind of tasks they ask their sons and daughters to do at home', they

replied that they differentiated between their sons and daughters in terms of tasks. They assign daughters the task of doing housework and sons the role of doing tasks outside home like sending them on errands. They stressed that they asked their daughters to work inside home and sons outside home. It seems quite clear that these teachers treat them differently on purpose to reinforce their gender identity. When I asked them whether they taught their sons and daughters the same principles such the sense of independence and self-reliance, they answered "yes". In replying to this question, the respondents' answers were contradictory. How can sons and daughter be both independent and self-reliant if parents give them different tasks to do and want them to be skilled in different jobs? They like their sons to be skilled in conventional male tasks and girls in conventional female ones. These husbands claim that they are democratic and fair when it comes to dealing with their offspring, which is not true. Therefore, girls grow up with a sense of weakness as if femininity carries a stigma.

Amazigh educated husbands are so conservative. For instance, Soulaïman El Mahmoudi, a teacher of History and Geography, said that if a girl leaves her hometown and goes to university, she will be spoiled and lose her morals due to her contact with boys. The result is that she will be no longer shy and will be rude instead. From my own point of view, I see that this kind of husbands is manipulative. They like to put women under their control and want them to obey their orders and never think of themselves as equal partners to men. Girls or women in general, studying at university, acquire a sense of confidence and develop a strong personality. They have their say with regard to family issues. Amazigh educated husbands do not like women of this sort. Quite the reverse, they like obedient, submissive, powerless and vulnerable women. That is why, when I was interviewing another secondary school teacher, this time of Arabic, I asked him whether his wife was educated or not. He replied happily and rapidly that his wife was illiterate. He is an educated man and he prefers to live with an uneducated wife. He wants to have his wife under his control and can achieve that only by getting married to an illiterate wife. He told me he did not want to hear the expressions such as "c'est logique", "bien", "normalement" on the part of his wife. Moreover, when I asked a clerk working in the municipality of Khmiss Dades 'why he does not help with housework', he replied saying "you Arabs keep your ideas and attitudes to yourselves and do not bring them to our place". It was apparent from his way of speaking that he has not given and will never give a hand to his wife.

To my astonishment, some Amazigh educated husbands do not want their wives to be examined by male

doctors. They said that they let male doctors examine their wives on condition that there were no female doctors in hospital. To make matters worse, Hassan Boudad, a teacher of science, said that “if his wife gets sick and there are just male doctors in his home town, he will travel to another big city to look for a female doctor”. These husbands, like Hassan Boudad, said that they applied religion in practice; they said “Islam is not a set of thoughts and beliefs and that’s it; Islam is a way of behaving and dealing with people; people should put religion into practice”. These husbands excuse their behavior by misrepresenting religion which dictates nothing about this issue. According to them, male doctors should not see their wives’ bodies. They forget the matter that doctors are doing their job and there is no need for such doubts. Besides, these husbands favour polygamy and make use of the prophet Mohammed (Peace Be Upon Him) to justify their deeds. They forget the fact that our prophet is the only person who can marry more than one woman owing to his justice when it comes to dealing with his wives.

## V. CONCLUSIONS

Being educated or not, all the Amazigh husbands belonging to male-breadwinner households I dealt with were born and raised in traditional single-earner families. They have got illiterate and jobless mothers and so like to have housewives in order to do housework and rear children. They are accustomed to seeing their mothers waiting on their fathers hand and foot. They like their wives to be exactly like their mothers. The fathers of these husbands are illiterate and reject totally the idea of domestic labor sharing. Husbands grew up seeing their fathers and ancestors doing nothing at home. The result is that husbands are convinced that it is women’s duty to do domestic labor. Others feel obliged not to do housework, for fear of becoming an object of ridicule on the part of the men and women of their neighborhood. According to what has been raised earlier in the literature, spouses from male-breadwinner families have traditional sex-role attitudes and prefer a single-earner family structure. Husbands model themselves after their fathers and wives model themselves on their mothers. Hence, the family structure has a lasting influence on spouses and so on their attitudes towards women’s labor force participation and domestic labor. On the other hand, although most women do all the household tasks alone and do such hard task as working in fields, only a small minority of women view the division of household work as unfair. Change can take place only if the interviewed Amazigh women themselves change their viewpoints. Still, holding egalitarian values on the part of husbands to share domestic work is not enough. A more

equal division of housework is only likely to happen when wives themselves feel the matter is significant and desire to change it.

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# Academic Teaching Skills: Determining the methods of teaching to undergraduate students

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Received: 22 Feb 2021; Received in revised form: 22 Apr 2021; Accepted: 18 May 2021; Available online: 04 Jun 2021

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**Abstract** — This work aims to investigate different teaching ethics methodologies for university graduate students in order to recognize and prevent fraud in all sectors of industry because they will get involved in the industry following their study at the University. There are various arguments against the concept that university graduate students are included in the paper. In practically everyone industry, there are many fraud occurrences because of educated professionals that have no sense of ethical standards that are associated with their career except for illiterate fraudsters. Each industry has established its ethical rules that will give guidance to professionals who execute them in everyday life. A study at a private university was conducted. A quantitative way for analyzing this paper. In order to analyze this study, a questionnaire was carried out. In the private university of Erbil, 170 questionnaires were distributed, 158 were received, however of the 158 questionnaires, only 146 were valid and completed properly. According to several regression analyzes, traditional lectures had the highest value. A classic lecture is one of the ways that can achieve educational objectives.

**Keywords**— Business ethics, teaching strategies, Private Universities, Kurdistan.

## I. INTRODUCTION

The Teaching Ethics course to university graduates requires certain tactics to make them aware, apart from technical capabilities (Ali, 2014), of the necessity to be ethical. The task of communicating ethical ideals in the minds of students through curricula from various fields (Ali et al. 2021) lies with subject matter experts as well as faculty members who teach this specific course (Anwar & Abd Zebari, 2015). Teaching options for graduate students' ethics are standard lectures (Top & Ali, 2021), role-playing, case study and help from professionals with professional ethics difficulties (Sorguli et al. 2021). The research also identifies the teaching ethical process (Saleh et al. 2021). According to (Sabir et al. 2021), the use of ethicalists has knowledge and finite resources complications can be helpful (Jamal et al. 2021). It is recommended that a professor in the discipline involved may be trained and prepared for the duty of teaching ethics (Ismael et al. 2021).

Accounting faculty member in business training is competent for teaching Blanthorne (Hamza et al. 2021). As members in an ethical organization (Hameed & Anwar, 2018), organizations are not obliged to participate which effect individual ethical behavior within the organization (Faraj et al. 2021). The American Institute of Public Accountants Certified (AICPA) has provided Certified Professional Accountants (CPA) and its members with rules on ethics (Demir et al. 2020). While drawing up the ethical guidelines of organizations that oversee the business (Aziz et al. 2021), it was considered how decision makers and end users of the sector observe a particular profession (Anwar, K., & Louis, 2017). According to (Anwar, 2017), it would be conceivable to include ethics courses in the curriculum for university graduates in two ways (Anwar, 2016). One option is to teach separate courses, which are individually personalized (Anwar & Surarchith, 2015). The second option is to teach ethics across the curriculum, which

requires a professor who teaches this particular course to know about it (Anwar & Shukur, 2015). According to F (Anwar & Qadir, 2017), the Academy of Accounting has reduced its expertise and recommended finding strategies to teach ethics to teach them (Anwar & Ghafoor, 2017). The Sirotnik Teacher Education (1990) is a method in which moral character is bestowed rather than competence and expertise (Anwar & Climis, 2017), where both are vital (Anwar & Balcioglu, 2016). Ethics can be easily taught when a pupil is expected to perform rather than simply memorize him/her (Anwar & Abdullah, 2021). Many experiments and theories have been developed on teaching students and bringing actual value from students (Anwar & Abd Zebari, 2015).

## II. LITERATURE REVIEW

The fields of education and methodology in education may be varied (Andavar et al. 2020), but they all share the fundamental common notion that the student understands the idea (Ali, 2014), uses it in real life and follows the ethical norms in the subject chosen (Ali et al. 2021). According to (Ali et al. 2021), teachers planned in advance give higher results than ordinary techniques (Ali & Anwar, 2021). Research by McGee and Bruce Howard emphasized that traditional approaches do not create a competitive environment and class as a whole (Akoi et al. 2021). The students' solitary demands may not be satisfied by a single technique of teaching since they have numerous queries with relation to teaching concepts and their attention will be divergent (Ahmed et al. 2021). The objective of any student evaluation approach is to make the student grasp the concept instead of testing their memory's capacity to retain the subject like (Abdullah et al. 2021). According to (Hameed & Anwar, 2018), learning tasks that affect different kinds of knowledge production and student participation in the course curriculum would be the key role in obtaining learning results in a technologically oriented setting (Faraj et al. 2021). According to (Demir et al. 2020), students, teachers, through education as a media, affect each other's lives, while others participate in this process (Aziz et al. 2021). A student has to have critical thinking and awareness of ethical concerns that are crucial for him/her during his/her studies and when he/she becomes a member of a professional organization (Anwar, K., & Louis, 2017). (Anwar, 2017) indicates that students are taught ethics-centered courses that will prepare them for tough alternatives and that they should have an interest in learning facts of dilemma (Anwar, 2016). The character of ethics in education is the behavior of persons to provide human beings with a benefit according to (Anwar & Surarchith, 2015). The membership of persons in a profession will

involve customers in making basic demands, and the demands of customers and interests are paramount than the requirement of the provider (Anwar & Shukur, 2015). (Anwar & Qadir, 2017), parents and relatives are responsible for a student's moral instruction early on, which will lead to the student's wonderful behavior towards parents and other persons (Anwar & Ghafoor, 2017). (Anwar & Climis, 2017) has concluded that codes can guide employee decision-making and shape their ethical conduct (Anwar & Balcioglu, 2016).

## III. METHODOLOGY

### Design of the study

To assess the current study, the researchers used a questionnaire. Divided into two main areas, the first part was demographic analysis, beginning with the age, gender and level of education of the respondents. The second questionnaire consisted of four sub-sections; the first sub-section dealt in case study as a dependent factor; the second with the traditional lecture teaching method as an independent variable; the third sub-section with the method of teaching the assignment; and the last sub-section with the course in business ethics as a dependent variable.

### Sampling Size

The research sample was recruited using a random sampling approach. The aforementioned random selection took place in Erbil's private university. In the private university of Erbil a total of 170 questionnaires were distributed, 158 were received, but only 146 were valid and fully completed out of 158 questionnaires. The data have been obtained in hard copies.

### Instrument for measuring (scales)

In order to explore the feature of business ethics learning, this study investigates the evaluation of the teaching method of case study, the traditional teaching technique, the technique of teaching and the course on business ethics study. Participants were asked to assess how strongly they agree on five ordered measures in each question. The scale of business ethics learning as a dependent variable was measured and evaluated on a 5-point scale, where potential responses vary strongly to the same scale, and the scales for the case study method, traditional teaching method, and assignment teaching method were measured on a five-point ordered scale, which provided possible answers. These tools were proven by previous scientists to be excellent for the study of instructional practices (Marmah, 2014) and (Ismail, 2014).

### Research Model

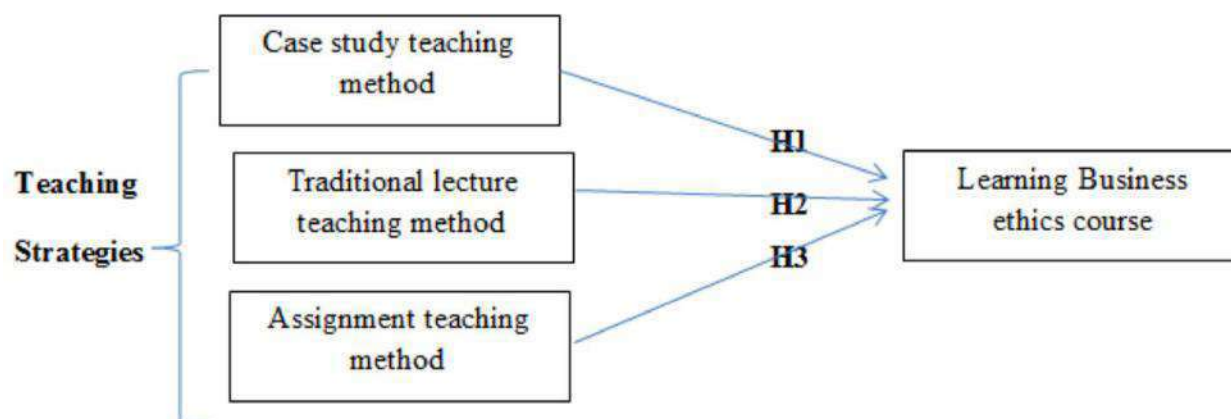


Fig.1: Research Model, created by the researchers

### Research hypotheses

According to the above research model, the researchers set the following research hypothesis: H1: There is a positive association between case study teaching method and learning business ethics course.

H2: There is a positive association between traditional lecture teaching method and learning business ethics course.

H3: There is a positive association between assignment teaching method and learning business ethics course.

## IV. DATA ANALYSIS AND RESULTS

The purpose of this study is to measure the relation between teaching strategies (case study teaching method, traditional lecture teaching method and assignment teaching method) with learning business ethics course in private university in Erbil. As it mentioned previously total of 146 participants were involved in completing the survey. These respondents

had different level of education some respondents were from first year, some from second year, third year and others from fourth year. The current study deals with learning business ethics and teaching strategies in education sectors, the teaching strategies criteria to examine were identified as case study teaching method, traditional lecture teaching method and assignment teaching method. The participants were asked to rate how important they perceived each item on five point ordered scales. The scales for engineer performance was measured and evaluated on a five point scale with potential answers ranging from strongly disagree to strong agree. The scales for training, performance evaluation, compensation, promotion and participation were measured as well on a five point ordered scale which however gave possible answers ranging from strongly disagree to strongly agree. The following tables show the statistical results of this study using SPSS program:

### Demographic Analysis

Table 1 Demographic Analysis

Items		Frequency	Percent
<b>Gender</b>	Male	84	57.5
	Female	62	42.5
<b>Age</b>	20-21	13	8.9
	22-23	77	52.7
	24-25	49	33.6
	25+	7	4.8
<b>Level of education</b>	Second year	37	25.3
	Third year	76	52.1
	Fourth year	33	22.6



Table 2 Reliability Analysis

Factor	Cronbach's Alpha	Number of items
Case study method	.768	9
Traditional lecture method	.867	7
Assignment method	.608	7
Business ethics	.913	9

As seen in the table (2), the reliability analysis for case study method, traditional lecture method and assignment method as independent factors, on the other hand, business ethics course for business department students as dependent factor. According to the reliability statistics test, the researchers found out Cronbach's Alpha for case study teaching method =.768 for which is greater than .7 this means that items of case study teaching method factor was reliable for this study, Cronbach's Alpha for traditional

lecture teaching method =.867 for which is greater than .7 this means that items of traditional lecture teaching method was reliable for this study, Cronbach's Alpha for assignment teaching method =.608 which is greater than .7 this means that items of assignment teaching method was reliable for this study and Cronbach's Alpha for business ethics course=.913 7 this means that items for the business ethics course was reliable for this study.

Table 3 Correlation Analysis

		Correlations		
		Case study method	Traditional lecture method	Assignment method
Business ethics	Pearson Correlation	.156**	.519**	.153**
	Sig. (2-tailed)	.059	.000	.066
	N	146	146	146
**. Correlation is significant at the 0.01 level (2-tailed).				

As seen in table (3),  $R=.156^{**}$  for case study teaching method factor, this means that case study teaching method has weak correlated with business ethics course,  $R=.519^{**}$  for traditional lecture teaching method factor, this means that traditional lecture teaching method has significantly correlated with business ethics course and  $R=.153^{**}$  for

assignment teaching method factor, this means that assignment teaching method has weak correlated with business ethics course. According to the above table, the researchers concluded the strongest correlation and the highest value among all factors was traditional lecture teaching method which =.519\*\*.

Table 4 Model Summary

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.524 <sup>a</sup>	.275	.260	.90001
<b>a. Predictors: (Constant), assignment, traditional, case</b>				

Regression analysis is analyzing relationships among factors.  $Y=f(x_1, x_2...X_C)$ . Regression analysis is to estimate the how Y will influence and change X and predict. In this research case study teaching method, traditional

lecture teaching method and assignment teaching method are independent variables and business ethics course is dependent. The business ethics course' overall difference could be measured by its variance. The differences are

measured as the sum of the square between participant's forecasted business ethics course values and the total mean divided by the number of participants. After division it will clarify variance by the total variance of business ethics course, the researchers found out the amount or the number

of total difference or variance that is accounted based on regression calculation. The number should vary between 0 -1 and is symbolized by R Square. Table (4) shows the value of R square = .275 this indicates that 27.5% of total variance has been explained.

Table 5 ANOVA

ANOVA <sup>a</sup>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	43.592	3	14.531	17.939	.000 <sup>b</sup>
	Residual	115.022	142	.810		
	Total	158.614	145			
a. Dependent Variable: ethics						
b. Predictors: (Constant), assignment, tradition, case						

As seen in the above table (5), F value for case study teaching method, traditional lecture teaching method and assignment teaching method as independent variable =17.939, since (17.939>1) this indicates there is a

significant relation between all independent variables (case study teaching method, traditional lecture teaching method and assignment teaching method) and dependent variable which is business ethics course.

Table 6 Coefficients

Coefficients <sup>a</sup>					
Model		Unstandardized Coefficients	Standardized Coefficients	t	Sig.
		B	Std. Error		
1	(Constant)	1.251	.431	2.905	.004
	Case Study	-.022	.098	-.224	.823
	Traditional Lecture	.650	.094	6.912	.000
	Assignment	.099	.102	.971	.333

**a. Dependent Variable: ethics**

As seen in the above table (6), the result of three hypothesis, case study has not predicted business ethics course (Beta is weight -0.20, p>.001) this indicates that case study teaching method will not have any association with learning business ethics course, accordingly the first research hypothesis was

rejected. According to traditional lecture teaching method has significantly predicted learning business ethics course (Beta is weight 0.511, p.001) this indicates that assignment teaching method will have a weak positive association with

learning business ethics course, accordingly third research hypothesis was supported.

## V. CONCLUSIONS

The study has proved the extensively held opinion that the traditional lecture method will pursue to be the principal method of teaching in education sectors. According to multiple regression analysis, the researchers found out that the highest value and the most dominant teaching method was traditional lecture method. The findings of this study proved the strongest relation between traditional lecture teaching methods with learning business ethics course. Also, based on multiple regression analysis, the researchers were able to test the research hypothesis; the first research hypothesis; case study teaching method has a positive association with learning business ethics course, the finding of this study revealed that case study teaching method has not predicted business ethics course (Beta is weight  $-0.20$ ,  $p > .001$ ) this indicates that case study teaching method will not have any association with learning business ethics course, accordingly the first research hypothesis was rejected. The second research hypothesis; traditional lecture teaching method has positive association with learning business ethics course, the finding of this study revealed that traditional lecture teaching method has significantly predicted learning business ethics course (Beta is weight  $0.511$ ,  $p < .001$ ) this indicates that assignment teaching method will have a weak positive association with learning business ethics course, accordingly third research hypothesis was supported.

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# Vocabulary Learning Strategies and Foreign Language Acquisition at Private Schools

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Received: 09 Mar 2021; Received in revised form: 28 Apr 2021; Accepted: 16 May 2021; Available online: 04 Jun 2021

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**Abstract**— The current research aims to investigate how English Language Learners help their students improve their vocabulary at private university at Kurdistan. Since vocabulary knowledge has a significant role in mastering the new language and in attaining total academic achievement, especially when language is used as a medium of instruction. Students in Kurdistan need English language practically rather than only for fulfilling the academic demand to obtain a certain degree, at the same time in order to help students be successful in practicing English language as a second language they need to gain greater knowledge of the language. Learning vocabulary is an important factor in learning English language, therefore it is very important to address the question of how students build and create their vocabularies, what kind of strategies do they employ in order to learn new vocabulary; therefore the current study is to examine the variety and range of vocabulary learning strategies among students. The findings of this study revealed that (Memory, Cognitive, metacognitive and social) strategies had positive relation with self-regulatory capacities in vocabulary learning. The highest value was for social strategy ( $B=.547$ ), accordingly social strategy had a strong positive relationship with self-regulatory capacity in vocabulary learning.

**Keywords**— Vocabulary Learning Strategies, Foreign Language Acquisition, Kurdistan.

## I. INTRODUCTION

English language is considered as a foreign language in Kurdistan (Abdullah et al. 2021), English is an important language for many students in private universities at Kurdistan as students do not have an access to English language except what they are learning in school (Ahmed et al. 2021). Students in Kurdistan have to attend classroom and maintain their day-to-day activities to successfully respond to their academic demands (Akoi et al. 2021). English language should be considered as an important international language this may bring possibilities for students to give more attention and their interest to English language (Ali & Anwar, 2021). This means students in Kurdistan need practically English language rather than only for fulfilling the academic demand to obtain a certain degree, at the same time in other students be successful in

practicing English language (Ali et al. 2021) as a second language they need to help of great knowledge of the language (Ali, 2014). Furthermore, students should be provided with available opportunities for learning English language in school through writing (Andavar et al. 2020), reading and conversation skills and improve individual student's language skills (Anwar & Abd Zebari, 2015). Vocabulary considers an essential factor in English language, without vocabulary learning the English language is almost impossible. Some of scholars think that vocabulary learning is not difficult (Anwar & Abdullah, 2021), but vocabulary learning is very challenging for learners (Anwar & Balcioglu, 2016). This research investigates the variety and range of vocabulary learning strategies in private universities in Kurdistan (Anwar & Climis, 2017). In order being able to understand the process of vocabulary learning (Anwar & Ghafoor, 2017), we should

think outside of the box and address main factors that have influence on learning vocabulary (Anwar & Qadir, 2017).

### Vocabulary Learning Strategies

At the present time, there has been a huge change of concentration from the traditional education provider dominated method to a student-centered method of vocabulary acquisition (Anwar & Shukur, 2015). The traditional method for education providers in terms of vocabulary teaching has regularly been evaluated, concerning many other things (Anwar & Surarchith, 2015), it is important to address the significance of the student's involvement and engagement in the process (Anwar, 2016). The main discussion in this matter has been that students are not frequently motivated to provide their own possible for the fruitful growth of their vocabulary and other competencies (Anwar, 2017). Instead, students are relying on education providers, getting whatever learning from education providers. According to (Anwar, K., & Louis, 2017), Learning vocabulary is a very challenging process in teaching second language (Aziz et al. 2021).

### Classification of Vocabulary Learning Strategies

Many academic scholars have classified learning strategies in different ways. For instance, (Demir et al. 2020) suggested five broad strategy categories and some secondary categories (Faraj et al. 2021). (Hameed & Anwar, 2018) classified learning strategies into two main groups, namely, strategies which participate straight to learning and those which participate secondarily to learning (Hamza et al. 2021). (Ismael et al. 2021), identified three categories of strategies which they named cognitive, metacognitive, and social-affective (Abdullah et al. 2021). Oxford (1990) advanced a complete taxonomy by assembling and rearranging strategies recognized in earlier researches (Ahmed et al. 2021). Oxford taxonomy collections the complete set of learning strategies into two broad categories: direct and indirect strategies (Akoi et al. 2021).

#### Direct Strategies

According to the (Ali & Anwar, 2021), strategies are directly participating the learning of the language through directly linking the student in performing on the second language. Direct strategies consist of memory strategies and cognitive strategies (Ali et al. 2021).

- **Memory Strategies**  
Based on the name itself indicates, strategies assist students to recall and remember vocabulary efficiently and effectively. Memory strategies consist of the following (Ali, 2014):
- **Grouping** - gathering the words to be educated in an expressive way (for instance, gathering words together based on parts of speech, subject

relationship and dissimilarity and similarity in meaning. Etc.) (Andavar et al. 2020).

- **Correlating/Elaborating**- this happens by linking new vocabulary to another thing similar in mind, building connection in a meaningful way to enable memory (Anwar & Abd Zebari, 2015)(for example, recalling the new words through imagining the page number or location of the number in that page) (Anwar & Abdullah, 2021).

#### Cognitive Strategies

- According to (Anwar & Balcioglu, 2016), Cognitive strategies are used by students while directly performing on the target language (Anwar & Climis, 2017). Cognitive strategies indicate two phases used in problem solving or learning that need direct examination and conversation (Anwar & Ghafoor, 2017). The main cognitive strategies are: Repeating – writing or saying the new words again, listening to the same words numerous times; copying experienced users of English (Anwar & Qadir, 2017).
- **Using Resources for Receiving Messages** - using language reference resources, for example the dictionary or requesting someone to help with the meaning of uncommon words (Andavar et al. 2020).
- **Reasoning deductively**- determinedly using overall procedures to work out the meaning of uncommon vocabulary (for instance, working out the meaning of 'dissatisfy' from the meaning of the prefix 'dis-' and the meaning of the adjective 'satisfy') (Anwar & Abd Zebari, 2015).
- **Translating**- shifting the meaning of language, word into a comparable meaning of mother-tongue language (Anwar & Abdullah, 2021).
- **Transferring** - using earlier learned information of words from one language to recognize the meaning of the new language words (Anwar & Balcioglu, 2016).
- **Highlighting** – coloring or highlighting the essential words while reading the text and finding their meanings (Anwar & Climis, 2017).

#### Indirect Strategies

Indirect strategies include strategies which indirectly participate in the expansion of vocabulary (Anwar & Ghafoor, 2017). Strategies do not frequently need the students to directly effort on the target language tasks, however, they help them to achieve and enable their learning in a different ways through building for them positive learning circumstances (Anwar & Qadir, 2017). Indirect strategies consist of the following two groups of

strategies: metacognitive and social strategies (Anwar & Shukur, 2015).

### • Metacognitive Strategies

Strategies used by students to achieve themselves through controlling performance (Anwar & Surarchith, 2015), planning and assessing general development or the consequence of their learning (Anwar, 2016). Metacognitive strategies include students in (Anwar, 2017):

- Over viewing and Connecting with previously recognized Material- over viewing widely the key vocabulary matters to be learned in future vocabulary instructions and connecting them with the words previously learned (Anwar, K., & Louis, 2017).
- Paying Attention- making decision in advance to imitate to one's vocabulary learning in general and to choose and concentrate on related vocabulary tasks (Anwar & Abd Zebari, 2015).
- Organizing - building satisfactory physical environment to enable student's vocabulary learning; brainwashing student's vocabulary learning (Anwar & Abdullah, 2021).
- Self - Monitoring - classifying student's mistakes in the sequence of vocabulary learning by examining whether one is learning properly or incorrectly (Anwar & Balciglu, 2016).
- Self-Evaluating-assessing the consequences of students' vocabulary learning (Anwar & Climis, 2017).

- Social Strategies Social Strategies are strategies which contain of using social connections to help learning (Anwar & Qadir, 2017). Meanwhile language learning includes other people too; students do not usually perform it all alone (Anwar & Ghafoor, 2017). Social strategies include learners in (Oxford 1990):

- Cooperating with Proficient Users of English – being friends with proficient speakers of English to enhance one's information of English vocabulary.
- Developing Cultural Understandings- expanding one's thoughtful of the culture and ways of living of English speaking people.

### Foreign Language Acquisition

It provides new chances to students' strategic learning and assists them in order to be self-directed and independent learners (Anwar & Shukur, 2015). Also, it concentrates on the significance of the regulatory capacity in the students' efforts to apply specific strategy for vocabulary learning (Anwar & Surarchith, 2015). Self-regulation is not only concentrated on the consequences students' achievement, however, essentially in the process students go through and the way that effects vocabulary learning (Anwar, 2016). Previous scholars believed that quantity such as applying different strategies based on learners' level of learning (Anwar, 2017).

### Conceptual framework

### Research model and research hypothesis

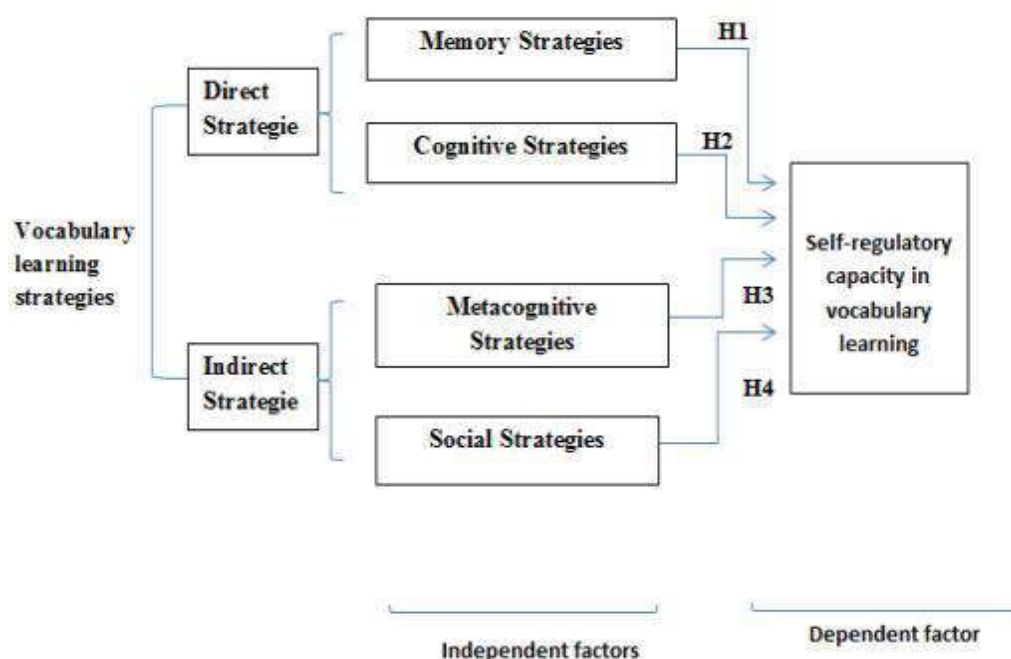


Fig.1: Research Mode, Created by the researchers



According to the created research model, the researcher developed the following research hypothesis:

H1: There is a positive relationship between memory strategy and Foreign Language Acquisition in vocabulary learning.

H2: There is a positive relationship between cognitive strategy and Foreign Language Acquisition in vocabulary learning.

H3: There is a positive relationship between metacognitive strategy and Foreign Language Acquisition in vocabulary learning.

H4: There is a positive relationship between social strategy and Foreign Language Acquisition in vocabulary learning.

## II. METHODOLOGY

Quantitative method was used to analyze the data in this study, the researcher prepared questionnaire and distributed

in English language department in the private university at Kurdistan. The survey was divided into two sections, the first section was demographic analysis which started with respondent's age, gender, and level of education. The second section of survey consisted of 28 questions regarding strategies of vocabulary learning. A random sampling method was used in this study. The researcher, distributed 140 questionnaires, 115 questionnaires were received and being completed properly and 25 questionnaires were missing. Students were varied as for age, gender and level of education. In order to examine the students' vocabulary learning strategies, the participants were asked to mark each item for five point ordered scale. The scale measured and evaluated on a five point Likert Scale with potential answers ranging from strongly disagree to strongly agree, this research instruments were validated by earlier researchers (Samaneh, 2012) and (Tseng, 2006) to be appropriate for measuring vocabulary learning strategies in self-regulatory capacity in learning vocabulary.

## III. DATA ANALYSIS AND RESULTS

Table -1- Demographic analysis

Item		Frequency	Percent
Age	18-19	54	47.0
	20-21	36	31.3
	22-23	14	12.2
	24-25	11	9.6
Gender	Male	73	63.5
	Female	42	36.5
education	First year	39	33.9
	Second year	29	25.2
	Third year	22	19.1
	Fourth year	25	21.7

As seen in table (1), participants' personal information. As for student's gender; 54 students were male and 36 students were female. As for age 54 students fall into group 18-19 years old, 36 students fall into group 20-22 years old, 14

students fall into group 22-23 years old and 11 students fall into group 24-25 years old. As for level of education 39 students from first year, 29 students from second year, 22 students from third year and 25 students from fourth year.

Table -2- Reliability analysis

Variable	Cronbach's Alpha	Number of items
Memory strategy	.857	7
Cognitive strategy	.766	6
Metacognitive strategy	.935	7
Social strategy	.921	8
Self-regulatory capacity strategy in vocabulary learning	.973	8

As seen in table (2), the reliability analysis for vocabulary learning strategies as independent factor (memory strategy, cognitive strategy, metacognitive strategy and social strategy), on the other hand self-regulatory capacity in vocabulary learning as a dependent factor. According to the correlation analysis, the researcher found out Cronbach's Alpha for the seven items used for memory strategy factor =.857, which is greater than .6 this means that items for memory strategy factor were reliable for this study, the Cronbach's Alpha for six items for cognitive strategy factor =.766, which is greater than .6 this means that items for cognitive strategy factor were reliable for this study, the

Cronbach's Alpha for seven items of metacognitive strategy factor =.935, which is greater than .6 this means that items for etacognitive strategy factor were reliable for this study, the Cronbach's Alpha for eight items of social strategy factor =.921, which is greater than .6 this means that items for social strategy factor were reliable for this study and the Cronbach's Alpha for eight items for self-regulatory capacity strategy in vocabulary learning factor =.973, which is greater than .6 this means that items of self-regulatory capacity strategy in vocabulary learning factor were reliable for this study.

Table-3 Correlations analysis

		Correlations			
Self-regulatory	Pearson Correlation	memory	Cognitive	Social	Metacognitive
	Sig. (2-tailed)	.208**	.198**	.368**	.058**
	N	115	115	115	115
*. Correlation is significant at the 0.05 level (2-tailed).					
**. Correlation is significant at the 0.01 level (2-tailed).					

Regression analysis

Table-4- Model Summary

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.405 <sup>a</sup>	.164	.134	1.25505
a. Predictors: (Constant), social, memor, Metacognitive, Cognitive				

<b>Table-4- ANOVA<sup>a</sup></b>					
<b>Model</b>		<b>Sum of Squares</b>	<b>df</b>	<b>Mean Square</b>	<b>F</b>
<b>1</b>	Regression	34.079	4	8.520	5.409
	Residual	173.266	110	1.575	
	Total	207.345	114		
<b>a. Dependent Variable: self-regulatory</b>					
<b>b. Predictors: (Constant), social, memor, Metacognitive, Cognitive</b>					

Table-5- Coefficients

<b>Coefficients<sup>a</sup></b>						
<b>Model</b>		<b>Unstandardized Coefficients</b>		<b>Standardized Coefficients Beta</b>	<b>t</b>	<b>Sig.</b>
<b>1</b>	(Constant)	B	Std. Error			
		-.305	.885		-.344	.731
	Memory	.271	.148	.175	1.832	.070
	Cognitive	.024	.175	.018	.139	.889
	Metacognitive	.019	.144	.012	.131	.896
	Social	.547	.197	.336	2.774	.006
<b>a. Dependent Variable: self-regulatory capacity</b>						

Table (5), shows the coefficients analysis for this study. As seen in the above table the value B for memory strategy = .271 < 0.01, accordingly the first research hypothesis was supported. The value B for cognitive strategy = 0.24 < 0.01, accordingly the second research hypothesis was supported. The value B for memory strategy = 0.19 < 0.01, accordingly the third research hypothesis was supported and the value B for social strategy = 0.547 < 0.01 accordingly the fourth research hypothesis was supported.

#### IV. DISCUSSIONS

The current study aims to investigate the vocabulary learning strategies and how students learn and adopt their vocabulary information, since vocabulary knowledge has a significant role in mastering the new language and in attaining total academic achievement when that language is used as a medium of instruction. Quantitative methods used to analyze this study, the researcher prepared a questionnaire and distributed at English language department in private university at Kurdistan. The researcher used multiple regression analysis, accordingly all research hypothesis were supported. The highest value was

for social strategy ( $B = .547$ ). Previous studies found the positive effect of vocabulary learning strategies (cognitive, memory, meta-cognitive and social strategy on teaching second language ( (Abhakorn, 2008), (Doczi, 2011), (Folse, 2004), (Hung-Tzu, 2007), (Sedita, 2005), (Shea, 2011), (Winke and Sydorenko, 2010) ).

#### A. Cognitive strategy:

Students prefer to use a bilingual dictionary to translate English words into their mother tongue language; this indicates that teachers should rely on cognitive strategy to teach vocabulary to their students such as using language reference resources. When students find a new word while they are in the classroom, they would ask their teacher to put that word in a sentence in order to assist them to memorize and understand the meaning of that word. Students would like to listen to news and songs in order to enhance their English language, this indicates that teachers should use a cognitive strategy such as using Resources for Receiving Messages - using language reference resources, for example the dictionary or requesting someone to help with the meaning of uncommon words. Students use English magazine to learn new English vocabulary, this indicates that teacher should use a cognitive strategy such as using Resources for Receiving Messages - using language reference resources, for example the dictionary or requesting someone to help with the meaning of uncommon words. In case a new word comes across students would guess from context, this means the teacher should use a cognitive such as Highlighting – coloring or highlighting the essential words while reading the text and finding their meaning. When a new word comes across, while class they would refer to ask their teacher, therefore; the teacher should apply a cognitive strategy such as using resources for receiving messages - using language reference resources, for example the dictionary or requesting someone to help with the meaning of uncommon words. In case a new word comes across, while they are at home, they would use a bilingual dictionary, so teachers should use a cognitive strategy such as using resources for receiving messages - using language reference resources, for example the dictionary or requesting someone to help with the meaning of uncommon words. When a new word comes across, while students are at home, they would use an online dictionary, so teachers should use a cognitive strategy such as using resources for receiving messages - using language reference resources, for example the dictionary or requesting someone to help with the meaning of uncommon words. Students use an online dictionary to find out the pronunciation of new vocabulary and students learn new vocabulary from their teachers, so teachers should use cognitive strategy, according to this results teacher should use cognitive strategy such as using Resources for

Receiving Messages - using language reference resources, for example the dictionary or requesting someone to help with the meaning of uncommon words. Students repeat the new word several times in their mind to memorize it and they are repeating new words loudly for several times in their mind in order to be able to memorize it. Based on this results teacher should apply a cognitive strategy such as repeating – writing or saying the new words again, listing with the same words numerous times; copying experienced users of English. Students are using the definition of new words in order to be able to understand and memorize it, in this case teacher should use cognitive strategy such as Using Resources for Receiving Messages - using language reference resources for example the dictionary or requesting someone to help with the meaning of uncommon words. Students take notes when they learn new vocabulary; TV programs help students to learn new words, Listening to radio help students to learn new words, students read English newspaper regularly, Online vocabulary learning activities helps students to learn new words and Students are not satisfied with English materials and methods in their classes, based on these results teacher should use a cognitive strategy such as using resources for receiving messages - using language reference resources, for example the dictionary or requesting someone to help with the meaning of uncommon words. Therefore, the researcher came to conclude that research hypothesis, one has been supported, there is a positive association between cognitive strategy and vocabulary learning strategies.

#### B. Metacognitive:

When students work as groups in their classroom, they will learn new words from their classmates, according to this result, it seems that students are comfortable working in a group, therefore teachers should use meta-cognitive strategy in order to teach their students, as mentioned that meta-cognitive strategy is organizing - building satisfactory physical environment to enable student's vocabulary learning; brainwashing student's vocabulary learning. Physical actions help students to learn new word, based on this result, teachers should use meta-cognitive strategy such as organizing - building satisfactory physical environment to enable student's vocabulary learning; brainwashing student's vocabulary learning. Students are skipping a new word that comes across while they are home, according to these results the teacher should apply metacognitive strategy such as a self - monitoring - classifying student's mistakes in the sequence of vocabulary learning by examining whether one is learning properly or incorrectly. Students learn new vocabulary when their teacher shows them their mistakes, according to this result, teachers should use a meta-cognitive strategy such as self - monitoring - classifying student's mistakes in the sequence of vocabulary



learning by examining whether one is learning properly or incorrectly. Students revise new words that they have learnt in class, therefore the teacher should apply meta-cognitive strategy such as over viewing and connecting with the previously recognized material over viewing widely the key vocabulary matters to be learned in future vocabulary. Students learn new vocabulary in certain situation and they learn new vocabulary from their classmates, according to these results the teacher should apply a meta-cognitive strategy such as organizing - building satisfactory physical environment to enable student's vocabulary learning; brainwashing student's vocabulary learning. Therefore, the researcher came to conclude that research hypothesis two has been supported; there is a positive association between metacognitive strategy and vocabulary learning strategies.

#### C. Social:

Based on the statistical results of the questionnaire, it seems that students do not refer and speak to English speaker when they do not know a particular word, the reason could be the lack of the English speakers in Kurdistan. At this point the teacher should encourage their students to be involved in English cultural events if it is possible, therefore the teacher should use a social strategy which means cooperating with proficient users of English – being friends with proficient speakers of English to enhance one's information of English vocabulary. In case the new word comes across, while students are in the class they would prefer to ask their classmates, according to this result, teachers should use and encourage a social strategy, grouping students in the classroom to enhance their vocabulary and learn new vocabulary, developing cultural understandings-expanding one's thoughtful of the culture and ways of living of English speaking people. Students prefer to imitate someone's vocabulary in order to learn, consequently, teachers should use social strategy such as cooperating with proficient users of English– being friends with proficient speakers of English to enhance their information of English vocabulary. Well physical environment helps students to quick learning, this means that the teacher should apply social strategy such as developing cultural understandings and expanding their understanding of the culture and English speaking peoples ways of living. Students prefer to be involved in English culture speakers in order to learn new vocabularies, this means that the teacher should apply a social strategy, for instance; developing cultural understandings and expanding their understanding of the target culture and ways of living of English speaking people. Therefore, the researcher came to conclude that research hypothesis 3 has been supported; there is a positive association between social strategy and vocabulary learning strategies.

#### D. Memory

Students would like to use images in order to demonstrate in the textbook to find the word meanings, this indicates that teachers should use memory strategy such as Correlating/Elaborating- by linking new vocabulary to another thing similar in mind, building connection in a meaningful way to enable memory for example, recalling the new words through imagining the page number or location of the number in that page. Students would like to put a new word into a sentence as an example to be able to memorize new words. In this case the teacher should use memory strategy such as Correlating/Elaborating- by linking new vocabulary to another thing similar in mind, building connection in a meaningful way to enable memory (for example, recalling the new words through imagining the page number or location of the number in that page. Students write down words to memorize them, they are matching example with new words in order to memorize them and students are using images and pictures to memorize new word, according to this result, teachers should use memory strategy such as correlating/Elaborating- linking new vocabulary to another thing similar in mind, building connection in a meaningful way to enable memory (for example, recalling the new words through imagining the page number or location of the number in that page. Students are trying to memorize a word and remember it through a song or a text and when they find a new word they would match it with another similar word in order to be able to memorize it; therefore, teachers should use memory strategy. Therefore, the researcher came to conclude that the research hypothesis four has been supported; there is a positive association between memory strategy and vocabulary learning strategies.

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# Signs and Meanings in Hiligaynon Contemporary Stories

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Received: 11 Mar 2021; Received in revised form: 30 Apr 2021; Accepted: 20 May 2021; Available online: 05 Jun 2021

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**Abstract**— *This qualitative research employing semiotics analysis sought to discover the signs and meanings in the Hiligaynon contemporary stories. This study utilized the Order of Signification by Barthes (1957): denotative, connotative, and ideology. In analyzing the data of this study, the denotative meaning of every significant element found in stories was taken from the dictionary and in some cases was based on the context of the stories while the connotative meaning and ideological meaning were the perception and analysis of the researchers in relation to their knowledge and view of the society. The study is taking into considerations how meanings in different levels are created, the process by which meanings occur. Results reveal that denotative meanings of signs are agreed meaning objectively linked to the word represented. Connotative meaning is linked to emotions and feelings invoked and ideological meanings present beliefs established in the society. Findings revealed that words as signs are polysemic and open to different interpretations. In general, although words in denotation have fixed meaning, they could be interpreted and mean differently in the connotation which may yield various beliefs or worldview in the ideology. Therefore, one must take careful thought in interpreting or ascribing meaning to a word.*

**Keywords**—*semiotics, signs, meanings, stories, Hiligaynon.*

## I. INTRODUCTION

This paper offers an analysis on the signs and meanings in the Hiligaynon contemporary stories. A sign according to Chandler (2011) portrays meaning and also offers ideologies and worldviews. Anything can be a sign as long as it is interpreted to be signifying something other than itself. The meanings of sign are socially and contextually constructed which in return constructs the society. The paper gives meaning to the signs in Hiligaynon contemporary stories in three different levels based on Barthes's (1957) Order of Signification. The first level of meaning is the denotation which consists of the signifier and the signified. Aiello (2006) stated that the denotation level resembles the image's or word's literal meaning. The second is the connotation which points to the sign's meaning perceived through the values and emotions of an individual. The third level is the Ideology which is the dominant or prevailing belief or idea of a sign according to an individual, group or community.

The researchers embarked on this study to generate knowledge regarding the signs and their meanings revealed in the Hiligaynon contemporary stories. The study was directed to a semiotic analysis of the stories since human beings are social creatures that create meanings and interpret signs relative to their understanding and society. Semiotic analysis provides a description of the construction of meanings, the upheld values, the common ideologies, preferred lifestyles, or even the issues communicated through the stories (Chandler, 2002). Moreover, these stories were a good choice for analysis considering that Hiligaynon Literature is now continuously growing and could be used for Literature courses.

## II. LITERATURE REVIEW

This study utilized the Order of Signification by Barthes (1957): denotative, connotative, and ideology. The first level of signification is the denotation or denotative

meaning which consists of the signifier and the signified. Chandler (2002) discussed the Order of Signification by Barthes (1957) through expounding that the first (denotative) order (or level) of signification is basically representational and relatively self-contained. Aiello (2006) stated that the denotation level resembles the image's or word's literal meaning. It is the direct meaning linked to what is being represented by the image. The second level of meaning of a sign is the connotative meaning, which points to the sign's meaning perceived through the values and emotions of an individual. Connotative meaning denotes the relations which are connected to a certain word or the emotional suggestions linked to the word. It lets humans expand the use of signs creatively. It is the operative mode of signification in the formation and understanding of all creative texts such as art works, poems, musical compositions, novels, and many more. In addition, an interpretation of cultural concepts like effeminacy or masculinity, friendship, and impartiality or justice, perpetually implicate connotation. Ideology is produced by the ideas or beliefs established in the society, which Barthes referred to as myth. It is the dominant or prevailing belief or idea of a sign according to an individual, group or community. Chandler (2011) expanded Barthes' third level or order of signification, myth, or more commonly identified as ideology, as the 'naturalized' values, beliefs, attitudes that are shared or apparent in a society. This ideology implicated from the sign is determined and influenced by the society.

### III. METHODOLOGY

#### 3.1 Research Design

This study employed a qualitative research taking on semiotic analysis to obtain and analyze the data for the meaning of signs in the Hiligaynon Contemporary stories. The character's use of language and utterances in various stories were the subject for analysis using semiotic lens. Qualitative method was used in this research where the researchers themselves are the key instrument; the data about utterances that were spoken by the characters or narrators in the stories are in the form of words rather than numbers. Semiotic analysis thru Barthes' (1957) Order of Signification was utilized to give meanings of the signs in denotation, connotation and ideology levels.

#### 3.2 Data Sources

The sources of data were ten Hiligaynon Contemporary stories and were coded S1 to S10. "*Donato Bugtot*" or "*Hunchback Donato*" by Peter S. Nery coded as S1 was downloaded from petersolisnery.com; "*Dumdumon ko ang imong Guya*" or "*I'll Remember your Face*" (S2) by Ferdinand L. Balino from vdocuments.site; "*Duta Para sa*

*mga Iskolar sang Banwa*" or "*Land for the Scholars of the Municipality*" (S3) by Leoncio P. Deriada from www.ethnicgroupsphilippines.com; "*Hari sang Bungso*" or "*King of the Hill*" (S4) by Edgar Siscar taken from http://erisare09.blogspot.com; "*Lirio*" (S5) by Peter S. Nery from petersolisnery.com; "*Bukayo*" (S6) by Agnes España taken from tambubohiligaynon.blogspot.com; "*Mga Luha Para kay Tatay Jose*" or "*Tears for father Jose*" (S7) by Alice Tan Gonzales from tambubohiligaynon.blogspot.com; "*Nagakaangay nga Panapton*" or "*Appropriate Clothe*" (S8) and "*Sa Lum-ok sang imo Suso*" or "*On your Soft Breast*" (S9) by Early Sol Gadong both taken from missearlysol.blogspot.com; and "*Torbik*" (S10) by Alice Tan Gonzales from tambubohiligaynon.blogspot.com.

Prior the conduct of the study, the researchers asked permission from the authors or publishing sites through online messaging to use their stories as subject of the study.

#### 3.3 Data Analysis

The ten Hiligaynon contemporary stories served as data in the study. Thru Semiotics analysis, the researcher analyzed the signs in the stories and determined their meanings using Barthes' (1957) order of signification: denotative, connotative, and ideology.

## IV. RESULTS AND DISCUSSION

Table 1.a Signs and Meanings in the story *Donato Bugtot*(*Hunchback Donato*) (S1)

SIGNS	DENOTATIVE	CONNOTATIVE	IDEOLOGY
1 luha (tears)	watery fluid secreted from the eyes	sorrow	experience of pain
2 simbahan (church)	building for christian worship	holiness and faith	existence of God
3 anghel (angel)	spiritual creature characterized in human form with wings	kindness and goodness	being kind and doing good to others
4 dugo (blood)	red liquid circulating in human's arteries and veins	life, bravery, sacrifice and death	sacrificing one's life
5 balhas	moisture	diligence and	success in

(sweat)	exuded through the skin's pores	hard work	life
6 taguangka n (womb)	woman's lower body part where offsprings are conceived	fertility	the essence of being a woman

*Luha (Tears).* Luha denotes drop of saline fluid from the eyes (Merriam-Webster). Connotatively, tears mean sorrow for flowing when one hurts emotionally. Ideologically, a person must experience pain in life to become stronger to face inevitable challenges and hurtings.

*Simbahan (Church).* Simbahan is denoted as building for Christian worship. Connotatively, it means holiness and faith for it is where people mostly confess sins and show adoration to God. Ideologically, the church represents the existence of the all-knowing powerful God.

*Anghel (Angel).* Anghel is denoted as a spiritual creature serving as attendant or messenger of God in human form with wings (Cambridge Dictionary). Usually, an angel connotes kindness and goodness. Sometimes, people call a person an angel after a good or kind act. Ideologically, people should show kindness and goodness to others.

*Dugo (Blood).* Dugo denotatively is a red liquid circulating in veins and arteries (Merriam-Webster). Connotatively, blood means life, bravery, sacrifice and death. Blood is essential for one to live. Blood also symbolizes bravery and sacrifice as giving one's life for what he fights for. Blood also manifests death. Ideologically, sacrifice is inevitable. When a person loves a thing or person, one gets brave and becomes willing to sacrifice even own life.

*Balhas (Sweat).* Balhas denotes moisture exuding through the skin's pores. The sweat connotes diligence and hardwork. When one wants to attain something, one must work hard. Ideologically, diligence and hard work lead to success. Unfortunately, for underprivileged people, hardwork does not guarantee success.

*Taguangkan (Womb).* Taguangkan denotes a part of a woman's body where offsprings are conceived. It connotes fertility. Fertility is the woman's capability to conceive and give birth. Ideologically, it is the essence of being a woman since giving birth is naturally exclusive to women. Men would never be capable of naturally giving birth.

Table 1.b Signs and Meanings in the story *Dumdumon ko ang imo Guya(I will Remember your Face)* (S2)

SIGNS	DENOTATIVE	CONNOTATIVE	IDEOLOGY
7 mata (eyes)	organ through which people and animals see	gateway into the soul	people's honesty
8 traysikol (tricycle)	public vehicle for transportation	poverty	difficulty of life
9 iskuwater (squatter)	occupant of a building or an area without a legal right to do so	poverty	difficulty of Life
10 dagat (sea)	salt water expanse covering most of the earth's surface	hardships	challenges in Life
11 kamot (hand)	part of a person's arm beyond the wrist	help	the need for assistance and support
12 kalayo (fire)	state of burning that produces flame	passion	aspiring for particular goal
13 letrato (picture)	representation made by photography	memories	the lasting of memories

*Mata (Eye).* Mata is denoted as an organ located in the head through which people and animals see. Connotatively, it is the gateway into the soul of the person. What one feels and what's in his mind could be deciphered thru looking in his eyes. Ideologically, people desire for nothing but honesty. One wants genuine treatment, response and love from people around. This desire for honesty arose from the lies and deception people experience.

*Traysikol (Tricycle).* Traysikol denotes a three-wheeled public vehicle for transportation. Connotatively, it means poverty. Most tricycle drivers need to work hard to survive and make ends meet. Most of those who take the tricycles are those from the middle class or from the lowest class in the society. In the ideology, for most people, life is

difficult. People need to struggle for a living. Life, for majority of the human race is never comfortable and pleasant.

*Iskuwater (Squatter).* Iskuwater is denoted as the illegal occupants of an area. It connotes poverty. People who have nowhere to live tend to illegally occupy areas and make them their residences. This creates an ideological belief that life is difficult. For some, people are left with no choice but to commit illegal acts to survive.

*Dagat (Sea).* Dagat is denotatively an expanse of salt water that covers most of the earth's surface. The sea connotes hardships. The waves never stop and sometimes the current gets too strong. Similarly, challenges and hardships in life become recurring or even becoming harder. They appear to be endless. In Ideological concept, life is full of challenges. It continuously brings trials that are seemed endless and unescapable which cause some to lose hope.

*Kamot (Hand).* Kamot is denoted as part of a person's arm beyond the wrist that enables a person hold. Connotatively, a hand means help. It may symbolically be used to reach out to others who need help. This creates a view that no man is an island, that assistance and support is essential to endure. People will only survive if they allow and open themselves to others when necessary.

*Kalayo (Fire).* Denotatively, it is the state of burning that produces flame. The fire connotes passion. When the words "light the fire" is said, that means to bring back the passion one had for something that used to have inspired the person. Ideologically, people should aspire for what they truly desire, and persevere until attaining their goal. Unfortunately, due to poverty and spiteful events in life, people lose passion in their hearts.

*Letrato (Picture).* Letrato, denotatively is a representation made by photography. Connotatively, it refers to memories. Pictures or photographs remind people of moments, events, places, and people in the past. They bring back memories. This leads us to the ideology that people leave and disappear but the memories last. As the memories remain, some pain attached to it last as well.

Table 1.c Signs and Meanings in the story *Duta Para sa mga Iskolar sang Banwa (Land for the Scholars of the Municipality) (S3)*

SIGNS	DENOTATIVE	CONNOTATIVE	IDEOLOGY
14 aga (morning)	early part of the day	hope	hope for everyone who starts a new life
15 kalsada	way leading	journey	choosing

(road)	from one place to another		what path to take
16 oblisyon (oblation)	concrete statue in UP depicting a naked man facing upward with arms stretched wide	selfless offering	sacrificing one's life
17 karbaw (carabao)	swamp type domestic water buffalo	hardwork	working hard to attain goal
18 gwardya (guard)	person who keeps watch to protect or control	protection or safety	peaceful living and security

*Aga (Morning).* Aga is denotatively an early part of the day where the sun has just risen. It connotes hope as it may refer to a fresh start after a dark past. Ideologically, it means that every day brings a new chance and hope in life. The people's past does not determine their future, the present will.

*Kalsada (Road).* Kalsada denotes a way leading from one place to another. It could either be concrete or rough. Connotatively, it refers to a journey. One's journey in life is like taking a travel through a road, and sometimes, the road gets rough, symbolic to when problems and challenges come or the road gets smooth like when things are in the right place. Some roads have end, similarly, one's journey in life has an end too. This creates an ideology that people choose the path they take in life. Unfortunately, due to injustices and unfairness in life, some resort to ending their life to escape its miseries.

*Oblisyon (Oblation).* Oblisyon in the denotation level is a concrete statue in the University of the Philippines depicting a naked man facing upward with arms stretched wide. The statue connotes selfless offering of oneself which is seen as the highest form of sacrifice. This creates an ideological concept that people are willing to sacrifice themselves or even their lives for certain causes.

*Karbaw (Carabao).* Karbaw is denoted as a swamp type domestic water buffalo usually used for farming. It connotes hardwork. Since this animal is used for tilling the land to prepare it for the planting stage, and even for delivering the produce from farmland to market, this takes hardwork. Without hardwork, it is impossible to achieve success in life. Ideologically, people must work hard to attain their goal.

*Gwardya (Guard).* Gwardya denotes a person who keeps watch to protect a person or control access to an area. The



guard connotes protection or safety as it is his main concern. Ideologically, everyone desires for security and to live peacefully.

Table 1.d Signs and Meanings in the story *Hari sang Bungsod*(King of the Hill) (S4)

SIGNS	DENOTATIVE	CONNOTATIVE	IDEOLOGY
19 litik (crack)	line on the surface along which it has split without breaking into separate part	broken relationships	inevitability of problems in relationships
20 langit (heaven)	place where God, angels and saved souls live	peace and satisfaction	reaching heaven
21 suba (river)	natural stream of water flowing	passing of time	the value of time
22 asu (smoke)	gas produced by burning materials	prayers	to communicate to God
23 gab-i (night)	period of darkness, a time for sleeping	death	the impermanence of life
24 anay (termite)	small pale and tropical wood-eating insect	weakening relationship	to nurture and heed relationships
25 sulog (rushing water)	portion of a river where water flows in a sudden manner with sound	hardships	to endure hardships in reaching goal
26 silda (cell)	small room where prisoner is locked up	lack freedom	to live freely
27 itom nga kuring (black cat)	small carnivorous domesticated mammal with black fur	bad luck or misfortune	the feeling of miseries
28 atop (roof)	structure forming the upper covering of a	one's limitation	getting out of comfort zone

29 pana (arrow)	shaft sharpened at the front and shot from a bow as a weapon	direction	decisions in Life
30 ispada (sword)	weapon having a long, straight or curved blade	power	influence of the rich
31 rosarito (rosary)	sacramental necklace made of crucifix and beads	faith and prayer	trusting and believing the almighty

*Litik (Crack).* Litik in the denotation level is the line on the surface of something along which it has split without breaking into separate part. It is usually caused by an external pressure or force. In the connotation level, a crack would mean broken relationships due to problems or unwanted situations. When partners or friends experience problems between or among them, there exist a crack in their relationship and if not treated or solved immediately might lead to larger cracks and worst becomes unrepairable. Ideologically, people believe that problems are inevitable in life.

*Langit (Heaven).* Langit is denoted as the place where God, angels and saved souls inhabit. Connotatively, it means peace and satisfaction since heaven is thought to be a place of no pain and sorrow but complete joy. Ideologically, people aspire to reach heaven since the society has turned out to be a place of disorder and injustices.

*Suba (River).* Suba is denotatively a natural stream of water flowing in a channel to the sea. This natural stream may connote the passing of time. Similar to the water flow in the river, time that had passed could not be retrieved. People cannot undo and correct mistakes done in the past, as well as freeze memorable and joyful moments. Through this, people believe the concept that time is valuable and precious.

*Asu (Smoke).* Asu denotes the gas produced by burning materials. This may connote prayers. Some religious beliefs utilize smoke in performing their rituals especially their prayers. Ideologically, prayer is people's way to communicate to God.

*Gab-i (Night)*. Gab-i is denoted as a period of darkness, usually a time for sleeping. The night connotes death. In literature, writers and readers symbolize the night for death since it is when the day has ended and consequently an end of a journey. This creates an ideology that life is not permanent and it has an end.

*Anay (Termite)*. Anay denotes a small pale and tropical insect that eats wood (Cambridge Dictionary). It connotes the weakening of relationship. As termites slowly eat the wood, relationships are also slowly becoming weak if not taken care well. This creates an ideological concept that relationships should be nurtured and heeded to last.

*Sulog (Rushing Water)*. Sulog denotes to the portion of a river where water flows in a sudden manner. This connotes hardships in one's journey in life. If the river stands for one's journey, the rushing water symbolize the hardships and trials one experience in his journey in life. Ideologically, one must endure hardships in life before reaching his goal.

*Silda (Cell)*. Silda denotes a small room where a prisoner is locked up. This connotes lack of freedom. When a person lacks the freedom to do and choose whatever he/she wants, he is likened to be in a cell. Ideologically, life should be live freely. People on earth are like living in a world where freedom is invisible and is almost never attainable due to society's set standards and norms.

*Itom nga kuring (Black cat)*. Itom nga kuring is denotatively a small carnivorous domesticated mammal with black fur, short snout, and retractable claws (Lexico). It connotes bad luck or misfortune. In some cases, when people who travel through a vehicle or just walk happened to encounter a black cat, they would think something bad is about to happen so they do not pursue or continue. This creates an ideology that miseries may be experienced by people.

*Atop (Roof)*. Atop denotatively refers to the structure forming the upper covering of a building. It connotes one's limitation in life. The roof could symbolically limit one from soaring high. It hinders one from doing greater and significant things. It also limits one's growth. Ideologically, people should get out of their comfort zone and just do what they truly desire.

*Pana (Arrow)*. Pana in the denotation level is a shaft sharpened at the front and shot from a bow as a weapon. It connotes direction. An arrow should be shot with accuracy in order to strike the target. In life, people should also have a careful thought before initiating a move or step. Ideologically, people make decisions for themselves thus one's future is in his hands. No other people should be blamed for a person's current situation.

*Ispada (Sword)*. Ispada denotatively refers to a weapon having a long, straight or curved blade. The weapon is used to directly make a cut onto an opponent. Connotatively, as sword means power. Historically, the king uses the sword to release blessing to his subordinate being the one who holds the power. Ideologically, people now believe on the significant influence of the rich and that they hold power. Moreover, the rich dominate the poor.

*Rosarito (Rosary)*. Rosarito denotatively refers to a sacramental necklace made of crucifix and beads (Merriam-Webster). The rosary is a significant symbol for the catholics. It connotes faith and prayer since it is usually held in hand when the believers pray. Ideologically, people trust and believe the Almighty despite the unpleasant events in the society.

Table 1.e Signs and Meanings in the story *Lirio* (S5)

SIGNS	DENOTATIVE	CONNOTATIVE	IDEOLOGY
32 alibang-bang (butterfly)	nectar-feeding insect with two pairs of wings	reincarnation	existence of an afterlife
33 kapilya (chapel)	Christian place of worship and prayer	holiness and faith	the existence of God
34 pakpak (wings)	part of animal's body, used for flying or gliding	freedom or aspiring	to try new and greater things
35 bintana (window)	opening in the wall for air and light admission	opportunities	grabbing the chance
36 pagkaapa (mute)	person who cannot speak	without courage to speak and stand for what is right	speaking as exercising freedom
37 libro (book)	written text published in printed form	knowledge, wisdom and education	education for enlightenment and wisdom
38 Mindanao	second largest island in the Philippines	war and chaos	to achieve peace and eradicate war

39	sweetly	purity	admiration
Sampaguita	scented		to
a	tropical white		immaculate
	flower		women
40	nectar-feeding	death	inevitability
alibangban	insect with		of death
g nga itum	two pairs of		
(black	wings and		
butterfly)	black in color		

*Alibang-bang (Butterfly).* Alibang-bang denotatively refers to a nectar-feeding insect with two pairs of wings. The butterflies may have or may be in different colors. Connotatively, it means reincarnation, especially the white butterflies. Butterflies appearing in a dead's burial symbolizes one's reappearance in a different form. Ideologically, people believe on the existence of an afterlife.

*Kapilya (Chapel).* Kapilya denotatively refers to a christian place of worship and prayer. A chapel connotes holiness and faith as it is where people repent for sins committed and show devotion to God. This creates an ideological concept on the existence of God- an omnipotent creator and sustainer of all creature.

*Pakpak (Wings).* Pakpak denotes a part of animal's body, used for flying or gliding. This connotes freedom and aspiring for greater things. The bird's wings are its instrument to fly freely, thus, some use the word wings to refer to people's freedom to soar and get their way into the things they long for without hesitations or doubts. Ideologically, people should try new things even if they demand risks.

*Bintana (Window).* Bintana is denoted as an opening especially in the wall for the admission of air or light. This connotes opportunities. Symbolically, when the doors are closed, there are windows that might open. The windows stand for opportunities people don't get notice immediately. People tend to focus on the door and if they see it close, they begin to lose sight of hope for other opportunities- the windows. But not all the time will the windows be open too. Some opportunities knock only once and if one missed the chance, it might be hard to have it again. People create an ideology that when opportunities or chances come, grab it.

*Pagkaapa (Mute).* Pagkaapa denotes the state of a person being unable to speak. Connotatively, this refers to a person who does not have the courage to speak and stand for what is right probably due to fear or doubt. Ideologically, speaking up is exercising freedom. In a society where political and social issues are prevalent, it is

necessary that people exercise their freedom of speech to alleviate oppression and abuse of power.

*Libro (Book).* Libro is denoted as a written text that is published in printed form. A book connotes knowledge, wisdom and education as it is used in teaching, learning and discovering things. Ideologically, the aim of education is enlightenment and wisdom.

*Mindanao.* Mindanao is denoted as the second largest island in the Philippines. It connotes war and chaos. For a long time, the Mindanao has been perceived as an island with extensive terrorism thus giving it a connotation of war and chaos. Ideologically, war must be eradicated to achieve peace.

*Sampaguita.* Sampaguita is denotatively defined as a sweetly scented tropical white flower. It connotatively refers to purity. Since a sampaguita is white and thus has a sweet smell, it is usually compared to a virgin woman. Ideologically, people believe that an immaculate woman during themodern time is admirable.

*Alibangbang nga itum (Black butterfly).* Alibangbang nga itum denotes a nectar-feeding insect with two pairs of wings which is black in color. It connotes death. A presence of black butterfly is symbolized as death as black is a color of sadness and mourning. Ideologically, death is inevitable. Everyone is bound to face death in his unknown appointed time.

Table 1.f Signs and Meanings in the story Bukayo (S6)

SIGNS	DENOTATIVE	CONNOTATIVE	IDEOLOGY
41 lumay (love potion)	magical drink making a person fall in love	deception	genuinity of Love
42 doktor (doctor)	medicine practitioner	healing	the value of health
43 rehas (prison bars)	bar forming a prison cell	captivity or lack of freedom	to be free

*Lumay (Love potion).* Lumay denotatively refers to a magical drink that makes a person fall in love. Connotatively, it means deception. Since love is expected to be genuine, any act involving a potion, especially a love potion is a manifestation of deception which may only last until the potion is still in effect. Ideologically, people search for genuine love.

*Doktor (Doctor).* Doktor is denoted as a medicine practitioner. It connotes healing. Since doctors are perceived to have the capacity to treat anyone who is sick or has disease, they are connoted for healing.

Ideologically, health is valuable. In Philippine context, very few have access to health services and the lower class are deprived of it.

*Rehas (Prison bars)*. Rehas denotes to the bars forming a prison cell. The prison bars connote captivity or lack of freedom since it locks up prisoners and set them apart from the society. They serve as wall to take away liberty from the people inside. It may also refer to people who are captives of their past and could not get away from the horrors of it. Ideologically, people want to be free. Everybody desires for freedom from their miserable past, slavery, injustices and violation of rights.

Table 1.g Signs and Meanings in the story *Mga Luha para kay Tatay Jose (Tears for Father Jose) (S7)*

SIGNS	DENOTATIVE	CONNOTATIVE	IDEOLOGY
44 kuarta (money)	coins and bills as medium of exchange	materialism or power	the powerful rich
45 nakasal (married)	two people united in marriage	commitment	bonded by love
46 patay (dead)	something/ someone that does not have life	sadness and grief	experience of pain
47 tatay (father)	man in relation to his child/children	protection, provision and teaching	responsible for his family
48 dyipni (jeepney)	4-wheeled vehicle for commuting	Philippine national ingenuity	to be patriotic
49 paghilibion (cry)	shed tears	pain or heart ache	the miseries of life
50 baboy (pig)	hoofed stout-bodied animal with four legs and a short tail, thick bristly skin, and long flattened snout	greediness	dissatisfaction of men
51 man-ug (snake)	reptile with a long body and no legs	deceit or betrayal	hardly earned and given trust

*Kuarta (Money)*. Kuarta is denotatively a coin or bill as medium of exchange. It connotes materialism or power. In a world where everything is run by money, the rich remains on top of everyone, able to get what they want and having control over a lot of things. This creates an ideology that the rich are powerful and thus, have dominion over the middle-class and the poor.

*Nakasal (Married)*. Nakasal denotatively refers to two people united in marriage. It connotes commitment. Getting into marriage is a lifetime commitment thus requiring courage and truth to engage to. Despite sickness and health, one has to commit himself/herself to lifetime bond and intimate partnership. Ideologically, people who marry should be bonded by love.

*Patay (Dead)*. Patay denotes something or someone that does not have life. It connotes sadness and grief as one's death causes such feelings. Nothing could get rid of the pain the loved ones feel for the loss of a beloved. Ideologically, the miseries of life, including death are inevitable.

*Tatay (Father)*. Tatay is denoted as a man in relation to his child/children. A father connotes protection, provision and teaching. These duties are expected from a father as the head of the family-to ensure the safety of his children, provide their basic needs and teach them values and chores. Ideologically, the father is responsible for his family.

*Dyipni (Jeepney)*. Dyipni in the denotation level refers to a 4-wheeled vehicle usually for commuting. It connotatively means Philippine national ingenuity since it is only commonly used in the Philippines for public transport. It has been a symbol of Filipino pride for decades. Ideologically, Filipinos should show patriotism and has to take pride in his identity.

*Paghilibion (Cry)*. Paghilibion is denoted as shedding tears. This connotes pain or heartache. Crying is a manifestation of one being hurt either physically or emotionally. Ideologically, in life, miseries are inevitable.

*Baboy (Pig)*. Baboy denotes a hoofed stout-bodied animal with four legs and a short tail, thick bristly skin, and long flattened snout. Connotatively, it means greediness. Similar to a pig, a greedy person takes everything without considering others. It is concern only of itself despite having too much. Ideologically, the dissatisfaction of men makes them inconsiderate of others.

*Man-ug (Snake)*. Man-ug is denotatively a reptile with a long body and no legs and usually venomous (Cambridge Dictionary). Connotatively, it means deceit or betrayal. As pictured in the bible, the snake deceived Eve thus led to her and Adam being casted out of Eden. When a friend is



found out to have betrayed one, he/she is likened to a snake. Ideologically, trust is hardly earned and given.

Table 1.h Signs and Meanings in the story *Nagakaangay nga Panapton (Appropriate Clothe) (S8)*

SIGNS	DENOTATIVE	CONNOTATIVE	IDEOLOGY
52 nagbisa	to touch one's back of hand with another's forehead	respect	respecting the elders
53 laba nga buhok (long hair)	long fine thread-like strand growing on a person's head	femininity	appropriate for women
54 blusa (blouse)	woman's upper garment	femininity	appropriate for women
55 dalaga (maiden)	unmarried girl or woman	virgin	admiration to immaculate women
56 nitso (tomb)	structure where a dead person is buried	death	the impermanence of life
57 impyerno (hell)	place for punishment of the wicked after death	suffering	punishment for the wicked
58 altar	usually raised structure where sacrifices are offered, prayers are said and incense is burned	consecration or holiness	holiness of God and his followers

*Nagbisa.* Nagbisa is denoted as touching one's back of hand with another's forehead. It is a connotation for respect. It is usually done by young ones to the older ones to pay respect to them when they meet them. This creates an ideology of respecting and showing regard to the elders.

*Laba nga buhok (Long hair).* Laba nga buhok denotes a long fine thread-like strand growing on a person's head. It connotes femininity as women are expected to have long hair. Ideologically, there are determined characteristics and practices appropriate for women. They are expected to yield to set norms and standards in the society even if it is against their will.

*Blusa (Blouse).* Blusa in the denotation level is a woman's upper garment. It is a connotation for femininity since a blouse is intended to be worn by women and not men. This creates an ideology that there are identified characteristics and practices appropriate for women.

*Dalaga (Maiden).* Dalaga is denoted as an unmarried girl or woman. Connotatively, it means virgin as she is unmarried. Conservative and traditional contexts expect women to never engage in sexual relationships unless married. Ideologically, society shows admiration to immaculate women before entering marriage but does not discriminate men who engaged in sex outside marriage.

*Nitso (Tomb).* Nitso denotatively refers to a structure where a dead person is buried. It connotes death. When tombs appear in stories, it is always linked to the idea of death as it houses a dead body. Ideologically, life is not permanent and has an end.

*Impyerno (Hell).* Impyerno denotes a place for punishment of the wicked after death. It connotes suffering since it is pictured as a place of eternal torture and torment. This creates an ideological concept that after death, the wicked will be punished for their actions eternally.

*Altar.* Altar is denoted as a usually raised structure where sacrifices are offered, prayers are said and incense is burned. An altar connotes consecration or holiness. As an altar is thought to be a holy place, people entering it should also be holy by confessing their sins as they stand in front of it. This creates an ideological belief that God is holy and so must his followers be.

Table 1.i Signs and Meanings in the story *Sa Lum-ok sang imo Suso (On your Soft Breast) (S9)*

SIGNS	DENOTATIVE	CONNOTATIVE	IDEOLOGY
59 dughan (chest)	front surface of human's body below the neck and above the abdomen	feelings	to show and confess one's feelings
60 suso (breast)	two enlarged soft parts on a woman's chest	men's sexual pleasure	men as sexual creatures
61 Venus	Roman goddess/Planet	beauty and love	to love and be loved
62 Paskwa (Christmas)	annual festival on December 25 commemorating the birth of	gift-giving and family gathering	the gains in giving/ the importance of family

	Jesus Christ		
63 Martial law	military government	injustice	the lack of justice for the underprivile ged

*Dughan (Chest).* Dughan denotes the front surface of a human's body below the neck and above the abdomen. It is a connotation for feelings as it is usually used to refer to one's emotional state when used in a sentence. Ideologically, people should show and confess their feelings to avoid misunderstanding.

*Suso (Breast).* Suso denotatively refers to the two enlarged soft parts on a woman's chest. It connotes men's sexual pleasure. This is because commercials, TV Shows and movies make use of women's body to satisfy or attract man's attention as consumer. Ideologically, men are sexual creatures and women are objects of sex.

*Venus.* Venus is denotatively defined as a Roman goddess or a planet. It connotes beauty and love as Venus is labeled as the most beautiful among the goddesses and took essential role at Roman prenuptial rites and wedding nights. Ideologically, people want to love and be loved.

*Paskwa (Christmas).* Paskwa denotes the annual festival observed on December 25 commemorating the birth of Jesus Christ. It connotes gift-giving since people practice giving of gifts to family members and especially the underprivileged as a symbol of sharing the love of Jesus. It also connotes family gathering since it happens at the end of the year resulting to a Christmas vacation where members of the family usually return home. This produce an ideology that giving is gaining and family is important.

*Martial Law.* Martial Law denotes the military government. It connotes injustice due to the experiences some masses had during the Marcos regime in the Philippines. Some believe that people, especially the poor lost their right during the Martial law. Ideologically, people think that lack of justice is common to the underprivileged.

Table 1.j Signs and Meanings in the story *Torbik (S10)*

SIGNS	DENOTATIVE	CONNOTATIVE	IDEOLOGY
64 pusil (gun)	portable firearm	violence and danger	transitorines s of life
65 CCTV	TV system used for security and	safety	to protect life

	surveillance		
66 shabu	potent central nervous system stimulant used as a recreational drug	addiction	harmful effects
67 sigarilyo (cigarette)	tobacco rolled in paper for smoking	addiction	harmful effects
68 bao (turtle)	slow-moving marine reptile enclosed in a shell	peace	to remain calm despite chaos

*Pusil (Gun).* Pusil is denoted as portable firearm that is shot to a target. A gun connotes violence and danger as it usually results to lives getting at risk with misuse and mishandling. This results to an ideological belief that life is transitory.

*CCTV.* CCTV is denotatively defined as a TV system primarily used for security and surveillance purposes (WhatIs.com). It connotes safety since CCTVs are used to record movement and ensure the protection of the people involve. Ideologically, people believe that lives are to be protected since violent and illegal acts are common in the society.

*Shabu.* Shabu is denoted as a potent central nervous system stimulant used as a recreational drug (the free dictionary). This connotes addiction. A number of people abuse the use of this drug and it turn out to be addicting when not acted upon immediately. This creates an ideological belief that any addiction is destructive and has harmful effects.

*Sigarilyo (Cigarette).* Sigarilyo denotes a tobacco rolled in paper for smoking. It connotes addiction since people who smoke find it hard to get away from smoking. This creates an ideological view that any addiction is destructive and has harmful effects.

*Bao (Turtle).* Bao denotes a slow-moving marine reptile enclosed in a shell. This word connotes peace. Turtles are depicted as peaceful and calm animal, and are never influenced by their surroundings. Ideologically, people need to remain calm despite surrounding chaos.

## V. CONCLUSION

As shown in the results of this study, denotative meanings of each sign are constructed based on the technically agreed meaning objectively linked to the word being

represented. The denotative meanings of words are established mainly in their usual or most basic sense without any metaphor or allegory. When it comes to the connotations, findings revealed that connotative meaning of each word is linked to the emotions and experiences of the people in the society. It is also found out that a single sign may have a number of connotations depending on how it is related to one's experiences, values and view in life. This means a sign's connotative meaning may change depending on a person's current situation or context. Although the researchers ascribed a connotation for the signs presented in the stories, various connotations can still be perceived based on other's culture and perception. Ideological meanings present the belief and ideas established in the society as perceived by the researchers. For each sign, there is a related prevailing societal idea or belief in which people see the world. These ideological concepts may as well vary depending on a persons' view. As established in the study, words as signs can be considered polysemic since they are open to different interpretations. In general, although words in denotative level have fixed meaning, they could be interpreted and mean differently in the connotation level which may yield various beliefs or worldview in the ideology level. Therefore, one must take careful thought in understanding or interpreting a word.

It was mentioned by Hayakawa and Hayakawa (1990) that one must have careful understanding of words and emphasized that it is a horrible mistake to depend on dictionary to capture meaning of a word. This is because people use words differently and may convey different meaning depending on the cultural context they are in. With that, it is necessary to learn the use of word and what it means before communicating in a certain context since word meaning varies in different cultural setting.

de Grammont (1990) stated that language plays an essential role in the distortion of meaning. He postulated that language introduces a reflective ability, which enables one to transform gradually the literal meanings of childhood into a metaphorical dimension of expanding awareness. This means that as one develops his language, his word meanings also expand and he could apply connotations to certain words. Therefore, people from different cultural and social contexts have diverse meanings for a certain word.

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# A review on college transfer majors and their English learning motivations

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Received: 30 Mar 2021; Received in revised form: 05 May 2021; Accepted: 25 May 2021; Available online: 05 Jun 2021  
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**Abstract**— In recent years, more and more universities pay more attention to the improvement of college students' education quality, have carried out undergraduate teaching reform. Among them, the implementation of the major transferring of college students has been a highlight in the current university undergraduate teaching reform. Meanwhile, English learning motivation is one of the most important factors that affect the English learners' learning achievements. How to cultivate and stimulate English learners' motivation has been concerned by the English teachers and researchers at home and abroad nowadays. On the basis, this article reviews domestic and foreign researches on college students' major transferring and their English learning motivation, expect to bring enlightenment for the further research.

**Keywords**— Major transferring; College students; English learning motivation.

## I. RESEARCH BACKGROUND

Every September, high school graduates who have successfully passed the college entrance examination enter the university with full expectations for their future study and life. At present, the scores of college entrance examination and the fractional line of each university and major are the primary basis for college students to choose their major before entering school. Using the sentence "one test for life" to describe the college entrance examination is absolutely appropriate. This may be because students choose schools and majors after the examination, which will greatly affect their future career development and life planning. However, after a period of university life, some students discovered the majors and courses they actually studied were completely different from what they had imagined before entering the school. Gradually, these students began to dislike the major they

were studying, their learning potential was restricted, and the idea of transferring to another major began to sprout..

Under the circumstances of more and more students want to transfer majors, lots of colleges begin to implement relevant policies, allow students to transfer majors. This will provide students with the opportunity to choose their major again, breaking the rigid system of "one-stroke life ". At the same time, through the independent choice of major, students can be promoted from passive learning to active learning, improve their enthusiasm for learning, and can also promote the reform of teaching management in higher schools. It is a kind of progress that colleges allow students to transfer major, which well embodies the idea of "people-oriented" in today's universities, and also embodies the respect of students' right of choice, development and study, and is also conducive to the allocation of social talent resources.



In addition, allowing students to transfer majors can also promote the construction and reform of disciplines and specialties in universities, because if colleges want to reduce the loss of students, they must strive to improve the quality of teaching.

Meanwhile, with the deepening of globalization, English has become an important language tool for universities to train international talents nowadays. English has also become an important subject in college foreign language teaching. But often under the same teaching resources and learning environment, different students' English learning effect is very different. This is partly due to individual differences and emotional factors. Learning motivation varies by individual differences. At the same time, learning motivation is also an important part of emotional factors. Among the many emotional factors that affect English learning, English learning motivation has concerned by domestic and foreign researchers. In the past few decades, the study on foreign language teaching has been developing in a diversified way. And researchers gradually focus their attention on language learners. They have come to an agreement that language learners' individual differences have a great effect on foreign language acquisition. Individual differences include language aptitude, gender, learning motivation, learning strategies, etc. Wu et al (1993:158) pointed out that "since learning motivation is a meaningful predictor of academic achievement, it is worth for us to further discuss and cultivate students' positive learning motivation". So in this paper, the author chooses one of these key factors to investigate, namely, English learning motivation.

## II. LITERATURE REVIEW

### 2.1 Major transfer

#### 2.1.1 Definition

"The Dictionary of Higher Education "(1993:332) defines" transfer major "as the transfer from the original department to other departments for special reasons, such as additional expertise, physiological limitations, etc. The Dictionary of Education Management(1997:234) defines the transfer major as a student from one major to another. The Dictionary of Education(1991:219) holds that the transfer major is the abbreviation for the transfer of students from the original major to another major. Liu

(2010) believes that "transfer major ", from the student level, is that after they entering the university if they are not satisfied with the original major, can re-select their favorite major; from the university level, it refers to the professional adjustment work of freshmen according to students' wishes. This paper adopts Wei's (2014) definition of major transfer: "most college students in our country choose the major they will study when they fill in the college entrance examination. But in the process of learning, some students find they are not satisfied with their major. At that time, according to their own wishes and through the school's policies and procedures for the transfer of major, they will choose transfer one major to another new major, that is, major transfer ".

#### 2.1.2 Major transferring in college students at abroad

Foreign college students have considerable autonomy in transferring majors, and the school's operation of transfer procedures is also very simple and flexible. For example, Harvard University has always been responsive to students' needs for major transferring. "Applicants for major transferring submitted in the last semester of graduation can also be approved (Harvard College, 2005)." Similarly, if students from California University at Berkeley have a desire to transfer their majors, they only need to submit an application form signed by the tutor of department, and the teaching management system will automatically transfer the student's major. In addition, at California Institute of Technology, undergraduates can transfer majors if they meet the graduation requirements of the relevant professional courses or get the approval of the relevant professional representatives.

It can be seen that foreign universities have adopted a very flexible approach to students' requests for major transferring. Therefore, scholars from various countries (Peter, 2011; Micceri, 2001; Jorge, 2000) present a unique academic research with different focuses on transferring major. While in foreign countries, the flexibility of the higher education major selection system has caused foreign scholars to focus on the factors affecting the transfer of majors. Therefore, the author will discuss the reasons of transferring majors in the next part.

#### 2.1.3 Major transferring in college students at

## home

The major transferring of undergraduates in Chinese universities started in September 2002 at Fudan University. On September 1, 2005, the Ministry of Education issued the *Regulations on the Management of Students in Ordinary Higher Education Institutions*, which stated: "Students can apply for transfer major according to the regulations of the school. The transfer of majors is approved by the school. The school changes according to the development and the society's demand for talents. With the consent of the student, the major of the student can be adjusted appropriately if necessary."

### 2.2 The reasons of transferring majors

There are many reasons for college students to transfer majors. According to the research of domestic scholars, I analyze them from the perspective of students, and summarize them from two aspects: internal and external reasons:

#### Internal reasons:

- ① Personal interest; a big reason the students apply for major transfer is that they have no interest in the chosen major. If students do not raise any interest in selected major, they will not have learning enthusiasm and are easy to have the idea of changing the major (Wang Shumin, 2011; Zhou Xuanyu, etc. 2016).
- ② Disease or physiological defects; (Zhang Yin et al. 2011).
- ③ Blindness before choosing a major; this blindness is mainly reflected in two aspects: one is students cannot position their interests, ability and expertise accurately; the other is have no clear understanding of the main courses and training objectives of their major. The ambiguity of these two aspects may lead to the mismatch of students' own interests, ability and professional requirements, and is also a potential factor for students to change their major (Li Aiguo, 2009; Sun Yu, 2016; Steve, 2005).
- ④ Enhancement of self-consciousness; (Adamek Raymend J, 1966; Wu, 2013).
- ⑤ Poor adaptation; Some students cannot quickly adapt to the current professional environment due to their personality characteristics and other reasons, which is the common idea of transferring majors (Warren J.R, 1961; Chen Yan, 2007).
- ⑥ Followed blindly; (Jin Jun, 2012).

#### External reasons:

- ① Parents' intervention; (Li Aiguo, 2009).
- ② Be influenced by Lao; (Liu Xiaolian, Liu Kang, 2011).
- ③

Employment orientation; current social employment orientation also has a great impact on students' majors. Some curriculum settings are very old, cannot keep up with the needs of current times, so students are more willing to transfer to high employment majors and relatively new courses (Liu Juan, 2010; Malgwi Charles A, 2005).

- ④ Tuition; major transfer is linked to the financial conditions of students, especially those from poor areas, whose pressure forcing them to be willing to transfer from high learning costs (such as arts) to low learning costs (Wang Shumin, 2011).
- ⑤ Majors; if students are transferred to other majors due to insufficient scores, they will choose to transfer to other majors (Li Aiguo, 2009; Marphy, 2000).

### 2.3 Summary

To sum up, through induction and analysis, the reasons of college students' transfer major is mainly related to students' interests, personal professional adaptability, consideration of employment prospects, unreasonable professional setting and family economy.

Looking at the above domestic and foreign scholars' discussion on the subject of undergraduate transfer, we can see that from the theoretical basic research of the transfer system to the analysis of the reasons and influencing factors of the transfer system, the researchers explored the practical topic of transfer. Whether it is from the perspective of the school or students, there is no lack of reasonable and detailed argumentation in the existing research.

However, in the process of searching the literature, most of them are universal studies, there are very few studies involving the transfer to a specific major. After investigation, it is found that the current phenomenon of college students transferring to English majors is relatively common. In May 2020, the Guide to Teaching English majors in Colleges (hereinafter referred to as the Guide) was published. The guide states the aims of English major, (1) Good basic English language skills; (2) Basic knowledge of English literature, language and culture; (3) Good humanities and scientific literacy; (4) Strong speculative skills; (5) Cross-cultural communication skills. So the students who transfer to English major will face lots of difficulties, their academic performance, grades and learning motivation may be

changed. But few studies concerned about their comparison before and after transferring majors.

### III. FOREIGN LANGUAGE LEARNING MOTIVATION

#### 3.1.1 The definition of foreign language learning motivation

There are many emotional factors that affect foreign language learning, and it is one of the most important factors. The study of foreign language learning motivation began in the late 1950s (Gardner & Lambert). As a pioneer, the famous Canadian applied linguist Gardner and his colleague Lambert published a paper entitled "Motivational Variables in Second Language Acquisition" in the Canadian Psychology as early as 1959. Since then, Gardner (1985) has continued to engage in related research on foreign language learning motivation from the perspective of social psychology. He defines the motivation of individuals to learn foreign languages into four dimensions: goals, effortful behavior, a desire to attain the goal, and favourable attitude towards the activity in question. Through research, Gardner and Lambert (1985) designed and modified a language learning motivation measurement tool, namely the Attitude/Motivation Test Battery (AMTB), which has become the most authoritative foreign language learning motivation measurement tool.

#### 3.2.2 Classification of foreign language learning motivation

Since the study of foreign language learning motivation based on social psychology, scholars have different views on the classification of it. So far, there are three main categories of it. First, according to the foreign language learners' different learning purposes. Gardner & Lambert (1959) proposed the classical dichotomy of foreign language learning motivation: integrative motivation and instrumental motivation. Second, according to the source of motivation of foreign language learners. J.Bruner (1983) identified the importance of internal motivation and believed that children should be liberated from the incentive punishment mechanism when learning language, because although the incentive punishment mechanism works quickly, it is also easy to lead to bad learning habits. He encourages children to learn independently, identify with new discoveries from

within, and use it as a positive reward. Since then, E.L.Deci&R.M.Ryan (1985) have clearly divided learning motivation into extrinsic motivation and intrinsic motivation, and pointed out that learners should actively cultivate intrinsic motivation. Do not advocate learning by teachers to encourage punishment and other extrinsic motivation. Both scholars believe that intrinsic learning motivation can promote better classroom learning effect than extrinsic motivation. Under the influence of affirming intrinsic learning motivation, the concept of self-determination is put forward for the first time, which lays a theoretical foundation for the development of self-determination. Third, entering the new century, Brown (2000) proposed a new three-point method: global motivation, situational motivation and task motivation.

But all of the classifications are related, they have connections more or less, and in this part, four kinds of classification put forward by domestic and foreign scholars will be introduced.

#### 3.2.2.1 Integrative Motivation and Instrumental Motivation

Gardner & Lambert (1972) classified learning motivation into two dimensions: one is integrative motivation, the other is instrumental motivation. Integrative motivation means that language learners are enthusiastic about learning the target language so that they can be one member of the target language community or adapt to the culture of target language. Instrumental motivation refers to language learners' utilitarian intention in the process of target language learning, such as, applying for a satisfactory job, achieving high scores in the target language examinations, or obtaining social status, etc. Integrative motivation is a reflection of language learners' great interest in not only the target language they are learning but also the culture within the target language community. In comparison with integrative motivation, language learners in instrumental motivation are more passive and practical in learning target language. And they show less interest in the culture of target language community.

#### 3.2.2.2 Intrinsic Motivation and Extrinsic Motivation

Deci & Ryan(1985) proposed the difference between intrinsic and extrinsic motivation. According to them,

"intrinsic motivation involves the activities with no apparent reward except the activity itself, and extrinsic motivation relates to some anticipation of a reward from outside and beyond the self".

Intrinsic motivation means that language learners desire to obtain sense of satisfaction and happiness from the process of learning the target language, while extrinsic motivation means that language learners learn the target language for achieving certain purposes. Interest is the most important factor for Deci & Ryan(1985) to distinguish intrinsic motivation and extrinsic motivation. Language learners who hold intrinsic motivation are usually highly motivated in their learning process. They tend to be self-governed and passionate in learning the target language. Language learners with extrinsic motivation are likely to pursue external rewards rather than show interest in the target language. According to the characteristics of intrinsic and extrinsic motivation, conclusions can be drawn that the former one from learners' inner desire and the latter one is usually influenced by many external factors.

### 3.2.2.3 Instrumental motivation, cultural motivation, and situational motivation

Considering that Gardner's classic model (Gardner, 1985) and its expansions were originated in contexts different from EFL in China, Gao Yihong et al (2003) conducted one of the largest scale investigations of Chinese college students, aiming to induct the basic motivation types of Chinese students, finally, seven types of motivation were finally 1) intrinsic interest; 2) immediate achievement; 3) going abroad; 4) learning situation; 5) social responsibility; 6) individual development; and 7) information medium.

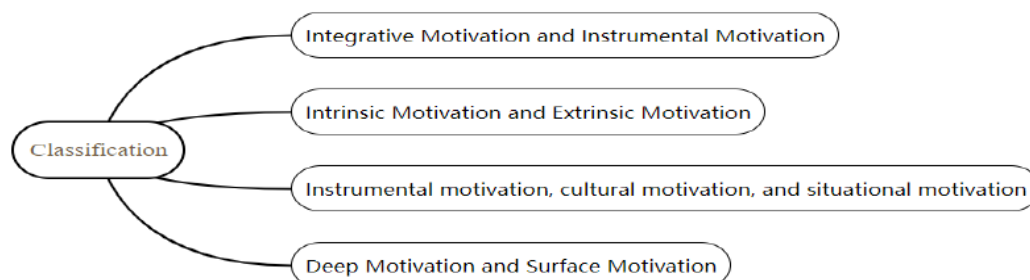
Seven types of motivation can be further generalized into three broader constructs: instrumental motivation,

cultural motivation, and situational motivation. Instrumental motivation refers to the using of target language to attain specific goals, including information medium, individual development, and immediate achievement. Cultural motivation involves the interests and concerns for culture, subsuming intrinsic interest and social responsibility which pertain to target-language culture and native-language culture respectively. It is similar to Gardner's integrative motivation, but with the difference that integrative motivation only focuses on target-language culture. Going abroad had both "integrative" and "instrumental" elements. Immediate achievement and social responsibility might be typical features of English learners in the Chinese EFL context. Social responsibility is both "cultural" and "instrumental" in nature. Situational motivation concerns the influence of micro learning situation on learners.

### 3.2.2.4 Deep Motivation and Surface Motivation

Wen (2001) classifies motivation into surface motivation and deep motivation based on the levels of motivation. Surface motivation is the second language learning for the surface material incentives, such as getting a diploma or a job. Deep motivation refers to the second language learning for the non-material stimulations, such as learning the second language for interests or knowledge.

Although the classifications of motivation are different from their perspectives and criterion, these categories all have some connections with each other. Integrative motivation, cultural motivation and deep motivation are all connected with the learners' affections and other internally deep factors while the instrumental motivation, situation motivation and surface motivation are all associated with the external factors. The classification is as follows:





### 3.2.3 Related studies on foreign language learning motivation

#### 3.2.3.1 Related studies at abroad

Ryoko(2018) aims to understand the motivation types and learning experiences of Japanese as a foreign language learners(JFL) in New Zealand, where foreign language learning is neither required nor widely valued, and where JFL learner numbers have declined at universities. This study draws a different picture to previous English as foreign language motivation research about future self-images, showing that different target languages and diverse reasons for learning should be considered in analyzing second language motivation.

Kazuya's study(2017) set out to examine the role of learner motivation in second language speech learning in English-as-a-Foreign-Language classrooms. He found that these students likely showed a strong motivation to study English for their future career development as a vague and long-term goal, as well as a high degree of concern for improving comprehensibility, grammatical accuracy and complexity.

María(2011) describes a mixed-reality experience for learning Spanish as a foreign language, which takes place in a virtual world that mirrors a boulevard in Madrid. The results of their evaluation show positive effects on student motivation and improvement in learning outcomes.

Koga(2009) investigated the dynamicity of motivation, anxiety and cooperativeness of Japanese college students during 15 weeks' English course study. The research aimed to figure out whether individual difference variables can be developed or weaken in classroom contexts. From the results, English learning motivation didn't change significantly during this period, while anxiety and cooperativeness showed an obvious change.

The above review of recent literature of foreign language learning motivation draws the following conclusions. First of all, the research perspective needs to be further expanded. The mainstream research in foreign language learning motivation is still focused on the study of foreign language motivation, but the research perspective of foreign language learning motivation is not broad enough, such as the language types need to be expanded, and the effectiveness of model construction

needs to be verified by further empirical research. Secondly, theoretical research and empirical research should keep together. The field of foreign language motivation research is mainly empirical research, and less attention is paid to longitudinal literature review.

#### 3.2.3.2 Related studies at home

Wei (2013) explored the relationship between second language motivation self-system and autonomous learning behavior of 316 non-English majors, and concluded the conclusion. In foreign language teaching, teachers should guide students to build an ideal second language self by creating a good teaching environment and strengthening the training of autonomous learning strategies, so as to help students form a positive concept of foreign language learning and improve students' autonomy in foreign language learning.

Zhou Yan et al (2011) made an follow-up survey on the English learning motivation development of Seniors in college. Results indicated that individual development motivation and information media motivation were the dominant driving forces in English learning for college seniors. Approaching graduation, intrinsic interest motivation and and going abroad motivation would significantly increase.

Guo (2009) conducted an empirical study on the relationship between motivation, achievement and gender in English learning for graduate students. 86 boys and 48 girls majored in English were selected to participate in the research and Wen Qiufang's (2000) motivation questionnaire was employed. Then obtained three conclusions. First, on the whole, the deep motivation of the subjects was stronger than the surface motivation, and the two had a statistically negative correlation; the English entrance scores of the subjects were significantly negatively correlated with the surface learning motivation; second, the English scores of the high and low groups were significantly different; third, girls' English scores are higher than boys', their surface motivation is weaker than boys', and their differences reach a significant level. Based on the above three conclusions, the paper gives corresponding suggestion.

Du (2011) made an investigation to examine the relationship between non-English majors' English learning motivation and learning achievements. The questionnaire

adopted in the research was Gardner's motivation questionnaire. Results indicated that intrinsic motivation was positively correlated with learning achievements, especially interest and sense of achievement motivation.

Domestic foreign language learning motivation research lasted more than 30 years. It has been found that the main characteristics of foreign language learning motivation in China in recent years are summarized as follows: first, the number of literature studies has maintained a dynamic growth; second, the research perspective focuses on subject integration; third, the research methods are mainly empirical research, supplemented by theoretical research; fourth, the subjects include foreign language learners of different backgrounds and ages; fifth, the research samples show a large and refined development trend; Sixth, the research state is transition from the static study of cross-section to the dynamic study of tracing.

#### IV. SUMMARY

Existing literature shows that most scholars specialize in the study motivation of non-English majors (Du, 2011, etc.), some scholars study the learning motivation of English majors (Mai, 2005, etc.), and some scholars study the overall undergraduate students English learning motivation (Liu & Gao, 2012, etc.). But there are few studies on English learning motivation of college students who have transferred majors, when talk about the learning motivation on college transfer majors in English, the studies are more less, too. Although transfer students are a small group, they should be paid equally attention to. So on the basis, in the future, I will focus on a study in which subjects are college transfer majors in English, to explore the English learning motivation among them in different grade, and discuss the differences before and after transferring major.

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# A postmodernist rendition of the clash between materialism and spiritualism in Haruki Murakami's 'The Elephant Vanishes'

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Received: 31 Mar 2021; Received in revised form: 07 May 2021; Accepted: 22 May 2021; Available online: 06 Jun 2021  
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**Abstract**— Haruki Murakami's novels have been widely studied and praised for their depiction of human feelings and nature but the role of his short stories in discussing complex social phenomena has largely been overlooked. "The Elephant Vanishes" is a brilliant story set in 1980s Japan which focuses on the clash between materialism and spiritualism but a postmodernist analysis tells us this 'clash' and 'binary opposition' of ideologies is not as straightforward as one would imagine. Also, it also reveals that trying to find any grand and objective solution to the problem of the clash might be of no use. The plot is multilayered, complex and somewhat confusing, thanks to the narrator's ambivalence which is suggestive and telling at times. This paper seeks to unearth what's beneath the plot and aims to show how the clash between spiritualism and materialism could be interpreted from a postmodernist viewpoint.

**Keywords**— Postmodernism, binary, contradiction, materialism, spiritualism.

## I. INTRODUCTION

The clash between materialism and spiritualism has been one of the defining factors which have been changing the course of societies for decades. Haruki Murakami, the Japanese author, in his short story 'The Elephant vanishes' draws a vivid and complex picture of a society divided between two conflicting ideologies. It is necessary and relevant to see how a post modernist view into that divide can bring out new findings on the issue.

Haruki Murakami has been described as an 'un-Japanese' author by many for his apparent connection with the west, yet ironically he is one of those authors who represented and brought Japan closer so many parts of the world as he

has been a highly successful author in the west as well as many other parts of the world. Though studies have been done on how his novels deal with complex social issues, isolationism, sadness, loneliness as well as other human feelings, his short stories and their depiction of various important aspects of modern society has largely been overlooked.

'The Elephant Vanishes' is one of those stories which dive deep into a modern crisis that's very much prevalent in 1980s Japan and the issue remains relevant to this day. A careful postmodernist look into the story has the potential of revealing how spiritualism and materialism both, often thought to be contradictory and binary opposition to each other, coexist in postwar Japan. It would also dispel with



the notion that a grand and objective solution to the problem of 'the clash between two conflicting ideologies' is possible.

Postmodernist theory generally refers to that particular literary theory that sees literature with an attitude of skepticism, irony and rejects notions such as 'binary opposition', 'hierarchy' and 'stable identity'. It discusses 'intertextuality' and even unreliability of narration in a text. All these are extremely important when it comes to Murakami's short stories and as we shall see, 'The Elephant Vanishes' is a text that reveals a lot regarding complex social issues when the abovementioned techniques are employed to examine it.

This paper would seek to study various aspects of the story while trying to come to conclusion on how the 'clash' between two contradictory ideologies in a rapidly changing society like 1980s Japan is dealt with in literary form by Haruki Murakami as well as how that can be interpreted from a postmodernist viewpoint.

## II. APPROACH AND METHODOLOGY

This paper takes Murakami's 'The Elephant Vanishes' (from the short story anthology of the same name that was published in 1993) as the principle text. It also takes into account other works on Murakami as well as writings on modern Japanese society.

The paper seeks to do a qualitative research into Haruki Murakami's short story and looks at the piece through a postmodernist lens while discussing the clash between spiritualism and materialism as well as how other issues relevant to that discussion (i.e. the implications of that clash in modern Japan) are dealt with by Murakami. The paper uses APA method while citing other works relevant to the topic.

## III. MATERIALISM AND SPIRITUALISM IN MURAKAMI'S WORLD

Merriam-Webster dictionary defines 'materialism' as a doctrine that says that the 'economic and social change is materially caused'. It's an ideology that's often interpreted as a social system that causes people to always strive for more and more 'consumer goods' and 'financial

development' in an endless cycle of 'demand and supply'. People like Constantin Gutberlet tend to define it from a spiritual viewpoint. In Mr Gutberlet's words, Materialism is "a philosophical system which regards matter as the only reality in the world... denies the existence of God and the soul." (Gutberlet, 1911)

Definitions such as these make it quite simple to understand why 'Materialism' would clash with 'Spiritualism' which describes 'spirit' to be the prime or fundamental element of reality and is associated with religious philosophies as well as the nature of god (or gods), morality, ethics and minimalism.

A clash between these two concepts indeed is deeply embedded in Murakami's 'The Elephant Vanishes' and a descriptive analysis on that might shed some light on how we can interpret it from a postmodernist viewpoint.

### 3.1 Post-war Japan and the capitalist 'utopia'

The mystical and spiritual nature of the 'Orient' has always fascinated the west. If we look beyond any prejudice associated with that idea, this stereotypical depiction of nations such as India, China, Japan as well as other eastern countries would reveal that it's not entirely an imaginary construct. In case of Japan, it has always been a deeply spiritual country with distinct social norms, passionate philosophies and a devout population.

The rise of nationalism and fascism in early 20th century started to change the Japanese society with rapid industrialization and an imperial impulse which brought the country to the brink of societal collapse in August 1945 when the United States occupied the nation after Japanese surrender in the WWII. Subsequent reconstruction with US assistance, introduction of a free market economy and a miraculous social as well as economic transformation turned Japan into the second largest economy in 1980s pushing its GDP over a trillion dollar mark and allowed the vast majority of the population to live in an affluent society. Massive industries, western food-chains, modern transport systems apparently made the society more materialist and capitalist in nature with increasing demand for more 'materials' which in turn created a cycle of mass production and mass consumption.

1980s Japan was soon becoming an industrial superpower signaling to overtake even the US but economists and

literary thinkers both did notice a certain problematic undercurrent below this prosperous capitalist 'utopia'. The former could detect a financial bubble which if burst, would halt and roll back years of Japanese economic gains (something that did happen in the 1990s) while the latter could see a widening gap between Japan's contemporary and past societies. A void could be detected by authors such as Haruki Murakami in form of a materialistic social order inside what is and always has been a deeply spiritual, philosophical and religious society.

Murakami wrote the short stories featured in the anthology *The Elephant Vanishes* at the height of Japanese economic bubble and did portray a vivid picture of a society which was engulfed with isolation, melancholy and a sense of loss.

The beginning of the final story of that anthology, *The Elephant Vanishes* (upon which the anthology was named) depicts a powerful picture. It begins with a simple description of how the unnamed protagonist starts his day, yet it's a telling narration. The protagonist starts his day having breakfast with coffee and toasts while reading a newspaper that features news such as trade dispute, real-estate ads and so on. The following pages feature high rise condos and the protagonist's job as a PR person at an electrical appliance manufacturing corporation. If the setting wasn't mentioned to be Tokyo suburb, one may mistakenly assume its New York or London. The beginning of the story itself stands in a stark contrast to Japan's former self. The unmistakable westernization of his society is vividly displayed by Murakami here.

But beneath this 'sad social change', the author tells the readers something much more complex. He alludes to the fact that this transformation of Japanese society from a spiritual-minimalistic one to a materialistic and capitalist one isn't as linear as it'd seem.

### **3.2 The elephant in the cage and the elephant in the room!**

The plot of the story is perhaps the most amusing aspect of the story which describes how one sudden morning an old elephant (which was the city's symbol and was looked after using city funds) simply disappears along with its keeper from its cage leaving no clue as to what happened to them. Subsequent investigation and the protagonist's

own queries inform the readers that it was simply impossible for the elephant to physically go anywhere, at least in the normal sense. The 'vanishing' of the elephant is an important allegory that can be interpreted as the blatant disregard by a society for a significant part of its identity (therefore, alluding to the phrase 'the elephant in the room').

Murakami's writings have always featured isolationism, sense of loss and melancholy. Similar characteristics can be detected in 'The Elephant Vanishes' as well. Traditionally it is interpreted as a critique and a denunciation which basically says, Japan had become an affluent society in the post-war but in the process the country had lost a part of itself. And what's even more striking is that, the part it lost was one of the most significant aspects of its identity. The allegorical elephant in the room was always the spiritual characteristics of Japanese society, which had been shunned aside by the mad rush for processed goods and bank accounts. The critique further says that, entrepreneurial zeal and industrious nature had provided Japan with the components to imitate or even surpass western capitalist countries, and the sad thing for many is Japan had tried to do exactly that.

But that's not exactly the case. As we will find out at the final part of this paper that this simplistic notion of an 'objective mathematical equation' which can predict how each society would react in a certain situation regardless of their uniqueness and native characteristics is not as useful as we would imagine. That's not to say Japan's transformation into a westernized capitalist economy hasn't changed it fundamentally, it has and it's vividly clear in *The Elephant Vanishes*' narrative as well.

The Tokyo suburb where the protagonist lives is made up of "affluent citizenry", People there got amused by the elephant but apparently they never really cared for the animal or its keeper, as evidenced by the fact that they forgot their disappearance rather quickly on account of their busy lives. It is seen as a stark contrast to Japan's old nature, which used to be characterized by many as a society deeply connected with people and nature. The sad reality of a nation with a rich history of philosophy, meditation and collective identity turning into a pale imitation of western societies is the meaning beneath the

'elephant'.

Just like everyone (except the protagonist) simply ignored or were not consciously aware of the elephant, the spirituality in Japanese society hung around until it truly began to be 'vanished' from sociality which was picked up initially by a small number of keen watchers like Murakami. The elephant was made the mascot of the city-suburb by the mayor for political and financial gains; a similar comparison can be drawn with Japanese cultural aspects as well. Many exploit the cultural elements of Japan for the financial advantages they entail, it's like using Japanese cuisine, history, clothing, symbols to turn a profit - selling the 'mystical orient' in the west, and ironically in the east (to those who have bought into the versions of reality constructed by corporations for profit) as well.

With the disappearance of the elephant, the locality loses its mascot and surprisingly, hardly anyone notices that in their busy lives! A similar picture could be seen in 1980s Japan where a technological advanced "soon to be largest economy" and a materialistic nation seemingly let part of its identity fade away. The story then ends with a grim prediction,

"The elephant and keeper have vanished completely. They will never be coming back." (Murakami, 2003, p. 327)

The author here as it seems, dismisses the idea of the city ever regaining its former self which could point towards the improbability of a Japanese renaissance which could restore the society to this exact shape.

But then again, the interpretation born out of the postmodernist analysis of the text predicts something drastically different. The strange and suggestive narrative style of Haruki Murakami allows us to differentiate the surface meanings from other deeper interpretations. Ambivalent and unreliable descriptions (acknowledged by the narrator himself) of the elephant's 'vanishing' as well as the strange relations between the animal and its keeper makes us aware of something mysterious about the apparently 'insignificant elephant affair', not to mention the very act of trying to make a sense of that affair, even years later, is in itself an indication that the narrator deeply cares about the mysterious event. Therefore, the permanent disappearance of the elephant and its keeper might not be

permanent at all as long as 'Murakamis' of our world who have been keen observers of their respective societies through their works ensure the preservation (in full or in parts) of their culture and their 'way of life' in literary forms.

### 3.3 Pragmatism vs. Mysticism

Pragmatism and mysticism both may serve as each other's synonyms and antonyms depending on context. A mystical world can be full of hope and optimism (therefore having a close proximity to the word 'Pragmatism') as we can see from ancient Japanese Shamanism and Shintoism which describe spirit worlds and the 'Kami' (gods) who provide people with refuge from diseases and natural disasters. Granted there are elements and spirits which are less than benevolent in ancient Japanese religions, but they do give people hope (like most religions do). The rituals and traditions have been ingrained so deeply in Japanese society that mysticism has become part of Japanese spiritual identity.

But on the other side, mysticism also means ambivalence, mystery and illusion which is the exact opposite of what 'pragmatism' stands for in 'The Elephant Vanishes'. The term 'pragmatic' here literally means 'realistic, precise or calculative' and the protagonist while discussing his profession as a "Kitchen seller" describes the necessity of pragmatism like this,

"...in this pragmatic world of ours, things you can't sell don't count for much" (Murakami, 2003, p. 320)

He goes on to describe the society as "essentially pragmatic" or "pragmatic in essence". All of these point towards a materialistic society which has little patience for mystery or ambivalence. At one point, it may even seem the protagonist weighs every one of his decisions against their potential outcome (whether it would be a loss or not) when he talks about the unviability of trying to find the elephant. In traditional interpretations, Murakami's suburb wants everything to be calculated and analyzed. Kami, spirits and native traditions don't seem to count for much there as long as you can't sell them.

But then again, among all these 'pragmatism' that the narrator talks about, there is something 'un-pragmatic' like the narration itself. The narrator informs the audience at the beginning of the story that he is best equipped to tell

the elephant's tale as he did research on the matter and knows it better than everyone else, yet while talking to the girl at the hotel lounge, he says something drastically different,

"...I'm probably not the most reliable witness."  
(Murakami, 2003, p. 324)

This ambivalence is something that makes the narrator 'out of place' according to his own parameters. After all, he mentions the disappearance of the elephant to be something that didn't matter and yet, he researches and obsesses with it. On top of that, his narration turns out to be, as he describes it, unreliable. The narrator therefore is an un-pragmatic element here. His obsession with the elephant and its keeper, along with his stubborn belief that the connection between the elephant and its keeper had been something mysterious which because of its incapability with the materialistic society allowed them to simply vanish rather than escape using any worldly means, points out the fact that the narrator is more mystic than he leads others to believe.

The clash between pragmatism and mysticism is something we see in many of Haruki Murakami's writings. Through magical realism and complex psychological episodes, he describes the cultural and ideological clashes in his novels and stories. But what's unique about 'The Elephant Vanishes' is that the narrative proves itself to be not just 'a critique of the materialistic society' but something much more complex. He describes, at least in individual level, the inseparableness of pragmatism and mysticism even when one tries to discard one of them.

### 3.4 The Balance and the Unity

Balance has always been a central aspect in Japanese culture - the balance between man and nature, the balance between good and evil, the balance between the natural and the supernatural. Ironically it's also a central figure in a materialistic society, albeit in a completely different form.

The protagonist talks about the way the elephant vanished in a fateful night when he seemingly saw something amazing, a reduction of physical size of the elephant and (or) the gradual increase in the keeper's physical form shrinking the difference between them. Their imbalance disappeared as did they themselves later on. This event is

extremely allegorical as the old elephant and the old keeper both could represent Japanese norms which together vanished from the materialistic world where they were not welcome.

The elephant and the keeper are both said to be extremely fond of each other and not really cared for by anybody else, their departure from the physical may signify another clash between materialism and spiritualism creating an imbalance which interestingly isn't noticed by anyone else around them.

Unity is too a distinctive feature that brings the clash to the forefront as the elephant and its keeper represent one form of unity while the protagonist's kitchen sale pitch describes another. The protagonist mentions in the end,

"...People are looking for a kind of unity in this kit-chin we know as the world. Unity of design. Unity of color. Unity of function." (Murakami, 2003, p. 327)

It's almost poetic that the unity of human and nature is also the main tenet of Japanese spiritual identity like it is of the materialistic society. But what the materialistic society wants everyone to subscribe to is not only unity - its unity through uniformity, a monotonous and collective machinery made by the population stands in stark opposition to everything spiritualism stands for.

This denunciation of materialism in the story, as we will see in the following section, can be interpreted quite differently when we analyze it through a postmodern lens.

### 4. Postmodernist analysis of 'The Elephant Vanishes'

Analysis through a Postmodernist lens does allow us to gain important insights from *The Elephant Vanishes*, chief among them is the narration style. The plot itself is arranged (therefore the story has been told by the narrator in a manner) in a way that we can sense the newly transformed and materialistic society of Japan has, in lieu of replacing the spiritual nature of the society, has merged into the old way of life to create something entirely new which makes it tough to even determine the nature of current Japanese society.

This is an aspect which we can make clearer by studying the story through the lenses of postmodernism and the observation of Japanese society. Though the trend shown in the story, which is an accurate depiction of 1980s Japan,



predicts an ominous future, Japan of today is not a cesspool of human machines devoid of emotion and spirituality.

On the contrary, 64 percent Japanese to this day describe themselves as spiritual (The Japan Times Editorials, 2012) and yet a few research found that 57% of the people are not religiously affiliated (Cortez, 2016). There are temples and practicing Zen Buddhists in Tokyo and beyond. How to account for this drastic contradiction then?

First of all, it was never a straightforward change. It's true that Japan never did go back to its roots, it's a secular country and the postwar trend continues to this day making more than half of the country irreligious today, but they are spiritual. Japanese people have embraced both spiritualism and materialism in a form that they can belong to both worlds. While the clashes seen in *The Elephant Vanishes* still persist to this very day, Japan had to find a balance which it did. The 'battle' between spiritualism and materialism therefore doesn't end with the triumph of one ideology and annihilation of another; rather it ends with a compromise.

'*The Elephant Vanishes*' through its complex plotline does prove that the society didn't just turn into a westernized people stripped of all native values, rather discussion between the protagonist and journalist signify the fact that beyond the façade of mindless elements of a materialistic social order, the characters do love mysteries. They crave mysticism and through his many contradictory statements as well as 'un-pragmatic' works such as looking at an old elephant and its keeper until dark when they apparently disintegrate into nothingness, the protagonist proves beyond doubt that 'materialism and pragmatism' aren't the only things that determine his actions.

Another aspect which becomes apparent through this discussion is that Haruki Murakami accepts the inevitability of erosion. He accepts that the modern world can't remain static; indeed he doesn't seem to advocate for such a thing. Rather his protagonist comments something on the inevitability of erosion through an allegory - how the rainy season comes to wash away the memories of the summer,

"...washing away bit by bit the memories of summer

burned to earth. Coursing down the gutters, all those memories flowed into the sewers and rivers, to be carried to the deep, dark ocean." (Murakami, 2003, p. 318)

Like memories and people, culture and identity will too eventually erode and what's more grim is that the protagonist through his thinking knows pretty well that the 'pragmatic' society will have use for him only as long as he has utility, in time he too would be forgotten like the elephant and its keeper. It also signifies how the flow of time influences everything. It simply can't be stopped, time will march forward changing culture and identities.

Therefore, the solution to the 'problem' of the clash between spiritualism and materialism as well as changes to the Japanese society that many has been looking for might not exist, simply because it's not a problem at all. Postmodernist criticality points us towards a contradictory aspect of today's materialistic Japan which might shed some light on that. Zen Buddhism, Shintoism as well as other Japanese religious ideologies all support minimalism and control which too are accepted by many Japanese, something ironic in a materialistic society,

"...Everywhere you look in Japan there are clear and obvious associations with their Shinto and Buddhist spiritual history. In the concrete jungle of Tokyo it is not hard to spot an old shrine or a place of veneration, often nestled between completely modern structures. Japanese cities have a beautiful contrast between the old and the new, much of which is attributed to the presence and abundance of these well-maintained shrines." (Cortez, 2016)

Apart from the societal minimalism, the minimalistic approach of Murakami in this story (and of course many of his other stories and novels) should be unmistakably clear to a postmodernist. This particular aspect itself being an element of postmodernism, we find it easier to make interpretations of the story from a postmodernist viewpoint. One critic mentions this in relation to many of Murakami's short stories,

"One of the postmodern concepts used by Murakami in his works is minimalism; a style of writing in which the writer demonstrates characters that are unremarkable and events that are taken from everyday life." (Ravari & Bahadori, 2016, p. 55)

In 'The Elephant Vanishes', a similar picture can be seen where the protagonist remains unnamed (frankly every character remains unnamed except for the elephant's keeper) and the author tells the story through what seems to be a mundane description of everyday life. Yet within it, the unusual conversations, withheld information and curious breaks in the narration style lead us to doubt the narrator's various assertions and to search for meaning buried beneath the mysteries and 'mundaneness' of the plot.

Societies do tend to change and Japan has changed a lot in postwar period, but that isn't a linear conversion from one type to another. Rather than a blanket generalization, we should look at the uniqueness of a society which might leads us to identify the nature of change it has gone through. The Elephant Vanishes presents a Japanese society that's lost part of its identity because of rising materialistic aspiration but it hasn't forsaken spirituality.

The people of the city apparently want the elephant's disappearance to be a natural event but the protagonist alludes to the fact that they know it's not. The protagonist, during his job as a PR person talks about unity and balance, both of which are central features of Japanese spiritualism. Materialism and capitalist elements here help him express his true feelings which have a certain connection to spiritualism rather than trying to suppress it.

He can feel the intimate connection between the old elephant and its keeper although they do nothing special to show it. He, while trying to woo the girl at the lounge during their conversation, tells the mysterious affair of a vanishing elephant which he knows might not be a romantic story to tell. He doesn't stop and the girl doesn't want him to. All these help dispel the notion that the short story is a blanket denunciation of a materialistic Japan that has lost its spiritual identity.

Then, there are the contradictions. A post modernist analysis takes us to a direction where we can see something unique beyond the orthodox explanations regarding what the story tries to convey. Since the narrator himself remains ambivalent and suggestively contradictory throughout the story, we can't but think if he means everything he says. Postmodernism leads us to take his word with caution and allows us to think if we can see

through the fog of contradictions.

When he says, "The disappearance of one old elephant and one old elephant keeper would have no impact on the course of society" (Murakami, 2003, p. 318) ....does he really mean that maybe they do have real impact on the society...? Otherwise why would he, a pragmatic and calculative element of society, be so much conscious of it?

And when he describes in the following line how everyday work has been continuing despite the elephant's disappearance to tell us (apparently) that nothing has changed, what are we to make of that? If the elephant and its keeper were really part of the balance of the world, how can their disappearance be of no consequence? And in case they were never really part of the narrator's world, why bother thinking about them?

The final statement regarding the elephant and its keeper never coming back might be of similar nature too which leads us to assume they might just come back. And since people like Murakami as well as the protagonist in the story remain to tell others how the elephant had vanished, that may just make the elephant's existence relevant against.

According to that interpretation, the Japanese spiritualism will and should make a comeback in one form or another which is not a farfetched idea and something that has been perfectly put forward by a Japanese news media article titled "Spirituality on the rise" that says,

"...The highest percentage of Japanese ever – 64 percent – said they are now placing priority on "spiritual fulfillment" rather than "material richness"...." (The Japan Times Editorials, 2012)

#### **IV. FINAL ASSESSMENTS AND CONCLUSION**

The short story "The Elephant Vanishes" therefore has some very interesting aspects to look at which upon analyzing from a post modernist viewpoint bring us to a few major conclusions.

Though it is widely believed that clashes between spiritualism and materialism have been intense in postwar Japan where a westernized capitalist and materialistic Japan started creating a society that's fundamentally different from its former self, Murakami's 'The Elephant

Vanishes' alludes to the fact that there has to be a balance between the two ideologies for a spiritual society like Japan to survive. It can't solely live on pragmatism. The story is a brilliant depiction of a changing society but at the same time it proves, when analyzed closely, materialism and spiritualism don't act as binary opposition to each other in modern Japan as a formalist critic would have us believe, rather they have a certain balance between them. Japanese society today has not become completely devoid of spiritualism and the clash between two vastly different ideologies has created a new Japan that has a dual nature.

Then there is the ever marching motion of inevitability which can't be halted. Erosion of certain practices and cultural elements are therefore part of a society's evolving identity. It has been depicted in the story in a melancholic yet enjoyable way.

Finally, there are the implications and the suggestiveness in the story which from our postmodernist view can look like satire and optimism. The protagonist's ironic statement regarding writing and researching on something that "doesn't matter" convinces us that it does matter. In one form or another, spiritual awakening has to be amalgamated with modernism to save humanity which is something that has been taking place in Japan in various forms for years. The short story therefore is not a blanket denunciation of any ideology; rather it's an acknowledgement of inevitability which time brings and uniqueness of societies which adapt to different changes differently. It's not a description of battling ideas, rather its passionate narration of how ideas can coexist even if they are vastly different from each other.

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# The Paradox of Women as Victims in the selected plays of Tennessee Williams and Vijay Tendulkar

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Received: 09 Apr 2021; Received in revised form: 01 May 2021; Accepted: 19 May 2021; Available online: 06 Jun 2021

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**Abstract**— This paper will analyze the key women characters in Vijay Tendulkar's *Silence! The Court is in Session*, Tennessee Williams' *A Street Car named Desire* and *The Glass Menagerie*. Williams and Tendulkar share certain similar traits in representing the middle-class lifestyle, the innate character of humans, especially with women's desire, space and oppression. The lead women characters that this paper will focus on include Miss. Benare, Blanche DuBois, Amanda Wingfield and Laure Wingfield. Both the playwrights use techniques like game, trap, reversal and violence in their plays. Neither all the protagonistic women characters in the plays exhibit attention for pity, nor they are dependent or submissive. How can women with endurance, passion, courage be categorized a victim? They are bold, independent and possess no traits of a victim except their gender. Williams and Tendulkar sculpted their women characters with complexity. They are paradoxical - independent yet trapped, unrelenting yet victimized, passionate yet restricted, admirable yet pitied. Laura and Amanda are indeed quite different from Benare and Blanche. While Laura and Amanda find solace retiring into their imagination, Blanche and Benare struggle with the sordid reality. Unanimously all women characters remain contented in their "women's space" - a space where a woman is at her liberty with her own body, thoughts and emotions. The current paper will further delve into the reasons behind the relationship the women victims establish with their male victimizers.

**Keywords**— Illusion, Paradox, Patriarchal intrusion, Victim, Women's space

## I. INTRODUCTION

Tennessee Williams and Vijay Tendulkar were contemporary playwrights of the 20th century. Their works also echoed similar themes of the brutal nature of humans, sexuality, violence, middle-class attitude and morality. Williams and Tendulkar used the same techniques like symbolism, reversal and metaphor in their plays to bring out the grim reality that life holds. Thomas Alder, in his *The Moth and the Lantern*, points out that Williams' early criticisms focused on three major problems, "the potentially shocking nature of Williams' material, the seemingly loose way in which he structured it, and the apparently pessimistic stance he took toward human existence"(Adler, p. 11).

In *Silence! The Court is in Session*, Miss. Benare, at the beginning of the play, remains optimistic, dominant, enthusiastic and independent, but in the end, she is silent or perhaps silenced by the 'patriarchal game'. This play of Tendulkar unfurls the life of Miss. Benare, her love for Professor Damle (a married man with three children) and the child in her womb fathered by Professor Damle. Benare becomes exhausted of emotions and flushed with hopelessness. Men in the play, act as a witness to Benare's personal life and thereby intruding into her women's space, in the guise of playing a game. In an interview with Gowri Ramnarayan, Tendulkar acknowledges the complex issues his plays address, "Man is a complex phenomenon; any attempt at simplification through generalization would be foolish. I fear it also falsifies the picture. I wouldn't do



that. It's an obsession with me to capture human behaviour, elusive and ever changing. At every stage, what I perceived has been reflected in my work."

Williams' *A Streetcar Named Desire* portrays Blanche DuBois, a wealthy Southern woman who arrives in New Orleans to stay at her sister's house. Blanche lost her house Belle Reve to the creditors and her job for her involvement with a student in the school where she worked. With nowhere to go, she arrives at Stella and Stanley's house. Blanche has undergone a nervous breakdown and a lot of stress due to her past endeavours. At Stella's home, she sees Mitch, a friend of Stanley's, reciprocated the love that Blanche has yearned for all her life. To Blanche's dismay, Mitch rejects her when he gets to know Blanche's past despite her plea for forgiveness and confession. At the end of the play, Stanley sexually assaults her, which results in a severe mental breakdown in Blanche. She is victimized, silenced, made helpless that even Stella is not ready to believe Blanche's statement that Stanley has assaulted her sexually.

*The Glass Menagerie* is quite different compared to the two other plays. Amanda and Laura hibernate into their world of imagination and dreams. Amanda's adherence to her past and Laura's attachment with her glass menagerie restrict them from facing reality or a vent for the mother and the daughter from the hardships of reality. In *Silence! The Court is in Session*, and *The Glass Menagerie*, the absent presence of Professor Damle and Mr. Wingfield create a tremendous difference. The linchpins behind the suffering of Benare, Amanda and Laura are not physically present in the drama, but their psychological presence torments the women throughout the plays.

## II. WOMEN'S SPACE

"There is a battle sometimes, where Defeat is destined as the end" (Tendulkar, 1978, p. 10). In the selected plays, all the women characters face patriarchal oppression, and they battle for their rights and liberty, knowing well what is impending, their defeat. A warrior who goes to the battlefield with the foreknowledge that he will be defeated expresses his sheer courage. These women, too, are representatives who display their struggles in their way to their liberty against oppression. The plays reflect neither their victory nor their destination but the journey they undertake for themselves. Though confined, Benare, Blanche, Amanda and Laura feel immensely contented with their true selves. The male characters in the plays take control of the unravelling of the plot and its actions. Tom Wingfield and Mr. Wingfield tried to escape from their familial duties. They did not

suppress or enforce violence on neither Amanda nor Laura, but it was psychological. Mr. Wingfield's abandoning the family made Amanda enduring as well as dependent on Tom for financial assistance. Monetary needs become an instrument for men through whom the society ensures placing women in a dependent state.

Patriarchy liberates women from their suppressive presence yet restraining them into a world of dependence, and later, Tom, too follows his father's footsteps. Amanda and Laura create their private space in their imagination. Laura feels comfortable and happy in her world of the glass menagerie until an intrusion by Jim O' Connor. Laura feels anew in the presence of Jim, but in the end, she is again left alone in her world of loneliness. On remembering Mr. Wingfield, Amanda says, "Eternally play those worn-out phone graph records your father left as a painful reminder of him?" The photograph of Wingfield and the record player remain an eternal painful memory for Amanda. Closely, the actions of Tom and Jim O' Connor will remain a painful memory for Amanda and Laura. Mr. Wingfield's conspicuous presence instils terror in Amanda whenever she mentions him to Tom. It is the nostalgic past that Amanda ruminates on gives some happiness to her.

Benare and Blanche are drawn much into reality, unlike Amanda and Laura. Benare unconsciously touches her stomach, where her baby resides, to enjoy the pleasure of motherhood and considers the child as an outcome of her love for Damle. She becomes devastated when Mr. Kashikar, the judge in the mock trial, passed a judgment that the baby must be aborted as it is a sin to become pregnant before marriage. Benare even imagines living happily with her child, and she affirms that her life is her own and happy when left alone with her dreams and life. "My life is my own. I haven't sold it to anyone for a job! My will is my own. My wishes are my own...I like with myself and my life! I'll decide" (Tendulkar, 1978, p. 5)

Benare and Blanche have witnessed betrayal in the past, rooting their dreams in the future - the former on her baby and the latter on Mitch. Their hopes and dreams in the past and for the future become a nightmare on the intrusion by men around them. Patriarchy is unable to stand women's hope, dreams, and independence. In *Silence! The Court is in Session*, Benare's character contrasts Mrs. Kashikar's role. Mrs. Kashikar symbolizes the traditional traits that a woman must have - obedience, loyalty, dependent, and submissive. Blanche and Benare want to live their lives to the fulfilment of their dreams and desires, but to their dismay, the path to their destination is neither easy nor achieved. Both Blanche and Benare, at the end of the play, exhibit some mental disorder, and they yield to the men around them, or that is

how both the plays end. Despite their strong characterization, the end that befalls them is paradoxical.

### III. PATRIARCHAL INTRUSION

Stanley: Delicate piece she is.

Stella: She is. She was...Nobody, nobody, was tender and trusting as she was. But people like you abused her, and forced her to change" (Williams, 1947, p. 128)

As Philip Weissman observes in his essay "A Trio of Tennessee Williams' Heroines: The Psychology of Prostitution", Blanche's past has immensely shaped her present. Though she possesses an independent spirit, she is the "representative of the sensitive individual lost in the complex, impersonal modern world." Weisman says, "Blanche DuBois' fear of loneliness and abandonment is probably based on a disturbance of early object relationship, in which she differs intensely from her sister Stella. This accounts for her incapacity to establish a permanent object relationship..." The world becomes complex for her when she encounters the animal that resides in every man. Not only Blanche but also Benare, Amanda, and Laura have men who intrude into their independent spirit. Despite her past traumas with men, Blanche wishes to have a male companion for support and security. In Williams and Tendulkar's worlds, a woman who stands alone without support from a man becomes a prey.

As Anca Vlasopolos argues in her essay, "Authorizing History: Victimization in *A Streetcar Named Desire*," the history of the South is of less importance than the issue of gender exclusion in the historical discourse. She sees Stanley as a representative who reestablishes order, authority and confines women to their spaces. Men around Benare curb her wings to restrict her within the patriarchal limits of society. Tom and his father's abandonment make Amanda and Laura deeply realize their state of dependency and support from men.

In "Tennessee Williams and the tragedy of Sensitivity" by John T. von Szeliski, von Szeliski points out, "Williams' heroes strive for but cannot make successful adjustments to this kind of life-problem without becoming animals themselves" (Miller, 1971, p. 66). This observation applies to all the male characters in *The Glass Menagerie*, *A Streetcar Named Desire* and *Silence! The Court is in Session*. This animosity comes out especially concerning women who place themselves out of all the social norms. In *The Glass Menagerie*, the animosity exerted on Laura and Amanda is more psychological than physical. Witnessing a woman independent brings out the

animosity in men, which lead to their intrusion into a woman's space, making them vulnerable and dependent. In the end, Benare admits this, "Whoever you are-I have always depended on the kindness of strangers" (Williams, 1947, p. 165).

Amanda's encounter with men is different as she represents the future versions of Benare and Blanche in many ways. The trauma that men caused to Blanche and Benare will have its consequences psychologically as Amanda has her own with Mr. Wingfield. Amanda aspires to live the rest of her life for her children after the abandonment of her husband and so Benare. Tom turns out to be the psychological double of his father, and there is a fair chance of Benare giving birth to a boy who may have the animosity that his father possessed. Women were caught in this eternal cycle in search of unbiased love and support. The core of this becomes the epigraph of Williams' *A Streetcar Named Desire* from "The Broken Tower" by Hart Crane - "And so it was I entered the broken world, To trace the visionary company of love..."

### IV. CONCLUSION

The paper tried to focus on the paradoxical nature of women as victims in Vijay Tendulkar's *Silence! The Court is in Session*, Tennessee Williams' *A Streetcar Named Desire* and *The Glass Menagerie*. At its core, it reflected on the innate nature of courage, determination and perseverance that the women characters exhibit contrasted with the sadistic, gloomy end that these women were made to meet with in their lives. Benare, Amanda and Benare were aware that the battle they were fighting would end and that they will lose to the established institution but they did not yield in. The paradox is that they are labelled as victims, and this is one of the many complexities that Williams and Tendulkar's plays put forth.

Anca Vlasopolos' seminal essay, "Authorizing History: Victimization in *A Streetcar Named Desire*", denies the majority of the critics' assumption of Blanche's death after the end of the play. However, she argues, the effect of the scar that the animosity of Stanley subjected on Blanche will continue to live. "Some things are not forgivable. Deliberate cruelty is not forgivable. It is the most unforgivable thing in my opinion, and the one thing in which I have never, ever been guilty" (Williams, 1947, p. 146). Blanche remains guilt-free, as she has not exerted deliberate cruelty on anybody as Stanley has done; similarly, Benare, Laura and Amanda, too, have not run like cowards after they scratched someone to bleed. "They don't scratch you till you bleed, then run away like cowards" (Tendulkar, 1978, p. 4). Men remain as a medium of an institution through which both subjugate

women and intrude into their space to show the animosity that most possess.

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# Unfolding New Selves in New Structures: Study of Namita Gokhale's *Things to Leave Behind* and *Paro: Dreams of Passion*.

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Received: 11 Apr 2021; Received in revised form: 09 May 2021; Accepted: 22 May 2021; Available online: 07 Jun 2021

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**Abstract**— Bound by circumstance and repression of untold miseries every woman fights her silent battle all through her life. Invariably, her battle is with the society, the male-dominated society and its strong conventions. Somewhere during this process, she is caught in a serious conflict within herself. This conflict of hers is so intricate that she feels lost and dejected, feeling an emptiness within. Few women are driven by their eagerness to break free from the shackles of this male-dominant society amidst the many, who choose to suffer silently. Namita Gokhale's women are those selected few who display a strong desire for freedom. Their quest to build a strong identity reverberates through her literary works. Namita foresees women who are free and unbound by any conventionality. This journey towards freedom enables women to unfold their new selves. Both the novels taken for study are set in different social and cultural backgrounds. The characters chosen for study belong to different strata of the society encountering different levels of challenges. They don't settle for anything less. They are unstoppable in their own ways. In *Tilottama*, the protagonist of the novel *Things to Leave Behind*, one can see Namita's decisive and unyielding personality who is ready to leave many things behind, in her fascinating journey towards progress. In *Paro*, the protagonist of the novel *Paro: Dreams of Passion*, she emerges as a feminist through her non-conformity to any kind of bondage whatsoever.

**Keywords**— *Feminism, Indian Women, Liberation, Patriarchal norms, Social Standards.*

## I. INTRODUCTION

Feminism is the awareness of the oppression of women. Writers, across the globe have portrayed women in their literary works as being marginalised for no fault of theirs. They are ill-treated only because they are born as women. Feminism makes an interesting study merely because it is ever-evolving. Feminists never hesitate to raise the different issues faced by women in different times. The trace of feminism can be dated back to the 18th century. Feminist literature in America is an outburst of the pent-up emotion in terms of marital repression, voting restrictions, lack of societal and political freedom. Over the years it has aimed to establish equal economic and

social rights for women. Feminism in African literature has a different story altogether. It brings slavery and racial discrimination to the minds of the readers. The African women are doubly marginalised for being born as women and as blacks.

The Indian society is no exception to its treatment of its women. Right from our mythological 'Sita' till the women of this period, the society has been constantly 'Patriarchal' in its outlook. The word 'patriarchy' was introduced by Kate Millet in *Sexual Politics* (1970) to refer to male-dominated power structure that forms the basis of our society. Millet pictures this power of Patriarchy. Over the



years, women are socially conditioned to accept their secondary status. (60)

Old Indian stories say that girls were taught to pray for early Death. She has to pray for early death and rebirth to correct her mistake of being born as a girl child. They teach the girl child to be a woman according to the accepted patriarchal values, to be self sacrificing, to worship the husband, to serve the in-laws. She cannot pray for herself. She is trained in every

aspect to be selfless and ever-giving. And to ask for nothing in life except the well-being of people around her. She has to derive happiness only from giving and expecting nothing in return.

On the contrary, women in Indian literature are exalted and glorified to a great extent. They are depicted as Shakthi, the all-powerful. They are seen playing the most important role. They are considered indispensable. Families are pictured as desperately being women-centered. Women are thus pictured as embodiments of patience. The Indian society accepts

'Sita' as its role model. She is undoubtedly considered 'iconic' as the ideal wife. This is solely because 'Sita' was depicted as a submissive and voiceless wife. Her uncomplaining nature and her forbearance portrays 'Sita' as an epitome of patience and tolerance. Eventually Sita is presented as weak and oppressed. But everyone knows the inner strength and dignity which Sita possessed. The Indian Patriarchal society never seems to acknowledge this fact. This paper aims to study the women characters Tilottama from the novel *Things to Leave Behind* (2016) in contrast with *Paro* from the novel *Paro: Dreams of Passion* (2017)

## II. CHARACTER STUDY AND REVIEW OF LITERATURE

Tilottama is an orphan. She is raised by her uncle. The execution of her paternal uncle, Badri Dutt Uprety by the British during the freedom struggle, leaves a deep scar in the mind of little Tilottama who is barely seven years old. Before he was hanged to death, he murmurs in her ear, "Remember this my little Tillu, never be afraid, and do what you want. Not what you like but what you want." (TTLB, 37) The orphan Tilottama had adored her uncle so much that these words of his, had left an indelible mark on her young mind. She builds her life carefully over these words of his.

The second part of the novel delves deeply into Tilottama and her strong personality. This is partly due to her never-ending quest for knowledge. "I'll learn to read and write someday," (TTLB, 73) She begins to educate

herself. This love for reading helps her overcome her sense of isolation which she suffers because of her husband who did not love her. He hardly visits her. Tilottama even knows about his extra-marital affair with a Nepali woman. Throughout the novel, there are no traces of her complaining about her husband. She is not seen entering any extra-marital affair. She doesn't even look for a friend or confidante to

lament about her pathetic life. Instead, she empowers herself and builds a strong Mental Health. She starts enjoying this state of being deserted. Her love for reading takes over her boredom and isolation. She chooses to be herself in spite of the innumerable unfavourable circumstances which surrounds her right from her childhood till she becomes a proud grandmother. Tilottama belongs to an upper class Brahminical family. In her world, it was impossible for women to read amidst their household chores. But her love for learning is so intense that she is seen reading tirelessly. She acquires enough knowledge. But Tilottama doesn't fail to do her duty as a mother. She ensures that her daughter Deoki is given enough attention. Deoki too grows up to be an equally independent individual. She is calm, poised and highly tolerant when she enters into her new life. Her husband Jayesh doesn't love her. His love is centered around Rosemary. She goes through very difficult times. She finds solace only in her mother Tilottama. She gets enough moral strength from her mother.

One can see religion deeply rooted in Tilottama. But when it comes to blind beliefs and superstitions, Tilottama never hesitates to question them. She does not stop her daughter and son-in-law when they want to convert to Christianity. When she finds religious ways hanging with time, she resorts to the teachings of Swami Vivekananda. She ponders over his

words, "Each soul is potentially divine", "Manifest your divinity by work or worship, Mental discipline or Philosophy- and be free." She is also inspired by Pandita Ramabai and her works. She goes on to become a voracious reader and to great extent she also follows certain ideals as advocated by her religion. When she reaches her forties, she begins to savour solitude and goes on vanaprastha when she reaches sixties. She derives more pleasure from reading. Tilottama displays absolute women empowerment. She doesn't slow down or stop anywhere but progresses with all her energy. She tells herself, "Don't look back

Tillie. Look forward, to things yet to come." (TTLB, 301)

Her character is in stark contrast to the character of *Paro* from the novel *Paro: ream of Passion*. All she wants is to raise her social standards. She dares to stoop down to

any depth only to liberate herself from her middle class life. "I would awake disoriented in our small all-purpose hall cum dining room, suffused with shame and contempt for the

poverty and meanness around me. I would vow to rise from that mire: I would dream of grace, of beauty and harmony" (PDP, 10). Paro has the audacity to break the conventions of the society. She divorces her husband and goes on to have sexual relationship with many men. In one of her conversations with Priya, she disapproves of the concept of marriage. She

strongly believes that it can never last.

This sexual journey of Paro doesn't bring her the desired results. It is because she doesn't have a particular reason to take up these amorous activities. She doesn't seem to have any commitment or purpose in life. She has no ideals to stick to. Priya's observations of Paro goes as follows:

This is the Paro who is but recently liberated from marriage and convention: she is

still convinced that she is as young and desirable as she was. Her massive breasts,

like the enlarged pores of her skin, have grown ponderous with age. Even her fingers have become fatter – but this coarsening of body has also somehow catalysed a startling vitality of mind, a vigour that is as crude as it is real. Life has not tired her – she is undiminished, she has grown. She is still obsessed, loudly and clamorously, with questions that the rest of us answered, or decided not to answer, at some period

around adolescence. (PDP 17 - 18)

Paro displays certain masculine qualities like courage, vigour etc. but she is not seen enjoying happiness or contentment anywhere. She does not experience inner peace or tranquility. She is always in search of something which she definitely doesn't know. Veena Singh rightly observes that "Paro seeks her identity in sexual freedom. She symbolises female

will. She is possessed with restlessness. She represents a woman who yearns for completion and who refuses to be consumed by the monstrous schematization of the male-dominated Institution." Liberation from marriage and from social bond does not necessarily bring her the real liberation. This liberation which Paro is in search of, is absolutely the westernised concept of

liberation. This unending quest of Paro brings about unending misery. "To prevent an inner life that has no

useful purpose from sinking into nothingness, to assert herself against given conditions which she bears rebelliously, to create a world other than that in which she fails to attain her being, she must resort to self-expression" (The Second Sex 393). She commits suicide. Death comes to her as an abrupt end to her. She is doomed. Paro's conception and the outlook of life is entirely different. She is a rebel setting her own standards. This is how Paro herself sees her:

I had always considered myself a person of little consequence, and less talent. I

discovered, however, that I had an instinct, a faculty for truth. I saw things as they

were, not as they should have been or people tried to pretend they were. It was this faculty for truth that had haunted me for years, distorting the happiest moments of

my life mocking love, happiness, security. Even amidst the deepest possible flow of

emotions I could never abandon the unmoved voyeur within me, the wary spectator

in the crowd, never participating, only watching. (PDP, 81)

### III. CONCLUSION

Many writers in the past have tried to present the idea of feminism in different ways. They have always portrayed their women as those who boldly broke the so-called Patriarchal norms. They were not bound by any conventional code. But, they never projected them as defying oral standards. They never glorified erotics. Namita presents myriad characters and a variety of social standards and circumstances by which they are bound. One can conclude that women empowerment can be attained as every individual perceives it. Jasbir Jain in her book *Indigenous Roots of Feminism- Culture, Subjectivity and Agency* says that "Women's movement is a social happening, which at a later stage developed into feminism; honed by itsself-consciousness and interlaced with ideology Feminism has deeper roots in the individual consciousness than the basic fact of being a woman." (9).

Paro and Thilottama successfully come out of the stereo- type image of women. Both are independent and have no male protection. They are essentially driven by their desires and dreams. Namita warns the modern woman of the lurking danger behind material life through the life of Paro. Her women characters undoubtedly reveal her feminist ideology. It is to be noted that many women characters of Namita are bestowed with well- defined

personal traits and qualities. Almost all her novels constitute a clear feminist vision.

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# Economic Policy Uncertainty and International Oil Price Volatility—Based on Continuous Wavelet Transformation and Volatility Spillover Effect Analysis

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Received: 02 Apr 2021; Received in revised form: 01 May 2021; Accepted: 11 May 2021; Available online: 07 Jun 2021

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**Abstract**— *Based on continuous wavelet transform and volatility spillover index of VAR system, this paper quantifies the relationship between economic policy uncertainty and oil price. The result of continuous wavelet transform shows the international oil price is notably related to economic policy uncertainty of world's major economies in 4-month time scope or longer. Besides, the economic policy uncertainty has dynamic net volatility spillover effect to oil price which shows an upward trend. In the background of intensified global economic friction, the research of economic policy uncertainty and oil price relationship is of great realistic significance to ensure China's energy security.*

**Keywords**— *Economic policy uncertainty; Oil price; Wavelet analysis; Spillover volatility effect.*

## I. INTRODUCTION

Oil is known as the "blood" of industrial economy, and the fluctuation of oil price has significant impact on the national economy. China's economy has achieved rapid development after the reform and opening up, and the demand for crude oil has also increased rapidly. However, China's oil resources are relatively scarce, so it is increasingly dependent on oil imports to meet the needs of economic development. At present, China has surpassed the United States to become the world's largest importer of crude oil, with oil import dependence ratio exceeding 70%.

Crude oil, as a bulk commodity traded worldwide, is affected by geopolitics, economic policies and other factors, and its price fluctuates greatly, which is highly

correlated with China's import cost and energy security. Especially after the global financial crisis, global trade protectionism is on the rise, relations between world powers have become more complex, and economic policies of countries around the world have become more uncertain. For example, the "Brexit" and the "trade war between China and the US" in recent years have intensified the uncertainty of economic policies, during which it's clear to see that the international oil price has also fluctuated sharply. And because of the financialization trend of the international crude oil market (Tang and Xiong, 2012; Singleton, 2013), international crude oil price will quickly absorb the market information change, which further increases the volatility of international oil prices. Economic policy uncertainty increases even sharply with the outbreak



of COVID-19, when governments around the world positively react to the pandemic shock. At the same time, the fluctuation of the international oil price has reached a historic level, and even the short-term negative price of crude oil appears. In this case, it is of great practical significance to study the impact of economic policy uncertainty on oil price to ensure China's crude oil supply and energy security.

Many scholars have studied the relationship between uncertainty and macroeconomics. On the one hand, uncertainty affects investment through the "real option" mechanism. Bernanke (1983), Brennan and Schwartz (1985), Ramey and Shapiro (2001), and Bloom (2009) indicate that due to the fixed costs of firm investment, when uncertainty in the economy increases, the firm's future returns will also become more uncertain. As a result, companies are delaying their investment plans and waiting for economic uncertainty to decline before making investments. In addition, uncertainty will also affect employment and economic growth. Ramey and Ramey (1995) prove that high economic growth uncertainty can have a negative impact on economic development. Machine learning skills further contribute to quantification of uncertain. In recent years, with the development of textual data analysis techniques, some scholars begin to use textual data extracted from newspapers or corporate annual reports to measure the extent of economic policy uncertainty and the relationship between economic policy uncertainty and macroeconomics. For example, Baker, Bloom et al. (2016) construct the economic policy uncertainty index (EPU) with the method of machine learning, and conclude that when the uncertainty of economic policy rises, the investment of enterprises declines. Caldara and Iacoviello et al. (2020) create the trade policy uncertainty index (TPU) with the data of corporate annual reports, and based on this, construct the general equilibrium model of trade policy uncertainty, drawing the conclusion that the trade policy uncertainty has an inverse relationship with the investment of American enterprises. Subsequently, many papers research based on these indexes. Tan and Zhang (2017) study the impact of economic policy uncertainty on the investment of Chinese enterprises based on the economic policy uncertainty index, concluding that for Chinese enterprises, economic policy uncertainty mainly affect the

investment of enterprises through the real option channel. Zhao and Ye (2020) analyze relationship between economic policy uncertainty and enterprise financing constraints, suggesting that when economic policy uncertainty rises, enterprises will tend to actively avoid taxes, which will have a adverse effect on economic development.

As one of the most important production inputs for national economic development, petroleum is closely related to macroeconomics. Hamilton (1983) state that oil price shock might lead to economic recession in the United States. Kilian (2009), Kilian and Murphy (2012, 2014) point out that there is an inverse causal relationship between oil price and macro economy, and use the structural vector autoregressive model to show that the global business cycle is the main factor leading to the change of oil price. Aasteveit et al. (2015) analyze the impact of GDP of developed and developing economies on oil prices, and conclude that the economic development of developing countries has a greater impact on oil prices since new millennium. Zhou (2019) use the event based sign restricted vector autoregressive model to reanalyze oil price, and the conclusion is consistent with that of Kilian (2009). That is, oil price fluctuations are mainly caused by global macroeconomic fluctuations.

In the context of intensified world economic frictions and increasingly complex relations between major powers, many scholars have begun to study the relationship between economic policy uncertainty and oil prices. Kang and Ratti et al. (2013) adopt the US economic policy uncertainty index created by Baker et al. (2016) and construct a structural vector autoregressive model containing economic policy uncertainty variables, with the conclusion that positive oil preventive demand shock increases the US economic policy uncertainty, while favorable global economic fluctuations can reduce economic policy uncertainty in the United States. Bekiros et al. (2015) construct a time-varying vector autoregression model and conclude that when taking the nonlinear relationship between economic policy uncertainty and oil price into consideration, the effect of economic policy uncertainty on oil price is quite significant. Aloui et al. (2016) use Copula-GARCH model to analyze the relationship of policy and market uncertainty with oil price.

Their results show that oil price is affected by these two uncertainties only in a specific period, while oil price affect policy and market uncertainty in the whole sample period. Kang et al. (2017a) use the Economic Policy Uncertainty Index (EPU) to analyze the impact of economic policy uncertainty on oil and gas industry and conclude that when economic policy uncertainty rises, oil and gas companies' earnings will decline. In addition, Kang et al. (2017b) show that domestic oil production supply shocks in US and foreign oil supply shocks have different effects on economic policy uncertainty. Through discrete wavelet transform in multiple time scale analysis, Yang (2019) studies the spillover effect of G7 countries' economic policy uncertainty on crude oil price. He shows that economic policy uncertainty have the transmitting effect to oil prices, which is more dramatic in the long run. The impact of US economic policy uncertainty is outstanding: in the long run the fluctuation of economic policy uncertainty in the United States not only significantly affects the fluctuation of oil price, but also has a clear effect on the fluctuation of economic policy uncertainty in other countries.

Baker et al. (2016) construct the economic policy uncertainty index by dictionary-based machine learning methodology. Through endeavors of scholars across the world, now this index expands to 26 countries. Using updated economic policy uncertainty index, our paper studies the relationship between economic policy uncertainty and international oil price, which mainly has the following contributions compared to aforementioned researches. First, the economic policy uncertainty of important developing countries is included in the research scope. Previous researches (Yang, 2019) mainly study the impact of developed economies' economic policy uncertainty on oil prices. However, as stated by Aasteveit et al. (2015), since the beginning of 21st century, the effect of economic development in developing countries on oil prices is twice of developed countries'. In recent years, as we can see, the economic development of developing countries has been confronted with great external shocks and their economic policy uncertainties have increased significantly. Therefore, it is very necessary to include economic policy uncertainties in developing countries in the research. In order to control the endogenous variable

number in the vector autoregression model, this paper incorporates top 5 GDP countries and top 5 oil import countries into research (based on 2018 data, known as the world's major economies), consisting of United States, China, Japan, Germany, India and the United Kingdom. These countries approximately account for half of world's GDP. The second contribution is to use continuous wavelet analysis and rolling window regression to study the dynamic relationship between economic policy uncertainty and oil prices. Continuous wavelet analysis can be applied to non-stationary data, and the relationship between economic policy uncertainty and oil price can be analyzed in both time and frequency domains. Diebold and Yilmaz (2009, 2012, 2014) construct the volatility spillover index based on variance decomposition of vector autoregressions model, by which we measure the connectedness between economic policy uncertainty and oil price. Third, our sample ranges from January 1997 to April 2020, including the COVID-19 period, which provides new empirical evidence for the study of economic policy uncertainty and oil price in the case of major public emergencies.

The rest of the paper is structured as follows. Section 2 describes the data used in this paper. Section 3 outlines the research methodology of the article. Section 4 analyzes the empirical analysis results of economic policy uncertainty and oil price. Section 5 presents conclusions and suggestions.

## II. DATA

The measure of economic policy uncertainty of various countries in this paper comes from the Economic Policy Uncertainty Index (EPU) established by Baker et al. (2016), including economic policy uncertainty indexes of the United States, China, Japan, Germany, India and the United Kingdom from January 1997 to April 2020. At present, European Brent price has become the main reference price of international crude oil, so this paper selects monthly Brent spot price to measure oil price, sourcing from the U.S. Energy Administration (EIA).

As can be seen from Figure 1, during the financial crisis from 2000 to 2008, the world economic environment was relatively harmonious, and the economic policy uncertainty of major economies in the world was at a low

level. Under such circumstances, the international oil price also rose all the way, rising from about \$30 / BBL in 2000 to \$140 / BBL in early 2008. However, after the financial crisis in 2008, the economic policy uncertainty of the world's major economies increased significantly, and oil prices also fluctuated sharply. International oil prices fell from \$140 / BBL in 2008 to around \$40 / BBL in early 2009, then rose to \$120 / BBL in the first half of 2011, and subsequently fell to \$30 / BBL in early 2016. In particular, since 2016, with the events such as "Brexit" and "Sino-US trade war", the fluctuation of economic policy uncertainty in the world's major economies shows notable increase. In 2013, the UK voted to leave the EU, which continued to increase its economic policy uncertainty and reached a historic high level around 2017. In terms of China, the uncertainty of economic policy increased significantly since the "trade war between China and the US" in 2017, which is in contrast to the stable situation before. In general, since the 21st century, the economic policy uncertainty of the world's major economies has been

negatively correlated with international oil prices, and this correlation seems to be more pronounced after 2016.

### III. METHODOLOGY

Wavelet analysis is first applied to signal processing in the industrial field. However, due to its characteristic of analyzing signals in time scale and frequency scale, more and more scholars apply wavelet analysis to the research of economic problems, especially financial time series. Boubaker and Raza (2017) use discrete wavelet transform to analyze the relationship between oil price and stock price. Su et al. (2019) use continuous wavelet transform to analyze the impact of different types of oil price shocks on the uncertainty index based on text measurement (NVIX index). Xu Zhaoyi et al. (2019) propose continuous cross wavelet transform and coherent transform to examine the relationship between Shanghai Composite Index, oil price and gold.

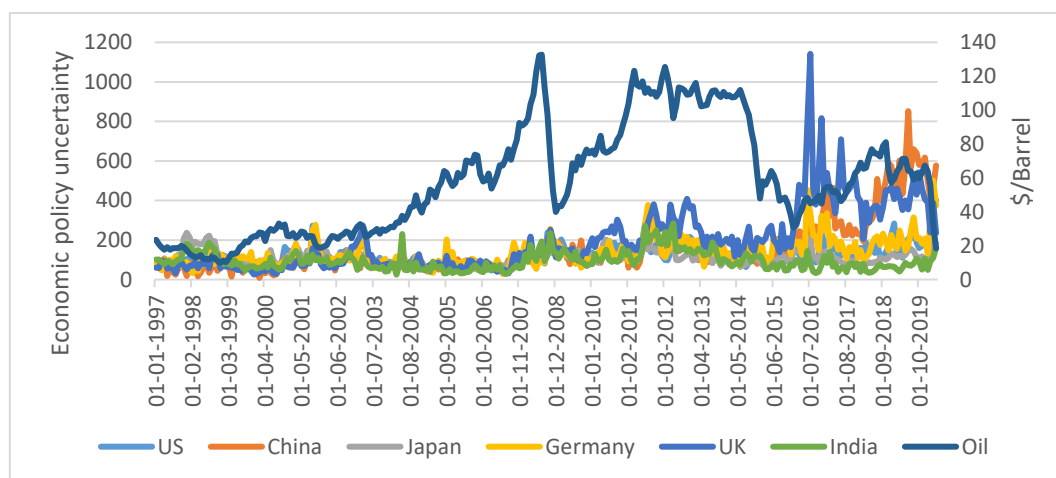


Fig.1 Economic policy uncertainty and oil prices monthly dynamics

Because wavelet analysis can not only process non-stationary data but survey in both time and frequency dimension, we use continuous wavelet analysis to examine the effect of economic policy uncertainty on international oil price. This paper also extends spillover effect index (Diebold and Yilmaz 2009, 2012, 2014) to connectedness between various economic policy uncertainty in different countries and oil price, through variance decomposition in vector autoregression. Further, rolling window method is applied to quantify the dynamic spillover effect in

economic policy uncertainty and oil price system.

#### 3.1 Coherent wavelet transform analysis

Traditional time-frequency analysis methods such as Fourier transform requires time series to be stationary, but the wavelet transform analysis method emerging in recent years can deal with non-stationary signals, so wavelet analysis is better than traditional time-frequency time series processing methods. By decomposing the price signal into several wavelets of different frequencies and projecting the

time series into a two-dimensional time-frequency space, the wavelet transform method can analyze the interdependence between variables at the scale of time and frequency. Wavelet analysis decomposes time series data into localized frequency and provides information about each frequency component. By extracting the information, wavelet analysis provides a means to understand time series from the multi-scale perspectives of both time and frequency.

Fourier analysis decomposes the signal into a series of sinusoidal or cosine wave combinations and transforms them in the whole time domain, which is not good for the processing of jump signals and non-stationary signals. In comparison, the parent wavelets used by wavelet analysis generate and decay in a limited time, including Haar wavelet, Coiflets wavelet, Morlet wavelet, etc., which effectively overcome the shortcomings of Fourier transform. Among them, Morlet's specification (Goupillaud et al., 1984) is a prevailing wavelet specification that can show the joint behavior of time series data in terms of both time and frequency (Yang et al., 2017). Therefore, in this framework, the wavelet is defined as (Grinsted et al., 2004):

$$\psi_0(\eta) = \pi^{-\frac{1}{4}} e^{i w_0 \eta} e^{-\frac{\eta^2}{2}} \quad (1)$$

Where  $w_0$  and  $\eta$  are parameter of frequency and time respectively. And  $\eta$  is the product of  $s$  multiplies  $t$ , where  $s$  is the time scale and  $t$  is time. The Morlet wavelet with  $w_0=6$  is usually a good choice to extract time series information because it can best handle the tradeoff between time and frequency (Grinsted et al., 2004; Vacha and Barunik, 2012). In essence, continuous wavelet transform take wavelet as band pass filter, with time series continuous wavelet  $W_n^X(s)$  expressed as follows:

$$W_n^X(s) = \sqrt{\frac{\delta t}{s}} \sum_{n'=1}^N x_{n'} \psi_0 \left[ (n' - n) \frac{\delta t}{s} \right] \quad (2)$$

Where  $\delta t$  is the uniform time step and  $n=1, \dots, N$ . Wavelet power can interpret the degree of the local variance of  $x_n$  scale by scale. Following the contribution of Grinsted et al. (2004), we have the null hypothesis that  $x_n$  stem from an AR(1) stationary process, so that we can get the statistical significance of the wavelet power.

Based on these equations and conditions, WTC

analysis considers  $W^{XY}$ , with  $W^{XY}$  is defined as  $W^X W^{Y*}$ , where  $*$  means the complex conjugation.  $|W^{XY}|$  is the cross wavelet power and reveals areas with high common power. WTC is a way to measure the comovement of two time series in different time scales and frequencies. The WTC of two time series is as follows (Grinsted et al., 2004):

$$R_n^2(s) = \frac{|S(s^{-1} W_n^{XY}(s))|^2}{S(s^{-1} |W_n^X(s)|^2) S(s^{-1} |W_n^Y(s)|^2)} \quad (3)$$

where  $S$  is a smoothing operator and  $0 \leq R_n^2 \leq 1$ .

### 3.2 volatility spillover effect

Diebold and Yilmaz (2009) use variance decomposition of vector autoregressive model to measure the volatility spillover effect of variables in the vector autoregressive system, so as to measure the mutual influence among financial assets. To circumvent the limitation of variables ordering in vector autoregression system, Diebold and Yilmaz (2009) adopt the generalized VAR framework of Koop, Pesaran and Potter (1996) and Pesaran and Shin (1998) to produce variance decompositions that are invariant to the ordering. As a result, connectedness in the system is calculated, including total spillovers, directional spillovers, net spillovers and net pairwise spillovers.

First, consider an N-variable VAR(p) model, as expressed by (4):

$$x_t = \sum_{l=1}^p \Phi_l x_{t-l} + \varepsilon_t \quad (4)$$

Where  $x_t$  is the  $N \times 1$  vector of the observed variables at time  $t$ , and  $\Phi$  is the  $N \times N$  coefficient matrix. The error vector  $\varepsilon_t$  is independent and identically distributed.

In this model, provided the stability of the system, the VAR process can also be transform into the vector moving average form, as represented below:

$$x_t = \sum_{l=0}^{\infty} \psi_l \varepsilon_{t-l} \quad (5)$$

Where  $\psi_l$  is the  $(N \times N)$  matrix of infinite lag polynomials that can be calculated from  $\psi_l = \sum_{j=1}^p \Phi_j \psi_{l-j}$ . As the orders of the variables in the VAR system may influence the impulse response or variance decomposition results, to eliminate variable ordering effect, generalized VAR framework introduced by Koop, Pesaran and Potter (1996) and Pesaran and Shin (1998) (hereafter KPPS) is used. Denoting the KPPS H-step-ahead forecast



error variance decompositions by  $\theta_{jk}^H$ , for  $H = 1, 2, \dots$ , we have

$$\theta_{jk}^H = \frac{\sigma_{kk}^{-1} \sum_{h=0}^{H-1} (e'_{j\psi_h} \Sigma_{\varepsilon} e_k)^2}{\sum_{h=0}^{H-1} (e'_{j\psi_h} \Sigma_{\varepsilon} \psi_h e_k)} \quad (6)$$

Where  $\Sigma$  is the variance matrix for the error vector  $\varepsilon$ ,  $\sigma_{kk}$  is the standard deviation of the error term for the  $k$ th equation, and  $e_k$  is the selection vector with one as  $k$ th element and zeros otherwise. However, the sum of the elements in each row of the variance decomposition table is not equal to one:  $\sum_{k=1}^N \theta_{jk}^H \neq 1$ . In order to use the information available in the variance decomposition matrix in the calculation of the spillover index, we normalize each entry of the variance decomposition matrix in the row as :

$$\tilde{\theta}_{jk}^H = \frac{\theta_{jk}^H}{\sum_{k=1}^N \theta_{jk}^H} \quad (7)$$

In this way now we have  $\sum_{k=1}^N \tilde{\theta}_{jk}^H = 1$  and  $\sum_{j,k=1}^N \tilde{\theta}_{jk}^H = N$ .

### 3.2.1 Total spillovers

The total spillover index measures the contribution of spillovers of volatility shocks across asset classes in the system to the total forecast error variance. By forecast error from KPPS VAR decomposition, we can calculate total spillover index as below:

$$S^H = 100 \times \frac{1}{N} \sum_{j,k=1}^N \tilde{\theta}_{jk}^H \quad (8)$$

### 3.2.2 Directional spillovers

Not only can we calculate the total spillover effect in the system, but it's possible to examine the direction of volatility spillovers across variables by KPPS variance decomposition. As the generalized impulse responses and variance decompositions are independent to variables ordering, through normalization of the generalized variance decomposition matrix we measure the directional volatility spillovers received by variable  $j$  from all other variables as :

$$s_{N,j \leftarrow \bullet}^H = 100 \times \frac{1}{N} \sum_{j \neq k}^N \tilde{\theta}_{jk}^H \quad (9)$$

Similarly, the directional volatility spillovers

transmitted by variable  $j$  to all other variables is expressed as below:

$$s_{N,j \rightarrow \bullet}^H = 100 \times \frac{1}{N} \sum_{j \neq k}^N \tilde{\theta}_{jk}^H \quad (10)$$

### 3.3.3 Net spillovers

By directional spillovers, we can measure net volatility spillover from variable  $j$  to all other variables :

$$s_j^H = s_{N,j \leftarrow \bullet}^H - s_{N,j \rightarrow \bullet}^H \quad (11)$$

The net volatility spillover index is simply the difference between the gross volatility shocks transmitted to and those received from all other markets.

### 3.3.4 Net pairwise spillovers

The net pairwise volatility spillover between asset  $j$  and  $k$  is the difference between the gross volatility shocks transmitted from market  $j$  to market  $k$  and those transmitted from  $k$  to  $j$ .

$$s_{jk}^H = 100 \times \frac{1}{N} (\tilde{\theta}_{kj}^H - \tilde{\theta}_{jk}^H) \quad (12)$$

## IV. EMPIRICAL RESULTS

Figure 2 shows the power spectrum of the correlation between economic policy uncertainty and oil price of major economies in the world, from January 1997 to April 2020. The vertical axis measures the frequency scale, while the horizontal axis represents the time scale of policy uncertainty and oil price coherence. Colors indicate the energy of the correlation between economic policy uncertainty and oil prices. The darker the color, the stronger the correlation, while the dark red areas inside the black line indicate that the coherence is significant at the 5% level. As can be seen from the figure above, economic policy uncertainty generally has a significant impact on oil prices in cycles of more than 4 months, which is consistent with the analysis of Kilian and Vega (2011), that is, changes in macroeconomic factors will not have an impact on oil prices in the current month.

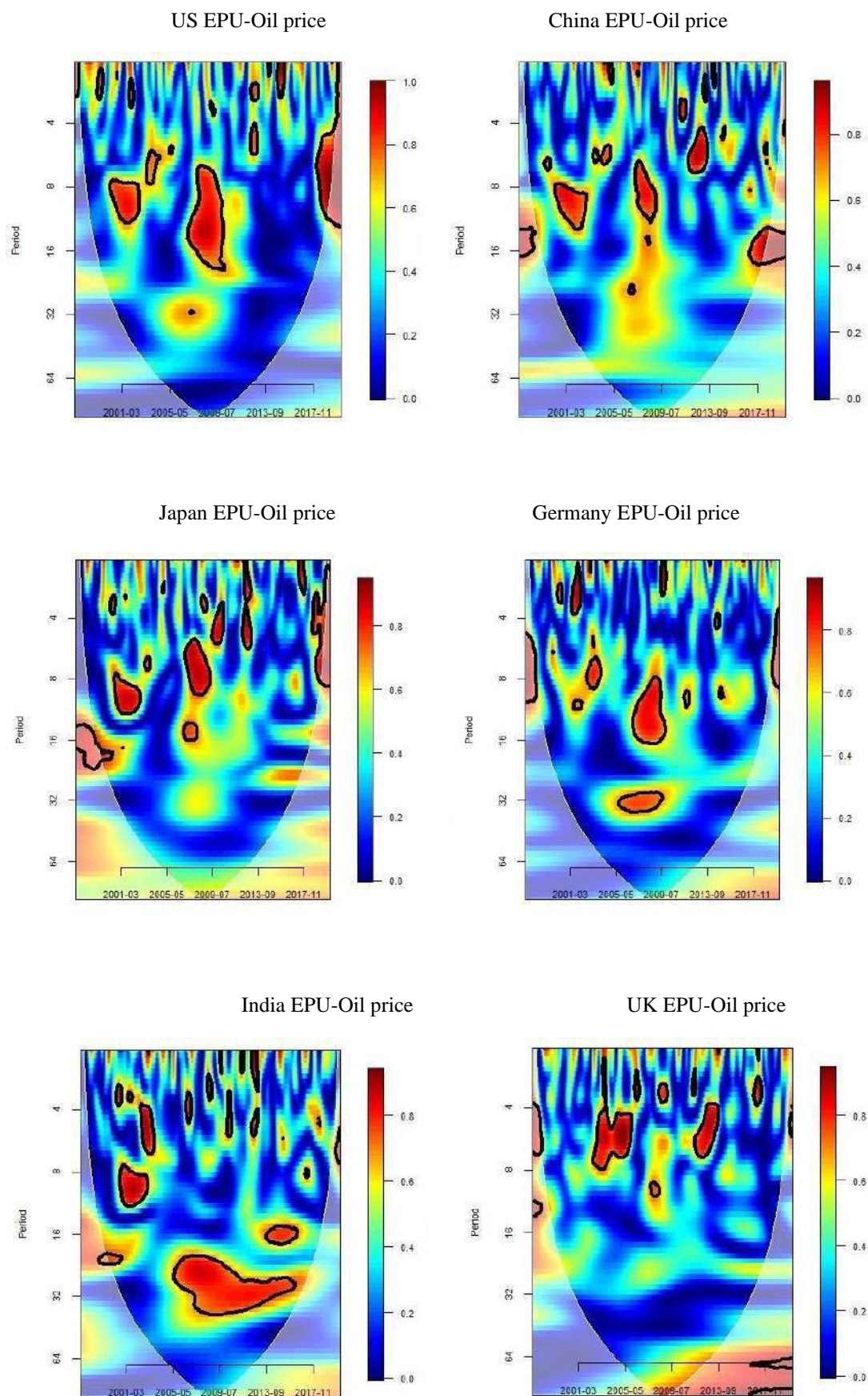


Fig 2: Continuous wavelet coherence of economic policy uncertainty and oil price

#### 4.1 US economic policy uncertainty and oil price

The significant time horizon for coherence between US economic policy uncertainty and oil price exceeding the significant level are mainly in 2001-2002, 2008-2009 and 2017-2020. US suffered from 911 terrorist attack in 2001, leading to increase of economic policy uncertainty then, and it affected oil price in approximately 6 months. In 2008, the "subprime mortgage crisis" also had a serious impact on the US economy when US economic policy uncertainty again had a significant impact on oil prices, and this time the impact was greater than the 2001-2002 period, reflecting the significant rise of economic policy uncertainty and its clear coherence with crude oil prices in the 6-16 month cycle. The significant mutual effect between economic policy uncertainty and oil price has recurred since 2017, with impact period mainly in 4 to 12 months. On one hand, oil prices reacted to the aggressive protectionist policies of the US that began in 2017; On the other hand, the "COVID-19" in 2020 had an impact on the US economy, bringing about rising uncertainty of economic policy depressing international oil price.

#### 4.2 China economic policy uncertainty and oil price

The significant time horizons for China economic policy uncertainty and oil price are 2001-2003, 2008-2009, 2012-2013 and 2017-2020. Since China joined the WTO in 2001, its economic environment has been greatly improved and economic policy uncertainty has been clearly reduced. It seemed that the change of China's economic policy uncertainty impacted oil price from 2001 to 2003, with the significant area locating in 6 to 10 months. Similarly, during financial crisis period from 2008 to 2009 economic policy uncertainty in China had a clear coherence relationship with oil price, while the duration and strength then were weaker than that in United States. In addition, the China's economic policy uncertainty showed coherence with oil price since 2017, which could be attributed to "US-China trade war" and "COVID-19" disease, mainly in frequency period of about 16 months.

#### 4.3 Japan economic policy uncertainty and oil price

The notable coherence between Japan economic policy uncertainty and oil price are 2001-2002, 2009-2009 and 2017-2020. In 2001, when the Internet stock bubble burst and Japan's high-tech industry suffered, it could be

that the fluctuation of economic policy uncertainty had an impact on the oil price in the 6-12 month cycle. And the 2008 financial crisis also had great impact on the Japanese economy, with rising economic policy uncertainty again taking effect on oil prices in the 5 to 8 month cycle. Besides, in recent years, the coherence between economic policy uncertainty in Japan and oil price is evident. Since 2018, the uncertainty of Japan's economic policy has shown a significant interaction with international oil prices in frequency scope of 4 to 8 months.

#### 4.4 Germany economic policy uncertainty and oil price

In comparison, the uncertainty of German economic policy mainly had a significant impact on oil prices during the "subprime crisis" period, with significant cycle in 8-16 months and around 32 months.

#### 4.5 India economic policy uncertainty and oil price

The economic policy uncertainty in India has significant coherence relationship with oil price during 2001-2002 and 2005-2015. The interaction between India economic policy uncertainty and oil price is distinct in 8 to 12 months from 2001 to 2002, while for the subsequent significant time horizon the notable frequency period is 16 to 32 months. After the new millennium, the rapid development of Indian economy along with loose economic policy environment contributed to rising import of crude oil, which affected oil price.

#### 4.6 UK economic policy uncertainty and oil price

UK economic policy uncertainty has a significant correlation with oil prices from 2002 to 2005 and from 2009 to 2013, with a significant interaction between the two variables largely over 4 to 8 month period. From 2002 to 2005, the UK faced a relatively favorable economic environment with stable domestic economic development and significantly reduced economic policy uncertainty, when UK's economic policy uncertainty also showed a clear coherence with oil price. However, as UK economy suffered from financial crisis and European debt crisis from 2009 to 2013, the economic policy uncertainty and oil price interaction became outstanding again at that time. Besides, according to the wavelet power chart, the "Brexit" event could lead to coherence of UK economic policy uncertainty and oil price, but the impact did not last long.

Through continuous wavelet analysis can we analyze the relationship between economic policy uncertainty and international oil price in time and frequency dimension,

whereas we can further examine the volatility spillover effect in the system by DY spillover index(Diebold and Yilmaz 2009,2012,2014).

*Table 1: Unit-root test for economic policy uncertainty and oil price variables*

Variable	ADF(Constant)	ADF (Trend)	PP (Constant)	PP (Trend)
<b>Oil</b>	-11.196***	-11.285***	-11.196***	-11.269***
<b>China EPU</b>	-4.723***	-4.881***	-39.762***	-41.303***
<b>Germany EPU</b>	-7.906***	-7.942***	-52.505***	-58.956***
<b>India EPU</b>	-11.845***	-11.804***	-37.250***	-37.124***
<b>Japan EPU</b>	-5.593***	-5.629***	-31.234***	-31.871***
<b>UK EPU</b>	-6.122***	-6.150***	-27.367***	-27.393***
<b>US EPU</b>	-8.888***	-8.925***	-28.404***	-28.726***

In order to carry out the following analysis of volatility spillover effect, we express the variables in the form of returns, and carry out unit root test to validate stationary. Through ADF and PP test, all variables in returns form are stationary and significant at the level of 1%.

Table 2 describes the spillover effects of economic policy uncertainty and oil price volatility from February 1997 to April 2020. Its  $ij$ th entry is the estimated contribution to the forecast error variance of asset  $i$  coming from innovations to asset  $j$ . Hence, the off-diagonal column sums(labeled contributions To others) and row sums(labeled contributions From others) are the “to” and “from” directional spillovers, and the “from minus to” differences are the net volatility spillovers. In addition, the total volatility spillover index appears in the lower right corner of Table 2.

Consider the spillover results in table 2. The total volatility spillover effect in economic policy uncertainty and oil system is 11.73, indicating the volatility forecast error variance that comes from spillovers is not large. In terms of economic policy uncertainty variable, we find

Japan, UK and India’s economic policy uncertainty comparatively stable,with little impact received in the system. Nevertheless, the economic policy uncertainty of Germany is greatly affected by the fluctuations of other variables, among which the economic policy uncertainty of China showing the largest impact, which reflects the strong economic interdependence between the two countries. In fact, China has been Germany's largest trading partner since 2017. Since Germany's oil consumption is heavily dependent on imports, the fluctuation of oil prices also has a great impact on the uncertainty of German’s economic policy. As for China, the economic policy uncertainty of Germany transmits greatest volatility, while the impact of US economic policy uncertainty is only inferior to that of Germany. As integrating deeply with world development, the economic policy uncertainty of Germany, Japan and China all clearly affect that of United States. Besides, oil price has volatility spillover effect to the economic policy uncertainty of US. According to data in table 2, the spillover effect of US’ economic policy uncertainty on oil price fluctuations was the largest, followed by the UK and Germany.



Table 2: Volatility spillover table of economic policy uncertainty and oil price

	US EPU	China EPU	Japan EPU	Germany EPU	UK EPU	India EPU	Oil	From
<b>US EPU</b>	87.12	2.55	3.22	4.03	0.1	0.65	2.3	1.84
<b>China EPU</b>	1.52	88.22	1.11	7.27	1.44	0.41	0.36	1.73
<b>Japan EPU</b>	4.71	0.85	92.74	4.11	3.59	6.16	0.22	2.81
<b>Germany EPU</b>	2.5	4.95	0.87	80.06	1.6	2.02	3.51	2.21
<b>UK EPU</b>	0.98	2.01	0.81	1.12	90.31	0.46	1.75	1.02
<b>India EPU</b>	0.4	1.08	0.31	1.73	1.04	89.95	2.39	0.99
<b>Oil</b>	2.77	0.35	0.93	1.68	1.92	0.34	89.47	1.14
<b>To</b>	1.84	1.68	1.04	2.85	1.38	1.44	1.5	11.73

We have useful results on the total spillover effects from our full sample. However, these results are not helpful in analyzing how connectedness changes over time. If we only focus on the static results, the VAR estimate over the whole sample may smooth out the results when there is time variation in the relationship between the variables. In order to better understand the dynamics of spillover effects, we employ a moving-window to examine the spillover results in the system. The estimation window is fixed at 100 months and 10 one-step-ahead spillover measurements are produced. Figure 3 shows the dynamics of total volatility spillover, in which the gross volatility spillover of the system can be divided into several stages. Before 2008, the total spillover effect in the system showed a downward

trend, dropping from 40% to about 30%. Then it sharply rose to 40% with the onset of financial crisis, but dropped gradually to 30% in 2010 as economy began to recover. It is worth noting that the total volatility spillover effect in the system continued to rise after 2010 and reached a high level of 50% in 2017, reflecting the increasing volatility spillover effect of economic policy uncertainty and oil price system. Finally, the total volatility spillover effect of the system fell in 2018, but rose again after the COVID-19 began in 2020. In general, the interaction between economic policy uncertainty and the oil price showed a clear upward trend after the 2008-2009 financial crisis.



Fig 3. Total volatility spillovers

Figure 4 shows the dynamic directional volatility effect from each of the variable to others in the VAR system. The spillover effect of US economic policy uncertainty on the fluctuations of other variables in the system is between 6% and 9%. A notable fluctuation can be detected is from 2017 to 2019, when president trump took office and implemented aggressive trade protection policies at first, then the spillover effect of the uncertainty of US economic policy on other variables in the system dropped to about 7% followed by trade and peace talks. The impact of China's trade policy uncertainty on the system fluctuations is around 4% to 6%, while the spillover of China's policy uncertainty on oil price fluctuations has risen rapidly from 4% to more than 6% after 2017, reflecting the increasing uncertainty of China's economic policy in the face of an more complex external environment. In 2011, the spillover effect of Japan's economic policy uncertainty on the system sharply increased from 4% to 8%, and then maintained to the level of over 8%, reflecting expanding impact of Japan economic policy uncertainty to world economy. The impact of German policy uncertainty on other variables in the system is relatively stable, ranging

from 6% to 8%, and this volatility spillover effect has declined in recent years. Since 2012, with the economic development and the strengthening of international ties, the volatility spillover effect of the economic policy uncertainty in India on the system has increased from 4% all the way to nearly 10%, and this effect has subsequently decreased to about 5% in 2020. Before 2017, the impact of economic policy uncertainty on system fluctuations in the UK showed a downward trend. However, since 2017, the "Brexit" event has increased the uncertainty of the UK's economic policy, and the spillover effect of the uncertainty of the UK's economic policy on the system has been enhanced. As can be seen from Figure 3, the aggregate impact of oil prices on the fluctuations of economic policy uncertainty in the world's major economies is between 2% and 6%. In particular, two oil crashes are worthy of attention. One is from 2014 to 2016, the directional spillover effect of oil price fluctuations on other variables increased from 2% to about 5%. The other is in "COVID-19" period, when the directional volatility spillover effect of oil sharply increased from 3% to more 6%.

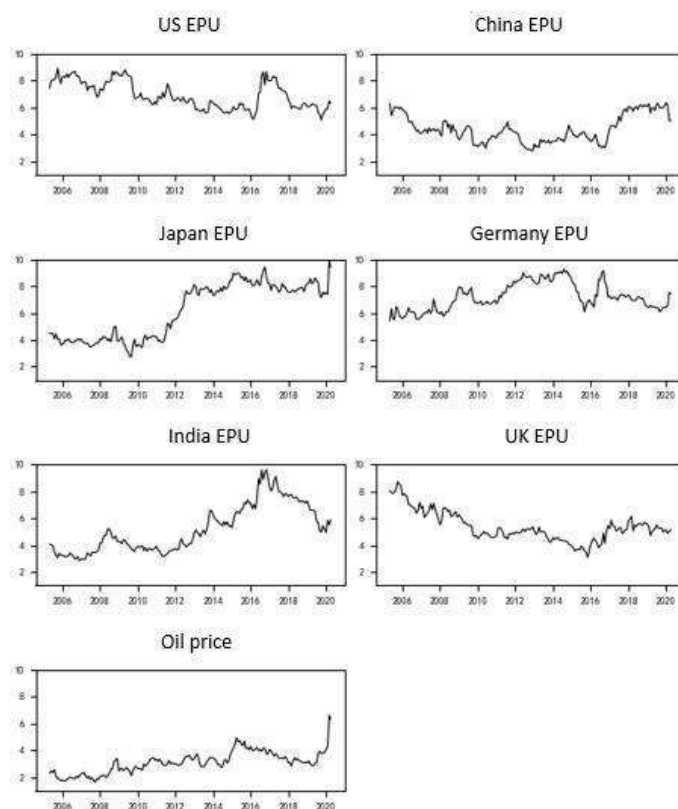


Fig 4: Directional volatility spillovers, FROM

In Figure 5, we present the directional volatility spillovers from the others to each of the variable in economic policy uncertainty and oil price system. The volatility received by US economic policy uncertainty from other variables ranges from 6% to 8%. With increasing exposure to external shocks, the volatility spillover effect from other variables to China's economic policy uncertainty rose from 4% to 7% since 2016. Since 2010, the volatility spillover effect of other variables on economic policy uncertainty of Japan and Germany enhanced, but stabilized

after 2016. Prior to 2008 financial crisis, the directional volatility from others to India economic policy uncertainty are roughly smooth at 4%, whereas it showed an increasing trend afterwards. The reception of UK economic policy uncertainty from others are largely stable, at about 6%. The spillover effect of economic policy uncertainty in the world's major economies on oil prices is between 4 and 6 percent. Starting in 2020, the COVID-19 increased uncertainty in economic policy, and its impact on oil price fluctuations increased from 4% to 6%.

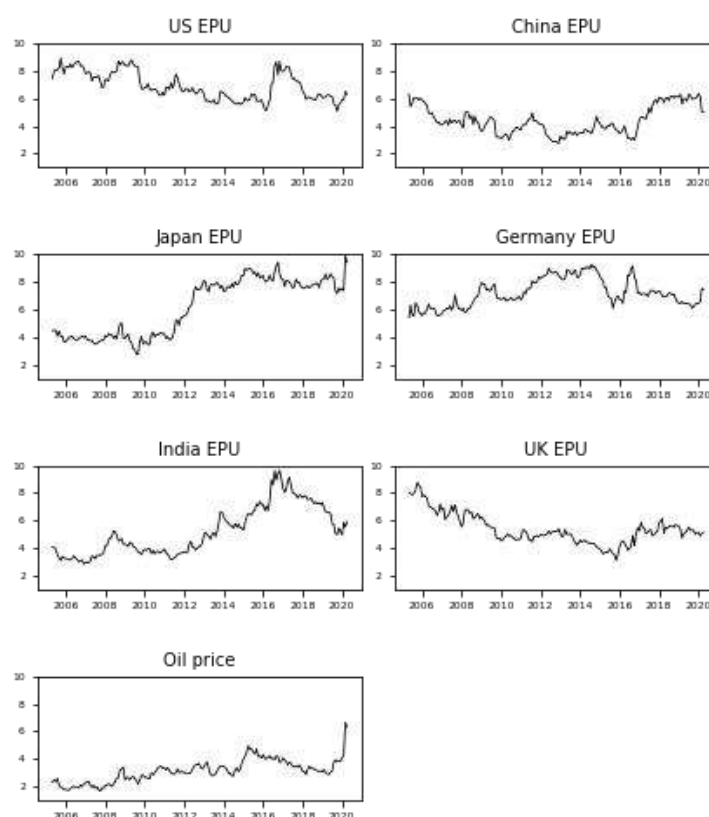


Fig 5: Directional volatility spillovers, TO

As shown in Figure 6, we can calculate the difference between the “Contribution from” column sum and “Contribution to” row to get the net volatility spillover. And we present net pairwise volatility spillover plot as described at the end of section 3, which is in Figure 7.

The net volatility spillover effect of US economic policy uncertainty is basically positive, while its variation can be differentiated into two stages. Before 2016, the net volatility transmission effect of the US economic policy uncertainty showed a downward trend, and it mainly

affected the UK economic policy uncertainty and oil price fluctuations (Figure 7). Since 2016, the net effect of US economic policy uncertainty on system fluctuations increased from nearly 0 to about 2%, and then this effect began to fall in 2018. At this stage, US economic policy uncertainty mainly generated net volatility spillover effect on Japan's economic policy uncertainty.

Before 2016, the net volatility spillover of China's economic policy uncertainty is around 0. However, this effect turned to negative value afterwards, as external

environment had a larger impact on Chinese economic development, mainly by economic policy uncertainty of Germany and India. Then the net volatility effect rose again in 2018 but finally dropped below 0 since the outbreak of “COVID-19”.

The financial crisis acted as the watershed for net fluctuation spillover effect of economic policy uncertainty in Japan. Before the financial crisis, the net volatility spillover effect of economic policy uncertainty in Japan was basically negative, so other variables had a greater impact on the uncertainty of economic policy in Japan at this stage. However, after 2012, the “transmitted” value of Japan's economic policy uncertainty to system fluctuations began to be larger than its “received” value, and this gap has stabilized at about 2% since 2014. The net volatility spillover effect of Japanese economic policy uncertainty

was mainly transmitted to Germany and the United Kingdom, reflecting the enhanced impact of Japanese economic policy on the European economy. In addition, Japan's economic policy uncertainty also had a positive volatility spillover effect on oil prices from 2012 to 2016, but this effect began to decline after 2016, as the economic friction between the United States, China and other countries during this period played a larger role on oil price.

The net volatility spillover level of economic policy uncertainty in Germany was relatively stable before 2014. However, since 2014, the influence of economic policy uncertainty in Germany on the other variables has been strengthened, and this influence tends to slow down in recent years.

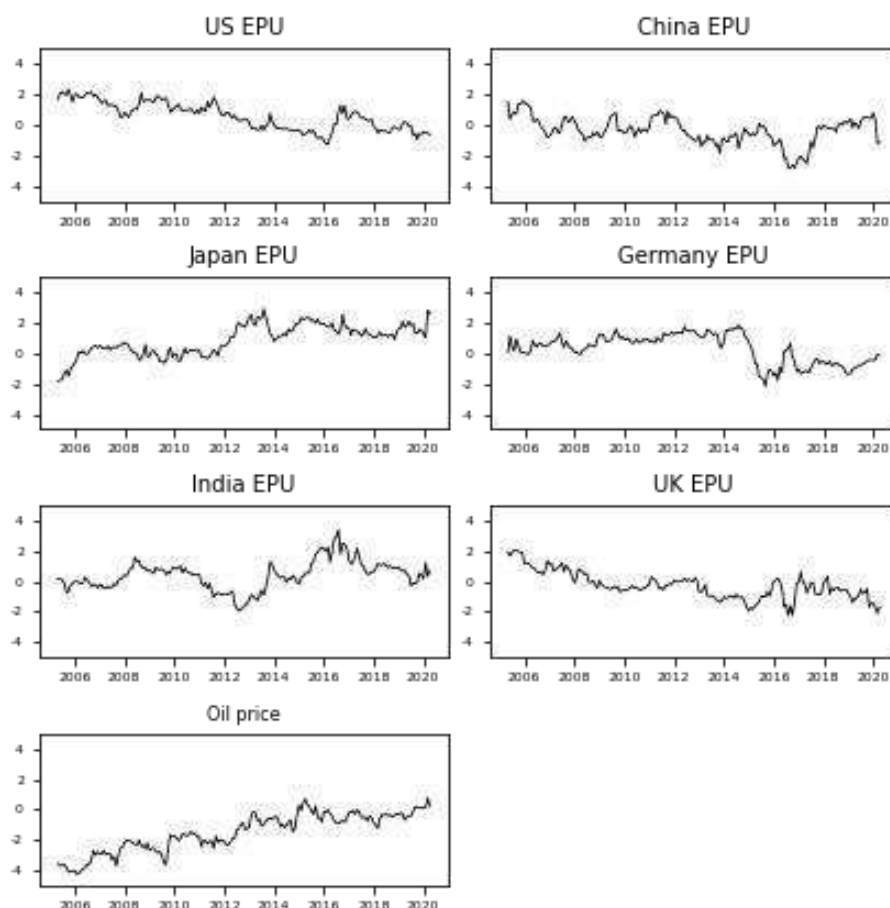


Fig 6: Net volatility spillovers, economic policy uncertainty and oil price

After the 2008 financial crisis, the net impact of India's economic policy uncertainties gradually decreased,

when there was increasing external shock to India's economic development. However, when it came to 2012 to



2017, the net fluctuation spillover effect of economic policy uncertainty in India began to rise and reached about 4% in 2017, as India's economic policy were more related to world economy, which notably reflected in China, Germany and Japan's economic policy uncertainty.

However, since 2017, the impact of economic policy uncertainties in India on the system has dropped again, reflecting the rising volatility spillover effect of other variables on the India's economic policy uncertainty during this period.

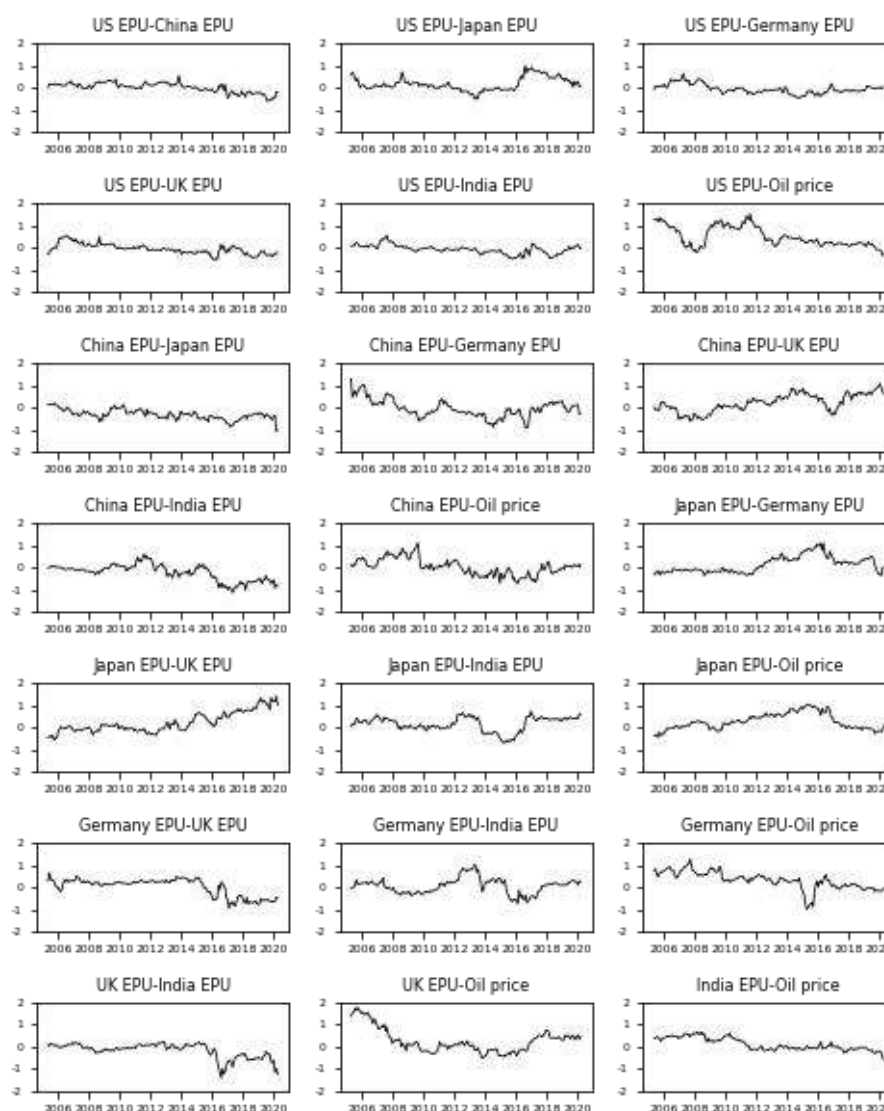


Fig 7: Net pairwise volatility spillovers, economic policy uncertainty and oil price

As can be seen from Figure 6, the net volatility spillover effect of economic policy uncertainty in the UK is generally negative, but around 2017, this effect rapidly rose from negative to positive, and then fell back. This shows that "Brexit" has a temporary effect, which is consistent with the results of continuous wavelet analysis.

As can be seen from Figure 6, volatility spillover effect is generally transmitted from economic policy

uncertainty of major economies to oil prices, which is consistent with the conclusions of Herrera et al. (2011), Salisu et al. (2017) and Yang (2019). Besides, this result also supports the conclusion of Kilian (2009), that is, oil price and macroeconomic variables should be mutual causality, and oil price shock cannot be simply regarded as exogenous variable in economic model. From a dynamic point of view, the net impact of economic policy

uncertainty on oil price fluctuations before 2016 shows a gradual decline, reflecting the increased impact of other factors (such as the shale revolution) on international oil prices. However, since 2016, the impact of economic policy uncertainty of major economies on oil price fluctuations has been strengthened again. The overall net spillover effect of international oil price has shown two downward trends in 2017 and 2018, reflecting the impact of "Brexit", "Sino-US trade war" and other factors on international oil price during this period.

## V. CONCLUDING REMARKS

As international trade protectionism intensifies, economic frictions increase and economic policy becomes more uncertain around the world, oil price shows strong volatility. With the increasing dependence of crude oil import in China, it is of great practical significance to study the relationship between economic policy uncertainty and oil price for ensuring crude oil supply in China. The continuous wavelet analysis shows that the economic policy uncertainty of the major economies in the world has a significant correlation with the international oil price in the cycle of 4 months or more, and the impact is mainly concentrated in the period of the Internet bubble crash in 2001-2002, the financial crisis in 2008-2009, and the period of "Sino-US trade war" and "COVID-19" after 2017. In addition, we use the volatility spillover index (Diebold and Yilmaz 2009, 2012, 2014) to further measure the volatility spillover effect in the economic policy uncertainty and oil price system, and the result is as follows. First, there's notable increase of total volatility spillover between economic policy uncertainty and oil price after the 2008 financial crisis. Second, the world's major economies economic policy uncertainty has positive net volatility spillover effect on oil price. This effect showed a downward trend before 2016, while it enhanced again during "Brexit" period in 2016 and "US-China trade war" period since 2017. Last, both the level and volatility of world's major economies increased clearly since 2016, and the net volatility spillover to oil price in large part came from economic policy uncertainty of China and UK.

Having examined relationship between economic policy uncertainty and oil price, our research has policy

implications as described below. First, it's preferable to hedge in advance, in order to lower the risk of future price fluctuations. Since there is a significant correlation between economic policy uncertainty and the international oil price in the cycle of 4 months or more, we suggest to hedge in the long period. Second, we should improve oil storage infrastructure and increase the oil storage capacity. In fact, the construction of energy storage facilities in China lags far behind the developed countries in the world. But when we have integrated storage facility, we can be more flexible even if the price fluctuates to a larger extent. Third, it's necessary to promote energy technology advancement and effectively reduce the external dependence in oil. As a good example, the US has achieved energy independence by shale revolution. However, China also has ample shale resource in Sichuan, Chongqing, etc., we have great potential for future supply. General Secretary Xi put forward the major energy strategic thought of "four revolutions and one cooperation", to promote the revolution of energy technology and industrial upgrading. Accordingly, we should increase investment in scientific research, promote technological innovation in energy exploration and development, and enhance the independence of China's energy supply.

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# The Outsider in Wuthering Heights

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Received: 21 Mar 2021; Received in revised form: 28 Apr 2021; Accepted: 14 May 2021; Available online: 07 Jun 2021

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**Abstract**— This study focuses on the racial and postcolonial methods as ways of reading and understanding literary texts. By applying them to literary works, one can study characters and verify their issues and suffering at some point in the course of their life within the top-quality novel. Critical and analytical, these two approaches expose the suffering of characters who try to fit in society due to racial discrimination, so the human principles are not valued or considered, leaving the characters to fight and struggle severely. This study displays how the biased society treats the character in the given work as an outsider. Thus, this study investigates one outsider, Heathcliff, by realizing the negative impacts of the racial and postcolonial approach to his life. Heathcliff is the protagonist in *Wuthering Heights* that Emily Bronte (1818-1848) wrote in 1847. This paper looks into the reasons for Heathcliff's alienation and suffering in society due to his race, origin, and color. One can noticeably grasp his severe suffering, difficulties, and alienation in this work.

**Keywords**— Heathcliff, *Wuthering Heights*, Outsider, Racism, Postcolonialism.

## I. INTRODUCTION: RACISM AND POSTCOLONIALISM

According to what is stated by UNESCO in the *Declaration on Race and Racial Prejudice*: "Racial prejudice, historically linked with inequalities in power, reinforced by economic and social differences between individuals and groups, and still seeking today to justify such inequalities, is total without justification." (1978, article 2, p.2)

The topics of inequality and racial discrimination and their negative effects on people in society have been elaborately discussed in many literary works. Race, color, origin, national or ethnic origin are considered the criteria for any distinction, exclusion, or preference. Consequently, society views these people as outsiders who are ill-treated and dehumanized unwillingly. Then, these outsiders quest for their identities with lots of dangers, suffering, and oppression. In fact, racism acts as an undesirable factor that promotes inequality, hatred, and revenge. This merciless factor springs from prejudicial principles that

have been used to treat others unfairly. Unfortunately, the result of the atmosphere where racism works and affects others is a core of classification between whites and blacks and masters and slaves.

Racial discrimination between classes in society causes conflicts. Thus, nobles fight against the lower classes, and they become proud of their wealth, nobility, intelligence, and origin. They believe their superiority enables them to dominate the poor and treat them as their slaves.

This paper highlights the influence of racism that is a prominent social problem that many critics have dealt with. Therefore, this study deals with the theme of "the outsider" in *Wuthering Heights* in the context of racial and postcolonial discrimination and describes the anguish of the alienated characters - the outsiders. Racism leads the outsiders to the state of marginalization and traps them in accordance with the social restrictions. The alienated characters are disdained since the superior group in society considers their races inferior. As a result, these outsiders

are dehumanized and detached from normal life in society. Moreover, society rejects them due to their race and color and gives no respect to their human nature. These outsiders are oppressed and prevented from becoming popular insiders in society. The outsiders lack normal relationships with people whose races and origins are considered inferior by the superior and arrogant characters. Clearly, there is a fight to force some races aside while others rule and dominate, giving the inferior the worst chances to live normally in society. The prejudiced groups get no good chance to prove themselves or fit normally in society.

Arrow (1998) says: "Racial discrimination pervades every aspect of a society in which it is found. It is found above all in attitudes of both races, but also in social relations, in intermarriage, in a residential location, and, frequently, in legal barriers." (p.1)

Obviously, racial discrimination is a barrier that stands against certain individuals who have their own and normal roles to play in society. However, they can't do that because they are belittled and helpless in society. Michael Banton (1979) presents the words of Abraham Lincoln in 1862. Lincoln depicts the core of racial discrimination that differentiates between groups in society; he is addressing some people who are black American:

'You and we are different races. We have between us a broader difference than exists between any other two races. Whether it is right or wrong I need not discuss, but this physical difference is a great disadvantage to us both; as I think your race suffers very greatly, many of them by living among us, while ours suffer from your presence'. (p. 1)

Racism is the basis of the mysterious events and miserable conditions that lead to isolation, agony, destruction, and killing love. The alienated is the stranger who is struggling to live normally and peacefully, but he is not given this chance. In Bronte's *Wuthering Heights*, a clear example is the case of Heathcliff who is alienated and humiliated, paying no attention to his humanity. He cannot choose to love or reveal his love to Catherine in a society that despises his race, ignoring his right as a human being to love and express his emotions.

Racial prejudice causes the outsider to lose his identity, so he lives with no regard for his humanity or human feelings. Since the despairing person is depressed and angry, his or her acts become negative and harmful, and eventually useless. Furthermore, these acts would undoubtedly kill people and create an unstable

environment for social tensions despite the individual's best efforts to fit into society.

The essence of political and economic circumstances limits and affects individuals' freedom due to the impact of racial discrimination. The individuals who are oppressed have no position in the world of liberty; they will face inequity, injustice, and alienation. They become mere weak victims to the spirit of colonialism and racial discrimination. In the world of postcolonialism, there isn't equality. Young (2003) says that all people have the right to the same material and cultural well-being in postcolonialism; however, the irony is that the world today suffers from inequalities and a wide division between Westerners and non-Westerners.

The colonial conditions result from the postcolonial factors that many nations have been fighting since they are against humanity and fair treatment. The European conquests, several organizations of colonialism, and the broad actions of an empire have been analyzed to see their impacts in the fields of history, politics, sociology, and economy (Ashcroft et al. 2007, p.169).

Accordingly, all people should respect the humanity of all groups in society without any preferential treatment to specific races. The origin, color, or race can't be the criteria to respect or humiliate others. All are equal, so no one will be deprived of freedom. All races should be free and well-treated. Besides, the relations between the superior and the inferior have to be built based on reason and humanity, away from postcolonial racism and impacts.

## II. HEATHCLIFF THE OUTSIDER

This research investigates the impact of racism on societal division and alienation. Being a biased assumption, the theme of the stranger has been the subject of numerous studies. Thus, as this study is critical and analytical, it deals with the theme of the stranger in *Wuthering Heights* in the light of racial and postcolonial aspects. Furthermore, this paper examines this novel in order to discuss the protagonist's suffering and the loneliness that torments him. Heathcliff's life and interactions with the characters are the subjects of this research. His life is examined in *Wuthering Heights* and the Thrushcross Grange, the two main sites in *Wuthering Heights* that Emily Bronte (1818-1848) wrote in 1847.

*Wuthering Heights* is a novel written in 1847 that presents a strong analysis of social norms. Heathcliff, an orphan from Liverpool's marginalized neighborhoods, is adopted by the Earnshaw landlord. Mr. Earnshaw's life has been drastically disturbed as a result of Heathcliff's intrusion into this family. Earnshaw's family regards him

as a stranger, pushing him away from being one of them. He is not given the chance to be an insider; he is labeled an outsider. Heathcliff's appearance is not accepted and contributes to his alienation. It is the cause of his inferior status in the family. In other words, Heathcliff's true identity is unknown to anyone. A lot of attention has been given to Heathcliff's appearance that makes him live as a strange and different outsider. Heathcliff is trapped in a state of isolation due to cruelty, dehumanization, and injustice even when he is too young. Heathcliff's life has become pointless and torturing. Not only society considers his race as the basis of rejecting him as an insider, but it also pays no consideration to the fact that he is a human being. Sadly, he is suppressed, expelled, and prevented from becoming an insider by society. His relations to mix with other people are doomed unsuccessful.

From the moment he arrives at Wuthering Heights until his lonely death, Heathcliff will struggle with fear and loneliness. His life conditions demonstrate that he is an outsider who is despised, alienated, and mercilessly destroyed by society. Thus, Heathcliff's miserable upbringing, his love for Catherine, his vengeance, and his last days of loneliness will all be investigated to show his state of alienation.

With exception of Catherine, no one understands Heathcliff's feelings. Their love has a special pure quality to it that makes it romantic. Heathcliff demonstrates an honest affection for Catherine, and the tale of love remains to be extraordinarily appealing in Heathcliff's tragic life. The touching framework of feeling loved in his life is his divine commitment to Catherine.

### III. HEATHCLIFF THE GYPSY

Heathcliff is thought to be Mr. Earnshaw's illegitimate child whom he brought from a poor district in Liverpool. Nothing is known about his true origins because his birth is unknown. The members of Mr. Earnshaw's family have been shocked as a result of his unexpected arrival and existence among them.

Terry Eagleton (2005) comments on Heathcliff's troubling arrival at Mr. Earnshaw's house in his article on *Wuthering Heights* and says that Heathcliff comes in as an outsider from the ambiguous realm of darkness. That darkness is ambiguous as it seems that he will be both a blessing and a challenge in the novel. He is an outsider to the family's domestic environment.

Heathcliff settles in Wuthering Heights, so he is now close to the barren and harsh wildlife of the moors. With the exception of Catherine, who is a little younger than him

and becomes a childhood friend of Heathcliff's, the members of Mr. Earnshaw's family classify Heathcliff as a gypsy who is unequal to them. Heathcliff's presence is defined in the story as that of an outsider or a gypsy from Europe's lowest social class. Heathcliff is treated harshly from the moment he arrives at Mr. Earnshaw's home, with little regard for his identity as a human being with the right to play, love, and receive respect. The family recognizes Heathcliff as a black and dirty boy; this is enough to belittle and despise him from the very beginning. Mr. Earnshaw's family's reactions to Heathcliff's arrival are narrated by Nelly as follows:

We crowded round, and, over Miss Cathy's head, I had a peep at a dirty, ragged, black-haired child; big enough both to walk and talk; indeed, its face looked older than Catherine's, yet, when it was set on its feet, it only stared round and repeated over and over again some gibberish that nobody could understand...asking how he could fashion to bring that gypsy brat into the house. (*Wuthering Heights*, p.39)

As mentioned in the introduction, the boy has a difficult time getting along with the white and wealthy family. As an example, the family would not allow this gypsy, who is an outsider, to stay with them. These prejudiced members of society regard Heathcliff as an animal, ignoring his humanity. The family refers to Heathcliff as "it" and depicts his position while sitting on his feet, being symbolic as that of an animal. Moreover, using the pronoun "it" to refer to Heathcliff can be minimizing his role to be a normal member of society.

That kind of thinking is abhorrent to human dimensions when directed at someone who is still a vulnerable child. As a helpless infant, Heathcliff has no ability to defend himself; he is unable to shield himself from social humiliation and torture. Especially that no one can protect Heathcliff after the death of Mr. Earnshaw. What is worse is that Catherine is also unable to oppose her society's racial practices. Almarae and Heidarzadegan say:

Due to the calamities, psychological pressures, and anxiety, and instability they experienced. Previous works are limited to discussing the issue of alienation in the novel in general so, in this part, the researcher takes a new look at the issue of alienation in the novel and what are the reasons that led to it and its impact on Heathcliff in a special way

and the rest of the characters in general.  
(2021, p.46)

Since Mr. Earnshaw favors Heathcliff rather than Hindley, Hindley has become envious of Heathcliff and has begun to attack him. Even after his father's death, Hindley is the new lord of the Heights, and he has been humiliating Heathcliff more cruelly than before. The treatment that Heathcliff receives as a stranger reflects his marginalization and the prejudice in Hindley's society. That kind of unjust treatment is very humiliating to Heathcliff's human status. The way Hindley treats Heathcliff demonstrates society's denial to consider Heathcliff as an insider. The tyranny of Hindley becomes severe as he forces Heathcliff to have no company to the servants, labor out of doors, and work harder than any other lad on the farm.

Heathcliff, on the other hand, demonstrates a high level of resilience in his passive reactions to Hindley's vindictive mistreatment of him. Heathcliff is unusually quiet and tolerant; Nelly remarks on Heathcliff's calm manner, saying:

He seemed a sullen, patient child; hardened, perhaps, to ill-treatment: he would stand Hindley's blows without winking or shedding a tear, and my pinches moved him only to draw in a breath and open his eyes as if he had hurt himself by accident, and nobody was to blame. This endurance made old Earnshaw furious... (*Wuthering Heights*, p.40)

Heathcliff's feelings are actually passive at this point because he is frail, powerless, and unable to stand up to Hindley, his master. Heathcliff's loneliness is unbearable, and no one can save him. Only Catherine and Nelly can sympathize with him; however, they can do nothing now to help him or stop him from being alienated. When Catherine is injured, the Lintons refuse to accept Heathcliff; they are rich who refuse the gypsy. Although the Lintons welcome Catherine and look after her, they shockingly attack Heathcliff as a stranger.

Heathcliff enjoys and feels close to nature where there are no restrictions. He is not subjected to many societal stresses. Heathcliff seeks to avoid society because he lacks the opportunity to learn or to be educated and civilized. As a result of society's removal of him from elements of humanity, he remains a victim of a society that deprives him of even being civilized. Being close to nature, Heathcliff feels safe and satisfied. He is not a member of society, nor he plays any social role. Catherine shares his desire to be away from the sick environment that resents

him and rejects their unity. It is his pleasure to take her into the wild areas away from the Heights.

#### IV. HEATHCLIFF AND CATHERINE

The key theme of *Wuthering Heights* is Catherine and Heathcliff's grand friendship. Catherine's sympathy for Heathcliff runs parallel to the overarching theme of innocent and pure love. A close and genuine attraction between two kids is an important part of their love that is not ordinary; it's transcendental, bringing two souls together. One can recognize that their love is an alternative to the injustice that society has placed on them. Later, as society tries to destroy Heathcliff's love for Catherine, Heathcliff develops a desire for vengeance, which he nurtures for years. Nelly talks about the pure bond of love between Heathcliff and Catherine. She says that Heathcliff and Catherine love each other strongly. And the worst punishment for Catherine is to force her away from him.

However, society interferes rudely and limits their natural love by imposing the social forces of alienation, social hierarchy, and racism, so they are disappointed by the society as they grow up in it. They run to nature where their love is valid. Their union is only possible with no restrictions only when they abandon the real world and social racial codes. When they are together, they are in an attractive, complete, and satisfying union, but this union is not allowed in society.

The little souls were comforting each other with better thoughts than I could have hit on; no person in the world ever pictured heaven so beautifully as they did, in their innocent talk; and, while I sobbed, and listened I could not help wishing we were all there safe together.  
(*Wuthering Heights*, p.46)

The founders of *Wuthering Heights* and the Thrushcross Grange are enraged by Heathcliff's affection for Catherine. As a result, Catherine and Heathcliff are unable to marry. Cathy becomes staunch of Heathcliff. Her relationship with Edgar is a social approach to helping Heathcliff. Readers recognize that their love is the catalyst for the story's tragic conclusion, creating an environment of hate, vengeance, and tragedy among the other characters Heathcliff encounters. As Catherine tells Nelly about her deep love for Heathcliff, she emphasizes the truth that her love for Heathcliff is deep and everlasting. Her words show how wondrous their love is Catherine says:

He will, when he learns my true feelings towards him. Nelly, I see now you think me a selfish wretch; but did it never strike you that if Heathcliff and I



married, we should be beggars? whereas, if I marry Linton, I can aid Heathcliff to rise, and place him out of my brother's power.' (*Wuthering Heights*, p.87)

## V. HEATHCLIFF'S RETURN

Heathcliff is unable to have normal relationships with others in society because of his vague and unaccepted origin. He struggles in a society in which he is obliged to live, so he is entrapped and labeled "the stranger". In fact, since Heathcliff is a gypsy, society hates him. With his present reality, he is unable to battle and face society. Living with his dehumanized personality, money and gentleness are far away from him. As a result, he makes the decision to leave his life of dehumanization and humiliation, but only for a short time. Heathcliff has gone to an unknown destination that will remain a mystery. For a while, he reappears, armed with the same powers that society used to battle and hate him: he is now a wealthy gentleman. Society, surprisingly, pretends to tolerate him and briefly forgets about his origins. While Heathcliff is now a wealthy gentleman, he has become a brutal "monster" against the Lintons and Earnshaws. The hostility that society has developed instills in him a similar level of hatred towards others. Furthermore, his responses are emotionally the product of his heart being torn and leaving him in suffering and alienation. Heathcliff emphasizes the belief that humans teach and move him cruelty because no one has ever respected his emotions.

You teach me now how cruel you've been—cruel and false. Why did you despise me? Why did you betray your own heart, Cathy? I have not one word of comfort. You deserve this. You have killed yourself. Yes, you may kiss me, and cry; and wring out my kisses and tears: they'll blight you—they'll damn you. You loved me—then what right had you to leave me? What right—answer me—for the poor fancy you felt for Linton? (*Wuthering Heights*, p.173)

Heathcliff reappears after a long absence, transformed from a bad creature by birth to a wicked and pitiful man defaced in society. Heathcliff's and everyone else's lives are worsening as a result of this inequality, which is ultimately insulting and inhuman. This time of transition represents the opposition of the oppressed to society's rules and regulations. There is clearly a contrast between Heathcliff's personality before and after his disappearance. He used to be weak, modest, powerless, and patient, but now he has a new identity: he is evil, cruel,

vindictive, and authoritarian. Despite the fact that readers are aware of Heathcliff's new persona, they are aware of his state of isolation, i.e., while he is helpless, society rejects him, and when he is wealthy and a tyrant, society is still the enemy.

## VI. HEATHCLIFF'S SEVERE REVENGE

*Wuthering Heights* focuses on the class struggle and ethnic conflict that exists between members of society from various social groups. Racism is a major aspect of the tumultuous struggle between members of various social groups. Because of the competitors' position in this battle, there will undoubtedly be losers. Racism is a sign of devastation because of its cruelty and inequality, and it traps individuals in a state of "outsideness" and renders them incapable of enduring degrading and dehumanizing misery. Heathcliff is socially labeled "the stranger". As a result, his life becomes dehumanizing. Eventually, society rejects him, ignoring the human aspect of this intruder. Since society, bizarrely, defeats, expels, and prevents him from adapting, Heathcliff has no positive interactions with people in society. As a result, this novel delves into a psychological examination of Heathcliff, who is torn between love and hate, and portrays the pain of all members of the family who participate in prejudice towards the dignity of the oppressed characters. Heathcliff's hate is directed mostly at everyone but Catherine, whom he loves profoundly and passionately. Althubaiti (2015) highlights the concept of racial discrimination in *Wuthering Heights* and says that it is clear how Heathcliff is produced as a man with petty black eyes in a prejudiced society; Heathcliff is constantly degraded and isolated. Althubaiti also believes that Heathcliff has never been considered truly human, and his human rights have always been deprived.

Since Heathcliff, the outsider, is unable to embrace society's unjust rules, racism creates a mysterious and ominous environment, forcing him to live in a state of loneliness and isolation. What is clear is the idea that since the class struggle has unfairly put Heathcliff at the bottom of society and Linton at the top, hatred has succeeded in replacing love and affection among the characters in this society. The capitalistic society fights Heathcliff who wants to fit in, so he starts fighting it using the same method. As a result, he continues to participate in society as a vengeful gentleman. Heathcliff decides to retaliate ruthlessly and harshly. His societal attitudes and viewpoints are negative and unwelcome. Heathcliff, in other words, now resides in a world of wickedness, hate, and evil force. His heinous actions are a result of society's mistreatment of him. Now, Heathcliff is wearing the mask



of revenge in order to question his state of alienation and take strong action against the culture that has enslaved him because of his race. In retaliation for Isabella's brother Edgar's marriage to Catherine, Heathcliff treats her brutally. Isabella says that Heathcliff is not a human being and she hates him. He has destroyed her heart with his cruelty.

As an outsider, Heathcliff descends into a state of devastation that extinguishes the passion and love that the stranger has had the right to have. Heathcliff's pain causes him to leave for a time in order to stand and struggle against the high and bourgeois aspects. Heathcliff transforms into a ruthless capitalist landowner intent on exacting vengeance on both the Earnshaws and the Lintons. Heathcliff is believed to be a person who tortures himself since he struggles with the racist and imperialist codes in that society.

All those who have fought and stood against Heathcliff's love in the name of discrimination and inequality are treated with cruel detestation by Heathcliff. Heathcliff is now the character who is the maddest, blaming Edgar and Linton for denying him Catherine and punishing Hindley for preventing him from marrying or being with her in society. His agony propels him from the state of being tortured to the role of being the torture weapon. Being a gentleman now with money and lands, Heathcliff returns to the capitalist system for revenge, and he would react unreasonably.

Catherine thinks her marriage to Edgar will protect Heathcliff; however, that changes the course of the events in the story and makes Heathcliff take revenge on all. Heathcliff thinks it is the Selfishness of Catherine that destroys him and can be understood from the deeds of Catherine. Heathcliff becomes sadder and frustrated as he is informed about Catherine's illness. Following Catherine's death, he becomes brutal in his pursuit of vengeance against Edgar and Hindley. Heathcliff wants to live for vengeance, so he seeks to do it in the coming days. He also wants to be in charge of all of the land. As a result, as a cruel and evil person, he decides to gain all of the property of the two families. There is no love in his heart. Since his beloved isn't around to lessen his revenge or soothe his rage, love has deserted his spirit.

Heathcliff intends to use his son as a means of vengeance in order to inherit Linton's lands. Heathcliff believes that a union between Linton and Cathy would allow him to become the owner of Linton lands and then he officially inherits his uncle's lands. Linton's land will be Heathcliff's. Although Heathcliff's son becomes gravely ill, Cathy is forced to marry Linton. Readers will understand Heathcliff's spirit of vengeance in these

incidents, ignoring the feelings of the other characters. He is guided by a spirit of vengeance, so he is using his son to achieve his objectives and to battle society. Heathcliff's stance is so shocking that readers are taken aback as they see his retaliation progressing to damage the vulnerable and innocent. Heathcliff turns into an emotionless beast, and his need for vengeance far outweighs the marks. Heathcliff turns into an emotionless beast, and his need for vengeance exceeds the marks.

Even though young Linton dies, young Cathy is forced to stay at Wuthering Heights. Young Linton is a disappointment and the result of hate, and he shares his parents' negative characteristics: a poor mother and a cruel father. Heathcliff now owns all of Earnshaw's and Linton's houses, but he still loses his son and any potential hope for his race to survive in a society in the future.

Heathcliff forces Hareton, Hindley's son, to marry the younger Catherine in order to continue the cycle of vengeance. Heathcliff forces Hareton to live a hard and uncivilized life, almost like the one he had before. Hareton's character, on the other hand, is somewhat different from Heathcliff's; he is much more forgiving and kinder.

Hareton's friendship with Cathy is identical to Heathcliff's with Catherine Earnshaw before him. The love of Cathy and Hareton is unaffected by social constraints or conflict. On the other hand, they become fast friends and continue to live together. True love's descendants are born from their union. Young Catherine and Hareton are heading to the Grange to start a new life and form a new generation. They ignore all the suffering and social conflict, so their true love has produced a happy marriage in which Cathy will look after Hareton. Although Heathcliff has planned to make Hindley's son humiliated, uncivilized, and uneducated, Hareton is saved and becomes literate and civilized. Heathcliff and Isabella's marriage is different from the marriage of the new generation. Heathcliff's marriage produces hatred, mixed with his disgusting blood that is banned and estranged by society, so his race and lineage will not live any longer.

Heathcliff succeeds in accomplishing his revenge and acquiring all the lands despite his overwhelming desire for vengeance. However, he begins to change after a while; he becomes more anxious and disturbed than before. He now accepts death and wishes to die so that he may rejoin Catherine spiritually in nature, where he feels free. He now accepts death and wishes to die so that he may rejoin Catherine in nature, where they are free. As Heathcliff has known hate, vengeance, and separation in society, he now knows love and union with Catherine in nature. Heathcliff is about to give up society and stay in nature. He starts

losing a sense of what is going around him. Everything is strange to him. Everything is alienated for him. Heathcliff is constantly reminded of Catherine, so he wants to be in nature with her. Now, Heathcliff goes without eating or sleeping for the rest of his life, becoming increasingly alienated from his family. Life is tasteless, what is remaining in the spirit of Catherine that he is after in nature; he impatiently wanders through the countryside, imagining Catherine in the great outdoors. He can't stand what's going on in this society and dies on Catherine's bed; he is buried next to Catherine's grave, as he has wished. For him, the graveyard is more valuable than remaining in a world that opposes and alienates him. He has been with Catherine in nature as a boy, and now he is with her in nature again, but underground.

## VII. CONCLUSION

Heathcliff and Catherine's sincere relationship is wonderful because it is free of social and ethnic barriers. Without forgetting Heathcliff, Catherine makes sacrifices to protect him and help him survive peacefully in society. Heathcliff is a victim of her culture because of race. At the end of the story, Heathcliff learns that he won't be able to blend in, nor can he survive as a master in this racist and cruel society.

Tragically, Heathcliff abandons humanity to unite with Catherine's spirit in nature, which is more valuable and eternal. Outside of society, Heathcliff and Catherine share a special kind of love that is vibrant and fantastic; their love is possible and protected when they spend their childhood in nature and when their souls leave society. Nelly depicts the last scene between the two lovers as they lie together in their graves in nature where their full unity is achievable.

Edgar Linton's only harmonized by the turf and moss, creeping up its foot-Heathcliff's still bare. I lingered round them, under that benign sky; watched the moths fluttering among the heath and hare-bells; listened to the soft wind breathing through the grass; and wondered how anyone could ever imagine unquiet slumbers, for the sleepers in that quiet earth. (*Wuthering Heights*, p.369)

Heathcliff is humiliated and denied the right to be recognized as a human being who lives normally by society; he is unable to fit, mix, or love freely. Instead, his origin and race make him a stranger. He cannot choose who to love in society. No respect is given to his emotions or humanity. He suffers greatly because society does not value his humanity. Despite Heathcliff's best efforts to maintain his humanity and find a gorgeous

love, society confronts him, ruins the lives of the two lovers, and calls him "the stranger".

As for the alienation faced by the rest of the characters, it is interwoven in one way or another with Heathcliff's alienation such as Catherine and Isabella. Brontë demonstrates the alienation distinctly artistic by revealing the nature of the relationship between the characters. She reveals the contradiction between the worlds of dream and reality experienced by some characters which was mostly characterized by collision and opposition, which increases alienation. (Almaraee and Heidarzadegan, 2021, p.51)

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# Anxiety and Foreign Language Learning: Analysis of students' anxiety towards Foreign language learning

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Received: 07 Apr 2021; Received in revised form: 04 May 2021; Accepted: 24 May 2021; Available online: 11 Jun 2021  
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**Abstract**— Education is seen as a significant tool for assisting pupils in changing their behavior in accordance with their requirements and societal expectations. Anxiety and attitude among students are seen as necessary components of learning, and as a result, they play a significant role in second language acquisition. The major goal of this research is to look at the elements that influence students' anxiety when learning a language at Erbil's private universities. Students' anxiety was measured using a quantitative research method, which included dread of unfavorable assessment, communication apprehension, and exam anxiety. The researcher adapted and adjusted a survey developed by prior academics and was able to collect the essential data. The researcher was able to collect 92 surveys that were properly completed. To assess each of the research hypotheses, multiple regression analysis was used. The results of this study demonstrated that students' fear of negative anxiety was associated with a higher degree of anxiety when it came to learning a language, while students' test anxiety was associated with a lower value among other variables.

**Keywords**— Language Learning, Anxiety, Private Universities, Kurdistan.

## I. INTRODUCTION

Education is seen as a significant tool for assisting pupils in changing their behavior in accordance with their requirements and societal expectations (Anwar, 2016). Anxiety and attitude among students are regarded as critical components of learning, and as a result, they play a significant role in second language acquisition (Hameed & Anwar, 2018). The English language plays a vital role in many countries since it is the language that distinguishes the influential class from the rest of society's citizens (Hamza et al. 2021).

Learning the English language is a hard and challenging process (Bill, 2001). Every language student encounters a fresh scenario that has the potential to change their entire personality (Ismael et al. 2021). As a result, good language acquisition demands complete dedication, intense concentration (Jamal et al. 2021), and effective emotion

regulation (Sabir et al. 2021). There are other variables at play, making learning a second language even more challenging. Language anxiety plays a crucial part among the many factors that influence the progression of language learning (Saleh et al. 2021). Many English language learners experience anxiety as they progress through the language acquisition process. Despite the fact that the strength of foreign learners' feelings varies each language learner, the role of anxiety cannot be overlooked (Sorguli et al. 2021). It may be difficult and demanding for certain pupils to acquire English as a second language. More than half of second language learners, according to (Talim, et al. 2021), suffer from anxiety in some form. Second language learners who suffer from anxiety may find language study to be less fun, and they may notice how language anxiety affects their performance. For many Kurdish students, English is an important language because they do not have

effective access to English language outside of what they learn in school (Top & Ali, 2021).

In personality theories, the topic of anxiety is a crucial concern (Abdullah et al. 2021). Since the early 1970s, anxiety has been the subject of academic research in the field of foreign language learning (Shabani, 2012). It is, however, still thought to be a difficult psychological phenomenon. Given the foregoing, the purpose of this study is to look into the elements that cause anxiety in second/foreign language learners (Ahmed et al. 2021). Many lecturers employ various tactics in their classrooms in order to notice the nervousness of their target students (Akoi et al. 2021). Despite the fact that we all understand what anxiety is and have experienced varying degrees of uncertainty and anxiety in many aspects of our lives, anxiety remains an elusive idea that is difficult to articulate (Ali & Anwar, 2021). Anxiety is a part of the affective domain, which is concerned with the emotional aspects of human behavior (Ali et al. 2021). Anxiety is seen as an unpleasant feeling that causes a person to become tight and vulnerable, impotent in the face of a threat (Zabardast, 2014). In order to successfully respond to their academic expectations, students in Kurdistan must attend class and maintain their day-to-day activities. The English language should be regarded as an important world language, and this may provide opportunities for students to devote more time and interest to it. Additionally (Ali et al. 2021), kids should be given opportunity to study English at school through writing, reading, and conversation abilities, as well as opportunities to develop individual students' language skills (Ali, 2014). The English language plays an important role in the educational system because it is used as a medium of instruction in several private colleges' (Ali, 2016) English language departments. Many kids began learning English in primary school; others began in kindergarten or even day care; nonetheless, many of them are unable to achieve the appropriate level of English proficiency; the main reason for this is student de-motivation at all levels. Learning a new language is a powerful tool that can help students adapt their behavior to match their wishes and expectations of society (Ali, 2020). Because student comfort is such an important aspect of learning, attitude is seen as an important factor in language acquisition (Ali, 2021). The attitude toward learning English is expected to be influenced by factors such as choosing and reading the appropriate material, communicating with a native English speaker, and so forth (Ali, et al. 2021).

### Statement of the Problem

In recent decades, the popularity of learning English as a second or foreign language has exploded (Andavar et al. 2020). With the growing number of people interested in

learning a language, particularly English as a second or foreign language, it's more vital than ever to identify the elements that can stymie language learning (Shabani, 2012). Language learners' anxiety has not received significant attention since the constellation of factors that negatively affect second language learning (Anwar & Abd Zebari, 2015).

## II. REVIEW OF LITERATURE

### Anxiety in Language Learning

Many prior research have been carried out to study various aspects that contribute to anxiety when learning a foreign language (Anwar & Abdullah, 2021). These components are generally divided into two categories: learner factors and situational factors. Attitudes, self-confidence, age, race, personality, gender, and motivation are some of the elements that influence learners (Anwar & Balcioglu, 2016). Situational circumstances, on the other hand, jeopardize "social interactions, course activities, course contents, education providers' behavior, and course level" (Salehi & Marfet, 2014). The aforementioned variables interact in various ways, causing and increasing the level of anxiety among foreign language learners (Anwar & Climis, 2017). The distinction between facilitative and debilitating anxiety, according to (Anwar & Ghafoor, 2017), highlights the relationship between language and anxiety achievement. Anxiety may be beneficial; nevertheless, as many academic academics have demonstrated, there is often a negative relationship between language and anxiety achievement among many foreign language learners. As a result of their anxiousness (Anwar & Qadir, 2017), many foreign language students are having problems in the classroom. Learners' anxiousness is regarded as one of the most important characteristics in foreign language acquisition (Anwar & Shukur, 2015). Anxiety about language is distinct from anxiety about other things. Language acquisition anxiety, according to (Anwar & Surarchith, 2015), is distinct from all other types of anxiety. Language learners, on the whole, have demonstrated that they suffer from anxiety, which makes them feel uneasy in the classroom when learning a language. Language anxiety is common among second-language learners, according to (Anwar, 2016), and it can lead to issues. Since a result, language anxiety should be removed among students learning a second language or a foreign language, as this would improve the effectiveness of their learning process. (Anwar, 2017) shown that when students' language anxiety levels rise, so does the effectiveness and efficiency of the language learning process (Anwar, K., & Louis, 2017). Surveys are the most effective method for identifying a student's language learning process. Students may not remember or



understand the tactics they have learnt or that have been employed by educators in the past, as well as the strategy explanations in the survey sections (Aziz et al. 2021). As a result, several studies have constructed questionnaires based on the tasks that students have recently completed. It appears that if only a short period of time has elapsed, students will be more accurate in providing the correct and proper response to the survey (Demir et al. 2020).

Language learning can be characterized as a strategy or an instrument that students use to complete learning activities based on their language skills, such as writing, listening, reading, and speaking (Faraj et al. 2021). For example, Boonkongsan (2012) described learning as "cognitive abilities, behaviors, plans, habits, stages, and learning skills accepted by the learner during the learning processes, and emphasizing that strategies usage would be useful in boosting learner self-sufficiency. (Hameed & Anwar, 2018) defines language process as the means for handling problems encountered during the second language learning process. Learning language process is defined by (Hamza et al. 2021) as the mechanism by which a learner acquires, remembers, and retains new skills and knowledge. (Ismael et al. 2021) defines the learning language process as "any combination of procedures, stages, or routines employed by the learner to enable the achievement, storage, recovery, and use of knowledge." Learning language processes, according to (Jamal et al. 2021) are global behaviors and feelings that learners use while learning to help them remember and retain new knowledge and information. Learning language processes, according to Chamot and Malley (1990), are "exceptional viewpoints or actions that learners utilize to enable them grasp, remember, or recall new knowledge and information." As a result, learning strategies have been defined as "unique methods of managing information that improve and recall comprehension (Sabir et al. 2021), learning, or keeping information." When prior explanations of the language learning process focused on learning materials and behaviors that replicated unobservable cognitive techniques, definitions finally provided a better understanding of how learners thought and perform while learning language (Saleh et al. 2021). Furthermore, (Sorguli et al. 2021) defined learning language as "actions and techniques that are consciously selected by learners and may lead to activities taken to improve the learning or use of a second language through the storing, maintenance, recall, and application of information about that language through the storing (Talim, et al. 2021), maintenance, recall, and application of information about that language (Top & Ali, 2021). Vocabulary acquiring language, as defined by Filza and Tahira (2013), can be any action that influences this quite vast process (Abdullah et al. 2021).

At this time, there has been a significant shift in focus from a provider-dominated style of vocabulary acquisition to a student-centered style of vocabulary learning. The traditional technique for education providers in terms of vocabulary teaching has been assessed on a regular basis (Ahmed et al. 2021), and among other things, the importance of the pupil's involvement and participation in the process has been highlighted (Akoi et al. 2021). The key point of contention in this debate has been that pupils are rarely motivated to do what they can on their own to improve their vocabulary and other skills. Instead, students rely on educational institutions to offer whatever learning they require. According to (Ali & Anwar, 2021) teaching second language students to learn vocabulary is a difficult task. Recently, it has been widely assumed that assigning a secondary role to a pupil will commonly result in a setback in vocabulary development. In order to be effective in their vocabulary learning, students should focus on the key problem and work hard (Ali et al. 2021). Have a hands-on experience with the learning activities. One of the most important things is to encourage kids to take on more tasks and take more responsibility for their learning, to increase their vocabulary, and to have more influence over their everyday activities and behaviors (Ali et al. 2021). Another advantage of such a strategy, according to (Ali, 2014), is that it will help the power to satisfy child needs by allowing the child to choose and concentrate on the linguistic components that best satisfy their needs. Many studies, according to Lowrence and Lawrence (2013), have demonstrated the importance of encouraging children to develop their own technique of coping with new vocabulary rather than simply memorizing the meanings of particular words. Another way, according to (Ali, 2016), is to pay more attention to the vocabulary learning tactics of the students using research-based methodologies in language expansion. Students employ a range of ways to deal with new language, but only a few are more effective than others for extending their strategic resources in a way that is acceptable to them (Ali, 2020). According to Eren (2012), a variety of social and psychological characteristics, as well as the learners' attitude toward learning a second language, have an impact on their capacity. Baker focused on the importance of the research into the deleterious effects of anxiety on language learning (Ali, et al. 2021). (Andavar et al. 2020) argued the importance of affective component and its effect on learning language behavior, which leads to a decrease in students' anxiety in the classroom. The main reason for the importance of affective component such as values, interests, and attitude of students related to the effect of future behavior is the importance of affective component such as values, interests, and attitude of students (Anwar & Abd Zebari, 2015). This explains why it is important to pay

attention to students' positive attitudes toward language acquisition, as a favorable attitude will have a good impact on students' future learning (Anwar & Abdullah, 2021). Students' capability, strategy, and attitude, according to (Anwar & Balcioglu, 2016), determine their language learning success. According to Riasati (2011), students' capacity to acquire a second language is influenced not only by their language and mental abilities, but also by their views and ideas towards the target language. They also stated that students' perceptions of attitudes can improve the entire language acquisition process by triggering the environment of pupils' beliefs and behaviors toward the target language, its society (Anwar & Climis, 2017), and culture, as well as classifying their likelihood to acquire the target language. Salehi and Marfet (2014) proposed a theoretical model that emphasized the importance of accompanying attitudinal research in the field of language learning (Anwar & Ghafoor, 2017).

Shang (2013) shown that language teachers, scholars, and students should notice that pupils who have a good attitude and are motivated to study a language are more likely to succeed (Anwar & Qadir, 2017). As a result, if a student lacks the proclivity and attention to study the target language in order to communicate with others, he or she will develop a negative attitude about language learning and will not be encouraged or enthusiastic about it. As a result, students' attitudes may play a role in language learning, as it may have an impact on their ability to achieve the desired language (Anwar & Shukur, 2015).

According to Gardner, "inspiration... reflects the merger of power and aspiration to achieve the goal of learning the language and good attitudes to the language acquisition. (Anwar & Surarchith, 2015) described attitude as a component of inspiration in language learning. He believes that the motivation to learn a foreign language is classified by simple predispositions and personality characteristics, such as the pupil's general attitude toward foreigners and, on the other hand, the aimed language in particular, generalized attitudes and motivations for learning generalized attitudes (Anwar, 2016).

### **Foreign Language Anxiety**

Due to the negative influence of students' worry about learning a foreign language, such as English, learning a foreign language such as English is a complex and challenging process (Anwar, 2017). (Anwar, 2017) described foreign language anxiety as "an individual complex of feelings, beliefs, behavior, and self-perceptions in the language learning classroom as a result of the differences in the language learning process." As a result, FLA may have a detrimental impact on language learners and may cause the entire process of learning English to be

delayed. (Anwar, K., & Louis, 2017) identified three types of anxiety associated with English language learning: test anxiety, fear of unfavorable evaluation, and communication apprehension. However, (Aziz et al. 2021)) identified four factors: English class anxiety, test anxiety, fear of a bad evaluation, and communication apprehension. The reason for some English learners' discomfort in the classroom or while practicing their English language, or for communication concern, is typically a lack of English language ability (Demir et al. 2020). While English language learners who are afraid of negative assessment may view their own mistakes as a threat to their identity, and English language learners who are experiencing test anxiety toward the English language process, particularly when it comes to their oral activities in the classroom as an examination or a test instead of enhancing their English language skills and particularly in their speak, may look at and review their own mistakes as a risk to their identity (Faraj et al. 2021).

Language anxiety reactions may have a physical impact on language learners, such as the inability to replicate the inflection and rhythm of the language, distorting individuals' sound, as well as a cognitive impact, such as forgetting certain phrases or words while practicing English language just learned (Hameed & Anwar, 2018). Furthermore, Lian and Mardziah (2014) demonstrated that dry mouth, weak knees, nausea, and sweating are all considered human symptoms associated with linguistic anxiety. Furthermore, it has been suggested that a substantial percentage of language nervous learners are dissatisfied as a result of their failure to communicate in English, and that this dissatisfaction leads to English language anxiety. Furthermore, according to (Hamza et al. 2021) learners' reactions are divided into two categories: psychological and physical, which include the following human reactions, from the most common to the least common: stammering, trembling voice, failing to recall familiar words, or pale face, faster heart beats, feeling embarrassed, red face, unconscious behaviors, being annoyed, and being annoyed (Ismael et al. 2021).

### **Factors of Foreign Language Anxiety**

The incapacity to communicate in English or any other second language has been shown by certain academic researchers to increase anxiety levels. (Jamal et al. 2021) discovered that English learners with a higher level of anxiety had a lower level of ability to speak English. Furthermore, paying too much attention to English intonation and pronunciation might cause anxiety. (Sabir et al. 2021) discovered that five factors contribute to an increase in anxiety in English classrooms: fear of failure in the English classroom or personal failure, discomfort when

learners speak to a native English speaker, negative self-assessment, speech anxiety, and having negative attitudes toward learning English in the classroom. (Saleh et al. 2021) also identified a number of factors that can cause anxiety in students in the classroom, including concerns about intelligibility, a lack of vocabulary, a lack of a conducive FL speaking environment, fear of losing face, a lack of oral practice, a fear of speaking a FL with others, test anxiety, a fear of making mistakes, poor FL proficiency (Talim, et al. 2021), trait anxiety, having excessive self-expectations, and a lack of a supportive environment. Other criteria documented by English learners, according to (Top & Ali, 2021), include teaching techniques, personal motivations, previous experience, and teacher demeanor.

### III. METHODOLOGY

The study was carried out in Erbil-Kurdistan through focusing on private universities. The participants of the present study were 92 students of the English Department, at private universities in Kurdistan and particularly in Erbil. The students were from second, third, and fourth grade levels. Students were from group of age 18-30 years old. Furthermore, the factors like gender it also included to determine the possible differences of learners level of anxiety.

The present study employed the FLCAS (The Foreign Language Classroom Anxiety Scale), which was developed by Horwitz et al. (1986) to assess the levels and sources of foreign language anxiety (FLA). The FLCAS comprises of

33 items, each of which utilizes a 5-point Likert scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*) to assess respondents' anxiety in language classrooms. The FLCAS's reliability was confirmed by (Horwitz et al., 1986). A quantitative method was used to gather relevant information regarding to the investigation of the factors that learners believe contribute to their foreign language anxiety in learning an English language. Methods comprise the procedures used for generating, collecting and evaluating data. The researcher gathered data for the study through distributing questionnaires as primary data. Questionnaire was prepared and distributed to students of English Department in private universities; data was required for conducting research work collected from recent academic articles, books and previous studies related to the students' language anxiety's factors in learning a foreign language.

#### Research Hypotheses

**H1:** There is a negative impact of students' fear of negative evaluation on learning language achievement.

**H2:** There is a negative impact of communication apprehension on learning language achievement.

**H3:** There is a negative impact of test anxiety on learning language achievement.

### IV. DATA ANALYSIS

The researcher employed SPSS version 23 to measure the developed research hypotheses as mentioned earlier.

#### Demographic Analysis

Table 1: Demographic Analysis

Items	Group	Frequency	Percentage
Gender	Male	63	68.5
	Female	29	31.5
Age	18-20	37	40.2
	21-22 and over	55	59.8
Level of education	2 <sup>nd</sup> year	26	28.3
	3 <sup>rd</sup> year	29	31.5
	4 <sup>th</sup> year	37	40.2

As for demographic analysis for students in private universities in Kurdistan, it was found that (as seen in Table 1) 63 (69%) male students participated in this study and 29(31%) female students participated in this study. As for students' age, it was found that 37 (40%) of students were from group aged 18-20 years old and 55 (60%) of students

were from group aged 21-22 years old. Finally, as for students' level of education participated in this study, it was found that 26 (28%) of students were from 2<sup>nd</sup> year, 29 (32%) of students were from 3<sup>rd</sup> year and 37(40%) of students were from 4<sup>th</sup> year.

Table 2: Reliability analysis

Variables	Cronbach's Alpha	N of items
Fear of negative evaluation	.740	10
Communication apprehension	.819	11
Test anxiety	.749	11
Language learning	.758	14

As for reliability analysis, the main purpose is to measure the reliabilities of each item used to measure students' anxiety towards learning language in private universities. Moreover, the researcher employed three independent variables as seen in (conceptual framework, Figure 1) and a dependent variable to be measured which it was language learning. However, it was found that (as seen in Table 2) the Cronbach's Alpha for factor (fear of negative evaluation) = .740 which is greater than .7 this reveals that the 10 items employed to measure fear of negative evaluation were reliable for the current study, the Cronbach's Alpha for

factor (communication apprehension) = .819 which is greater than .7 this reveals that the 11 items employed to measure communication apprehension were reliable for the current study, the Cronbach's Alpha for factor (test anxiety) = .749 which is greater than .7 this reveals that the 11 items employed to measure test anxiety were reliable for the current study, and finally, the Cronbach's Alpha for factor (language learning) as dependent variable = .758 which is greater than .7 this reveals that the 14 items employed to measure language learning were reliable for the current study.

Table 3-Correlation analysis

		Correlations			
		Fear negative evaluation	Communicati on apprehension	Test anxiety	Language learning
Fear of negative evaluation	Pearson Correlation	1			
	Sig. (2-tailed)				
	N	92			

Communication apprehension	Pearson Correlation	.767**	1	
	Sig. (2-tailed)	.000		
	N	92	92	
Test anxiety	Pearson Correlation	.657**	.456**	1
	Sig. (2-tailed)	.000	.001	
	N	92	92	92
Language learning	Pearson Correlation	.701**	.629**	.601**
	Sig. (2-tailed)	.000	.000	.000
	N	92	92	92

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

As for correlation analysis, the main aim is to measure the association between independent variable and dependent variable, as mentioned earlier that the researcher employed three independent variables and a dependent variable. The researcher aim to measure the association between each independent variable and dependent variable, however it was found that the Pearson correlation value between students' fear of negative evaluation and language learning = .701\*\* Sig. (2-tailed)=.000, this reveals that there is a strong correlation between students' fear of negative evaluation and language learning in private universities in Kurdistan, the Pearson correlation value between students'

communication apprehension and language learning = .629\*\* Sig. (2-tailed)=.000, this reveals that there is a moderate correlation between students' communication apprehension and language learning in private universities in Kurdistan, and finally, the Pearson correlation value between students' test anxiety and language learning = .601\*\*Sig. (2-tailed)=.000, this reveals that there is a moderate correlation between students' test anxiety and language learning in private universities in Kurdistan. However, the result of correlation analysis revealed (as seen in Table 3) that there are positive correlation between independent variables and dependent variable.

Table 4: Coefficients

Model	Unstandardized Coefficients		t	P-Value
	B	Std. Error		



1 (Constant)	.794	.172	4.606	.000
Fear of negative evaluation	.373	.150	2.489	.015
Communication apprehension	.229	.101	2.268	.026
Test anxiety	.272	.096	2.834	.006
			.552	
F value			36.138	

a. Dependent Variable: language learning

The researcher employed multiple regression analysis to measure the developed research hypotheses. The results revealed that (as seen in Table 4) the value *B* for the students' fear of negative evaluation = .373 which greater than .005 along with P-value = .015 this means that there is a negative impact of students' fear of negative evaluation on learning language achievement, however students' fear of negative evaluation will cause an anxiety towards learning language which is considered as one of the barrier that students are facing during the process of language learning, the value *B* for the students' communication apprehension = .229 which greater than .005 along with P-value = .026 this means that there is a negative impact of students' communication apprehension on learning language achievement, however students' communication apprehension will cause an anxiety towards learning language which is considered as a barrier that students are facing during the process of language learning, and finally, the value *B* for the students' test anxiety = .227 which greater than .006 along with P-value = .015 this means that there is a negative impact of students' test anxiety on learning language achievement, however students' test anxiety will cause an anxiety towards learning language which is considered as one of the barrier that students are facing during the process of language learning,

## V. CONCLUSION

This research pointed out the importance of English in undergraduate students in Kurdistan. The researcher examined variables influencing students' level of anxiety in Kurdistan and particularly in Erbil city. The researcher employed three variables to be investigated; these variables are (communication apprehension, fear of negative evaluation and test anxiety). A quantitative method was employed to analyze and measure factors affecting students' anxiety in language learning of private universities in Kurdistan. The researcher employed multiple regression analysis to measure the developed research hypotheses. The results revealed that the highest value was for the students' fear of negative evaluation which indicates that there is a negative impact of students' fear of negative evaluation on learning language achievement. However students' fear of negative evaluation will cause an anxiety towards learning language which is considered as one of the barrier that students are facing during the process of language learning. The second highest value causing students' anxiety in language learning was communication apprehension which indicates that there is a negative impact of students' communication apprehension on learning language achievement. However, students' communication apprehension will cause an anxiety towards learning language which is considered as a barrier that students are facing during the process of language learning. Communication apprehension factor is the second highest influential factor that causes anxiety; students are lack of confidence while practicing language during their foreign

language classes, furthermore, student's nervousness while practising their foreign language with a native speaker, and finally, the lowest value was for test anxiety. However the result reveals that there is a negative impact of students' test anxiety on learning language achievement.

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# The Art of Uncertainty: A Scrutiny in Theatre of Michael Frayn

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Received: 02 Apr 2021; Received in revised form: 03 May 2021; Accepted: 28 May 2021; Available online: 11 Jun 2021

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**Abstract**— *The central idea upon which plays of Micheal Frayn are established is that a text or event is reborn and reconstructed every time it is recited or recalled. He sublimated history, physics, and various dramatic techniques into splendid drama to reflect upon the dilemmas thrown to the human in today's world of indeterminacy. It will be explored how Frayn has plied 'uncertainty principle' to drama with a distance from Beckett and Brecht by analyzing three plays. Furthermore, his expressed perspective on the Brechtian notion of the 'alienation effect' is discussed. The plays chosen for this article are Noises Off (1982), Audience (1991), and Copenhagen (1998).*

**Keywords**— *Uncertainty, Interdisciplinary Study, Textual Fluidity, Micheal Frayn.*

## I. INTRODUCTION

Modern physics came to the twentieth century as a shock with declaring relativity and the 'uncertainty principle.' It was not surprising that the nihilism absorbed the indeterminacy as in its bosoms to expose the futility of life, and playwrights like Beckett plied that notion to life, drama, and more importantly, to self. While modern physics continued shattering the deeply ingrained previous ideas in the human mind, the paralyzing gloom of the twentieth century remained in the past, and as writers moved toward the twenty-first century, they kept the uncertainty of life with them but repelled the despair surrounding it. The difference came from experience. Despite the long path of civilization that the twentieth-century man took, he was still too naive and could not make peace with all the disastrous events shattering all his ideas. The twenty-first-century authors were not as angry as their previous generations; they had accepted the new world's ways and made their peace with the uncertainty in life. Among the ashes of the Beckettian paralysis of modern man and the Brechtian call for political activism through plying the 'alienation effect,' a Fraynian phoenix emerged, which had absorbed both of them. Frayn's works reflected the indeterminacy yet did not find it repulsive or dark.

Michael Frayn, the English novelist, and playwright who has studied moral science at Cambridge, has earned a reputation for writing various plays and novels in different styles and genres. While Frayn's techniques are not so novel in essence, he has made idiosyncratic alterations to the concepts. He regards drama as a live entity that shapes itself in every performance or rehearsal since the texts or events cannot be definite and are born every time they are recited or recalled. He once stated in an interview on philosophy and writing that "a lot of characters in plays don't understand themselves – this is their problem."<sup>i</sup> The statement expresses how he believes in the 'uncertainty principle' that conforms to character fluidity that runs subtly throughout his work. He believes that no play would exist without the audience, and it would be impossible to have a fixed performance since people and characters are made of subatomic particles, which due to Heisenberg's 'uncertainty principle,' would never be fixed or predictable. However, Frayn does not regard uncertainty as a tragic element in modern man's life but finds an opportunity to make entertaining comedy out of the fact. Frayn is famous for expressing the most profound philosophical thoughts in his comedies. *Noises Off* (1982), was written and constructed upon the notion that the performance is never fixed. Later, Frayn took it further in



*Audience* (1991) by implying that not only the performance but even the text changes every time it is read. He also added the idea that there would be no play without the audience where he adopted the Saussurian notion that the “sign” and “signified” have an arbitrary relationship. He takes drama and performance to a subjective stance where the audience, as well as the drama group, are responsible for the production of a play or, to be more accurate, for the play to exist. In one of his most celebrated plays, *Copenhagen* (1998), he affirms that not only a play but also an event in life cannot be accurately recalled even by the ones who were a part of that in the beginning. In this celebrated historical play, Bohr and Heisenberg, the fathers of ‘uncertainty, try to recall an event in 1941, and they can never finally reach a consensus.

## II. SCIENCE AND LITERATURE

Science and literature, experiments and imagination, have walked hand in hand in a dialogical process for centuries. Since the emergence of empiricism in seventeenth-century England and the creation of new science based on experiments, many texts have applied human’s accurate knowledge to literary works, and many of them have foretold new technologies to come. While science and technology landed the first man on the moon finally in the twentieth century, reaching the moon and discovering new colonies of creatures on other planets was not far from the imagination of scientists such as Joannes Kepler (1571-1630) and writers like Bishop Francis Godwin (1562-1633). Kepler’s *Somnium* (= *The Dream*), which was published posthumously in 1634, sent him to the moon to find habitants there and Godwin’s *the Man in the Moone* (1638) explored a voyage to the moon and affirmed the idea of extra-terrestrial life. Literature and science change the world and push it towards progression while they affect and influence each other as well as the economic, social, and political structures. The influence of modern physics and ‘uncertainty principle’ on art and drama in the twentieth century is nevertheless an outcome of the era’s radical scientific and political changes. In the ‘Postscript of Copenhagen’ (1998), Frayn states:

What the uncertainty of thoughts does have in common with the uncertainty of particles is that the difficulty is not just a practical one, but a systematic limitation which cannot even in theory be circumvented. It is patently not resolved by the efforts of psychologists and psychoanalysts, and it will not be resolved by neurologists, either, even when everything is

known about the structure and workings of the brain, any more than semantic questions can be resolved by looking at the machine code of a computer. And since, according to the so-called ‘Copenhagen Interpretation’ of quantum mechanics—the interconnected set of theories that was developed by Heisenberg, Bohr, and others in the twenties—the whole possibility of saying or thinking anything about the world, even the most apparently objective, abstract aspects of it studied by the natural sciences, depends upon human observation, and is subject to the limitations which the human mind imposes, this uncertainty in our thinking is also fundamental to the nature of the world.

As stated by Heisenberg in the preface of *Physics and Beyond* (1969), ‘Modern atomic physics has thrown fresh light on basic philosophical, ethical and political problems.’ In order to speculate the influence of the ‘uncertainty principle’ on art and drama in the twentieth century, it would be necessary to explain it briefly. It would also be essential to see how different playwrights plied the principle in their idiosyncratic ways. *Britannica* has defined the ‘uncertainty principle’ as the indeterminacy in citing the position and velocity of a particle or object even in theory. In simpler words, if we know a particle and its behaviour well enough, the calculations will show us some probabilities for where things are situated and how they will behave. There is no way to precisely calculate the particle’s position or velocity, and ironically, the more accurately we measure one of these values, the less we know the other. Quantum uncertainty aided Derrida in shattering the transcendental signified and contributed to deconstructive approaches that attempted to eliminate the discriminative binary oppositions. Derrida assumes that a ‘cloud of virtual alternate signs’ (Argyros, 36) are around every word. These virtual elements can ‘pop into existence at any moment in the reader’s mind’ (36); therefore, the stability of the text becomes a myth. Before quantum physics, the fundamental forces had provided studies with a decidable background. Thus, quantum uncertainty leads postmodern and poststructural thinkers to capture the world as a flux of signs and elements that cannot be determined or interpreted.

Another theory that contributed to the uncertainty is the ‘principle of complementarity’ established by Bohr, which states that the behaviour of such phenomena as light and electrons, is sometimes wavelike and sometimes particle-like (*Britannica*) that can lead to duality. More interestingly, such particle and wave characteristics in the

same large-scale phenomenon are incompatible rather than complementary. This could also be regarded in two ways: First, it is a complication of another complicated principle which is very much like the modern world in the twentieth century. Second, as Heisenberg states in *Copenhagen*, taking this principle into account, it would be impossible to know human behaviour:

‘We can’t completely understand your behaviour without seeing it both ways at once, and that’s impossible, because the two ways are mutually incompatible.’

Frayn has not acquiesced in using only these two principles to depict the uncertainty but has also touched upon the famous Schrodinger’s wave formulation, which has become the emblem for uncertainty in common culture. Schrodinger is widely known for his ‘Schrödinger’s cat.’ While Erwin Schrödinger published his equation prior to Heisenberg’s ‘uncertainty principle’ and Heisenberg was not fond of him because Schrödinger had said that his mathematics was repulsive, it is publicly known to be a source of uncertainty in real life, and it is necessary to be briefly elaborated. Since the aim of this article is far from delving into physics and Schrödinger’s equation differs from Heisenberg’s, instead of explaining the equation, it would be more efficient to elucidate ‘Schrödinger’s cat’ which came to existence in 1935 and is a simplified representation of his thoughts. Schrödinger wanted people to imagine that a cat, poison, a Geiger counter, radioactive material, and a hammer were inside a sealed container. The amount of radioactive material was minuscule enough that it only had a fifty percent chance of being detected over the course of an hour. If the Geiger counter detected radiation, the hammer would smash the poison, killing the cat. Until someone opened the container and observed the system, it was impossible to predict if the cat’s outcome. Thus, until the system collapsed into one configuration, the cat would exist in a position being both alive and dead. What Schrödinger was trying to prove and simplify was that the indeterminacy of sub-particles. He also pointed to flaws in Copenhagen’s interpretation. Nevertheless, this hypothetical experiment has remained a popular source for explaining the haziness in the universe and applying it to human behaviour; it would be again impossible to fully and precisely understand the human mind since it is a closed box.

One of the most prominent figures to adopt the uncertainty principle was Samuel Beckett, whose original plays revolutionised the Theatre of Absurd. He mostly applies the uncertainty principle in a more psychological manner which differs from Frayn’s situational uncertainty. According to Uhlmann in *After Beckett* (2004), this

uncertainty is found when the unnamed protagonist of *The Unnamable* (1958) cannot locate an “I.” To analyse this, Uhlmann puts the words in “Bohr’s notion of complementarity and/or Heisenberg’s Uncertainty Principle” (47) and concludes that “one cannot be conscious of being unconscious.” Beckett’s most use of the principle can be found in his drama as well as his fiction, and this can be traced in his most notable works such as *Waiting for Godot* (1954), *Endgame* (1957), and *Not I* (1971). The characters of his drama are hopeless and fully aware of being stuck in the uncertainty, finally resolved in a certain situation, their death. Beckett and Frayn share an affinity in believing that the play must mean what it means. This “anti-criticism” (Uhlmann, 279) attitude that was majorly an issue after Beckett’s resistance to revealing the meaning of his famous *Waiting for Godot*, lead many other playwrights to create drama that was meant to be felt rather than pondered. Despite their affinity in the attitude, these two playwrights take two completely different paths in making their point.

While Beckett’s uncertainty produces plays full of anxiety, Frayn convinces the audience that this is a typical situation in life that can be regarded through its comic effect. In *Noises Off*, a play within a play, the plot is wholly abandoned and altered by the actors on stage, the performances are poor, and the play seems entirely changed and transformed into another one. Frayn regards the text of a play as only one of the elements in its production and insists on receiving the notion of theatre as an alloy made of many particles. He embraces the uncertainty of life and applies it to performing a play. The outcome is surely not what the director and the drama group expected but brings laughter to the audience. His brilliance shows face in standing against advocates of nihilism who portray the new world as a dark, gloomy flux of uncertain data.

Frayn establishes the serious idea of ‘textual fluidity’ in the most comic tone to express his most pressing concern. As stated by Frayn, the paradoxical dilemma lies in the fact that a text exists even if it does not find a reader while its existence is dependent on its reader. This notion of ‘textual fluidity’ and whether a text exists without being perceived is again recalled in *Audience* (1991). Considering different texts and dividing them into the categories suggested by Roland Barthes in *S/Z* (1970), some texts are ‘scriptible’ or ‘writerly’ and some are ‘lisible’ or ‘readerly’. Frayn strongly believes that every drama piece is a ‘readerly’ text that is reborn with every reading and altered every time it is performed. Frayn applies this not only to the play but regards every modern phenomenon to be ‘readerly,’ and he believes that the play’s final production is completed in the minds of the

audience who perceive it differently and subjectively. More importantly, he asserts that this subjectivity is rather fluid in its essence and while the signs seem fixed, nothing they convey or perceived through them can be fixed or repetitive.

I suspect that usually the situation comes first. I think often, as with evolution, the best ideas are really quite simple ones, and do reflect some real possibility in the world. The element of play is very important in literature and is often forgotten about because people think that literature should have some serious purpose. But one of the things about the theatre, and fiction, is that you can play. You can actually investigate situations that don't exist, and you're not bound by the actuality of the world.<sup>ii</sup>

*Noises Off* asserts that every drama group adds its own spice to the recipe provided for them by the playwright. Since a play is performed by actors who are people, their lives, mentalities, and feelings impact the final production. Nevertheless, the play is produced one more time in each performance as the director and actors bring their own ideas and lives into the script. Frayn explains in *Stage Directions* (2008) that the actors in *Noises Off* are haunted by the fear of losing the order they have gained in time through hard labour. Frayn's subtle message in his works expressed that modern man must accept the inherent uncertainty in life rather than fighting it. *Noises Off* depicts how hard it is to construct order and how that final order can easily fall into chaos by the smallest particles of the system. In *Stage Directions*, Frayn acknowledges that the dilemma which occupies his mind is not an original one and has been the concern of philosophers for two millennia and will continue to confuse minds for another two thousand years:

The dilemma is this: the world plainly exists independently of us - and yet it equally plainly exists only through our consciousness of it. We are circumstantial specks, insignificant local anomalies, amidst the vast structured fabric of the objective universe. And yet that universe has vastness only in relation to ourselves and the things around us - has structure only in so far as we give it expression in our perception and language - has objective form only in so far as we conceive it from our single standpoint in space and time. We are everything and nothing. We are responsible for everything, and responsible for nothing. (10)

Beckett's characters are not responsible for anything; they are stuck in a situation and paralyzed while Frayn gives them choices and lets them mobility throughout the play. His work is philosophical yet in a grotesque combination with comedy, its final product entertains the audience rather than pushing them into the uncomfortable sense of indeterminacy.

*Audience*, a one-act comedy about theatre as a phenomenon, lets the audience and the actors work together consciously and unconsciously. Frayn has used a plot that breaks the fourth wall without literally breaking it and has thought of facing the audience with another group of actor-audience, which is like holding a mirror to the real ones. The subjectivity of drama as a phenomenon is explored through various attitudes of different characters, and it is depicted on a spectrum from the always sleeping Merrill, who does not seem to know where he is, to Quentin, an attentive drama expert. Keith, the playwright, is terribly disturbed by the fact that his efforts are going to waste by the inattentiveness of people. He speaks for Frayn and every playwright when he expresses through his words and actions that the play would not exist if not perceived by the audience. Furthermore, Keith's anger asserts that a playwright's task is not finalised with putting the words in black and white, and every time a play is performed, it is revived and affects its creator since the text is a part of him/her, never wholly detached. Why is a creator always curious about the reaction of the readers, audience, or critics, consumers of the product if his/her job was done by preparing the final product?

The charge builds and builds before the lightning strikes; and the particles in which the electricity is stored are the audience. I sometimes feel that the skill of audiences is not always sufficiently noted... To find two, or five, or ten good actors to perform a play is difficult; to find two hundred, or five hundred, or a thousand good people to watch it, night after night, is a miracle. So many people in one room who will sit quietly and listen for two hours - not calling out slogans, not breaking down under the strain of so much communal self-discipline! To be a member of a good audience is exhilarating. The sounds that it makes around you are as much a part of the show as the sounds from the stage: the sound of alert anticipation before the curtain rises - the sound of silence - the sound of implications being understood - the sound of generosity in laughter and response.<sup>iii</sup>

Frayn not also uses words to express what he has in mind but also uses pauses and silences as a way to create the effect he intends to in the manner of 'Pinter Pause' and 'Pinter Silence' established by Harold Pinter. His characterisation relies primarily on each characters' discourse to show their mindsets. Characters, not surprisingly, are lost in their own subjective worlds, and as they respond to each other, in an absurd sense, it seems that they do not comprehend what the other one is saying; therefore, there exists a flow of words that do not lead to communication. The idea of subjectivity runs through the play from the beginning, as all these people are seated in one place to see one single play when it comes to perceiving the play- or more generally, the world- they have nothing in common, and they perceive it according to their own mindset. The questions that are left with no responses and the repetition of some sentences and phrases create a sense of communication stalemate as well as creating verbal humour. Helena is sorrowful, and despite all the easily perceived signs, her mother, Joan, has no idea about her discomfort. The couples do not understand each other, and Quentin does not comprehend Lee's questions or his fondness for Wendy at all. Furthermore, Keith is ironically totally negligent about his audience even though he had stated that all his effort was to write something that people could enjoy and identify with.

Besides using different techniques of Absurd Theatre in dialogues or Pinter's pauses and silences, the play is at root very Brechtian in the sense that its plot is an emblem of alienating the audience while ironically and paradoxically engaging them in the production. The audience encounters some other people seated in an auditorium watching them and pretending that they see everything, and ironically, Frayn has taken it into account that it does not necessarily evoke contemplation. When the characters see a man putting his hand on the lady's knee, which is precisely the image provided by Charles and Amanda, they do not have the sense that they are the ones discussed. The play gives the audience a sense of self-consciousness that does not necessarily drag them into pondering if prevented from having "emotional spasm," as Keith put it.

It is not only in this play that Frayn mocks 'the alienation effect.' While the principle aims to provoke a social-theatrical response by making the familiar strange', Frayn challenges the idea as he is trying to state that no play can be thought-provoking unless the audience intends to take an active role in perceiving it thoroughly. The characters see many images in the hypothetical play that are reflections of themselves, but they are not necessarily aware of their own surroundings; therefore, they cannot ponder the situation. The same things happen for the actual

audience who is facing a very Brechtian play and is laughing instead of taking Keith's criticism of the audience into account

*Copenhagen* is a historical drama in two acts constructed on one foundation, a simple question that is "Why did Heisenberg come to Copenhagen in 1941?" Based on a historical event, Frayn is disinterring the long lost mystery of Heisenberg's visit to Copenhagen in 1941. The spirits of Werner Heisenberg, his colleague and mentor, Neils Bohr and his wife, Margrethe, meet to find an answer to this question. Bohr and Heisenberg discuss the possibility of different versions of their meeting. While 'World War II' was still ongoing, and Germany had invaded Denmark despite a nonaggression agreement between the two countries, the meeting of the two scientists was both dangerous and awkward. Bohr was an esteemed nuclear physicist in Denmark and had served as Heisenberg's mentor. The play explores the two scientists' professional relationship and reflects their historic contributions to physics as well as giving us a sense of uncertainty in narration. It ends without resolving the initial question.

Frayn is the most brilliant for choosing Niels Bohr and Werner Heisenberg as his characters for the play since there could be no better alternative characters in accordance to the theme of the uncertainty of life than the theorists who created that. Robert Oppenheimer (1904-1967), the American theoretical physicist who was the director of the Manhattan project, called Bohr 'the team's father-confessor' and Heisenberg was the man who not only formulated the 'uncertainty principle' but also believed that 'science is rooted in conversations.'

Heisenberg was the son of the only ordinarious professor of medieval and Modern Greek studies in Germany. He had tipped his toe in Plato and many classical works since childhood which had created in him an interest in arts besides his profound scientific studies. He met Bohr for the first time in Bohr Festival in 1922. They laid the foundation of their friendship that was firmly constructed in 1924 when Heisenberg went to do research with him at the University of Copenhagen. It was there in Copenhagen that Heisenberg developed his famous 'uncertainty principle' while working on the mathematical foundations of quantum mechanics. Frayn states that he is not very fond of the word 'uncertainty' in his postscript on the play and suggests several alternatives for it; however, to prevent any confusion, the words "indeterminacy" and "uncertainty" are used in this article interchangeably.

'Uncertainty' is not a very satisfactory word to come at this. It sits awkwardly even in its original context. You can be uncertain



about things which are themselves entirely definite, and about which you could be entirely certain if you were simply better informed. Indeed, the very idea of uncertainty seems to imply the possibility of certainty. Heisenberg and Bohr used several different German words in different contexts. Bohr (who spoke more or less perfect German) sometimes referred to *Unsicherheit*, which means quite simply unsureness. In Heisenberg's original paper he talks about *Ungenauigkeit*—inexactness—and the most usual term now in German seems to be *Unschärfe*—blurredness or fuzziness. But the word he adopts in his general conclusion, and which he uses when he refers back to the period later in his memoirs, is *Unbestimmtheit*, for which it's harder to find a satisfactory English equivalent. Although it means uncertainty in the sense of vagueness, it's plainly derived from *bestimmen*, to determine or to ascertain. This is reflected better in the other English translation which is sometimes used, but which seems to be less familiar: indeterminacy. 'Undeterminedness' would be closer still, though clumsy. Less close to the German, but even closer to the reality of the situation, would be 'indeterminability'.<sup>iv</sup>

Since *Copenhagen* was expected to be produced on the radio, Frayn did not put much time in arranging the setting or direction for the characters' actions, which put the whole burden of the plot on its dialogues. Frayn thought of his play as "boring and abstract" and unsure if anyone would produce it. (*Michael Frayn in an interview with Macry Kahan, BOMB, No. 73*) *Copenhagen* is undoubtedly not dull in the sense of exploring many modern elements disguised in the simple colloquial language of everyday conversations. Language in postmodern drama became a concealing device rather than a means of conveying meaning. As quantum mechanics was shattering the firmly established Newtonian rules, the theories in the language domain were also going under a grave alteration. Thus, language and words were no more manipulative devices trying to systematise a fragmented world that could no longer be seen as an organised linear system.

Heisenberg: 'If it works it works.' Never mind what it means.

Bohr: Of course I mind what it means.

Heisenberg: What it means in language.

Bohr: In plain language, yes.

Heisenberg: What something means is what it means in mathematics.

Bohr: You think that so long as the mathematics works out, the sense doesn't matter.

Heisenberg: Mathematics is sense! That's what sense is!

Bohr: But in the end, in the end, remember, we have to be able to explain it all to Margrethe!

Margrethe: Explain it to me? You couldn't even explain it to each other! You went on arguing into the small hours every night! You both got so angry!

Bohr: We also both got completely exhausted.

The irony of *Copenhagen*'s indeterminacy is in the haziness of the reason for that. One cannot determine if it is only the uncertainty principle illuminated in the play or the different perspectives of characters or the inadequacy of language and incompatibility 'ecological time', 'historical time' and 'cosmological time' as Paul Smethurst puts it in *The Postmodern Chronotope* (2000). The language inadequacy and the spirits of the three characters lost in time are definitely adding to the vagueness of the discussion, and the effort they put into answering the question is an endeavour of modern man to rationalise the past and find meaning in a world where language, time and history do not exist in their old fashioned sense anymore. Heisenberg himself is aware that language and the human condition cannot be put in a system by using mathematics. He believes that the meaning in language is lost and can only be found in mathematics, and he states it by saying: 'mathematics becomes very odd when you apply it to people. One plus one can add up to so many different sums.' However, he cannot find meaning anywhere else, so he resides in mathematical, logical explanations.

On the other hand, Bohr pragmatically tries to find an answer using any theory or speculation. He states that they would have to see it from two different and divergent aspects to reach a solution, which implies that they would never reach a conclusion. Heisenberg's certainty through the play as a man famously known as the father of uncertainty indicates the irony strongly. Heisenberg states that people are 'simultaneously alive and dead in our memories.' And that 'How difficult it is to see even what's in front of one's eyes. All we possess is the present, and the present endlessly dissolves into the past.'



Yet, he continues to argue that they have to be certain, that he declines paradoxes and contradictions while he is obviously the primary source of them. Bohr responds to him, which has been put in the best choice of words by Frayn:

‘You live and breathe paradox and contradiction, but you can no more see the beauty of them than the fish can see the beauty of water.’

As Robert L. King has stated it in *The Play of Uncertain Ideas*, Copenhagen stands in the Beckettian tradition of *Waiting for Godot* (1953). He correctly believes Heisenberg and Bohr to be the heirs of Vladimir and Estragon, ‘but they do not play roles to pass the empty time merely; rather, along with Margrethe, they play them as re-enactments of actual events, as present recreations of discussions and their historical contexts.’ Furthermore, he finds traces of Brecht alongside Beckett in *Copenhagen* when the characters try to reconstruct the scene to reach the answer. Once again, as mentioned in the close reading of *Audience*, Frayn shows his disagreement with the Brechtian notion of drama which aims to provoke the audience to rational contemplation and social awareness. The more we proceed through the play, the less we understand the answer to the fundamental question posed in the beginning. The plot and dialogues complicate the complex situation, and although the play ends in no conclusion, it has filled the audience with intellectual excitement and the emotional burden of uncertain knowledge. Even when at times the play can go into a Brechtian one, touching upon a moral issue, Frayn refrains from going any further, like when Heisenberg says: ‘I chose my words very carefully. I simply asked you if as a physicist one had the moral right to work on the practical exploitation of atomic energy.’ Bohr’s response to that stops the play falling into that trap: ‘I can’t recall.’

Heisenberg’s findings “undermines empiricism when we learn that we never can fully trust sensory evidence in observing physical reality.” (Rabinovitz, 42) Beckett’s assumption differs from Frayn’s in perspective for its reflection of uncertainty as a dark fact of modern man’s life. In Frayn’s mindset, this does not lead to pessimism. Beckett finds this uncertainty rapidly unnamable everything and takes away the identity from his characters. On the other hand, Frayn applies this to a bigger picture of life in general and does not dismantle the ‘self.’

### III. CONCLUSION

While modern life seemed shattered and chaotic in the aftermath of the disastrous eruptive events in the twentieth century, life in the postmodern era as a continuation of its precedent century has nevertheless followed the same path in being indeterminate, unpredictable, and uncertain. Neither life and uttered words nor written down or carved on emblems carry the same meaning twice. Life is fluid as the literary texts are; they cannot be separated and open to different interpretations since both are ‘readerly’ phenomena that paradoxically exist objectively but cannot exist if not perceived by subjective minds. Michael Frayn has indicated this uncertainty both in the content and form of his plays. His intelligently depicted world of drama is an expression of life in its purest form. It is an amalgam of different classical, modern theories that reflect all the dilemmas haunting men. The ironies and paradoxes in Frayn’s drama derive from the unresolved ones existing in real life. His drama expresses how fragile our thoughts and words are and how absurd it would be to rely on them lifelong since neither life nor the human psyche is a fixed state. Although the plays written by Frayn do not necessarily end in resolution, the most crucial conclusion based on them is accepting the uncertainty as a part of life and living happily ever after with that.

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## Endnotes

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<sup>i</sup>The fundamental paradox: Michael Frayn and A.C. Grayling on philosophy and writing.

<sup>ii</sup>Michael Frayn in an interview with Macry Kahan, BOMB, No. 73

<sup>iii</sup> Michael Frayn, *Stage Directions: Writing on Theatre*(1970-2008)

<sup>iv</sup>Michael Frayn, 'Postscript of Copenhagen' (1998)



# The Soil and Green Shoots: Ecocritical Reading of *a Home in Tibet*

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Received: 07 Apr 2021; Received in revised form: 01 May 2021; Accepted: 26 May 2021; Available online: 11 Jun 2021

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**Abstract**— The question of rampant environmental degradation resulting from the ambitious Chinese projects and policies in the Tibet region of People's Republic of China in the recent decades has been raised not only by environmentalists but also by the contemporary Tibetan writers and poets. The mission undertaken by the Chinese government to 'modernize' Tibet has subsequently resulted in polluting and destroying the ecosystem of the region. Surviving and thriving in the difficult terrains of the 'Roof of the World' since antiquity, the Tibetan people had mastered the skilful balancing of their needs and the resources provided by Mother Nature in a way that both had existed in perfect harmony until the mid-twentieth century. The contemporary Tibetan writings voices the disruption of this harmonious relationship in the recent past. The paper will critically explore this disruption by employing Ecocritical approach to *A Home in Tibet*, a memoir by Tibetan author and poet in exile- Tsering Wangmo Dhompa. This non-fiction prose by Dhompa is laudable for its depiction of the deep association of Tibetan people with the natural flora and fauna of their homeland Tibet. Dhompa's use of ecological settings and landscapes provides ample opportunity to study the problem of environmental awareness in modern Tibet. The paper will examine the conflict between the essentiality of modernization and the necessity of ecological consciousness in the Tibetan case by demonstrating the ecological implications visible in her book.

**Keywords**— Ecocriticism, ecology, environment, nature, Tibet, Tibetan literature.

## I. INTRODUCTION

It is June and the Earth is slowly warming. Snow gives up inch by inch its adoration of the soil and the green shoots rise in clenched temerity. The ground is still cold and I think it must be a painful process, this period of thawing, even for stones and mud. Soon, beyond the pass on lower grounds, the grass will grow tall and inhibit easy walking and then it will be impossible to think of the grasslands as being any other colour but green. And yak and sheep will be unable to separate their dreams from their wakeful wanderings, thinking of summer as a delectable feast. (Dhompa 18)

In more than sixty years of colonization, Tibet which was once a nation, now a part of People's Republic of China (PRC), has witnessed a number of vicissitudes both in terms of culture as well as environment. Masking its

control on Tibet's language, culture and religion, China boasts of having provided Tibet with extensive economic assistance and development. (Dumbaugh) While the subjugation of Tibetans and destruction of their culture through policies and movements such as The Cultural Revolution has been much discussed, the issue of environmental degradation and exploitation is yet to be voiced in the Tibetan literary studies. The Contemporary Tibetan literature is yet to make its way from the periphery of Postcolonial Studies to the centre stage, but it surely has made a mark there by raising the essential enquiries on colonization, deterritorialization and exile. This paper attempts to introduce the contemporary Tibetan literature in the field of Green Studies or Ecocriticism. Recently, many scholars have raised concerns over the ambitious Chinese projects such as the extensive mining and building

of dams in Tibet region which has led to the degradation of grasslands and glaciers. They opine that the environmental problems which will arise due to these exploitative ventures will directly affect many nations in the Asian subcontinent and pose a serious threat to the ecological system of the entire world. (Environment and Development Desk) (Latif) (International Campaign for Tibet).

The concern for the natural world and its conservation against extreme human pillage took the shape of a movement known as Environmentalism in the 1960s. This apprehension was bound to find its path to literary studies as literature pictures not only the chaotic internal and psychological world but also the physical world and the environment in which we exist. Though poets and authors have depended heavily on nature to express and represent their emotions since classical times, environment and nature found a novel interpretation in literature in the form of the newest literary concept termed Ecocriticism.

The depiction of nature in literature can be traced from Chaucer's *Canterbury Tales* to the postmodern writings. Chaucer begins his most ambitious and acclaimed work *The Canterbury Tales* with reference to the weather in the month of April. Spenser's pastoral poetry celebrates the rural England. Shakespeare uses nature to depict human emotions. His plays have numerous references of forests, storms and seas. Nature has been represented in almost all genres and forms of literary productions of all ages however, the most prominent representation of nature is observed in the Romantic Age of 1790s when poets such as Wordsworth, Coleridge, Shelley, Keats and others exalted it to new heights. Similar illustration of nature is seen in Transcendentalism, a movement that started in America in the 1830s. It is from these two movements from which Ecocriticism or Green Studies finds its bearings.

The term 'Ecocriticism' appeared in an essay by William Rueckert titled "Literature and Ecology – An Experiment in Ecocriticism" published in 1978. Rueckert defined Ecocriticism as the application of ecological concepts to the study of literature. However, the term was popularised as a concept years later by Cheryl Glotfelty in the late 1980s when he associated the term with the blanket concept of nature writing. Ecocriticism takes its bearings from the works of 19<sup>th</sup> century American Transcendentalist poets Ralph Waldo Emerson, Margaret Fuller and David Henry Thoreau, who celebrated nature. Known as Green Studies in the UK, the concept took roots from the Romantic Movement of the 1970s and primarily voiced the environmental issues and concerns rather than mere celebration of nature. Ecocriticism studies the relationship of literature and nature. It focuses on how

nature is represented in creative writings. (Bazregarzadeh) Levin (2002) defines Ecocriticism as "a term used primarily by scholars trained in literary studies to describe an interdisciplinary approach to the study of nature, environment and culture". (Levin) It analyses how nature, humans and culture contribute to contemporary environmental crisis and outline their response to them. He argues that the sphere of this concept has now infact moved beyond the conventional boundaries of discussions on wilderness, conservation policy and environmental justice. Literature has always been concerned with environment "through a memetic and exegetical representation" and hence this new branch of literary studies is also called "the environmental humanities". (Umunc)

## II. ECOCRITICALEXPLORATIONSINA HOMEINTIBET

Tsering Wangmo Dhompa is the first Tibetan female poet, born in exile, to be published in English. Born on March 6<sup>th</sup> 1969 in India, Dhompa grew up in the Tibetan refugee communities in India and Nepal. Her mother was the daughter of a Tibetan chieftain from Eastern Tibet, and had escaped to India in 1959. Dhompa is a prolific writer and the most widely distributed Tibetan American poet. She is an acclaimed author with three collections of poetry, two poetry chapbooks, and a non-fiction full length book of autobiographical nature. *A Home in Tibet* is a memoir and a poignant narrative of a daughter's visit to her homeland after her mother's death. *A Home in Tibet* was published by Penguin Books India in 2013. Later, it was published by Shambhala Publications (United States of America) in 2016 as *Coming Home to Tibet: A Memoir of Love, Loss and Belonging*. It is an absorbing acknowledgement of a mother's pain and efforts in raising her daughter in exile and Dhompa charms the readers with the immaculate poetic-prose description of her homeland Tibet, its landscape and the people in her debut prose composition. The constructs of culture, nature and society and their interaction is presented in the prologue itself where Dhompa describes the moment of Chinese invasion on Tibet by drawing a parallel between the chaos within the nation and the chaos in nature, a trait commonly observed in the Shakespearean drama. She writes:

It did not alarm her at first when she heard the Chinese Army had encircled all strategic Tibetan towns and cities. Nomads in her village professed to witnessing two suns, or two moons, or a barren sky. Trees collapsed. Rivers grew tumid. Then came news that the entire

villages of central Tibet were fleeing for Nepal or India. (Dhomba)

The culture and identity of the Tibetan people are deeply rooted in the natural environment and landscape of Tibet and even in exile, the Tibetans have not forgotten the sweetness and sustenance that their land offers. It is in nature fundamentally that one finds the feeling of well-being both physically and mentally. Dhomba further illustrates how nature sustained the Tibetans in exile too:

Every summer my mother culled the images of flowers from her childhood. There were the ones with white lollipop heads that grew with cheeky profusion impeding her stride; then there were the lissom blue beauties, translucent and shapely as a glass bottle, who fooled her into thinking they were half-reptilian; the turquoise and perfectly petalled flowers that hid in the shadow of rocks and caves; and the waxy and purple bulldog-faced flowers she could never uproot because they hugged the ground so tenaciously. (Dhomba)

The passage symbolically maintains that though physically the Tibetans have been de-territorialized and 'uprooted' however, the memories of the homeland which emerge in the form of the pictorial ecstasies of Tibet's flora and fauna essentially keeps them grounded to their identity in exile. It is particularly true to the first generation of exiled Tibetans who identify themselves as people from the land called Tibet, and what they remember of Tibet is the snow-covered mountains, yaks grazing the green fields in the short summer and thousands of prayer flags fluttering in the wind on every hill and mountain pass. The memories of the natural environment of Tibet acted as a soothing salve which eased their experiences of isolation and depression in exile. Experts have often stressed that nature experience positively impact cognitive function and mental health. They also opine that the "assault of modernization, development, and environmental degradation" in the cultures which have robust conventional attachment to their natural environs negatively impact the people. (Bratman, Hamilton and Daily)

The Tibetan literature has seen a major shift from being fundamentally philosophical and spiritual in its theme before the Chinese occupation (Mukherjee) to becoming a kind of Witness Writing after the exodus in 1959 and finally situating itself in the boundaries of Diaspora and Migration studies in the contemporary times. (Bhoil) The literature produced after 1950s by the Tibetans living in exile, detached itself from the more traditional

themes of religion as well as mysticism and voiced the realistic contemporary issues of displacement and colonization, thereby breaking the mystified image of Tibet. However, a common theme that runs as an undertone in almost all Tibetan writings whether contemporary or not, is the element of nature. Tibet is known as "Roof of the World" as it is located at a very high altitude and its terrain is inhospitable in many ways particularly to the foreigners. Yet, the Tibetans not only managed to live in sustainable synchronization with nature, but also thrive as an independent community. A report by the Central Tibetan Administration (CTA) elucidates:

Despite its cold environment, for thousands of years the Tibetan people inhabited this plateau and created cultural landscapes based on principles of simplicity and non-violence, in harmony with the environment. (Environment and Development Desk)

The Tibetan people acquired the skill of dwelling in these mountains and valleys which is covered with snow for almost three quarters of a year. It was the introduction of Buddhism which gave them the concept of conservation and protection of all forms of life that turned them from fierce horse-riding warriors into spiritual monks. Buddhism itself is known as the science of human living. The Buddhist philosophy of 'noble eightfold path' advocates sufficiency and moderate living which results in sustainable consumption of natural resources. (Donde) Nature sustained the Tibetan people and they protected it in return, a symbiotic relationship which led to the Tibetans living a self-sufficient nomadic life in this extreme landscape. Since they are surrounded by this beautiful bountiful nature, the motif of nature is indispensable in Tibetan writings so much so that Dhomba claims "the land is our ornament". The deep attachment to their natural landscape and environment can be understood from the fact that the Tibetans living in exile still express and represent themselves in their literary creations through the memories of the mountains, green valleys and rivers of their homeland Tibet. These lines from Dhomba's book perfectly present how "the land is imprinted in their memory":

[...] she carries a map in her mind anchored in the story of the ancestors, deities and lamas. She employs phrases like 'this side of the mountain' and 'that side of the river' to indicate boundaries and borders between clans and villages. (Dhomba 80)



*A Home in Tibet* candidly exemplifies the changes Tibet has gone through in these sixty years of colonization, changes which have resulted in mushrooming of grave environmental concerns. Conservation demands careful balancing of needs against available resources. It is important to be watchful of the long strides one takes towards modernization as it often tends to flourish at the cost of exploitation, pollution and eventual degradation of natural resources. Dhompa brings forth the reality of modern Tibetan cities which have “developed” after the 1950s as she writes:

The brown river carries an unending revelation of desire –cans, plastic bottles, old car tyres, the waste from the city’s new sewage system and remnants of the night’s libations – all these float alongside the occasional sanitary napkin, gaping bloodily. [...] I ask an eleven-year old girl playing near me if she notices anything unusual. She says she has never seen fish in these waters. She has never seen the river look blue. (Dhompa 31)

Here, Dhompa stresses on the need to revisit the Tibetan cultural values and assumptions about environment by problematizing, depicting and discussing the environmental issues. As Umunc (2015) asserts, the ultimate use of Ecocriticism is to instruct and upgrade people’s consciousness about the natural world by representing environment in literature.

Since religion, faith and spirituality are important aspects of Tibetan living, it is not surprising that it is frequently linked with nature. Tibetans regard the mountains as deities. They build monasteries on the hills and mountains and conduct regular ritualistic prayers to please their mountain Gods. The notion of conservation is intertwined in ancient mythology which forbade the Tibetans to plunder the wealth of the mountain Gods and the resources beneath the Earth. But under Chinese occupation, these resources are depleting at an alarming rate and the after-effects are being felt already. Dhompa articulates this in her book:

In Chumaleb, Dorje tells me, long stretches of land were mined for gold. Huge hills were blasted and plundered [...]. The land has never been the same. There is no water – this in a region where the Yellow River begins – and people in the town of Chumaleb have to buy water by the bucket. The grass does

not grow well anymore and the herds have shrunk. (Dhompa 170)

The chapter titled ‘faith’ in Dhompa’s memoir, is a presentation of Tibetan Buddhist approach towards nature and life which functions on the levels of culture and society. The simplistic and unambitious living of the Tibetan people had helped to maintain the ecological balance of the region before it became an occupied country. Explaining this Dhompa mentions:

Such a culture of beliefs does not build empires or evolve industrial nations. It does not even allow for the taking back of our country –not in the immediate future – but it has protected the mountains, the rivers and the animals thus far. It comforts the elders and as long as they are alive, they apply it to avert injury or death to others. They protest against all forms of mining on their land, fish leap in rivers without fear of being caught, flies are plucked to safety from tea cups, rats roam freely, lizards multiply without shame and stray dogs could form a colony of their own. (Dhompa 169)

Non-violence too is an important feature of Buddhism however, having scarce rainfall and short summers makes it difficult for the Tibetans to survive as strict vegetarians. They depend on the Yak meat and skin for the essentials to endure the long severe winters but the practice of conservation as well as their appreciation of all forms of life, restricts the killing to a minimal and only to a specific time of the year which Dhompa calls the *month of sin*. But even this necessary killing cannot be performed without a sense of guilt which is perfectly illustrated in these lines:

During the month of sin the sun does not come out. It grieves for all the animals being killed. (Dhompa 272)

This is also observed in the case of excessive picking of the ‘fungus caterpillar’ which fetches an impressive income to the nomads, but not without the fear of endangering this creature. Their spiritual bent of mind compels them to link the disproportionate picking of fungus to the weather changes such as hailstorms as they believe “killing so many of them saddens the deities” (126).

Throughout her book, Dhompa emphasises on the attachment the Tibetans have with the physical landscape of Tibet and the nomadic living to be at the heart of environmental consciousness. However, modernization is

the new reality of Tibet and it cannot be overlooked. In these sixty years after Tibet's incorporation into the PRC, it is rapidly developing modern infrastructure which along with the undue exploitation of its resources has resulted in the emergence of ecological hazard in the region. *A Home in Tibet* raises important questions on the need of modernization contrasting it with the sufficiency within nature and it rather puts one in a difficult position of making a choice between the two. While dwelling in the ecstasy of nature, Dhompa cannot disregard the fact that the landscape of Tibet is bound to change in the coming years. She laments:

[...] I feel a pang of loss when I think that there will come a time when the need for modern conveniences will transform the nomad way of life and these pristine mountains and rivers. (Dhompa 263)

But this realization is contradicted again by her own confession of the dilemma:

I take morning walks bearing a heart already in love with the land. I smell Juniper even though Juniper is growing on the other side of the hill. The flowers are abundant and when the wind blows and the hills look like dancing magicians in resplendent robes. [...] We are fools to leave such beauty and build cities of glass and stone. I think this but know I will return to such cities. (Dhompa 88)

### III. CONCLUSION

The relationship between man and nature is complex. This complexity is further amplified by the arising need for development and modernization which as many argue, is inevitable. However, what further problematises the Tibetan case is that China blames the nomads for the environmental issues such as depletion of grasslands arguing that it is the unpragmatic system of land use for centuries that has caused these concerns. Dhompa counters this allegation and remarks:

But the very fact that the nomads have survived for as long as 2000 years and even prospered at times on a harsh and unpredictable land indicates a tremendous sophistication in their traditional knowledge and management of land and herd. (Dhompa 97)

She also raises important questions on the projected picture of development by the Chinese authorities, which has greatly overlooked the criticality of maintaining

ecological balance in the region thereby threatening the global ecosystem, as she points out:

How ironic it is the Chinese government should blame the nomads for the degradation of the Tibetan grasslands when they bring a train across miles of grassland all the way from Xining to Lhasa. (Dhompa 291)

Dhompa's *A Home in Tibet* raises these questions about the necessity of modernization by discreetly drawing a comparison between the pre-colonized Tibet and the Tibet of contemporary times. It also depicts the simplistic life of the Tibetans who have lived in harmony with nature sharing an unbreakable bond since centuries. She emphasises on the affinity that Tibetans have shared with nature and her book is a perfect ecocritical work which compels the readers to ponder if that simplistic living is possible in the present times.

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# Modular Distance Learning Expenses of Senior High School Teachers amidst the Pandemic

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Received: 19 Mar 2021; Received in revised form: 25 April 2021; Accepted: 18 May 2021; Available online: 11 Jun 2021

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**Abstract**— *This descriptive study focused on the Modular Distance Learning (MDL) expenses of Muñoz National High School – Main Senior High School (MNHS-Main SHS) teachers during the COVID-19 pandemic. Fifty-five teachers were the respondents of the study. Data gathering was done online, a digitized version of the researcher-devised questionnaire was accomplished by the respondents through Google Forms. Basic descriptive statistics such as frequency, ranking, and percentage were utilized to compute the data. Results of the study show that for the 1<sup>st</sup> semester of the S.Y. 2020-2021, teachers have incurred at most 4,000 pesos monthly for the aforesaid supplies and allowances. Delayed release of allowances, bonuses, and other incentives leads teachers to incur out-of-pocket expenses. MDL implementation can put teachers' health at risk during module distribution and retrieval, resulting in an increase in workload for teachers, particularly when it comes to sorting and packing modules, as well as additional costs for school and office supplies, health and safety supplies, transportation allowances, and communication allowances. Thus, the study suggested that reimbursement procedures and requirements should be eased for a faster grant. A cellphone should be allotted by the school for teachers to communicate with their students and their parents. Moreover, teachers should be given access to the school's internet connection for effective communication and attendance at webinars. DepEd should also speed up its release of delayed allowances, bonuses, and other incentives.*

**Keywords**— *Communication allowances, expenses, health and safety supplies, modular distance learning, school and office supplies, transportation allowances.*

## I. INTRODUCTION

The impact of the Covid-19 pandemic on every institution in the Philippines, including education, is undeniable. To minimize the spread of the fatal disease, the Department of Education (DepEd) suspended face-to-face classes from primary to secondary level, until safe. As stated in DepED Order No. 012, s. “2020 entitled Adoption of the Basic Education Learning Continuity Plan (BE-LCP) for School Year 2020-2021. The department developed a package of education interventions that will respond to basic education challenges amidst the pandemic” [1]. BE-LCP streamlines K to 12 “into the Most Essential Learning Competencies (MELCs), to be delivered in multiple

learning modalities or platforms. Distance Learning modalities include Modular Distance Learning (MDL), Online Distance Learning (ODL), and TV/Radio-Based Instruction (TBI/RBI), depending on the Covid-19 restriction of the community and the context of the school”.

Santos (2020) writes that MDL is the most common form of distance learning for K to 12 students, in which class modules are printed out for students to study on their own and submit to teachers for grading. Head of Teachers Dignity Coalition (TDC), Benjo Basas claimed that MDL has created extra work for the Philippines’ 42,000 public school teachers. Additional workload and health risks are

not the only concerns of teachers in MDL, for it means additional expenses too, Basas adds that there are teachers begging for donations of bond paper and ink to print modules [2].

Although MDL is the most cost-efficient alternative learning delivery mode among others [3], and DepEd gets a huge chunk of the 2021 budget allocation, specifically P606.6 billion, 9.54 percent higher than in 2020 which was P552.9 billion [4], still teachers' incurrence of MDL-related expenses is inevitable. Furthermore, as teachers welcomed the provision in the signed 2021 budget increasing the annual teaching allowance from P3500 to P5000, the Alliance of Concerned Teachers (ACT), through its Secretary-General Raymond Basilio, said the amount is still "totally short" for teachers' expenses for distance education [5].

Meanwhile, the same is true in foreign countries. Byun and Slavin's study (2020) finds out that teachers in South Korea need to pester parents and their children by texting, messaging, and calling regarding the latter's lessons during the pandemic [6]. In India, teachers are recommended to be in touch with their students in order to keep them motivated during the lockdown [7].

In the Philippines, Tagupa (2018) reports that many teachers are often with left no choice but to spend their own salaries for the needs they should not be shouldering - from school activities to classroom posters and furniture including teachers' tables and chairs. They call it "classroom beautification" which is a big deal for them that they need to handle it themselves or it would affect their ratings [8]. These spendings are sometimes reimbursed and most of the time not.

MOOE fund or school monthly fund, based on DepEd Order No. 013, s. 2016 entitled Implementing Guidelines on the Direct Release and use of MOOE Allocations of Schools, Including Other Funds Managed by Schools, are given to public schools in the country [9]. Nonetheless, allocation of this fund merely focuses more on the basic needs of the school which focuses merely on its utilities and repair and maintenance. "A detailed costing study by the World Bank (2016) that existing levels of school MOOE funding remain insufficient despite increases and would need to more than double to satisfy existing service standards" [10].

A new learning delivery modality brings a new set of expenses. Muñoz National High School – Main Senior High School (MNHS-Main SHS) implements MDL for S.Y. 2020-2021, with the students and their parents' preferences and resources in consideration. The school administration is providing its teachers what are available school supplies for sorting modules and printing reports, as

well as hygiene supplies and transportation allowances to be used during module distribution/retrieval. Also, the teachers have already received a portion of their communication allowance from DepEd amounting to almost 600 pesos, for contacting parents and students and attending webinars online. However, questions would still direct to the sufficiency of these supplies and allowances.

Since MDL is an entirely new learning delivery mode in the country, the researchers find it timely and relevant to conduct this study. It described the expenses, and problems incurred by MNHS-Main SHS teachers during the implementation of MDL amidst the pandemic.

## II. METHODOLOGY

The study employed a descriptive design. Balaria et al. (2018) state that the descriptive method attempts to describe the present condition [11]. Only 55 teachers of Muñoz National High School – Main Senior High School served as respondents. Data gathering was done online after the first semester of the School Year 2020-2021. The digitized form survey questionnaire was utilized with Google Forms as the platform. Answered questionnaires were downloaded and data were subjected to interpretation. Basic descriptive statistics such as frequency, percentage, and ranking were used.

## III. RESULTS AND DISCUSSIONS

1. Description of the expenses incurred by the teachers for Modular Distance Learning.

Table 1 shows the expenses the teachers have incurred in providing supplementary school and office supplies.

*Table 1. Expenses incurred by Teachers on School and Office Supplies*

School and Office Supplies	<i>f</i> *	Rank
Bond papers	44	1
Folders	25	7
Envelopes	31	4
Class records	16	10
Stapler	28	5.5
Staple wires	33	3
Inks for printer	38	2
Storage boxes	28	5.5
Books	11	11
Supplemental instructional/reference materials	23	9
Gadgets (Deped Tablet)	24	8



None	0	12
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\* Multiple responses

The school and office supplies respondents incurred the most expenses on are Bond papers, rank 1 with 44 responses, while the least purchased are books, with 11 responses. Also, none of the respondents, rank 12, answered None which means that all of them have incurred expenses for school and office supplies. Bond papers are the most purchased by the teachers since these are utilized almost daily for printing reports, additional activity sheets of students, and other paper works. Sometimes, when teachers do not have extra money to spend, they would resort to soliciting donations. Under the “Bond Paper Mo, Module Ko” online campaign on their Facebook profiles, teachers and schools post that they are accepting bond paper donations for this year’s Brigada Eskwela [12]. Meanwhile, Orejas (2020) writes that “teachers in Central Luzon provinces have been advised not to solicit reams of bond papers from parents for the printing of modules. Nicolas Capulong, regional director of DepEd issued the reminder and said the printing of modules is funded by the agency’s central office” [13].

On the other hand, only a few incurred expenses on books since there are books provided by the school’s Learning Resource Management System and Development (LRMDS). In addition, based on DepEd Order No. 012, s. 2020, “the Most Essential Learning Competencies (MELCs) will be the guide of the subjects for S.Y. 2020-2021, and lessons from the books will be compressed into modules” [1]. Capulong (2020) further emphasizes that “modules are designed according to knowledge and competencies that students of certain levels must develop and master in the K to 12 curriculum” [13].

In order to continue delivering quality education amidst the pandemic, the health condition of the teachers is the top priority, hence they tend to spend for additional health and safety supplies on their own, as described in Table 2, in response to the problems they have encountered on them.

*Table 2. Expenses incurred by Teachers on Health and Safety Supplies*

Health and Safety Office Supplies	<i>f</i> *	Rank
Alcohol	48	1
Hand sanitizer	23	5.5
Face masks	44	2
Handwash/hand soaps	23	5.5
Face shields	39	3

Paper towels	20	8
Gloves	30	4
Disinfectants	22	7
Personal Protective Equipment	14	10
Plastic barriers	15	9
None	0	11

\* Multiple responses

Alcohols, rank 1 with 48 responses, are the health and safety supplies most purchased by the teachers, whereas Personal Protective Equipment (PPE) is the least acquired, rank 10 with 14 responses. In addition, none of the respondents chose none, rank 12, implying that all of them have also spent their own money on health and safety supplies.

Alcohols got the highest ranking in the health and safety the teachers have incurred the most expenses on which means that teachers need more of it. Meanwhile, PPE is given to teachers by the school to be worn during module distribution and retrieval, thus they do not have to buy on their own to be used for the following schedules. According to the Center for Medical Ethics and Health Policy (2020), reusable PPE is more cost-effective since institutions would no longer spend large amounts regularly on the disposable standard. Furthermore, reusable PPE reduces natural resource energy consumption, greenhouse gas emissions, total water consumption, and solid waste generation [14].

With the time there was the unavailability of health and safety supplies due to limited and prioritization of fund, teachers need to provide for themselves because aside from merely following protocols, they also have a critical role to play in ensuring parents and students understanding the precautions they should take to protect themselves and other from Covid-19, and it is important they lead by example in the school or any other places [15]. Moreover, “it is the task of the teachers to make sure that they could deliver and retrieve modules on time, communicate with the students and their parents well, and continuously strive for professional development” [15]. Thus they strategize and address the problems through shouldering certain transportation and communication allowances, as illustrated in Table 3.

*Table 3. Expenses incurred by Teachers on Communication and Transportation Allowances*

Communication and Transportation Allowances	<i>f</i> *	Rank
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Transportation for module distribution	30	5
Transportation for module retrieval	27	7
Transportation for coordinating with barangay centers	28	6
Allowance for monthly internet connection	38	2
Mobile data allowance for contacting students/parents	34	4
Mobile data allowance for attending webinars	37	3
The load allowance for calling/texting students/parents	39	1
None	0	8

\* Multiple responses

The communication expenses teachers spent the most on is the Load allowance for calling/texting students/parents, rank 1 with 39 responses, while the lowest responses, 27 on rank 7, were given to Transportation for module retrieval. Also, none of the teachers, rank 8, answered None, meaning they have all incurred expenses on transportation and communication.

Though allowances are available to teachers, these are most of the time given late to them, forcing them to spend

their own money instead and anticipate reimbursements. Relative to this, ACT Secretary-General Raymond Basilio said “teachers have not fully benefitted from the reimbursement due to insufficient school funds, stringent requirements, poor information dissemination about the directive, and inconsistent execution of the order on the ground” [16]. “Furthermore, the Teacher's Dignity Coalition (TDC) stated that it has received concerns regarding difficulties in reimbursing communication expenditures and has requested that the reimbursement procedure be made as simple as possible for teachers”. Heads of offices must give a certification identifying people who are entitled to claim reimbursement for communication expenditures, according to the regulation. They also need to affirm that “these expenses were incurred in the performance of their official duties and responsibilities.” According to the order, “personnel is also asked to provide proof of purchase or payment, such as an official receipt for the purchase of a prepaid card or payment of a postpaid line or internet subscription, among others” [16].

To quantify the expenses teachers have incurred on the implementation of MDL for the first semester of the S.Y. 2020-2021, Table 4 presents their average monthly expenses per supplies and allowances category based on the survey.

Table 4. Average Monthly Expenses incurred by Teachers on MDL based on the survey

Average expenses per month (Philippine peso)

Supplies and Allowances	below ₱1,000		₱1,000-₱2,000		₱2,000-₱3,000		₱3,000 above		Total	
	F	%	f	%	F	%	f	%	F	%
School and office supplies	38	69.09	13	23.64	1	1.82	3	5.45	55	100
Health and safety supplies	35	63.64	14	25.46	3	5.45	3	5.45	55	100
Transportation expenses	32	58.18	19	34.55	1	1.82	3	5.45	55	100
Communication expenses	24	43.64	23	41.81	6	10.91	2	3.64	55	100

With regard to school and office supplies, the majority of the teachers, 38 (69.09%) spent less than 1,000 pesos, while only one (1.82%) spent approximately 2,000 to 3,000 pesos a month. As to health and safety supplies, 35 respondents (63.64%) said they incurred expenses below 1,000 pesos and 2,000 to 3,000 pesos, and 3,000 pesos above both got three responses each (5.45%). For transportation expenses, most of the respondents, 32 (58.18%), spent less than 1,000, however only one spent 2,000 to 3,000 pesos monthly. In terms of communication

expenses, 24 respondents (43.63%) have incurred expenses amounting to below 1,000 pesos whereas only two incurred expenses above 3,000 pesos a month. In general, the majority of the teachers approximately incurred 4,000 pesos out-of-pocket expenses monthly for the implementation of MDL during the 1<sup>st</sup> semester. The data gathered in the study based on the survey support the claim of Basas of TDC that MDL implementation can post health risk, increase of workloads due to long preparations of printed modules which leads to additional expenses to

public school teachers [2]. In relation to this, “Basilio of ACT proposed to DepEd the release of delayed teachers’ benefits such as the performance-based bonus from 2019 and service recognition incentives from 2020” [17]. “Releasing these bonuses and incentives would compensate the expenses teachers have already incurred for MDL, considering that they are still in the middle of the school year” [17]. Moreover, “ACT reiterated its request for the government to give 1,500 pesos per month to education workers who are working from home, adding that it should not be charged from their salaries. Nevertheless, DepEd has not yet responded on the issue as of writing” [17]. Favorably responding to the request of the teachers would help the teachers in providing these supplies and allowances to lessen the burden they already carrying brought about by health risks and increased workloads amidst the Covid-19 pandemic.

#### IV. CONCLUSIONS AND RECOMMENDATIONS

The study on the MDL expenses of MNHS-Main SHS teachers revealed that teachers incurred average monthly expenses of less than 1,000 pesos each on school and office supplies, health and safety supplies, transportation allowance, and communication allowance amidst the COVID-19 pandemic [18]. The delay in the release of communication allowance, bonuses, and other incentives leads the teachers to incur out-of-pocket expenses. Also, the process and requirements for reimbursing their expenses are hard. MDL implementation can pose health risks to teachers [19] during module distribution and retrieval, and which leads to an increase of workload to teachers, most especially on sorting and packing modules and the long preparations of printed modules, and the reason of incurring additional expenses on their part for school and office supplies, health and safety supplies, transportation allowances, and communication allowances which cannot be all accommodated by the limited MOOE fund. Based on the findings and conclusions the researchers suggest the following [20]: Hard copies of reports and other paper works should be lessened. Teachers should be given help in sorting modules and packaging the learning materials of their students to avoid sacrificing actual teaching responsibilities. Transportation allowances should be given prior to module distribution and retrieval. A cellphone or two should be allotted by the school for the teachers to use in communicating with their students and their parents. All teachers should be given access to the school’s internet connection to be utilized for communication with students and their parents, and attendance to webinars. The expenses incurred by the

teachers on MDL during the 1<sup>st</sup> semester of the S.Y. 2020-2021 should be duly reimbursed, as well as their future expenses. The process and requirements for reimbursements should be eased and lessened. Delayed bonuses, incentives, and allowances should immediately be released by DepEd and the physical and mental health of the teachers should always be put into consideration for they are also adapting to this entirely new learning delivery modality.

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# Bachelor of Science in Information Technology at Bulacan State University: A Graduate Tracer Study

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Received: 01 Apr 2021; Received in revised form: 02 May 2021; Accepted: 27 May 2021; Available online: 12 Jun 2021

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**Abstract**—This study traced the employability of the Bachelor of Science in Information Technology (BSIT) graduates of the Bulacan State University (BulSU) from the batch AY 2015-2016 to AY 2018-2019. The study also aimed to assess the graduates' perceptions of the University's contribution to the graduates' skills development. The Graduate Tracer Study was the primary source of this study. This study used frequency, percentage, and ranking to describe the data gathered from the alumni. The majority of traced alumni were: 20 to 25 years of age, primarily male, single, and are employed. Moreover, most of the employed graduates are regular/permanent, working in the Philippines, found their first job within 1 to 6 months, earning P 10,000.00 to P 20,000.00, and are either professional, technical, or supervisory as their first job level position. I.T. skills were the most acquired and useful skills of the respondents of the College. It implies that I.T. skills were the most useful for the graduates in their job, followed by Problem Solving and Critical Thinking skills. The graduates' job roles are mostly from the primary job roles of BSIT, mainly Web and Application Developer, as referenced to the CMO No. 25 s. 2015.

**Keywords**—baccalaureate degree, employability, information technology, tracer study.

## I. INTRODUCTION

After one or a couple of years, tracking graduates upon joining the workforce is always the higher education institutions' (HEIs) responsibility to get necessary data and feedback of graduates' job-hunting experience and employment status [21]. Employability of graduates is one of the education institutions' successes, making this an essential component of providing quality education to the community [9]. Faculty researchers regularly do this activity to identify some teaching-learning process areas that need improvement based on industries' requirements and demands [10, 19,20]. Implementing curriculum and developing work-related values among students is an essential aspect of learning that this study would like to explore among Bachelor of Science in Information Technology (BSIT) graduates [1,23].

Every year, hundreds of thousands of fresh graduates join the labor force and compete for any entry-level positions in the private and public sectors. They possess different

levels of the acquired skills from their alma mater that are expected to be relevant and matched to the job requirements like technical skills, Information Technology skills, communication skills, entrepreneurial skills, and the like. These are some of the standard or generic skills that the graduate should master or demonstrate before considering the human resource department's further assessment.

Bulacan State University (BulSU) is a Higher Education Institution in Central Luzon of the Philippines. BulSU has 13 colleges in its Main Campus and has four external campuses within the same province. The College of Information and Communications Technology (CICT) is one of the colleges in BulSU which accommodates BSIT students. The mission and goal of the University and the College are to produce globally competent and competitive graduates.

Tracing graduates' employability is an aid to determine how effective the current curriculum being offered by the



College in producing BSIT graduates. With the help of a tracer study, enhancing the curriculum may address the industry sector's needs and have a better employability result.

## II. OBJECTIVES

The study's main objective is to trace and determine the employability of Bachelor of Science in Information Technology graduates of BulSU Main Campus from 2015 to 2019.

In order to determine the performance of the graduates, specific objectives were considered:

1. To determine the demographic profile of the respondents in terms of:
  - 1.1. Age;
  - 1.2. Gender;
  - 1.3. Civil Status;
  - 1.4. Educational Attainment; and
  - 1.5. Nature of Employment;
2. To determine the employment profile of the respondents in terms of:
  - 2.1. Employment Status;
  - 2.2. Location of Current Work;
  - 2.3. How Long Did the Graduate Find Their First Job;
  - 2.4. Gross Monthly Rate; and
  - 2.5. First Job Level Position;
3. To identify the most acquired skill in the College that the respondents able to apply from their work; and
4. To relate the respondents' job roles in congruence with the CHED Memorandum Order No. 25 s. 2015.

## III. METHODS AND DESIGN

The conceptual framework presented in Fig. 1 displays the variables of the study. The independent variables include the traced graduates' demographic profile such as age, sex, and civil status. These characteristics may impact employment decisions, according to International Labour Organization [17].

The employment profile is treated as the dependent variable. Employment data includes employment status, current work location, duration of finding a job, gross monthly rate, and first job level position. They are designed to be based on an applicant's or employee's

demographic characteristics and qualifications. In addition, the skill and distinguishing characteristics of BulSU-CICT BSIT graduates are determinants of the graduates' attractiveness to employers [25].

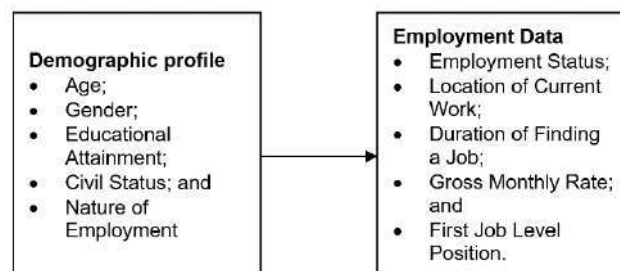


Fig.1: conceptual framework of the study

The descriptive survey method was used to achieve the study's goals. This study's primary source is the Graduate Tracer Study (GTS). The researchers used the Commission on Higher Education (CHED) Tracer Questionnaire [8] and the BulSU - Office of Alumni Affairs to create an adaptive questionnaire. Traced graduates are from batches A.Y. 2015-2016 to A.Y. 2018-2019.

The data collection phase began in February 2020. The Office of Alumni Affairs issued a list of BSIT graduates. After receiving the list, the researchers used every available method to contact the alumni. Social media were used to reach the majority of graduates. The researchers also asked College students if they knew someone on the list who could give them the questionnaire.

The researchers used statistical treatment to quantify and explain the data gathered after collecting all relevant documentation. The information collected was tallied, processed, and interpreted. The data collected from the graduates were described using frequency, percentage, and ranking in this report.

Random sampling was used as the sampling technique in the study. Through random sampling, respondents were selected randomly from the population. The graduates from batches A.Y. 2015-2016 to A.Y. 2018-2019 are covered in the study with a total population of 2,143 graduates. The graduates from batches A.Y. 2019-2020 were not included in the survey due to the difficulty of data gathering because of the effects of the Corona Virus 2019 (COVID-19) pandemic. The study's respondents are presented in Table 1.

Table 1: Respondents of the Study

Year Graduated	Frequency	Percentage
2016	130	15.48%
2017	152	18.10%

2018	208	24.76%
2019	350	41.65%
<b>Total</b>	<b>840</b>	<b>100.00%</b>

Using Slovin's formula, the computed sample size with a 3% margin of error is 732. The total number of respondents of the study is 840 graduates from the batch A.Y. 2015-2016 to A.Y. 2018-2019. The total number of traced graduates is within the computed sample size.

#### IV. RESULTS AND DISCUSSION

According to the order and sequence of the problem statement's questions, the data was divided into four parts. The first part includes the demographic profile of the respondents. The second part presents the employment data of the respondents. The third part discusses the most acquired skills in the College that the graduates can apply from their work. Lastly, the fourth part discusses the graduates' job roles' relationship in congruence with the CHED Memorandum Order No. 25 s. 2015 [7].

##### 4.1 Demographic Profile of the Respondents

**4.1.1 Age.** Table 2 shows the different age ranges of the respondents.

*Table 2: Frequency Distribution of the Respondents  
Rating in terms of Age*

Age	Frequency	Percentage
Below 20	23	2.74%
20-25	785	93.45%
26-30	28	3.33%
31-35	3	0.36%
36-40	1	0.12%
Above 40	0	0%
<b>Total</b>	<b>840</b>	<b>100.00%</b>

Most BulSU-CICT respondents were between the ages of 20 and 25, with a percentage of 93.45%.

**4.1.2 Gender.** Table 3 shows the distribution of gender of the respondents of BulSU-CICT.

*Table 3: Frequency Distribution of the Respondents  
Rating in terms of Gender*

Gender	Frequency	Percentage
Male	509	60.60%
Female	331	39.40%

<b>Total</b>	<b>840</b>	<b>100.00%</b>
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The majority of the BulSU-CICT respondents were male, which has a percentage of 60.60%. It is also not to be overlooked that the respondent composition is favorable, as both sexes are adequately represented, even though the distribution is nearly identical.

**4.1.3 Civil Status.** Table 4 shows the distribution of civil statuses of the respondents of BulSU-CICT.

*Table 4: Frequency Distribution of the Respondents  
Rating in terms of Civil Status*

Civil Status	Frequency	Percentage
Single	823	97.98%
Married	16	1.90%
Separated/Divorced/ Single Parent	0	0.00%
Widow	1	0.12%
<b>Total</b>	<b>840</b>	<b>100.00%</b>

Most of the respondents are single which has a percentage of 97.98%. Since most graduates are only between the ages of 20 and 30, they are mostly singles [25].

**4.1.4 Educational Attainment.** Table 5 shows the distribution of educational attainment of the respondents of BulSU-CICT.

*Table 5: Frequency Distribution of the Respondents  
Rating in terms of Educational Attainment*

Educational Attainment	Frequency	Percentage
College Graduate	828	98.57%
With Units in Master's Degree	12	1.43%
<b>Total</b>	<b>840</b>	<b>100.00%</b>

Most of the respondents of BulSU-CICT are college graduates, which has a percentage of 98.57%. It shows that most of the respondents were able to find a job having only a baccalaureate degree. In addition, 12 graduates are pursuing their graduate studies and acquired Units in their Master's Degree. Most of the graduates who pursue their post-graduate studies are in the field of education, which requires them to have a master's degree based on CHED's minimum requirement. Also, this number could be higher, if not because of the pandemic, as the number of enrollees declined in the Philippines [22]. Magsambol[22] reported and quoted the statement of the Philippine Association of

State Universities and Colleges (PASUC) President, Dr. Ronquillo, which states that “*common reasons are fear of contamination, financial problem, lack of gadgets, and their residence relative to the university.*”

**4.1.5 Nature of Employment.** Table 6 shows the distribution of the respondents of BulSU-CICT, whether they are employed or unemployed.

*Table 6: Frequency Distribution of the Respondents Rating in terms of Nature of Employment*

Nature of Employment	Frequency	Percentage
Employed	676	80.48%
Self-Employed	39	4.64%
Unemployed	125	14.88%
<b>Total</b>	<b>840</b>	<b>100.00%</b>

As shown from the table above, overwhelming graduates of the BSIT program could find a job with an outstanding percentage of 80.48% in a span of four years. It also demonstrates that most graduates found a job because they are single [5]. In addition, a total of 4.64% of graduates are self-employed or entrepreneurs. However, 14.88% of the graduates found difficulty in employment because of the current pandemic situation. According to Philippine Statistics Authority (PSA), on their February 2021 release of the unemployment rate, 4.2 million Filipinos were reported jobless, or an 8.8% unemployment rate in the Philippines [6].

## 4.2 Employment Data of the Respondents

**4.2.1 Employment Status.** Table 7 presents the Employment Status of the respondents of BulSU-CICT.

*Table 7: Frequency Distribution of the Respondents Rating in terms of Employment Status*

Employment Status	Frequency	Percentage
Regular/Permanent	409	60.50%
Temporary	74	10.95%
Casual	29	4.29%
Contractual	164	24.26%
<b>Total</b>	<b>676</b>	<b>100.00%</b>

This result is a testament to the quality or employability of BSIT graduates because in a span of 4 years, more than 60% have been placed to permanent/regular status, and 10.95% are in temporary status, which is on their way to permanency, resulting to a total of 71.45%.

**4.2.2 Location of Current Work.** Table 8 shows the Location of the Current Work of the respondents of BulSU-CICT.

*Table 8: Frequency Distribution of the Respondents Rating in terms of Location of Current Work*

Location	Frequency	Percentage
Local	659	97.49%
Abroad	17	2.51%
<b>Total</b>	<b>676</b>	<b>100.00%</b>

Most of the respondents of BulSU-CICT responded that they are currently working locally, 97.49% and 2.51% working abroad. This result indicates that most BulSU-CICT graduates work in the Philippines, but not limited to locally, as some work in other countries. The number of BSIT graduates working abroad may be limited due to travel restrictions implemented by the Philippine government [26]. However, others are grabbing opportunities they find here, as working abroad has pros and cons [24]. Moreover, some I.T. companies are already accommodating international clients in the Philippines [13].

**4.2.3 The Duration for the Graduate to Find Their First Job.** Table 9 shows how long it takes for BulSU-CICT respondents to find their first job.

*Table 9: Frequency Distribution of the Respondents Rating in terms of the Duration to Find Their First Job*

Duration	Frequency	Percentage
Less than a month	279	41.27%
1 to 6 months	343	50.74%
7 to 11 months	27	3.99%
1 year to less than 2 years	22	3.25%
2 years to less than 3 years	5	0.74%
above 3 years	0	0.00%
<b>Total</b>	<b>676</b>	<b>100.00%</b>

The majority of BulSU-CICT respondents, or 50.74%, had to wait for 1 to 6 months before being hired. It indicates that the respondents get hired few months right after they graduated. The table shows that most of the BSIT graduates, or almost 92%, have found their first job within six months, which is a manifestation of the employability of graduates. Additionally, BSIT graduates can find a job within six months after graduation as there are many job

opportunities, specifically in IT-related jobs, accounting for 28% of job opportunities in the Philippines, according to JobStreet [18]. Grit [14] also listed the top 10 most in-demand jobs in the Philippines, and it shows that five out of the top 10 are IT-related jobs, ranging from developers to consultants.

**4.2.4 Gross Monthly Rate.** Table 10 shows the BulSU-CICT respondents' gross monthly rate on their first job.

*Table 10: Frequency Distribution of the Respondents Rating in terms of Gross Monthly Rate*

Gross Monthly Rate	Frequency	Percentage
Below P 10,000.00	69	10.21%
P 10,000.00 – P 20,000.00	486	71.89%
P 21,000.00 – P 30,000.00	108	15.98%
P 31,000.00 – P 40,000.00	8	1.18%
P 41,000.00 – P 50,000.00	0	0.00%
P 51,000.00 – P 60,000.00	0	0.00%
P 61,000.00 – P 70,000.00	1	0.15%
P 71,000.00 and above	4	0.59%
<b>Total</b>	<b>676</b>	<b>100.00%</b>

According to ASEAN Briefing [2], the average minimum wage in the Philippines is P8,061.06, to which 486 of BSIT graduates are overwhelmingly earning above the minimum wage ranging from P10,000.00 to P20,000.00. Moreover, 108 of the graduates earn P21,000.00 to P30,000.00, which is within the Philippines' average salary of P28,106.00 [3].

**4.2.5 First Job Level Position.** Table 11 shows the first job level position of the BulSU-CICT respondents.

*Table 11: Frequency Distribution of the Respondents Rating in terms of First Job Level Position*

First Job Level Position	Frequency	Percentage
Rank or Clerical	273	40.38%
Professional, Technical, or Supervisory	373	55.18%
Managerial or Executive	8	1.18%

Self-employed	22	3.25%
<b>Total</b>	<b>676</b>	<b>100.00%</b>

The table shows that more than half or 55.18% of the BSIT graduates fall under either professional, technical, or supervisory as their first job level in the span of four years. In addition, 1.18% of the BSIT graduates are managers and executives despite the requirements to be promoted to higher positions [15] and have limited surveyed graduates in a span of four years. Others are in a rank or clerical job [4], while others are considered self-employed.

#### **4.3 Most Acquired Skills in the College that the Graduates able to Apply from their Work**

Table 12 shows the Most Acquired Skills in the College that the BulSU-CICT respondents applied from their work.

*Table 12: Frequency Distribution and Descriptive Measure of the Respondents Rating in terms of Most Acquired Skills*

Skill	Frequency				Mean	Descriptive Interpretation
	4	3	2	1		
Communication Skills	198	344	134	0	3.39	Highly Useful
Human Relations Skills	251	344	81	0	3.56	Very Highly Useful
Entrepreneurial Skills	93	343	240	0	3.04	Highly Useful
Information Technology Skills	276	334	66	0	3.62	Very Highly Useful
Problem-Solving Skills	257	339	80	0	3.57	Very Highly Useful
Critical Thinking Skills	254	349	73	0	3.57	Very Highly Useful
<b>Total</b>					<b>3.14</b>	<b>Highly Useful</b>

According to CHED, as a BSIT graduate, it is common to have I.T. Skills as the most useful skills. The survey results to the BSIT graduates showed that I.T. skills received a mean of 3.62 with a descriptive rating of *Very High Useful*. The result indicates that the graduates found that having an I.T. skill as its top priority has been deemed helpful in their workplace, and it received the highest rating among the BSIT graduates.

Both Problem-Solving and Critical Thinking Skills received a mean of 3.57% with a *Very Highly Useful*

descriptive rating and are two of the highest among the most acquired and useful skills. Doyle [12] of The Balance Careers stated that:

*“problem-solving skills help you solve issues quickly and effectively. It is one of the key skills that employers seek in job applicants, as employees with these skills tend to be self-reliant.”*

Moreover, Higgins [16] of the University of Dundee mentioned that:

*“critical thinking is imperative for students who will seek a career in technology, regardless of which end of the tech experience and skills spectrum they sit ...some will embark on a more technical path while others will take a business-focused path.”*

#### 4.4 Graduates' Job Roles' Relationship in Congruence with the CHED Memorandum Order No. 25 s. 2015

Table 13 shows the Job Roles of the BulSU-CICT respondents.

Table 13: Frequency Distribution of the Respondents  
Rating in terms of Job Roles

Job Roles	Frequency	Percentage
<b>Primary Job Roles</b>		
Web and Application Developer	125	18.49%
Jr. Database Administrator	8	1.18%
System Administrator	9	1.33%
Network Engineer	5	0.74%
Jr. Information Security Administrator	4	0.59%
Systems Integration Personnel	6	0.89%
IT Audit Assistant	0	0.00%
Technical Support Specialist	103	15.24%
<b>Total Primary Job Roles</b>	<b>260</b>	<b>38.46%</b>
<b>Secondary Job Roles</b>		
QA Specialist	38	5.62%
System Analyst	58	8.58%
Computer Programmer	93	13.76%
<b>Total Secondary Job Roles</b>	<b>189</b>	<b>27.96%</b>
<b>Job Roles</b>	<b>Frequency</b>	<b>Percentage</b>
<b>Other Job Roles</b>		
Underemployed	227	33.58%
<b>Total</b>	<b>676</b>	<b>100.00%</b>

Primary Job Roles received a total of 38.46%, which is the highest among I.T. graduates' job roles based on CHED Memorandum Order No. 25 s. 2015 [7]. The result shows that the BulSU-CICT offers a curriculum that would land the graduates to the Primary Job Roles for I.T. Specifically, from the Primary Job Roles, Web and Application Developer received 18.49%, which is the highest among the Primary Job Roles, followed by the Technical Support Specialist with a percentage of 15.24%, which is the second to the highest among the Primary Job Roles. This result indicates that the subject offered by the BulSU-CICT concerning Web and Application development such as Web Systems and Technologies and Mobile Application Development. Other technical subjects related to hardware, software, and computer networking [11], such as Hardware Systems and Servicing, Platform Technologies, Networking, and the like, are highly effective and very useful in the industry. The result also shows that Web and Application Developer and Technical Support Specialist require problem-solving and critical thinking skills [16]. They both received the second-highest rating of useful skills in a job next to I.T. skills. In addition, the Computer Programmer job roles received 13.76%, which is under the Secondary Job Roles for I.T. Graduates based on CHED Memorandum Order No. 25 s. 2015. Computer Programmer is very similar to Web and Application Developer in terms of responsibilities and technicalities, dependent on problem-solving and critical thinking skills [16]. In addition, the other job roles which are not on the list of CHED's Primary and Secondary Job Roles for BSIT graduates based on CMO No. 25 s. 2015 received a total percentage of 33.58%, which can be considered underemployed for I.T. graduates, such as customer service representatives, data encoders, graphic artists and designers, office staffs, 3-dimensional model artists, and the like.

## V. CONCLUSION

After all the data have been collected, presented, analyzed, and interpreted, this study found that the traced graduates have different perceptions or views on what skills or competencies helped attain a high position/ranking. In addition to this, the researchers also found out that:

1. The demographic profile of the traced graduates was not the basis for professional development. Moreover, it is accepted that as a person grows, he/she may develop qualities needed in a specific profession.
2. The respondents' educational background was necessary, especially if they want to attain a higher position/ranking.



3. The employment data of the respondents showed different things a graduate can gain after graduation. Moreover, it showed that a position/rank was directly proportional to the salary; as the position/rank becomes high, the salary increases.
4. I.T., problem-solving, and critical thinking skills were the most acquired skills of the traced BSIT graduates. It implies that these skills were the most useful for the graduates in their workplace.
5. The graduates' job roles are mostly from the primary job roles of Bachelor of Science in Information Technology, mainly Web and Application Developer, as referenced to the Commission on Higher Education Memorandum Order No. 25 series of 2015.

## VI. RECOMMENDATIONS

Based on the findings and conclusions, this study forwards the following recommendations:

1. 1.Trace as many graduates of the Bachelor of Science in Information Technology of the Bulacan State University to have more accurate results.
2. The institution should continue to endorse periodic tracking of graduates through tracer studies to track their jobs and productivity, which can be used to enhance the curriculum and instruction to produce more successful graduates.
3. The College may consider forming an Industry Board to evaluate and monitor any potential curriculum enhancement program concerning professional industry needs.
4. Develop a personalized tracer study for CICT based on the CHED Tracer Questionnaire.

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# Characters and characterization in John Lyly's *Endymion: The Man in the Moone*

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Received: 28 Mar 2021; Received in revised form: 01 May 2021; Accepted: 16 May 2021; Available online: 12 Jun 2021

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**Abstract**— This paper studies the characters and the methods of characterization John Lyly uses in his euphuistic court play *Endymion: The Man in the Moon* (1591). The characters gather mythological, allegorical, and historical significance and are arranged in a hierarchy from the moon down to earth. The techniques the writer uses include the traditional methods of characterization through speech and action. And since the events in the play do not reach the level of a plot in the Aristotelian definition, which prevailed in the Renaissance, the writer underplays the method of character depiction through action. He, however, gives a lot of attention to portraying the characters through their utterance. This results from the fact that the characters spend most of the time talking about their attitudes, their relationships, and the few events that take place in the play. Lyly also uses the less traditional method of juxtaposition and social positioning. Juxtaposition is generated from the binary nature of *Endymion* and the crowd of antithetical pairs of characters that populate the drama. The social positioning method of character portrayal places the characters in a stratified social, allegorical, and mythical structure from which they gather various collective attributes by belonging to the given layers in the formatted structure. The article means to shed light on Lyly's dramaturgy by studying these means of character depiction.

**Keywords**— *Endymion*, myth, characterization, juxtaposition, social positioning, binary, antithetical.

## I. INTRODUCTION

John Lyly (1554-1606), who was one of the University Wits in the Elizabethan age, was first acknowledged for the two euphuistic novels, *Euphues: The Anatomy of Wit* (1578) and *Euphues and His England* (1580), which secured him recognition as a prose stylist. Later he devoted himself to writing court comedies. These comedies include *Campaspe* (1583), *Sapho and Phao* (1583), *Gallathea* (1585), *Endymion* (1588), *Midas* (1589), *Love's Metamorphosis* (1590), *Mother Bombie* (1590), and *The Woman in the Moon* (1595). With the exception of the last play which was written in blank verse, all Lyly's comedies are in prose. Among all the works, *Endymion: The Man in the Moone* (1591) is considered the most characteristic of John Lyly's court plays. Like all Lyly's plays, it was performed at court to entertain Queen Elizabeth I and her train. However, *Endymion* goes beyond the aim of entertainment to flatter the queen (Saccio, 2016, 173; and

Bryant, 1956, 4-12, 6). Saccio, however, focuses in his analysis of the play on both the moral and political allegory built into its complex dramatic structure. Joseph Bryant interprets the play as a personal allegory for Lyly's own relation to the queen, and thus the play can serve as a compliment to her:

We had better look for an interpretation that has to do with Lyly's own relation to the queen: his long disappointed hopes for preferment, the shadowy difficulties of 1594, his renewed hope after the intervention of a friend, and his need to express to his sovereign his confidence that hereafter she would recognize his unswerving devotion to her (10).

Bryant's explanation refers to Lyly's attempts to get a position in the Office of Master of the Revels. Along the same lines, G. K. Hunter (1962) analyzes the plays of Lyly,

especially *Endymion*, as an effort of the playwright to advance himself in the court. Similarly, Natalia Khomenko (2010) gives the allegory an autobiographical meaning to explain it as a “panegyric” (p. 56) for the queen in the hope to be appointed the Master of the Revels, a position that he was never granted to him despite his appeals for it. This interpretation takes a clue from the Epilogue of the play: “But if Your Highness vouchsafe with your favorable beams to glance upon us, we shall not only stoop, but with all humility lay both our hands and hearts at Your Majesty's feet” (13-14) [Khomenko, 2010, p. 37].

As Lyly chose the myth of *Endymion's* love for the Moon to distance the audience, he simultaneously engaged them in contemporaneous historical events in the royal court of England and contemporary debates about issues like magic and witchcraft (Khomenko, 2010, p. 37). Thus, she finds in the play a platform for the Elizabethan debate on witchcraft and sorcery. Furthermore, Khomenko (2010) juxtaposes Cynthia's healing power with Dipsas' disruptive power. She further argues that the play points out the quest for the elision of witchcraft and women who use it even for healing, which gives sorceresses divine abilities (p. 38).

Early accounts of George Baker (1894) and E. F. Schelling (1910), however, interpret the play as a political allegory with Elizabeth as Cynthia, the Earl of Leicester as *Endymion*, and Leicester's two living wives, Lady Sheffield and Lady Essex, as *Tellus* and *Floscula*, respectively. These critics assert that the play is an apology for Leicester's secret marriage to Lady Sheffield. According to these studies, *Endymion's* sleep is interpreted as the period of Leicester's estrangement from the court of Elizabeth I. Accordingly, the play is interpreted as sycophancy to the queen for her merciful nature and her clemency and forgiveness of Leicester represented by her symbolic and healing kiss of *Endymion*.

Peter Weltner (1973) analyzes the play symbolically on the basis of Jungian archetypes, thus ignoring the previous interpretations that are based on historical events in the Elizabethan age. Robert Knapp (1976) argues that Lyly deliberately makes the play enigmatic in order to make possible the various interpretations of the allegory of love. Carolyn Ruth Lenz (1976) in her elaborate article “The Allegory of Wisdom in Lyly's *Endymion*” interprets the allegory within the context of sixteenth-century notions of Neo-Platonic love.

Whatever the differences among the critics in identifying the characters of the play with real persons during Lyly's time, there is one thing that all critics agree upon, namely that Cynthia stands for Queen Elizabeth I.

Cynthia, like all the royalty figures in Lyly's plays, is portrayed as a perfect magnanimous character. The portrayal of the ideal and clement monarch is necessary for Lyly's interest in arousing people's respect for the queen and the established social order under her rule. To achieve this goal, the playwright depicts a group of static characters who do not grow or change like round characters in tragedies and arranges them in a hierarchical social order in which Cynthia occupies the top place. The stasis of the characters in *Endymion* inevitably results from the lack of a dramatic plot. The playwright does not engage his characters in a course of events that are pushed forward through the laws of probability or cause-and-effect articulation. Instead, the whole play is structured around the riddle of the queen, and her equivocal and paradoxical nature. The writer explains her riddle in Act V, revealing that Cynthia is of dual nature. She is mortal and immortal, earthly and divine. Her ideal world is shown to be the real world, whereas the world of the anti-royal characters is unreal. In the end, these characters quit their malevolent deeds and join Cynthia's orderly and harmonious worldview.

*Endymion* furnishes much talk and little action. The dialog delays the conclusion rather than develops the action. For instance, *Endymion* soliloquizes for two acts on his love; Cynthia enters only in Act III when *Endymion* is asleep; only in Act V the hero and heroine meet awake; *Eumenedes* and *Semele* are coupled towards the end of the play, while previously their love is only talked about; and Sir *Tophas* speaks a lot but does nothing. The only narrative in the play is *Tellus'* scheme against *Endymion*, and *Eumenides'* effort to rescue him. These events do not deserve the label of a plot because they have the limited dimension of anecdotes that do not develop from an exposition to a climax and finally to a denouement, according to the Aristotelian tradition that was adhered to in the Renaissance.

*Tellus'* scheme against *Endymion* is a threat to the stability and harmony in Cynthia's court. *Tellus* tries to regain the love of *Endymion*, who aspires to transcend his mortal status by gaining the love of the immortal Cynthia. In court drama, the ambition to climb the social ladder is considered a threat to the established order. However, *Endymion's* quest for social mobility is different. He insists that he is a genuine admirer of the queen and not a conspirator against her. He assures her that

I am none of those wolves that bark most when  
you shinest brightest, but that fish (thy fish,  
Cynthia in the flood of Araris) which at thy  
waxing is as white as the driven snow, and at thy  
waning as black as deepest darkness. \*(II, i, 133)



Endymion identifies Cynthia with the moon, which in her “waxing” and “waning” affects his life like ebb and flood. These two lunar images have political connotations. Waxing is the state of victorious Cynthia over her enemies in England and abroad, whereas waning is the state of Cynthia burdened with political and financial problems at home and beyond borders. Her given state reflects on Endymion’s happiness or sadness.

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\*John Lyly's *Endymion*, D.Bevington, ed.,(1996), Manchester: Manchester University Press. All quotations from the play will be from this edition and citation will be put in brackets after the quotations.

Endymion’s aspiration for transcendence is later encouraged and granted Cynthia’s “favor.” In contrast, she thwarts the aspirations of Tellus, Dipsas, and Semele. Tellus tries to thwart Endymion’s love of Cynthia. Yet failing in this regard, she resorts to the sorcery of Dipsas and saying: “It was good, Eumenides, that you took a nap with your friend, for your speech beginneth to be heavy” (II, iii, 193).

The antagonistic characters Tellus, Dipsas, and Semele are congregated in a malevolent axis that is responsible for the temporary disorder in Cynthia’s kingdom. This alliance of evil is opposed to the benevolent immortal force of Cynthia and the harmonious world she maintains. The victory of the royal figure, however, lies in her ability to reorder her world in a way that everybody fits in the established order and becomes satisfied with their position. Within this scheme, the only characters who develop and change are the members who compose the wicked group. These three females are the only round characters. However, they are finally cleansed of their malevolent intentions and practices and join the re-established order of Cynthia’s world. The amelioration of these characters is pivotal for securing harmonious social integrity under the leadership of the guardian monarch.

Lyly’s task of creating static yet lively characters with the absence of a sequential plot is a challenging one. Instead of engaging the characters in the action of a complicated plot, he depicts them through speech more than through action. In view of the limited number of events in the play, they are portrayed mainly through the traditional method of speech, and less attention is given to the traditional means of characterization through action. Relevant to characterization through speech, Lyly depends heavily on self-portrayal in soliloquies. Furthermore, the playwright utilizes the indirect method of characterization through juxtaposition. He plays the characters and their traits against each other by way of

emphasizing their morality and ethics. Finally, Lyly uses a unique method of characterization by placing the characters in a hierarchy of perfection, beginning with Cynthia and down to Bagoa as a technique most appropriate for a court play. Furthermore, Lyly resorts to the method of self-portrayal through soliloquy which is given enough room in the play.

Saccio (2016) and Bryant (1956) touch lightly upon Lyly’s character portrayal techniques because they direct their attention to interpreting the play as an allegory. Andreas Uschald (1957) deals with some characters in the play as stock characters, considering that as a part of an Italian tradition of character delineation handed down to English writers. This paper aims to discuss the foregoing methods of character depiction employed by the Elizabethan playwright.

## II. CHARACTERIZATION THROUGH SPEECH

Generally speaking, what characters say reveals a great deal about them. Fred Millet (1950, 17) argues the character’s opinion of himself, whether precise or excessive, prejudiced or impartial is revealed by his utterance. He adds that dialog discloses the character’s opinion of other characters and consequently sheds light on his/her judgment and intelligence. Besides, Millet points out that the character’s speech provides insight on his/her scale of values whether he/she is egocentric, selfless, unrealistic, realistic, ethical, or wicked. Furthermore, he/she maintains that utterance also reveals what values comprise his life goals and whether these life goals are materialistic or sensible, self-centered or self-abnegating, and shallow or profound.

Through self-characterization-through-speech Endymion reveals a lot about himself in his dialog with his friend Eumenides. In that exchange, he is shown to be extravagant and ambitious. His affections are

So staid, and withal so stately that I can neither satisfy my heart with love, nor mine eyes with wonder. My thoughts, Eumenides, are stitched to the stars, which, which being as high as I can see, thou mayst imagine how much higher they are than I can reach. (I, i, 183)

Endymion’s utterance demonstrates that he is perplexed, confused, and uncertain about the results of his pains. He also appears imaginative and unrealistic, though persistent, about his love for someone beyond the human sphere. The first impressions we get about Endymion are restated and emphasized in Act II:

Will labors, patient of all extremities, obtain thy love? There is no mountain so steep that I will not



climb, no monster so cruel that I will not tame, no action too desperate that I will not attempt. (II. i. 188)

Endymion's love aspirations are supported by a Herculean spirit and remarkable persistence. He asserts that he is honest and loyal to Cynthia "being always as free from imagining ill as enterprising" (II. i. 189).

In contrast, his attitude toward Tellus is a different one. He only pretends that he loves her but, in reality, he utilizes her as a cloak for his real affections toward Cynthia. He confesses that

With Tellus, fair Tellus, have I dissembled, using her but as a cloak for mine affections, that others, seeing my mangled and discovered mind, might think it were for one that loveth me, not for Cynthia, whose perfection alloweth no companion nor comparison. (II.i.189)

His pretended affection for Tellus is merely a mask to hide his real love of Cynthia. To Tellus, he admits that "Cynthia I honor in all humility, whom none ought or dare adventure to love, whose affections are immortal, and virtues infinite" (II. i. p, 190).

In a later soliloquy, Endymion lays a comparison between Cynthia and Tellus. The latter is fair, wise, honorable, and fortunate, but without majesty. It is Cynthia's majesty that makes the difference. Of Cynthia, he says: "Thy majesty, Cynthia, all the world knoweth and wondereth at, but not one in the world that can imitate it or comprehend it" (II.iii. 192). This is why Endymion aspires to love Cynthia and why he shuns Tellus. The equivocation of Cynthia's mortal and immortal nature evades understanding.

Self-portrayal is also an effective device in the case of Tellus. In answer to Floscula's statement that Tellus is no match for Cynthia, she admits:

Is not my beauty divine, whose body is decked with fair flower, and veins are vines, yielding sweet liquor to the dullest spirits; whose ears are corn, to bring strength; and whose hairs are grass, to bring abundance? Doth not frankincense and myrrh breath out of my nostrils, and all the sacrifice of the gods breed in my bowels? Infinite are my creatures, without which neither you nor Endymion nor any could love or live. (I.ii. 185)

These words express Tellus' defensiveness about her beauty and virtue. She identifies herself with the Greek deities Dionysus and Demeter and considers herself the fountain of life and love for both mortals and immortals. By giving her this self-image, Lyly skillfully prepares us to see a character who has the potential to challenge the

established social order of Cynthia. Tellus' pretentiousness is neither governed by "rule nor reason" (I.ii. 185).

However, towards the end of the play, when Tellus realizes the futility of her pains against Cynthia and Endymion, she confesses her real motive and gives a more humble and accurate appraisal of herself:

I ... fell into this unnatural hate; for, knowing your virtues, Cynthia, to be immortal, I could not have the imagination to withdraw him; and, finding my own affections unquenchable, I could not carry the mind that anyone else should possess what I had pursued. (V. iii. 212)

These late confessions added to earlier dissemblance demonstrate how inaccurate and irrational Tellus is. Her speeches all through the play partially formulate her character and put her against Cynthia, the sovereign figure.

Cynthia's character, too, is partially delineated through self-portrayal. As she bows to kiss Endymion, she says:

I will not be so stately, good Endymion, not to stoop to thee good; if thy liberty consist in a kiss from me, thou shalt have it. ... I will do that to Endymion which yet never mortal man could boast of heretofore, nor shall ever hope for hereafter. (V. i. 206)

Lyly establishes the figure of Cynthia as stately sovereign. She is unattainable to human love. However, her kiss of Endymion is shown not to be an amorous act, but a life-giving gesture. She doesn't hesitate to save anyone of her subjects who suffers the magic deeds of the anti-royal characters. For instance, she promises to recover Bagoa from transmutation "if in my power be the effect of the truth" (V. iii.107), the same way she rushes to save Endymion from the forty-year slumber inflicted upon him by Dipsas under the instructions of the jealous and revengeful Tellus.

In portraying the character of Cynthia, Lyly resorts to the indirect method of characterization through speech. She does not talk of herself but is depicted through the utterances of other characters. They recognize her authority, power, and mercy. From Gyptis, the Egyptian soothsayer, for instance, acknowledges that truth and virtue are everyday practices of her court: "They are thrice fortunate that live in your palace where truth is not in colors but life, virtues not in imagination but execution" (IV, iii; 204). Truth in Cynthia's palace refers to the absence of falsehood in her world. She has the ability to uncover and countermand conspiracies and evil deeds. Virtues in her world refer to her justice and mercy that leave everyone in her monarchy satisfied and happy.

Cynthia can put into practice what seems to the short-sighted philosophers to be imaginative and ideal. In Act IV Cynthia is cynical of the preposterousness of Pythagoras,' ideas about the transmigration of souls. "[Y]ou see, Pythagoras, what ridiculous opinions you hold," says Cynthia (IV. iii. 204). In his turn, Pythagoras confesses that he is illuminated by the glare of Cynthia's perfect mind: "Madam, I plainly perceive that the perfection of your brightness hath pierced through the thickness that covered my mind; insomuch that I am no less glad to be reformed than ashamed to remember my grossness"(IV.iii. 204). Later, Cynthia invites Pythagoras and Gyptes to join her court on the condition that they give up the vain follies of their philosophy and adopt the virtuousness and truthfulness of her court.

Endymion's comments on Cynthia also contribute other traits to her character, namely her divinity and unattainability. He complains to Eumenides: "My thoughts, Eumenides, are stitched to the stars, which, being as high as I can see, thou mayest imagine how much higher they are than I can reach (I.i. 183). Moreover, he asserts these aspects of divinity and immortality in Cynthia's character in his first encounter with Tellus (11, i). He says, "Cynthia I honor in all humility, whom none ought or dare adventure to love, whose affections are immortal, and virtues infinite " (II.i. 190). In addition, he emphasizes the fact that Cynthia changes only as a body, yet her soul she is ever constant and "ever ... unmovable" (I.i. 184).

Floscula, too, admits Cynthia's transcendence above mortal life. She holds that Cynthia is "more than mortal, "and "governeth all things" (I. ii. 185). Besides, she recognizes, as well, that Cynthia is the fountain of life and the source of order:

Your grapes would be but dry husks, your corn but chaff, and all your virtues vain, were it not Cynthia that preserveth the one in the bud and nourisheth the other in the blade, and by her authority commandeth all creatures. (I. ii. 185)

These comments on Cynthia refute Tellus' pretensions that she masters all life. Tellus admits that by loving Cynthia, Endymion is fixing his thoughts the unattainable. And Geron, in his argument with Eumenides, describes Cynthia as the most absolute of all circles. We can notice how Lyly portrays the character of Cynthia as an unattainable transcendent force and a magnanimous monarch through the comments and confessions of others, not excluding her antagonistic adversaries. Using this method Lyly establishes some of the main traits of Cynthia's character, namely, divinity, unattainability, mercy, justice, truth, and life-giving power. This technique in the end facilitates

Lyly's task to compliment the queen and delineate her as a perfect character.

This technique, however, is not only used to delineate Cynthia's character; but to depict every other character in the play. As an example, I shall discuss other characters' comments on Endymion to show how these comments contribute to the construction of his character. Eumenides, for example, describes him as "a man of such rare virtues" (I. i. 184). Floscula admires his ambition and wonders at "the greatness of his mind, being affected with a thing more than mortal" (I. ii. 185). Later, Cynthia describes him as a "gentleman" who "once vowed all to my service." She has favored him "for thy honor, thy virtues, thy affections" (IV. Iii. 204). Nevertheless, Tellus is ambivalent about him. Sometimes she calls him "treacherous and most perjured Endymion" (I. ii. 185), other times she refers to him as a "sweet person" (I. ii. 185), and later she speaks about "the sweet face of Endymion" (IV.i. 200). Tellus's divided attitude toward Endymion can be understood with references to her confession about her motives, being "a woman deluded in love to have neither rule nor reason" (I.ii.185). She is completely driven by her anguish and jealousy, in which case, it is necessary to take her judgment on Endymion or others with a grain of salt.

However, her judgment of other characters can be more indicative of her character. She appears far from being balanced and reasonable. She evaluates others based on her blinding erroneous and blind jealousy. In her rage, she commits horrendous actions which she regrets in the end when she gives up her wicked course of action after she realizes the futility of her attempts to regain Endymion and suffices with what she gets within the hierarchy of Cynthia's world.

In contrast, Eumenides' judgment on Endymion that he is "a man of such rare virtues there could not harbor a mind of such extreme madness" (I.i. 184) does not indicate that Endymion is mad, rather it shows a realistic person commenting on his idealistic friend who is not satisfied with any love below the moon.

Generally, the comments of one character on another enable the playwright to establish the traits of the second character and, simultaneously, shed light on the speaker himself, his judgment, whether partial or impartial, objective or subjective. Besides, what a character says reveals his/her scale of values; whether selfish or altruistic, idealistic or realistic, moral or immoral. It also helps the playwright express the person's life goals being realistic, self-regarding, superficial, or profound since he cannot express these life goals or the scale of values directly the way a novelist or a poet does. For example, in reaction to the dilemma of Endymion, Cynthia argues that she has

"studied to have rather living virtues than painted gods, the body of truth rather than the tomb" (IV. iii. 204), and encourages Endymion to pursue his love aspirations toward her: "Persevere, Endymion, in loving me, and I account more strength in a true heart than in a walled city" (V. iii. 212). Simultaneously, she strictly threatens Tellus and Semele, saying:

I will tame your tongues and your thoughts, and make your speeches answerable to your duties, and your concerts fit for my dignity, else will I banish you both my person and the world. (II. iii. 193)

These utterances and views reveal Cynthia's scale of values. She is delineated as a perfectionist who is concerned with truth and virtue. In the judgment scene, Lyly reveals Cynthia as an altruistic character who derives happiness from the contentment and satisfaction of her subjects. Lyly also utilizes the utterances of Eumenides to establish his scale of values and life objectives. Eumenides appears realistic and cannot understand his friend Endymion in his attempt to love an immortal being. He is also a loyal friend as we learn from his argument with Geron in which he shows a deep understanding of the value of friendship which he prefers to love.

The playwright uses another form of utterance, namely soliloquy as a medium of characterization to present the thought processes of the speakers directly to the audience. He utilizes the dramatic convention to guide the audience into the innermost depths of his characters. There are seven soliloquies in *Endymion*: two by Endymion (II.i.188; II.iii. 192), two by Tellus (IV. i. 200; IV. i. 201), one by Eumenides (I.i. 184), one by Corsites (IV. iii. 203), and one by Bagoa (II. Iii. 193). To elaborate on Lyly's use of soliloquy as a means of characterization, this study elaborates on the soliloquies of Bagoa and Corsites who have not been dealt with so far.

Bagoa's soliloquy does not only reveal her goodness, but rather discloses a lot about the characters of Endymion, Dipsas, and Tellus. Her benevolent nature is indicated by her hesitation to fan hemlock on Endymion's face upon the orders of Dipsas. Yet she has to do it due to her fear lest the sorceress transmutes her into a pine tree. In addition, we realize the superficiality of her life goal, i.e. to get married. Her fear and worries are substantiated towards the end of the play. Dipsas transmutes her into a tree, but she is promised to be liberated and married to Sir Tophas. Bagoa's speech also contributes to Endymion's characterization as a fair man and virtuous person.

Corsites' soliloquy portrays a character of a militant figure who is weakened by love. He used to be a very powerful soldier. He did once "pull up a tree that

forty years was fastened with roots and wreathed in knots to the ground," and let "open the iron gates which no ram or engine could move." Furthermore, his speech describes the state of Endymion, who has become very heavy in his sleep that he appears to be "nailed to the ground." If we put his attitude toward Tellus within context, then we understand that he is irrational, naïve, and gullible. His speech, therefore, portrays his character and sheds light on Endymion and Tellus.

### III. CHARACTERIZATION THROUGH ACTION:

In delineating his characters, Lyly also uses the technique of characterization through action. However, this method is not as effective as characterization through speech simply because the play does not have an elaborate plot. Only few events occur in the play. These events include Tellus' revenge upon Endymion for cheating her, Dipsas' transformation of Bagoa into an aspen tree because she releases the secret of Endymion's whereabouts, Eumenides' visit to the enchanted well and discovery of a solution for his friend's endless sleep, Geron's assistance of Eumenides to understand the puzzle of the well, Cynthia's hard effort to save Endymion and her acceptance to bend humbly and kiss him to reawaken him and restore his life, and Cynthia's reconciliation of the characters in reasonable arrangements of marriage at the end of the play. All these incidents are off-shoots of the central event of Tellus putting Endymion to sleep till the end of his days. These anecdotes, however, cannot furnish the play with an elaborate plot like the ones we see in Shakespeare's and Marlowe's plays.

The jealous Tellus revenges upon Endymion for betraying her to love Cynthia. She is given enough room to explain her grievance to Cynthia. Her problem is the disproportionate revenge she inflicts upon Endymion to put him to a ceaseless sleep till Cynthia awakens him after forty years. In order to do that she resorts to the black sorcery of Dipsas who puts him in a state between death and life so that he sleeps his youth and gets old and paralyzed. This action is utilized to portray the viciousness, maliciousness, revengefulness, destructiveness, and psychological morbidity of Tellus. Under jealousy, she behaves blindly, outrageously, recklessly, and disproportionately. She betrays her class and gender expectations and, in the end, she is deprived of Endymion's love. Cynthia rebukes her for her numerous monstrous mischiefs in her young age:

But tell me, Tellus, what was the cause of this cruel part, far unfitting thy sex, in which nothing should be but simpleness, and much disagreeing

from thy face, in which nothing seemed to be but softness? (5.4. 38-39)

Her heinous crimes reflect her instability and defensiveness and do not become her gender.

Dipsas' practice of black magic characterizes her as a malevolent sorceress, who allies with Tellus and deprives Endymion of his youth. Her malignance and horrendous evil are further multiplied as she transforms Bagoa into an aspen tree in punishment for releasing the location of the slumbering Endymion. This is why Cynthia sentences her to depart the human community to live among the beasts where she best fits. Says Cynthia:

And as for you, Dipsas, I will send you into the desert amongst wild beasts, and try whether you can cast lions, tigers, boars, and bears into as dead a sleep as you did Endymion, or turn them to trees as you have done Bagoa. (V.4. 48-52)

The efforts of Eumenides to save Endymion demonstrate his genuine fabric as a friend indeed. When given the choice between sustaining the love of Semele and redeeming his friend Endymion, he chooses to save his friend despite his deep affection for Semele. He is shown to value friendship and is constant in love for Semele despite her notorious behavior and rejection of his affection.

In contrast to Tellus and Dipsas, Cynthia is characterized as a life-giver in saving Endymion's life and rejuvenating him. And despite her unattainable nature, she encourages Endymion to continue his love for her. In addition, coupling her subjects at the end of the play and taking all measurements to guarantee the happiness and security of each member in her world, assures the audience of her as a benign force of harmony and stability. She matches Tellus to Corsites, Semele to Eumenides, Dipsas to Geron, and Bagoa to Tophas. These couples are satisfied and align to the code of conduct set by the divine sovereign.

Along with the depiction of characters by means of what they say and what they do, Lyly resorts to two other techniques, namely juxtaposition, and hierarchal arrangement. He puts the characters against each other or pairs them in an alliance so that they enrich each other's traits.

#### IV. CHARACTERIZATION THROUGH JUXTAPOSITION

In *Endymion*, the characters gather attributes from juxtaposing them with other characters on the mythological or political allegorical levels which are intertwined in the play. Whatever allegorical interpretation

the play takes, the characters gather attributes by being played against one another. For instance, Tellus, the goddess of the Earth is contrasted to Cynthia, the Goddess of the Moon in the mythological allusions of the play. Tellus and Floscula are also allegorical figures for Lady Sheffield and Lady Essex the two wives of Leicester (Endymion), and are juxtaposed to Cynthia (Queen Elizabeth I) in the political interpretation of early critics Baker (1894) and Schelling (1910).

Kubra Vural in an insightful article studies opposing elements in the play as a process of reconsolidating "antithetical forces in an array of conflicts [that] create unison of multiple perspectives in such works" (p. 1). Vural maintains that conflict is necessary for drama to keep the action running and sustain suspense and curiosity. Conflict, she adds, is the "substance that creates the drama" (Knox, 2009, 132, cited in Vural 2016). Renaissance playwrights created rhetorical patterns by reconciling antithetical dual sets. Vural (2016) rightly argues that John Lyly constructs *Endymion* upon binary opposites that create the conflict and reconcile at the end of the play. The antagonistic pairs in the play enhance the non-conventional method of characterization through juxtaposition. Juxtaposition is a natural outcome of the different natures of the conflicting characters in the play. Most evident is the juxtaposition between Cynthia and Tellus. What dictates the contrast between them is the love of Endymion, who aspires to attain the love of Cynthia and dissembles that he loves Tellus. As the latter discovers Endymion's betrayal of her love and his longing to attain the affections of Cynthia, she has no choice but to contrast herself to Cynthia.

In the opening dialog in the play, Endymion confides to Eumenides that his real affection is devoted to the divine Cynthia and is only dissembling that he loves Tellus. The dialog strikes a comparison between the two. The one is divine and empowered by the deities of heaven, the other is terrestrial and human, one is immortal, the other is mortal. That juxtaposition serves as an effective and revealing method of characterization.

Similarly, in Act 1, scene 2, the angry Tellus in an exchange with Floscula defensively lays the contrast between herself and Cynthia:

No comparison, Floscula? And why so? Is not my

...

beauty divine, whose body is decked with fair flowers, and

veins are vines, yielding sweet liquor to the dullest spirits,



Whose ears are corn to bring strength, and whose  
hairs are  
grass to bring abundance? Doth not frankincense  
and  
myrrh breathe out of my nostrils, and all the  
sacrifice of  
the gods breed in my bowels? Infinite are my  
creatures,  
without which neither thou nor Endymion nor any  
could  
love or live.(1.2.20-28)

In her defense, she portrays herself as a goddess of the earth who gives life to all creatures, to which Floscula replies:

But know you not, fair lady, that Cynthia  
governeth all things? Your grapes would be but  
dry husks, ...  
your corn but chaff, and all your virtues vain were  
it not  
Cynthia that preserveth the one in the bud and  
nourisheth  
the other in the blade, and by her influence both  
comforteth  
all things and by her authority commandeth all  
creatures.(1.2. 29-34)

Floscula points out that Cynthia governs everything and without her, nothing can be preserved, and no life can be fulfilled. She commands all creatures, including Tellus. Later when she tries to justify to Cynthia her atrocity of putting Endymion to enchanted sleep, she confesses her humbleness to the divine Cynthia in "majesty, beauty, virtue, and dignity" (5. 4. 134).

In a soliloquy in the lunar valley, Endymion juxtaposes the two showing that both Cynthia and Tellus share the tributes of beauty, wisdom, honor, and fortune. What distinguishes Cynthia, however, is her majesty. He explains:

O Endymion, Tellus was fair! But what availeth  
beauty without wisdom? Nay, Endymion, she was  
wise. But  
what availeth wisdom without honor? She was  
honorable,  
Endymion, belie her not. Ay, but how obscure is  
honor  
without fortune? Was she not fortunate whom so  
many

followed? Yes, yes, but base is fortune without  
majesty. Thy

majesty, Cynthia, all the world knoweth and  
wondereth at,

but not one in the world that can imitate it or  
comprehendit. (2, 3, 13-20)

In this regard, Saccio (2016) holds "Cynthia and Tellus clearly offer to Endymion higher and lower kinds of love, rapt adoration of a goddess or pursuit of ordinary earthly beauty" (173). The contrast between the two characters is established on three bases, namely actions, values, and social status. Tellus puts Endymion to sleep, while Cynthia brings him back to life. Tellus is selfish, revengeful, and cruel, while Cynthia is altruistic, merciful, and just. Cynthia is a goddess and a queen on earth, Tellus is merely an anti-royal character who is finally coupled to one of Cynthia's soldiers. An important part of Lyly's juxtaposition is based on the technique of alienation of the anti-royal figures Tellus, Dipsas, and Semele.

Furthermore, Endymion is also juxtaposed to Cynthia. He is human and belongs to the transitional sphere of earth, whereas Cynthia is immortal and belongs to the lunar sphere. Like Cynthia, Endymion is a human being and his affection for her is described by Eumenides as ridiculous. Eumenides:

If you be enamored of anything above the moon,  
your thoughts are ridiculous; for that things  
immortal are not subject to affections. If allured  
or enchanted with these transitory things under  
the moon, you show yourself senseless to  
attribute such lofty titles to such low trifles. (1. 1.  
9-11)

The contrast here is between the mortal and immortal, the mutable and constant, the ephemeral and eternal.

The other character who is juxtaposed to Cynthia is the enchantress Dipsas. Khomenko (2010) contends that despite distancing the basis of the play by choosing a classical tale of Endymion, he maintains the interest of his audience by referring to the contemporary debate on magic, witches, and witchcraft made available in the character of the sorceress Dipsas, her malevolent practices, and limitations compared to the divine majestic power of Cynthia. Dipsas' malicious abilities are put in the service of the revengeful Tellus by enchanting Endymion to a state between life and death, and transforming her assistant Bagoainto an aspen tree for releasing the secret of the location of Endymion. These practices upset the natural order which is regained by the life-giver and healer Cynthia. The juxtaposition of Cynthia's benevolence and Dipsas' malevolence overemphasizes the opposite features



of both characters as they are played against one another. Besides, the avid atrocities of the Dipsas show her power over people, but Cynthia's rehabilitation of the social and natural order demonstrates her majestic power juxtaposed to Dipsas' fake and artificial enchantment.

This technique of juxtaposition includes other characters. Tellus, for instance, is contrasted to her maid and assistant Floscula. They disagree on everything. Floscula has a high opinion of Endymion and recognizes the immortality and authority of Cynthia, whereas Tellus has a different opinion or rather tends to have one.

In contrast, the pro-royal characters namely, Endymion, Eumenides, Floscula, Bagoa, and Geron are all in league with Cynthia. The juxtaposed characters enrich each other's features. Tellus' self-interest is deepened when contrasted to Endymion's readiness to sacrifice himself for the sake of Cynthia, or Eumenides' choice of Endymion's friendship over Semele's love. Eumenides' realism is brought to light being put against Endymion's idealism.

## V. CHARACTERIZATION THROUGH SOCIAL POSITIONING

The fourth method of characterization Lyly uses in the play is arranging the characters in hierarchical order in which the monarch occupies the highest rank. The play stratifies the characters into two spheres: lunar and terrestrial. In the lunar sphere is Cynthia, who is constant, virtuous, clement, constructive, unprejudiced, and is supported by divine forces. She is immortal and gives healing to the characters in need. Her beauty is alluring but unattainable. She is in control of the terrestrial sphere and heals enchanted characters from the charms of deprived forces of witchcraft and the linguistic aggression of rude tongues. She reconciles characters and places them in a stratified order in which everybody is contented and satisfied. Her reconciling the characters in married couples guarantees successful and peaceful social concordance.

On the terrestrial level, the characters fall within categories of social classes according to their amorous aspirations and practices. All the characters are classed out according to their love attachments, detachment, and schemes to attract or revenge upon others. Characters include both males and females that are relegated to upper class, middle class, and lower class. Evidence of their allocations is relevant to their conduct regarding love. Among the upper-class characters, Endymion is isolated and relieved from the terrestrial human love of Tellus as he aspires to love Cynthia. However, Cynthia's love is unattainable, and Endymion is encouraged by being given Cynthia's favor. He suffices to live in adoration of her. As

an upper-class person, he gathers attributes that belong to his class. These tributes include decency, honesty, and constancy in friendship. He, however, is different from the other characters of the same rank in his aspiration to love the unattainable Cynthia in her lunar superior sphere. This ambitious endeavor raises the astonishment of his dear friend Eumenides:

If you be enamoured of anything above the moon, your thoughts are ridiculous, for that things immortal are not subject to affections ; if allured or enchanted with these transitory things under the moon, you show yourself senseless to attribute such lofty titles to such love-trifles. (1.1.8-12)

This overreaching love of Endymion, however, is encouraged and approved by Cynthia.

Endymion, this honorable respect of thine shall be christened love in thee, and any reward for it, favor. Persevere, Endymion, in loving me, and I account more strength in a true heart than in a walled city.... Endymion, continue as thou hast begun, and thou shalt find that Cynthia shineth not on thee in vain. (5.4.171-180)

This endorsement of Endymion's love elevates him to a sublunary mythical status which is lower than the moon but above the human sphere.

Eumenides is "of honorable birth, honest manners, and true love" (5.4.220) is an honest and constant friend and lover. These are attributes of his layer in the social order of Cynthia's world. These include friendship and constancy in love. Eumenides demonstrates his constancy as a friend in the fountain scene when he is given the chance to have one wish. He is divided between reconciliation with his long-tongued Semele and saving his friend from dormancy. Dipsas puts Endymion upon the order of the jealous Tellus to 40 years of sleep. He sacrifices his personal interest in regaining Semele's love to save his friend back to wakefulness and youth. Through the agency of the divine Cynthia, he regains his friend to life again and is rewarded with the reunion to Semele after her behavior has been refined by Cynthia.

Semele consents to get married to Eumenides:

I am content Your Highness shall command, for now only do I think Eumenides faithful, that is willing to lose his tongue for my sake; yet loath, because it should do me better service. Madam, I accept of Eumenides. (5.4.233-37)

Tellus and Semele are also two upper-class ladies. They, however, morally deteriorate from their status through their destructive conduct, sharp tongues, and abusive language. The jealous Tellus with the help of the enchantress Dipsas punishes Endymion and puts Corsites in a weird situation when she sends him to remove Endymion from his place. Tellus is beautiful, yet her beauty is smeared by her arrogance. She is also irrational as her revenge upon Endymion is out of proportion. Cynthia sums up her story:

Is it possible, Tellus, that so few years should harbor so many mischiefs? Thy swelling pride have I borne because it is a thing that beauty maketh blameless, which, the more it exceedeth fairness in measure, the more it stretcheth itself in disdain. Thy devices against Corsites I smile at, for that wits the sharper they are, the shrewder they are. But this unacquainted and most unnatural practice with a vile enchantress against so noble a gentleman as Endymion I abhor as a thing most malicious, and will revenge as a deed most monstrous. (5.5.40-47)

Cynthia recognizes the extreme earthly beauty of Tellus which can understandably lead to arrogance. But her malicious revenge is abnormal and malicious. In the end, Tellus recognizes her deviation and apologizes to Cynthia and Endymion. She reconciles to society and joins the social order of Cynthia's world as a wife to Corsites because she finally realizes the futility of her attempts to regain Endymion's affection.

Semele is another sharp-tongued upper-class lady. She allies with Tellus against Endymion and shuns her lover because he sympathizes with Endymion. He regains her love at the end as she realizes his loyalty when he expresses his willingness to ransom Semele's tongue with his own. Characters are re-allocated to their status and consent to abide by the social protocol established by Cynthia.

Lower-class characters, especially the vulgar braggart Sir Tophas, are shown to be crude, careless, and idle. Sir Tophas serves as a clown for a group of servants and the pages. Even these characters have their place in the hierarchal society of Cynthia. Sir Tophas is satisfied by his marriage to Bagoa after being released from the enchantment of Dipsas. The latter deteriorates from the human order to a devilish status. She employs her vicious art to disturb the social order of Cynthia. Her heinous actions are countermanded by Cynthia. The clement ruler accepts Dipsas' apology and espouses her to Geron, the wise sage who guides Eumenides to the solution of Endymion's problem. These newly arranged characters are

to start a new course of action in a Cynthia world which allows only for true and virtuous practices.

## VI. CONCLUSION

Lyly succeeds in giving life to static characters even in the absence of an elaborate plot. Action in the play, however, is carried forward through a court scheme motivated by the anti-royal character Tellus, with the help of the sorceress Dipsas. The playwright succeeds in paying the queen a flattering compliment which is the only thing one can be sure about in the interpretation of the *Endymion*. Lyly is successful in almost plucking out the heart of his characters' mysteries through what they say, do, and through juxtaposition, and through arranging them in a hierarchical social order.

The methods of portraying characters through speech and action are in line with the traditional techniques of character depiction in Elizabethan drama. However, the methods of characterization through juxtaposition and social positioning are remarkable in this play. They are not unique in *Endymion*, but they are given more importance here than anywhere else in the Renaissance. The play marches forward by the tension created by the struggle of antithetical binary forces. This structure of the play emphasizes the tributes characters import from contrasting with their opposite counterparts.

Besides, the play converges with the Elizabethan view of the stratified structure of society and the universe at large. John Lyly utilizes this perception to class out his characters into categories. These categories convey tributes that are endowed upon the characters without their doing or saying anything that purports to these tributes. This technique distinguishes this play from the traditions of character depiction in Elizabethan drama.

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# Rivers in Deluge: Degradation and Ecological Restoration in the Poems of A. K. Ramanujan and Keki N. Daruwalla

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Received: 26 Mar 2021; Received in revised form: 03 May 2021; Accepted: 20 May 2021; Available online: 13 Jun 2021

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**Abstract**— *Our entire human civilization is said to have originated on the banks of rivers. It continues to provide us with food, water and livelihood. The same rivers today are black and muddy. We live in a world where culture has superimposed nature causing errands of natural disasters. Natural disasters occur as a result of human greed and exploitation. A River by A. K. Ramanujan and The Ghaghra in Spate by Keki N. Daruwalla are often compared poems about rivers in deluge. The paper aims to look at these poems from an ecological perspective.*

**Keywords** – *Conservation, destruction, ecocriticism, ecosystem, environment, green studies, Indian poetry, river.*

## I. INTRODUCTION

Indian ecology has been a subject matter in the texts produced from the subcontinent. Be it poets or dramatists, to depict what truly holds Indians is to paint its majestic mountains and mellifluous rivers. Just like the romantics of the Britain and America, Indian poets celebrate nature to its epoch. From Rabindranth Tagore to Sarojini Naidu and modern poets such as Keki Daruwalla and A.K Ramanujan, the ensemble literature explores India in its width and girth. Nature appears in myriad shapes and forms.

River is an integral part of our ecosystem. Entire of human civilization flourished on its banks. Yet when the rivers turn malevolent, they cause flood and destruction. Afraid of this wrath we to this day pray and give tributes to the river Gods.

## II. ECOCRITICISM

Ecocriticism is broadly termed as the study of the relationship between literature and the physical environment. The word ‘ecocriticism’ traces back to William Rueckert’s essay, published in 1978 *Literature and Ecology: An Experiment in Ecocriticism*. The term was further used by Karl Kroeber in the essay *Home at*

*Grasmere*, wherein he used the term ‘ecological’ in literary criticism. Rachel Carson’s *Silent Spring* (1962) urged for immediate attention to nature and its depleting resources was a wakeup call to the literary genre. Cheryll Glotfelty popularly acknowledged as the founder of U.S Ecocriticism, “urged its adoption to refer to the diffuse critical field that had previously been known as the study of nature writing” (Barry 249).

Glotfelty, in her collections of essays titled *Ecocriticism Reader* (1996), defines ecocriticism as an “earth centred approach to literary studies” (Glotfelty 18). Ecocriticism in the US takes its literary bearings from the nineteenth century transcendentalists. While in the UK, Ecocriticism/ Green Studies was influenced by the British Romanticism and emerged through major critics such as Jonathan Bate, Raymond Williams and Lawrence Buell.

Lawrence Buell’s *The Future of Environmental Criticism* talks of waves in ecocriticism- the first wave, preoccupied with nature writing, romanticizing the wilderness, whereas the second wave critiqued and spoke of environmental concerns. Greg Garrard, in the introduction to *The Oxford Handbook of Ecocriticism* says, “Bull’s wave metaphor and Kate Soper’s distinction between nature endorsing and nature sceptical perspectives are both useful to characterize the history and development

of ecocriticism” (Garrard 11). She goes a step ahead to think them as centripetal and centrifugal forces - “Centripetal posture is a huddle, the protectiveness of which is hard to dissociate from defensive, exclusionary parochialism” (12). National parks are an example for this wherein they provide protection and sustain endangered species. Centrifugal is “fascinated by the hybrid spaces, cosmopolitan identities and nature culture ironies” (12).

Joseph Meeker in his *The Comedy of Survival* (1974) proposed that environmental crisis is caused by a culture tradition in the west which separates culture from nature and gives culture more dominance. “For an ecocritic, nature really exists, out there beyond ourselves ... it is present as an entity which affects us, and which can affect, perhaps fatally, if we mistreat it” (Barry 252). Nature cannot be reduced to a concept “which we conceive as part of our cultural practice” (Barry 252). Ecocriticism constantly questions the theories which generally see the world as “socially and linguistically constructed” (Barry 252). The eco reading thus, looks out to the environment rather than into the psychology; emphasise on factual writing and “turn away from social constructivism and linguistic determinism” (Barry 270).

### III. ENVIRONMENTAL DILEMMA IN A RIVER BY A. K. RAMANUJAN

Attipat Krishnaswami Ramanujan occupies a prominent place in the cosmos of Indo-Anglican Poetry. He earned the name and fame all over the world after the publication of his two volumes of poetry “*The Striders*” (1966) and “*Relations*” (1971). Ramanujan’s poetry in English has the ability to assimilate and accommodate linguistics, literary and cultural features of Kannada and Tamil into English literature. King Bruce observes, “He showed that Indian poets could both be modern and work from within their own literary traditions” (22). The environmental awareness is also quite evident in the poetry of A K Ramanujan.

A K Ramanujan’s *A River* is the finest poem taken from his magnum opus; *The Striders* (1966). The poet in the poem speaks of the river ‘Vaikai’ which flows through Madurai, the “city of temples and poets” (Parthasarathy 98). ‘Vaikai’ finds a special place in Tamil Literature as it is akin to the Tamil culture and its people.

*A River* is a poem which describes the destruction and the destructive face of ‘Vaikai’. Ramanujan describes the peninsular nature of ‘Vaikai’ that, it dries up in summer and is flooded during monsoon, thus exposing both phases of the river. But he observes that the poets of all times- past and present only speak of the river in deluge. “Poets sang only of the floods”, just like “the new poets who still quoted the old ones” (98). They are

indifferent to the sufferings of both river and to human sorrow and their poetry lacks consideration for their fellow beings. Ramanujan criticises the poets who do not see the problems of drought as well as flood.

According to M K Naik, “In poetic technique, of all his contemporaries, Ramanujan appears to have the surest touch, for he never lapses into romantic cliché” (201). He finds that the river during summers goes unnoticed by the poets; the river in spate during floods induces the poets to be poetic. He notices that the poets of the past and the present only versify on the river during the floods. They merely imitate the older poets and do not try to look beyond this:

every summer  
a river dries to a trickle  
in the sand baring the sand-ribs,  
straw and women’s hair  
clogging the watergates (98)

The condition of the river in every summer is pathetic; it is due to the construction of dams and other harmful depredatory attitude of man against nature. Madurai was initially a city of culture, where the poets drew their inspiration from its spiritual heritage has today started to disintegrate. The river dries to the sand and it appears to be an empty land where there is not even a single species during summer. The Watergate is full of rust and hair of the women with the straws stuck to it. As the sun’s rays fall on the wet rocks they appear as the sleeping crocodiles and the dry ones look like the water buffaloes.

With the arrival of monsoon, the same ‘Vaigai’ starts to swell up inciting people’s interest from the city. They actively take part in reporting the inching waters, the houses that have been washed away and the probability of rains still continuing. Ramanujan accuses as he says “The poets sang only of the floods” (98). It is not just the common folk but also the poets of the land who take a keen interest in the flood. Water gushing into houses, stranded cattle, floating people and utensils is not a happy site to look at. He ridicules the society when he very specifically names the cows Gopi and Brinda all the while addressing “pregnant woman drowned with perhaps twins in her” as a nameless, common folk (98). Ramanujan says that “the river has water enough to be poetic about only once a year” (99).

According to R. Parthasarathy, A K Ramanujan’s poetry is “rooted in and stem from the Indian environment and reflects its mores, often ironically” (3). He spoke about the miseries caused by the river and the misery caused to the river. The reality of the river is exposed. Ramanujan avoids nostalgic subjectivity and brings the



interpretation of the river that causes havoc and suffering to people during floods. Parthasarathy aptly says that the poem ironically contrasts “the relative attitude of the old and new Tamil poets, both of whom are exposed for their callousness to suffering, when it is so obvious, as a result of the flood” (95). The poet employs the heart wrenching images like pregnant women who are drowned in the floods. Ramanujan clarifies the legitimate function of the genuine poetry by reflecting the real social realism through his poems.

The poem throws light on the dark side of the river namely the destruction and the disaster it causes to the lives during floods. The repetition of the words like pregnant woman and the cows named Gopi and Brinda signify Ramanujan’s concern for the plight of the living beings in the world, which he shares life along with them. His keen observation on nature is revealed through the poem.

According to K Sumana “The poet narrates the poem through the mouth of a visitor to make it objective. The greatness of the poem lies in the fact that the traditional praise for the river has been contrasted with what is actually experienced by the people in the floods” (Sumana 41). The poet’s concern in the poem is utterly humane that binds other perspectives together; thereby presenting successfully a whole picture of the poetic essence of a river. Thus, Ramanujan brings the human concern that was missing even from the past and he manifests his environmental awareness and pays considerable heed to the conservation of natural objects.

#### IV. MULTIPLE DIMENSIONS OF RIVER IN THE GHAGHRA IN SPATE BY KEKI N. DARUWALLA

Keki N. Daruwalla is considered to be one of the distinctive and innovative poetic voices of the Indian literary scene. Critic M. K. Naik points out that “Daruwalla is one of the major voices in the Indo-Anglican tradition of poetry” and “one of the most substantial Indo-Anglican poets” (Mondal 39). Daruwalla’s *The Ghaghra in Spate* highlights the transformation of an ordinary river into a violent and rebellious river that marks the arrival of flood which in turn results in the dangerous situation of people’s helplessness and death.

The poem belongs to the collection titled *Under Orion* and it is based on the river Ghaghra. This poem has been recognized as a remarkable comparison to the poem *A River* written by A. K. Ramanujan. The title of the poem is significant in nature as Ghaghra is the name of a river, also known as ‘Karnali’ and the word ‘spate’ means “a

sudden flood in a river.” Hence, the title of the poem points to the situation of flood.

The poet suggests that river often becomes a woman since the flow of river is distracted similar to how a woman’s sleep gets disturbed due to circumstances. In the evening, the river becomes dry which represents gloom and death. Daruwalla mentions, “In the afternoon she is a grey smudge/ exploring a grey canvas” (Daruwalla 4-5). Here, the poet mentions the state of river before the arrival of flood. This reveals the fact that river has the ability to become a destructive force as the ultimate aim of river is mainly to cause threat to the existence of ecological system. The negative approach of man towards nature is moreover reflected in nature’s attitude towards man, in the form of flood.

Vrinda Nabar remarks, “The River’s rhythm is that of life and death, of birth and rebirth, of passion and rejection” (Mondal 34). River, identified as the spinal cord of village enhances vegetation and provides adequate water to the villagers. Waste deposition contaminates water bodies, which leads to harmful effects, ending in plenitude of health problems and environmental disasters. Human beings are themselves responsible for the flood episode and they happen to be the victims and survivors of the particular incident. Violence overpowers silence and Daruwalla writes:

She flees from the scene of her own  
havoc  
Arms akimbo, thrashing with pain  
Behind her the land sinks  
Houses sag on to their knees  
In a farewell obeisance. (61-65)

The circular movement of the river terrifies villagers where the poet gives the picture of an “ill-tempered” and “cruel ghost” taking away anything that appears before her (Rajalakshmi 91). River symbolises vengeance because of its existence as a subverted element in human hands for centuries. Water has heavily entered the land followed by the submerging of buildings, houses and organisms in water. The condition becomes complicated since people are incapable of escaping from the havoc caused due to flood.

The movement of water is devoid of calmness and sympathy as it takes up the position of a predator with the ultimate aim of human exploitation. The enraged river has been affected by madness until it gradually recedes and recovers its normal state of existence.

Daruwalla, known as “nature poet, beautifully “romanticizes nature with a sense of ecstasy” (Mondal 33). Daruwalla depicts river as a “cunning animal” and attributes “animal presence” to river (Mondal 35). As far as the poem is concerned, Ghaghra is an “angry river” that

attacks the village wherein all the constructed structures are entirely collapsed (Mondal 35).

Perhaps, human beings can easily comprehend the character of river and flood has been a routine affair that occurs every year because it has transformed into a yearly phenomenon. They gather absolute confidence and strength to face the consequences of flood and they are full-fledged to encounter the miserable condition.

Naik mentions that Daruwalla's achievement equals "Nissim Ezekiel's achievement in the field of poetry even though his themes and his style are entirely different" (Mondal 39). Daruwalla explores the plight of river, subjected to continuous degradation. The river transforms into "a storehouse of junk" and a space for the conduct of "unholy and unhealthy" endeavours (Mondal 39). River symbolises traditional value and essence of the diversity of India. Human life depends on water resources largely and hence, a nation without these natural elements itself is incomplete and worthless.

## V. CONCLUSION

Ecocriticism or Green Studies developed as a critical approach in the late 1970s in the USA and early 1990s in the UK. The Association of the Study of Literature and Environment (ASLE) in 1992 was co founded by Cheryll Glotfelty. Early writings on nature bear impressions of romanticism. It is only in the later years, the idea developed as an 'ism' or rather a branch of literary theory. Ecocritics inspect the representation of nature in literature. A range of concepts under the term Ecocriticism has developed since then.

Ecology for a long time now has been vehemently exploited. With the depleting natural resources and adding pollution, we are moving forward to an age that will be engulfed in smog and foam.

Anglo Indian poets of all times have romanticised the lush beauty of India, its vast diversity and landscape. The generation of modern poets such as A.K Ramanujan and Keki N. Daruwalla advocates the need for conservation and protection of our environment. Their poems such as *A River* and *Ghaghra in Spate* speak of river Vaikai and Ghaghra respectively; depict rivers and their multiple personalities. We often look at rains as a symbol of hope and happiness but what happens when the rivers over flow leaving thousands of people and cattle stranded. River banks are exploited to satisfy commercial needs, the rampant deforestation and constructing buildings has resulted in an abnormal increase of natural disasters. Flood in the poems become a perfect example for this. The Rivers prompt humans to think and act in such a manner as to show respect, affection and concern for nature as well as fellow human beings. The hypocrisy

of poets and the aftermath of floods are exposed. Rivers cannot be romanticised always. It can be cruel and deadly.

Environmental conservation and sustainable development must be a lot more important and essential for the survival of human race lest, we would only leave behind a waste land.

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# Utilization of the New Englishes in the K-12 Curriculum English for Specific Purposes: Senior High School's Perspective

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Received: 30 Mar 2021; Received in revised form: 07 May 2021; Accepted: 18 May 2021; Available online: 13 Jun 2021

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**Abstract**— This study aimed to reveal the perceptions of the senior high school students in the utilization of loanwords (New Englishes) in the new k-12 English Language Curriculum English for Specific Purposes. The respondents were 46 Senior High School Students. The data were collected through interviews and analyzed through content analysis. It was found out that English for Academic Purposes was implemented properly but the challenge was the students and teachers were having a difficult strategy in familiarizing loanwords due to the lack of necessary materials, students do not have time for thorough reading, researching on the website and level of determination in Examinations.

**Keywords**— utilization of loanwords, perceptions on loanwords, English for Academic Purposes, content analysis, and senior high school.

## I. INTRODUCTION

Satisfaction is characterized by the quality of products and services that the organization delivers to its customers that serves as the basis for continuous improvement (Jeremiah 2015 as cited in Buted *et al.* 2014). To establish as a baseline standard of performance and a possible standard of excellence, the new English Curriculum in Senior High School should put and give an avenue to ignite the students' interest in learning English language. Constructivist learning theory argues that learners construct the knowledge by creating their own meaning and making connections to the previous knowledge rather than receiving it from teachers (Brooks and Brooks, 1999).

Hence, students of the new English curriculum shall see the beauty of in the utilization of English loanword usage on their written output. In the light of word barrowing, students encountered unambiguous code-switches in showing similar linguistic characteristics during the writing session and other writing activities. In

terms of word barrowing, environment has the great factors in using loan words in the students' output.

Innovative usage of vocabulary by the speakers of language, the success or failure of these innovations in achieving currency and acceptance in the speech community, and the socially conditioned variation and change in their use are the general processes of lexical dynamics which have counter parts in the barrowing and assimilation of words from other languages.

## Objectives of the Study

This research work assessed the perceptions of Senior High School Students in the Utilization of loanwords (New Englishes) in the k-12 new English Language Curriculum, English for Academic Purposes.

Specifically, it sought to answer the following:

1. determine the linguistic features
2. Syntactic Structures
3. Semantic Features, and
4. Lexicon.

## Research Questions

1. What are the perceptions of the teachers and students about the New Englishes and Loan Words in paragraph development?
2. What are the challenges and or problems concerning the new Englishes and Loan words in Language curriculum from the perspective of the teachers and students?

## II. RESEARCH METHODOLOGY

### Research Design

In this section of the study, a qualitative method was used to conduct the research by utilizing the content analysis in terms of subjects, data gathering, tool, method of analysis.

### Tool

The tool for data analysis is content analysis. This method fell within the descriptive research method.

### Research Participants/ Subject of the Study

The participants of this study were the 46 Senior High School Students who took English for Academic Purposes at Carmen National High School and Five English teachers were randomly selected to examine the written output of the students.

### Data Gathering Procedures

The data were collected through conducting in-depth interviews with the teachers and focus group interviews with the students by utilizing semi-structured interview schedules. The respondents were instructed to write a composition entitled The Greatest Responsibility of

the Students of about 150-200 words and the utilization of new Englishes in their paragraph. This title was taken from the content of the 17 Goals of Education for Sustainable Development by 2030 (ESD). Each student's work was read and examined, checked by five English Teachers. This is to attain objectivity.

## III. DATA ANALYSIS

The composition entries were analyzed using content analysis and categorized according to the learner's perceptions in the inclusion of new Englishes and loanword in paragraph writing.

### Findings and Discussion

This section discusses the findings of this study namely: the respondents' view pertaining challenges experienced in learning the proper utilization of the vocabulary, respondents' general views, comments, and observations on classroom teaching and learning experience of language features, and respondents' suggestions for teachers to enhance the transfer of learning processes and to other learners improve the communicative competence based on respondents' personal approaches.

### Students' Vocabulary Learning Impediments

This provides the findings on the respondents' views pertaining to vocabulary learning impediments that have been experienced in the Language Classroom.

Table 1. Vocabulary Development problems vis-à-vis sentence construction (Linguistic Features)

Total Participants	Challenges and Issues	Reasons
20 Students	No enough knowledge in using correct vocabulary in sentence construction during paragraph writing sessions	Worried in grammatical mistakes
13 students	Their emotions were disturbed during speaking engagement	Negative preliminary presumptions about proficient speakers' views towards them such as not intelligent, incompetent, and dull. (Social Stigma)
7 students	Difficulty in writing Slow in generating ideas	Unfamiliar with certain English vocabulary
6 students	No problems in writing	

In Table 1, 20 students stated that they do not have enough knowledge in using correct vocabulary in sentence construction during paragraph writing sessions. Thus, in the light of loanwords and new Englishes, it is very difficult to them to construct a paragraph with the variety of vocabulary. This is very empirical that the

students were afraid of committing mistakes during the production of written output. Meanwhile, 13 students stated that their emotions were disturbed during speaking engagement due to the negative preliminary presumptions about proficient speakers' views towards them such as not intelligent, incompetent, and dull. (Social Stigma). As a

result, the students were not fully engaged in the classroom activities even though they were constantly encouraged to participate the language activities such as writing, speaking, and other interactive activities. Indeed, these negative experiences and fear of negative judgement from

others blocked the effective language learning and development among the senior high school students.

### **New Englishes and Loanword Problems Impediments Encountered by Students**

*Table 2. New Englishes and Loanword Problems, Reasons and Effects among Senior High School*

Total Participants	Challenges and Issues	Reasons	Impact and Effects
30 students	unable to fully familiarize the utilization of loan words in the paragraph	The teachers were not yet updated the context and idea of loan words and new Englishes. The meaning of words is vague for the students	The students cannot give the idea directly to the thematic content of the paragraph. Inaccurate response semantic trouble is present.
11 Students	did not see the inclusion of loanwords in the composition and unable to generate ideas on how to express the meaning and content of the paragraph.	no familiarization of new Englishes and loan words Teachers confused the entire content of new Englishes and loan words.	No development of vocabulary and other aspects of Language
5 students	Almost no problem		

In Table 2, 30 students were unable to fully familiarize the utilization of loan words in the paragraph due to that teachers were not yet updated the context and idea of loan words and new Englishes and the meaning of words is vague to the students. As a result, the students may wonder if loanwords are really significant in the writing process. Indeed, students cannot give the idea directly to the thematic content of the paragraph hence the teacher may not give the adequate explanation in utilizing the loanword. Meanwhile, 11 students did not see the inclusion of loanwords in the composition and unable to generate ideas on how to express the meaning and content of the paragraph, that is why students cannot familiarize the new Englishes and loan words and the teachers also confused the entire content of new Englishes and loan words. Thus, there were five students stated that they do not have problems in new Englishes and loan words.

#### **IV. CONCLUSION**

The perceptions of senior high school towards new Englishes and loanwords were the signal on how the students reviewed seriously the mechanics in writing during the performance in the language classroom. To teach is very accommodating but to transfer the skills and knowledge are the two tough challenges that the teachers are facing. Moreover, the teachers of senior high school

must have a serious and religious seminar-workshop on the current trend of loan words and new Englishes hence the landscape of the educational system in the country is visionary to produce holistic Filipino learners in the 21<sup>st</sup> century. In the end, the product of every institution may market the skills of the learners and in the future the people will tell that once upon a time there was a one -stop -school in the Philippines.

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# A Comparative Study of Emergency Remote Education Amid COVID-19

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Received: 31 Mar 2021; Received in revised form: 03 May 2021; Accepted: 22 May 2021; Available online: 13 Jun 2021

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**Abstract**— The outbreak of the new coronavirus pneumonia (COVID-19) severely threatened people's health and safety for a long period. It has caused a serious impact on people's work, life, and learning. Most governments around the world have temporarily closed educational institutions in an attempt to contain the spread of COVID-19. These nationwide closures are impacting over 91% of the world's student population (UNESCO, 2020). As a response to the interruption of education due to the crisis, this study compares emergency remote learning cases in three countries, namely India, China, and the United States, narrating the overall view, reflections, and lessons learnt in the education field. The findings show that there are some common challenges that all of the three countries are facing, like ensuring every student having access to remote education, unprepared teachers, increased burden of parents as well as students' lack of self-discipline when isolated at home. With challenges, come opportunities such as education transformation from a traditional system to a new era as well as improvement of digital literacy. Finally, suggestions on improving remote education from the viewpoint of policymakers, teachers, and students are given to escalate the level of remote education during the pandemic, so as to promote the reform of information-based education.

**Keywords**— emergency remote education, online education, language teaching, Covid-19.

## I. INTRODUCTION

During the first half of 2020, the outbreak of the COVID-19 pandemic had a huge global impact. People's physical health all over the world was to some extent threatened and affected, resulting in numerous deaths. Furthermore, all aspects of human coexistence came under great pressure, such as economic activities, psychological well-being, political relations, and international education. A key challenge for higher education in response to the pandemic is to shift teaching and learning from face-to-face to online delivery. At some institutions, faculty were given just a short time to prepare to move all instruction remotely. This sudden pedagogical change is, however, different from actual planned online teaching (Hodges, Moore, Lockee, Trust & Bond, 2020). The rapid, unexpected and 'forced' transition from off-line teaching to remote teaching has entailed a number of challenges and constraints but also opportunities and possibilities that

need to be examined. It would be a great benefit to reflect on what we can learn from those who are pioneering new approaches and technologies in online education. This article will first provide a review of the literature on online education and its difference from the current emergency remote education and then compare different countries' policies and patterns in implementing remote education. The implications of this study for the development of future online teaching and learning practices will also be discussed.

## II. LITERATURE REVIEW

### 2.1 Online education

Online education is defined by Khan (1997) as the delivery of instruction to a remote audience using the web as an intermediary. Most authors such as Benson (2002: 443) define online education in terms of access to learning

experiences but also on the potential for flexibility and participant interaction. Distance education is defined as 'any educational process in which all or most of the teaching is conducted by someone removed in space and time from the learner, with the effect that all or most of the communication between teachers and learners is through an artificial medium, either electronic or print' (UNESCO, 2002: 22). Nevertheless, it 'is not simply a geographical separation of learners and teachers, but, more importantly, is a pedagogical concept' (Moore, 1997: 22).

There are different forms of online education, such as using one or a mix of the following instruction methods: 100% Online Education, Blended Education, Individual Online Courses and Massive Open Online Courses (MOOCs). These courses and programs provide students with flexible learning opportunities. Online education can be adaptive; allows for enhanced, individualized, and authentic materials; can take advantage of communicative tasks and multilingual communities; can foster and take advantage of autonomous learning and learner corpora (Goertler, 2019: 51). It involves careful course design and planning in a systematic model. The design process and careful consideration of different design decisions influence the quality of the instruction.

Online education has been studied for decades. Studies have consistently shown no significant differences and even slight advantage for the online/blended courses in comparison studies (Goertler & Gacs, 2018; Chapelle, 2010; Means, Toyama, Murphy, Bakia & Jones, 2009).

According to data provided by the National Center for Education Statistics (National Center for Education Statistics, 2019a), in fall 2018, about 5.7 million undergraduate students (35% of total undergraduate enrollment) in the US were taking at least one distance education course.

In 2020, due to the outbreak of COVID-19, almost all the universities across the world have adopted online learning. For example, the Chinese Ministry of Education announced postponing the opening of all schools and universities in the spring which is named as the requirement of "no suspension of classes".

## 2.2 Emergency Remote education

The educational practices during the pandemic have different terms in different countries, such as distance education, online education, homeschooling, etc. But these couldn't perfectly describe what is being practiced during the education interruption, which could be better named as emergency remote education. In contrast to online education which is well planned from the beginning and designed to be online, emergency remote education as a branch of online learning is an alternative temporary shift

mode of delivery due to crisis (Hodges et al, 2020). In other words, it is a crisis-prompted online teaching mode. The main of it is to provide temporary access to instruction in a manner that is quick to set up and is available during a crisis. Many cases are responding to university closures in a time of crisis by using mobile learning, radios, blended learning and so on. In a study on education's role in fragility and emergencies, radio education and DVDs were also used to maintain and expand educational access and were aimed at promoting education for girls in Afghanistan, where education was disrupted by conflict and violence (Lynn Davies & Denise Bentrovato, 2011).

In general, a complete online course requires an elaborate lesson plan design, teaching materials such as audios and videos, as well as technology support teams. However, due to the sudden emergence of the COVID-19, most faculty members are conducting emergency remote education (shorten as remote education below), facing the challenges of lacking online teaching experience, early preparation, or suitable teaching approaches. Therefore, this research would like to compare Indian, American and Chinese remote learning cases which have achieved a relatively satisfactory result across the world (Bozkurt et al, 2020). It aims to find out how different countries deal with emergency remote learning as well as what are the challenges and opportunities of remote education and what practical lessons can be learned for education's recovery from the pandemic.

## III. OVERVIEW OF REMOTE EDUCATION IN INDIA, CHINA AND THE UNITED STATES

### 3.1 India

COVID-19 has impacted immensely the education sector of India. Initially, education was suspended but the teachers and staff were required to continue. Later on, when the infection started spreading faster and faster, the University Grants Commission on March 21, 2020, said that faculty members and non-teaching staff were permitted to work from home till 31st March. Many institutes in India have successfully adopted online learning before this crisis (Sharma, 2001). But not all teachers and students are good at it or at least not all of them were ready for this sudden transition. The days during the pandemic were the boom time for various live video conferencing apps like Zoom, Google Meet, Facebook, YouTube, and Skype, etc. Instant chat messaging such as WhatsApp had already been in use in Indian educational institutions. Teachers and students were advised to make use of Information and Communications Technology (ICT) initiatives offered through digital platforms of the Ministry of Human Resource

Development, University Grants Commission and Consortium of Educational Communication. Teachers who were skilled at ICT quickly switched to remote teaching tools, whereas the majority of other teachers found it challenging to use digital platforms. Universities conducted training programs for faculty using online resources and the creation of teaching materials.

The lockdown has compelled many educational institutions to cancel their classes, examinations, internships, and to choose the online modes. Complaints and challenges were brought to the notice of the general public. The prominent one among them is that many students don't have computers or laptops at home. Besides, students were wrongly considered to have a lot of free time at home. They have to do household chores and some even suffer domestic abuse and violence. Further, teachers and students were forced to go online, however few knew how to teach and learn online as being in the state of unpreparedness. There was inadequate or little discussion on pedagogical approaches. Although the outbreak of this pandemic has caused many negative impacts on education, educational institutions in India have embraced the challenge of the transformation from a traditional system to a new era and trying their best to offer support services to students and teachers. Educational institutions moved towards a blended mode of learning encouraging teachers and students to learn and use digital technology, which will result in increasing digital literacy (Pravat Kumar Jena, 2020:12).

### 3.2 China

Since the beginning of the 21st century, Chinese universities have launched online education reforms to form an open education network based on the information and network technologies. With the rapid development of MOOCs, the number of these online courses offered by Chinese universities has exceeded 500, and nearly 3 million people have participated in these courses (Shang & Cao, 2017). When the epidemic occurred during the winter vacation in 2020, the Ministry of Education was quick to take a proactive approach by requiring all schools to make use of online platforms to ensure no disruption of learning and teaching when the spring semester began while the schools remained closed. At once, almost all schools and universities all over the country plunged into the preparation of emergency remote education. In a short period, millions of faculty members started to teach in front of a computer screen and students have to stay at home and take courses through the Internet. K12 (a short form for the grades from kindergarten to the 12th grade) schools usually followed the offline routine schedule. Emergency remote education is Internet-based and in mobile mode, or sometimes TV-based, which is used for

K12 students in remote areas or from lower socioeconomic backgrounds. According to a survey collecting user experience data on online education platforms in China during the pandemic (Chen, Tinggui, et al, 2020), Ding Ding and Tencent Class are the most popular platforms which could guarantee a high-quality learning experience, while other less popular platforms like Chaoxing Learning and MOOC encountered several problems, such as the inability to submit the learning time, lags, and a significant video delay.

Remote teaching proved to be a great challenge for most K12 teachers, especially senior ones, but less difficult for instructors in universities. The reason is that there had been few online elements in K12 classrooms. Besides, K12 teachers may be more sensitive to their students' emotional reactions and take appropriate measures to help them overcome negative emotions because this is part of their job in an offline setting. In contrast, university teachers may be less sensitive in this regard because university students are often taken to be adults having the capability to regulate their mood.

After receiving complaints both from teachers and the general public, the government reiterated that emergency remote education was only part of the response to school closures and immediately took actions to redress the problem, such as recommending the use of already available Open Educational Resources or suggesting leading teachers share their lectures among their peers and some other arrangements to help students go through this difficult situation.

According to Brander (2020), K12 students might find it fun to experience the novelty of online education since they had usually not been allowed to even use their mobile phones at school or home before this pandemic. But when the novelty was gone, they missed offline classrooms. Gradually, there appear all the more issues like digital divide, accessibility and teacher's overload. Students often have problems such as a lack of a good learning attitude, suitable learning materials, or a good study environment when they are at home. As for college students, they have many other things to worry about, such as ambiguous future career goals, no interest in academic research, etc.

### 3.3 The United States

In late February 2020, school officials started discussing the serious disruption in education and preparing for possible school and university closures. After the WHO characterized Covid-19 as a pandemic on March 11, 2020, the U.S. declared a national emergency on March 13, 2020, when most colleges and universities began to switch to remote learning. A few days later, K12



school districts all over the country also decided to close schools and move to emergency remote education with little advance notice.

At the macro level, the transition to alternative delivery modes has been framed as a move to “online” teaching and learning in higher education and a move to “off-campus” or “remote” teaching and learning in K12 education. Some schools that cannot implement online education well during school closures didn’t give up. For example, in Los Angeles, schools partnered with local Public Broadcasting Service stations so that students could receive education through televisions. Students in this area started to watch educational episodes and documentaries that were aligned to state standards (Noonoo, 2020). At the micro-level, practical instructional decisions are left to teachers. The pedagogical approaches which have been put into practice in virtual classes have varied among teachers and instructors. In higher education, professors move their classes online and use synchronous and asynchronous Internet-based educational technologies. Some other instructors still hold classes on scheduled days and times with synchronous online video conferencing tools. Both teachers and students feel it incredibly exhausting in terms of time input and intellectual focus. Other teachers combine asynchronous technologies like narrated slide presentations or video recordings to replace lectures and activities using a range of audio-based educational technologies. In K12 education, teachers are often left to make their own decisions for teaching contents and objectives. Their teaching methods have been various, with some teachers replicating the school day with an hour-by-hour agenda for students at home, while others have daily or weekly homework that students must finish in their spare time.

There are also numerous concerns associated with remote education in the United States. What is frequently mentioned is teachers’ lacking preparation and a sense of loss of personal connection with their students. Students are experiencing a lack of connection with their teachers as well as a lack of clarity about how to manage learning in this new format. At the same time, mobile compatibility of websites is often problematic and not all students can afford unlimited data usage. Some parents are finding it difficult to manage and support children’s educational requirements. They have little preparation or qualification to do so. A quite number of parents show concerns about the lack of technology devices or Internet access at home, as well as inadequate communication with schools and teachers. It is a fact that not all students own personal devices. They may lack access to technology resources to do even the basic tasks such as receiving information from instructors. What’s worse, the school closure also brings a

great challenge for the students from low-income families who depend on their schools for meals and parents who rely on schools for child care programs (Binkley, 2020).

#### IV. REFLECTIONS FROM THE CASES

##### 4.1 Lessons Learned from Cases

There is no doubt that emergency remote education was the best and perhaps the only option to help cope with school closures during the Covid-19 pandemic around the globe. Educational approaches have universally relied most heavily on Internet technologies to mediate learning and communication between schools, teachers, students and families. People must learn and live with technology and will continue to do so in the long run. This pandemic has presented many challenges, barriers and difficulties on education, among which the most prominent and basic one is access to the Internet. This problem is most serious in India, with the other two countries using televisions as an alternative. Numerous advanced educational institutions in India are not equipped with digital facilities right now to cope up with sudden change from traditional education to the online education system. (Pravat Kumar Jena, 2020) Access to education is a fundamental human right. And it is difficult to find hope in this situation unless digital equity is addressed and access is prioritized going forward. Another major difficulty is teachers’ lack of preparation and experience in emergency remote teaching. Although India has the previous exploration in online teaching, emergency remote teaching is different from carefully planned online teaching and just a small part of teachers have experience which increased the other teachers’ anxiety. Indian government pays more attention to this issue and takes quick actions to address it.

But this unprecedented crisis has also illuminated many benefits, opportunities and possibilities. For teachers as well as students who may not be familiar with technology, this forced shift has required them to try new educational strategies and learn new ways of studying online. For those who are already experienced with technology, it also presents the possibility for introspection about their usual practices, which might bring discoveries. Educators and learners are getting opportunities to interact with peers around the world. Learners are willing to adapt to an international community. Take the remote class style for an example, different countries have their own features. One point is common that many educators are using the Internet now to do the same style of teaching with similar learning activities that they did before schools and universities were closed. And in their attempt to replicate the traditional classroom experience, different teaching strategies reflect their countries’ educational values.



Chinese teachers value lecture and objective assessment more, so they usually deliver lectures and conduct exams or homework remotely through technology. American teachers focus more on inquiry-based learning and student-centered class; thus, they implement information sharing and discussion activities online. Indian teachers encourage project-based learning and design opportunities for students to demonstrate their learning remotely. The above three teaching styles are not definite. Teachers across the world can learn from other countries' effective experiences. Teaching methods may change or combine two or more styles according to teaching contents, students' levels or characteristics and various cultural backgrounds.

#### 4.2 Suggestions

In addition to dealing with the present problems, policymakers and educational leaders must look forward and better prepare for what lies ahead. The above lessons provide a valuable opportunity to consider what has been done well and what can and must be done differently in education in the future.

For policymakers, develop a vision for the future and a strategic plan to support more effective and robust online education initiatives at every level. Meanwhile, any response strategy needs to balance influence from different factors. Otherwise, emergency remote education is likely to deepen social inequality rather than bridge the gap (Olcott, 2020). Hence there is a great need to provide alternative options to cater to learners who are disadvantaged due to poor accessibility or inadequate infrastructure (Bates, 2020).

For teachers, learn to adapt and use open educational resources appropriately rather than spend time producing poor-quality resources of one's own. Teachers and faculty members need to continuously improve technical skills and develop effective pedagogical strategies to provide high-quality remote education. In addition, peer collaboration and support using social media are strongly recommended as most schools and universities suffer from a lack of resources. Finally, reflecting on successes and failures as well as integrating lessons learned into routine work after the crisis is also needed.

For students, they should become self-directed learners as the Internet offers great learning opportunities. Besides, learners should take the initiative to handle their technical limitations and they should also learn how they can integrate the technological advancements into their career communication. Students could also share feelings or experiences frankly with peers or teachers if cannot overcome negative emotions.

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# Comparative Study of Stress among Students of different Streams Science and Arts

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Received: 30 Mar 2021; Received in revised form: 09 May 2021; Accepted: 29 May 2021; Available online: 14 May 2021

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**Abstract**— In today's dynamic world, there's a huge shift in our philosophies, knowledge and our scheme. With acculturation creating a powerful impact on Indian society, the present Indian society may be a hybrid version of uniting of its authentic attributes and its Western counterparts' characteristics. The shift in social structure alongside advancement in technology features a nice influence on our life, our holistic well-being. The study aims at establishing the stress level in Indian adolescents pursuing various academic courses, namely science and arts. The sample size of the research was 120, where 60 were from science stream and 60 were from arts. These 60 students in each stream were further bifurcated into 30 males and 30 females. The stress levels of the students were calculated using Stress questionnaire by Mohammad Aziz Shah Mohamed Arip. The students were asked to fill the questionnaire as honestly as possible after they were asked to sign a consent form. Thereafter, the data was utilized in calculating the t-test using SPSS. The findings of the research suggest that there is a significance difference in the stress level of students pursuing arts and students pursuing science. The study aims at establishing findings that would help manage the stress levels of the students that has been on increase and also curb it in order to increase the efficiency and working of the students; resulting in the growth and development of the society.

**Keywords**— Academic Stress, Science, Arts, Senior Secondary Students.

## I. REVIEW OF LITERATURE

Various research articles in the relevant topic have been reviewed. Across various countries, cultures and ethnic groups academic stress has been identified as an unfavorable issue (Wong, Wong & Scott 2006).

In India studies connect the academic stress as negative consequences [Rangaswami (1982) and Verma, Sharma & Harson (2002)]. In India students of rural area are vulnerable to depression, anxiety and stress as it has been found on study on depression, anxiety and stress among science, commerce and arts in a junior college of students of rural area (Baviskar et al. (2013)).

It has been found that students of Arts had higher level of depression as compared to their companion from science and commerce streams. Students who were in 12<sup>th</sup> class seems more stressful as they have to face board ex-

ams. Regarding correlation between parental expectations and stress among adolescents, it was observed that few studies were carried out in India. Comparably none of the studies were carried out in the Assam and in the north eastern region.

Due to high level of stress in students' academia were seen to exhibit signs of depression, anxiety, school refusals, increased irritability, complaints and phobia which reduced their interest in school work. This leads to decreased in concentration and reduced memory functioning, subsequently, poor academic performance (Chan et al. 1999).

According to Krishna Lal (2013) the students today are facing with new challenges in education calling for greater effort from students. Kaur (2014) accredited that mental health of teenagers get affected due to the academic

stress. Girls were found poor mental health as compared to the boys in reference to academic stress. This was accounted on the study that pressure from parents and strain on students that leads to worsen mental health.

Dhull and Kumari (2015) conducted a study on “Academic stress among adolescents in relation to gender”. From their finding it is indicated that, there is significant difference between academic stress of male and female adolescents. Female subjects were experienced to be under more academic stress as compared to their male fellow.

According to Ghosh (2016) students in private schools have more academic stress than their equivalent in government schools. Female students found higher academic stress than male students.

Prabhu (2015) researched on various social, financial, environmental factors that affect level of stress. In this study on the higher secondary students, it was implied that male students are more stressed than the female students. Urban student's academic stress is greater than the rural students. Private student's stress is higher than the Govt. school student's stress. Students from Arts students are less stressed than the students from Science stream.

Dimitrov (2017) in his study claimed that stressed can be inscribed by assured that the students give highest importance to their welfare. He also concluded that the education system is more to do with the academic qualifications and does not contribute enough to the holistic development of students.

Subramani and Kadiravan (2017) disclosed the link between academic stress and mental health among students. They inscribed that academic stress and mental health are correlated and that students are confined with the academic structure. They also hypothesized that students from private schools are more pressurized as compared to students from government schools due to the excess of homework and other academic related assignments.

Reddy (2018) in his study concludes that stream wise difference in stress exists in students. Correlational Studies conducted on academic performance and academic stress show a clear negative correlation between the variables.

A 2012 Lancet report quoted that the 15-29 age group in India have the highest rate of suicide in the world (as cited in “India has the Highest Suicide Rate”). The National Crime Record Bureau (2014) registered that 1.8% of students committed suicide due to failing in examinations. There was an 80% rise in suicide rate due to academic stress in a city in India during a one- year time frame as published by the bureau (2014). There is one student every hour that commits suicide, according to the statistics pub-

lish to adapt to a new conditioned by National Crime Records Bureau. (Saha, 2017). It becomes very important to deal with stress at all levels, whether it is personal or social or professional level.

Stress may result in varied effects on an individual. Stress effects can commence on different levels: physiological, psychological and behaviour related. Somatic effects can have myriad medical conditions from ulcers, cardiovascular illness to hormonal issues. Mental results include: anxiety, despondency, burnout, insomnia, dissatisfaction. Behaviour related effects caused by stress can result in meager efficiency in task at hand, overflow of information process, usage of alcohol and other addiction, etc. Excessive usage of these resources may come up with different issues; may affect one's health. We cannot skip the fact that an excessive high or excessive low level of stress characterises our performance in several activities. If there's no strategy adapted so as to scale back stress, its results can increment resulting in real dysfunctionality in the daily chores through tension and struggle.

Considerable evidence shows that stress can cause cardiovascular problems, colitis, and other problems. Although it's arduous to chalk out the role played by stress in our somatic functioning, it becomes more and more obvious that many diseases are caused by stress. Positive and negative aspects are best presented by the relation between stress and performance. On a lower stress level it'd end up that we aren't too engaged to perform at our full capacity. An increased level of stress reduction might improve our performance to a particular point. Probably an optimal level of stress exists in most tasks. Beyond now performance starts to crumble. At a better level of stress we become nervous, troubled in working at our full capacity.

Stress can be laid a negative impact on the body of the person. However, if we focused on its positive side then it becomes motivational for a person to encourage oneself to complete a work on a given period of time. In short, it can be said that it can make a person punctual of time. There are so many remedies such as feedback, yoga, life; skills training, mindfulness, meditation and psychotherapy have been found useful to deal with stress.

### **Significance of the study**

Though stress is often considered bad but there is always the other side of the coin. The right kind of stress helps in sharpening the mind and reflexes thus helps in boosting memory. “Mild stress” is always needed for efficient and effective working. It can help one to meet daily challenges and can motivate students to reach their goals. The main objective of present study was to compare the academic stress of senior secondary students enrolled in different streams i.e. Science and Arts.

The present study has taken up for study the one variable i.e., stress. The variable holds significance especially in the population of adolescent. The adolescent is at the stage of life where they feel chock neck competition, parents' pressure and to represent themselves best in the rush. Along with the physical changes, hormonal changes as it is generally occur during the period from puberty to legal adulthood. Hence, an attempt has been made to assess the level of stress among the adolescent will help design appropriate intervention measures to enhance their sense of life. It is believed that school is the second home for the students. So, a large sample of adolescents (students) can be drawn from the schools.

## II. AIMS/OBJECTIVES

### Research Problem

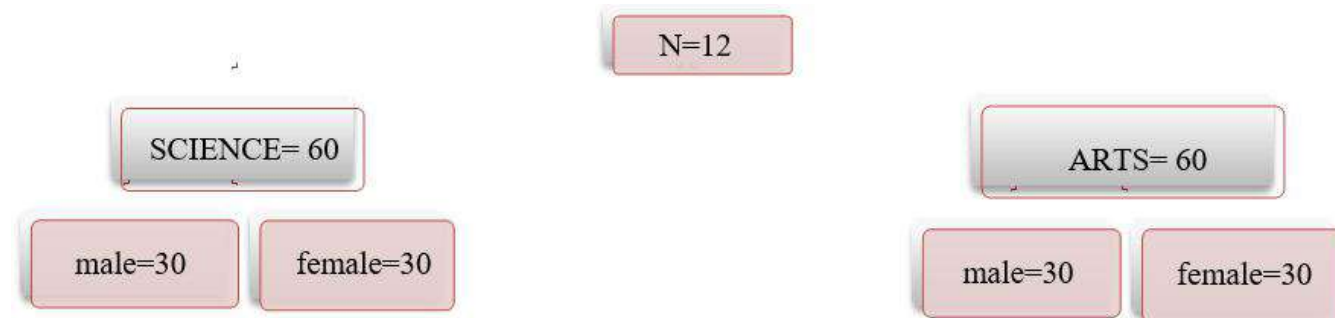
The present research aim is to study the stress among the students of different streams of senior secondary school in Raiwala, Dehradun (Uttarakhand) India.

### Objectives

1. To find out the difference between academic stress of students enrolled in different streams i.e. science and arts.
2. To find out the difference between academic stress of girls and boys enrolled within the stream i.e. science and arts.
3. To provide suggestive measures to overcome from stress.

### Hypothesis

1. There is no significant difference between academic stress of students enrolled in science and arts stream.
2. There is no significant difference between academic stress of girls and boys enrolled in science and arts stream.



### Tools/Techniques:

The following tools will be used to assess stress among the students of different streams.

### Operational Definition

**Stress:** If we talk about in a medical or biological context stress is a physical, mental, or emotional factor that causes bodily or mental tension. Stress can be come from external (i.e., from the environment, psychological, or social situations) or it can be internally (i.e., illness, or from a medical procedure).

Over these years, stress has been associated with many illnesses, ranging from headaches (Gannon et al., 1987) and asthma (Miller and Strunk, 1979), colds (Stone et al., 1987), stomach ulcers (Brady, 1958) and cancer (Jacobs and Charles, 1980). This could be due to: reduced resistance to infection. Research on both humans and animals have shown that stress particularly in the long-term can adversely affect the immune system as corticosteroids suppress its activity and thus increase vulnerability to infection.

### Participants:

The sample is selected to represent the population (adolescents) which we want to study. Since it is difficult to study the entire population, a sample is selected following current procedure. The sample selection process depends on the objectives and the nature of the scale.

In the present study Non probability sampling method will be used. In particularly, purposive sampling method of Non probability sampling method will be used. Sample of those adolescents who are studying in senior secondary of different streams have been chosen. The research will conduct in the neighbourhood schools. A total of sample of 120 students will be taken from neighbourhood schools.

Total 120 participants were selected for the present study out of which, 60 were enrolled in science stream (girls=30 and boys=30), 50 were enrolled in arts stream (girls=30 and boys=30)

### Stress Questionnaire - Forty Items (Mohammad Aziz Shah Mohamed Arip Dec, 2002):

The student stress inventory questionnaire is a forty item self - report questionnaire. The respondent has to rate him-



self/ herself on a 4-point Likert -type scale ranging from 1(Never) to 4(Always). The scale is designed to assess individual differences in the proneness to experience stress in daily life. Higher score on SSI -40 (122-160) signify severe stress, (81-121) moderate stress, (40-80). The reliability of SSI had a high overall reliability coefficient of .857

#### Demographic Information Sheet:

Demographic information sheet will be used to collect various demographic information about the sample including 'case number', 'age', 'gender' and 'education'.

#### Procedure:

The questionnaire was distributed among the 120 students studying in 8 different neighborhood schools in their class hours and all the required instructions were given to them. It was explained in a friendly atmosphere that the researchers did not intend to test their capabilities and their filling up of questionnaires had nothing to do with school grades. No response is right or wrong. They were also assured that their responses will be kept confidential and only the researcher would have to access their data.

#### Statistical Techniques

'Descriptive' and 'inferential statistics' will be used. The data will be analyzed using SPSS software. 'T' test was used to analyze the data.

### III. RESULTS & DISCUSSION

Table 1 and Fig. 1 show data on difference of academic stress among students enrolled in science and arts streams. The mean score of academic stress of students enrolled in science stream is 86.9 while that of the students enrolled in arts stream is 80.7. The obtained t-value (1.913\*\*) is found to be significant as compared to the table value (0.042477), so there is statistically significant difference exist between academic stress of students enrolled in science stream and arts stream at  $p=0.05$  level. The result revealed that students enrolled in science stream found academically more stressed as compared to the students enrolled in arts stream hence hypothesis one was rejected.

Table 1: Shows difference between academic stresses of students enrolled in science and arts streams.

Group	N	Mean	SD	't' value	Level of significance
Science	60	86.9	11.2	1.913	S**
Arts	60	80.7	16.23		

Significant at  $P= 0.00$

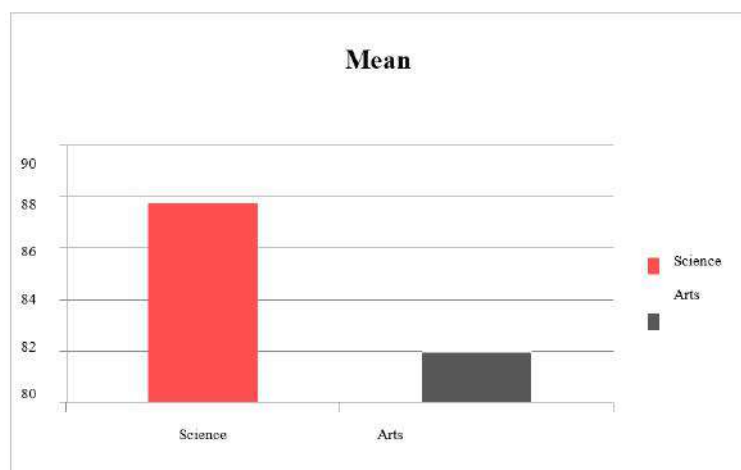


Fig. 1: Shows graphical representation of academic stress mean scores of students enrolled in science and arts streams.

Table 2 and Fig. 2 show dimension wise data of academic stress mean scores of students enrolled in science and arts streams. It is clear from the (Table 2 and fig.2) that students enrolled in science and arts streams vary significantly only on two dimensions out of 4 dimensions namely

'Interpersonal relationship (D-2)' and Environment(D-4)'. It is quite clear that 'Environment' causes more academic stress in students enrolled in science stream and 'Interpersonal relationship' causes more academic stress in students enrolled in arts stream.

Table 2: Shows dimension wise academic stress mean scores of students enrolled in science and arts streams.

Dimensions	Groups	M	SD	t- value	Level of significance
Physical	Science	21.5	3.89	6.16319	<b>S**</b>
	Arts	17.1	5.45		
Interpersonal relationship	Science	22.32	4.07	0.910	<b>NS</b>
	Arts	21.03	4.83		
Academic	Science	19.05	4.02	-3.1642	<b>S**</b>
	Arts	21.03	5.27		
Environment	Science	25.63	2.92	1.54673	<b>NS</b>
	Arts	24.95	3.28		

## Dimension wise mean scores

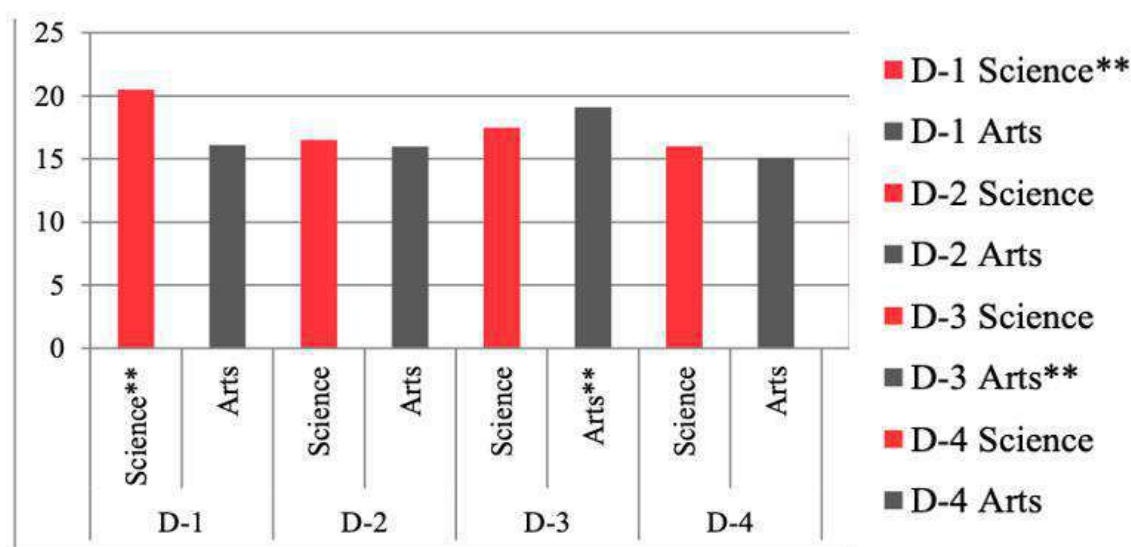


Fig. 2: Shows graphical representation dimension wise academic stress mean scores of students enrolled in science and arts streams.

### Abbreviations:

D-1: Physical

D-2: Interpersonal relationship

D-3: Academic

D-4: Environment

Table 3 and Fig. 3 show data on difference of academic stress among male and female enrolled in science stream. The mean score of academic stress of female en-

rolled in science stream is 89 while that of the male enrolled in science stream is 88.48. The obtained t-value (0.17319) is not found to be significant as compared to the

table value (0.435527), so there is no statistically significant difference exists between academic stress of female and male enrolled in science stream at  $p=0.05$  level. The

result revealed that female and male enrolled in science stream didn't vary significantly in their academic stress hence hypothesis second was accepted.

Table 3: Shows difference between academic stresses of girls and boys enrolled in science stream.

Group	N	Mean	S. D	't' Value	Level of significance
Female	30	89	12.16	0.17319	NS
Male	30	88.48	10.28		

Not significant at  $P= 0.05$

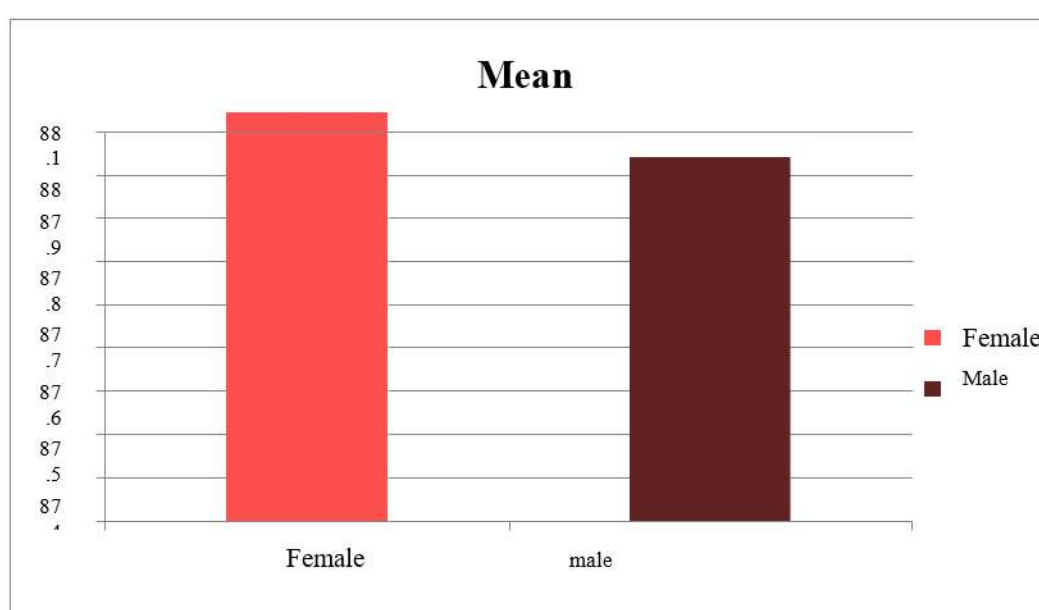


Fig. 3: Shows graphical representation of academic stresses mean scores of girls and boys enrolled in science stream.

Table 4 and Fig. 4 show dimension wise data of academic stress mean scores of female and male enrolled in science stream. It is clear from the (Table 4 and fig. 4) that female and male enrolled in science stream vary significantly on three dimensions out of four dimensions

namely -Interpersonal relationship (D-2), academic (D-3), and environment (D-4). It is quite clear that interpersonal relationship and environment causes more academic stress in male while academic causes more academic stress in female enrolled in science stream.

Table 4: Shows dimension wise academic stress mean scores of girls and boys enrolled in science stream.

Dimensions	Groups	M	SD	t- value	Level of significance
Physical	Female	19.3	3.02	0.32957	NS
		7			
	Male	19.1	2.25		

		3		
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Interpersonal skills	Female	16.1	2.40	-2.45789	S**
	Male	17.93	3.30		
Academic	Female	18.33	3.39	1.39407	NS
	Male	17.3	2.70		
Environment	Female	14.8	2.56	-1.96891	S**
		9			
	Male	16.2	2.36		
		5			

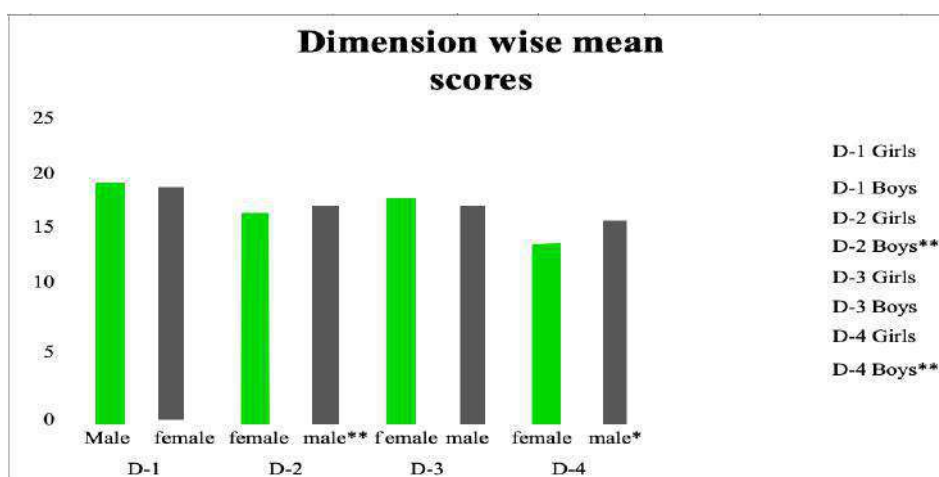


Fig. 4: Shows graphical representation dimension wise academic stress mean scores of students enrolled in science stream.

Table 5 and Fig. 5 show data on difference of academic stress among male and female enrolled in arts stream. The mean score of academic stress of boys enrolled in arts stream is 89.52 while that of the girls enrolled in arts stream is 78.2. The obtained t-value (2.8703\*\*) is found to be significant as compared to the table value

(0.006531), so there is statistically significant difference exists between academic stress of boys and girls enrolled in arts stream at  $p=0.05$  level. The result revealed that male enrolled in arts stream were found academically more stressed as compared to female enrolled in arts stream hence hypothesis second was rejected.

Table 5: Shows difference between academic stresses of girls and boys enrolled in arts stream.

Group	N	Mean	SD	't' value	Level of significance
Male	25	89.52	12.24	2.8703	S**
Female	25	78.2	19.85		

Significant at P= 0.05

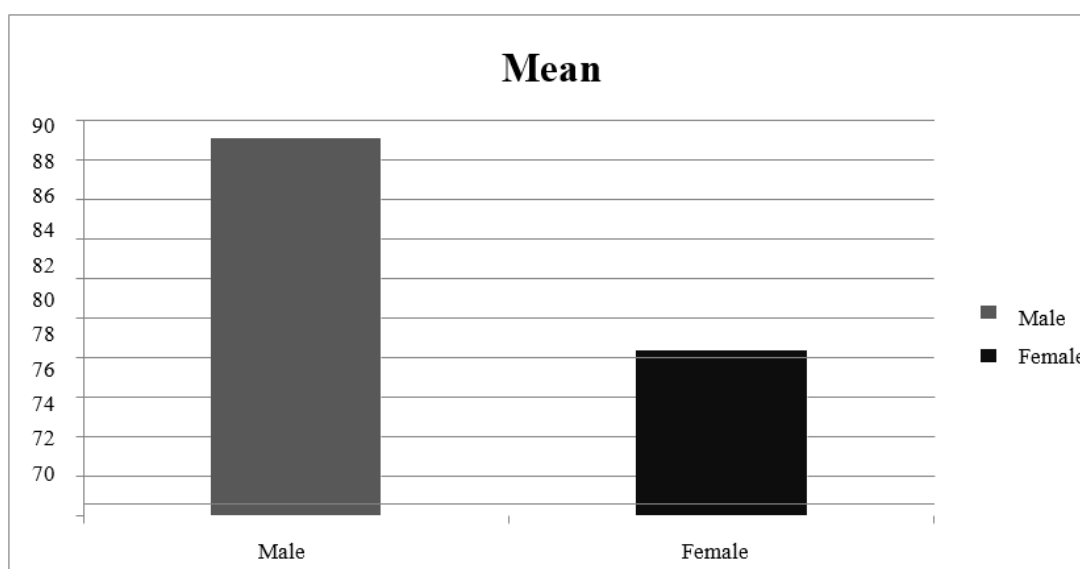


Fig. 5: Shows graphical representation of academic stresses mean scores of girls and boys enrolled in arts stream.

Table 6 and Fig. 6 show dimension wise data of academic stress mean scores of male and female enrolled in arts stream. It is clear from the (Table 6 and fig.6 that male and female enrolled in arts stream vary significantly on three dimensions out of four dimensions namely

physical (D-1), academic(D-3) “ and environment(D-4)”and all three dimensions cause more academic stress in boys as compared to girls enrolled in arts stream.

Table 6: Shows dimension wise academic stress mean scores of girls and boys enrolled in arts stream.

Dimensions	Groups	M	SD		t- value	Level of significance
Physical	Boys	19.86	2.82		3.72209	S**
	Girls	16.1	4.51			
Interpersonal relationship	Boys	16.62	2.56		-0.83285	NS
	Girls	17.38	4.65			
Academic	Boys	17.98	3.88		22.9065	S**



	Girls	14.96	3.99			
Environment	Boys	15.16	2.10		0.21143	NS
	Girls	14.86	4.60			

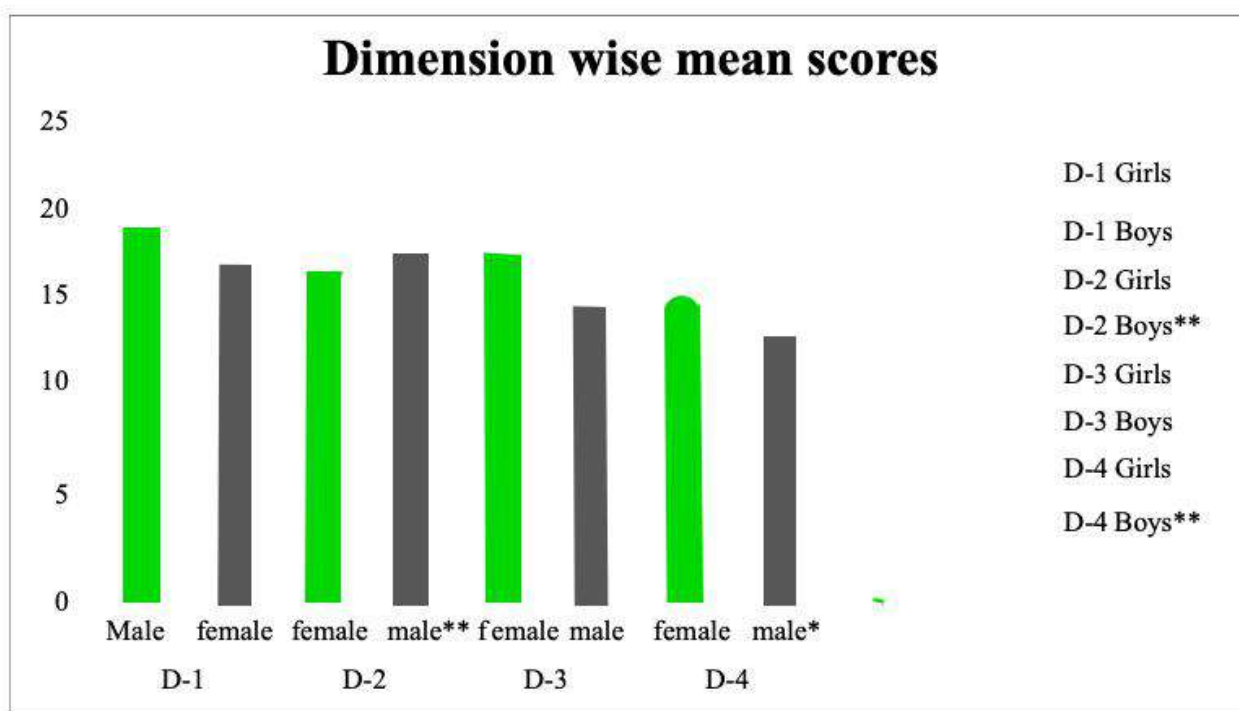


Fig. 6: Shows graphical representation dimension wise academic stress mean scores of students enrolled in arts stream.

#### IV. FINDINGS

Major findings of the present study are-

1. When students enrolled in science and arts streams compared together, they differed significantly in their academic stress. Students enrolled in science stream were found academically more stressed as compared to students enrolled in arts stream. The dimensions 'Environment' causes more academic stress in students enrolled in science stream and 'Interpersonal relationship' causes more academic stress in students enrolled in arts stream.
2. When girls and boys enrolled in science stream compared together, they didn't vary significantly in their academic stress. However, the dimensions **interpersonal relationship and environment causes more academic stress in male while academic causes more academic stress in female enrolled in science stream.**
3. When male and female enrolled in arts stream com-

pared together, they vary significantly in their academic stress. Male enrolled in art stream were found academically more stressed than female enrolled in arts stream. The dimensions physical (D-1), academic(D-3) and environment(D-4), and all the three dimensions cause more academic stress in boys as compared to girls enrolled in arts stream.

#### V. CONCLUSION

Consequences of the current investigation indicated that understudies took a crack at science may run over an assortment of stress prompting circumstances like-physical, relational relationship, scholarly and condition which may expand the pressure especially in scholastics. It was additionally discovered that male took a crack at expressions stream may go over an assortment of stress prompting circumstances in regards to their scholarly about their condition and physical that expands the degree of worry among them. It is, along these lines, recommended to create projects and systems to adapt up to the under-

studies "stressors". It is additionally suggested that guardians ought to never force additional weight upon their youngsters and educators should be helpful.

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# Cinematic adaptation from Literature: A Study of Chetan Bhagat's Novels

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Received: 22 Mar 2021; Received in revised form: 07 May 2021; Accepted: 25 May 2021; Available online: 14 May 2021  
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**Abstract**— The Present research paper aims at highlighting the cinematic representation of the works of Chetan Bhagat. The major emphasis is laid on the Chetan Bhagat writing which has been adapted into movies. Like this vibrant media and entertainment (M&E) industry provides attractive growth opportunities for global corporation. Bollywood, as the Hindi film industry is popularly known is the largest contributor to the Film industry and language cinema industries such as Bengali, Bhojpuri, Marathi and Gujarati. Although, this industry is the largest in the world in terms of the number of films it produces. It's not only Bollywood, even most of the successful Hollywood films are based on literary works. But film makers satisfy the hunger of a large heterogeneous audience with the element of Entertainment. The idea of screen adaptations is dates back years ago when people had limited options for entertainment and recreational activities. The study is based on movies made in Bollywood which have been inspired by the writings of novelists. This is a qualitative research in which Chetan Bhagat's novel *Five Point Someone, 2 States: The story of My Marriage, 3 Mistakes of my life, Half girlfriend and Revolution 2020* have been taken up by Bollywood film makers to make movies *3 Idiots, 2 States, Kai Po Che, Half Girlfriend and Revolution 2020* respectively. Chetan Bhagat, pioneers the way towards new era where he has been picked up by the Bollywood maker consistently. Whatever might be the reason, he is capable enough to shatters the all critics opinion on the ground of his success.

**Keywords**— Cinema, Mass and Media, Bollywood, Vibrant, Recreational.

## I. INTRODUCTION

Chetan bhagat, presently, a leading and popular contemporary writer in Indian Fiction is one of the bestselling novelists today. Since his works refuse to easy categorization into canonical Indian English Novel, he is labelled as best-seller Novelist. In order to cater a huge audience, film makers from all over the world have adopted literature writings for movie making. The key purpose of these screen adaptations lies in giving visual appeal to the black and white words of the author's writings. Furthermore, there are restricted readers for different genres and subject of novel and literature respectively. Audiences are very important to grasp the content of media say as print, electronic and digital. Media these days is working and providing content keeping in view the target audience because it is the audience that makes the content popular to read and share. Cinema is the important medium to entertain and educate spectators by

providing them valuable information. Cinema falls under different genres like romance, action, thriller, comedy, off beat, cult, classic, animated etc. considerable length and a certain complexity that deals imaginatively with human experience. There may be two simple reasons why film makers choose novels or literature to make movies. First, Novels have in-built audience e.g. Chetan Bhagat's series which has been adapted by film makers to make a movie and showcase on big screen. The second reason is that the story is told which means the content is there; it just needs to be adapted but the process is not easy as it sounds. It has been observed that literature adaptation is not a new concept in Indian Cinema. Since the inception of Indian Cinema, film makers are taking references of literature and novels as the story line of their projects. In fact, the first ever full-length Indian silent feature film was an adaptation from a mythological character Raja Harishchandra. Since then, Indian filmmakers have directly or indirectly taken references from various

mythological and social stories in order to make their films (kaur 1).

Bhagat's first novel *Five Point someone* was published in 2004. The novel has been popular, taken up by masses and Bhagat became the famous overnight. This novel is dealing with the complexity and unheard challenges of the educational institutes in India. When the people read it, they can easily correlate it with their lives experience. Thus, Chetan Bhagat became a brand of novel writings. So Filmmaker saw him as an opportunity and sooner in 2009 Film adaptation of *Five Point Someone* converted into movie *3 Idiots* by Rajkumar Hirani. His second Novel *One Night @ Call Center* published in 2005, which is dealing with the contemporary issues like urbanization and metropolitan lives. This novel depicts the plundering situations of the people lives. Like, they have becomes modern in their outlook but still struggling in their traditional thoughts and mindset inwardly. This was also an interesting concept by Bhagat which was again adapted into movies by Atul Agnihotri named *Hello* in 2008. *Kai Po Che* is the third film based on Chetan Bhagat's novel *The 3 Mistakes of My Life* (2008) directed by Abhishek Kapoor, and the movie was subsequently released in 2013. The phrase *Kai Po Che*, which translates to "I have cut", is a victory chant associated with kite-flying, a popular sport in Gujarat. The kite metaphor in the novel/movie refers to the three mistakes Govind makes along the way. Although, this novel has highlighted some national issues of 2002 Godhra riots in Gujrat and cricket obsession in India. Nevertheless, Bhagat has interwoven a thrilling love story in between all these issues. In the same series *2 States* is based on the novel by the same name published in the year 2009. This Indian romantic comedy film was directed by Abhishek Verman. This novel is a memoir based on the inter-caste marriage scenario in the Indian society. Film makers again find it interesting and made it into movie in 2014. Even though this topic was raised earlier by various novelist but the way Bhagat has instilled the commitment in love relationship and respects for their elders through his characters no one else has done. And the next one is *Half Girlfriend* (pub. In 2014), and was directed by the Mohit Suri released movie with the same name. His *Half Girlfriend* is again converted into movies in 2017. This novel has given the cultural shock to patriarchal society by giving the Live-in relationship a thought and acknowledgment. There are two more novels of Chetan Bhagat which are in the process of being made into movies: *Revolution2020* (pub. in 2011) which is being directed by Raj Kumar Gupta. It is interesting to mention here that Chetan Bhagat wrote a script for the popular Bollywood movie *Kick* released in the year 2015 (Web). This chronological trend of Bhagat writings has portrayed

him as a writer of the Bollywood. Even though many critics does not consider him as a literary writer but his ability to appealing masses and his best selling title shattering the all criticism.

One has rarely seen such an ongoing and prolonged relationship between a writer and films, especially in India. Curiously enough, it leads up to the question as to how his works have been frequently picked up by Bollywood film makers for making films? Whether his works are replete with contemporary issues which are attractive to Bollywood or whether the language used by him in his novels lends itself easily into writing screenplays/scripts for movies? To find out these answers let's have a look upon some of his interviews: The trend of movie making which is based on the novels has grown rapidly in present time. This is very true in the case of novels written by Chetan Bhagat. In the words of Boski Gupta, young readers love Chetan Bhagat, critics hate him but there is hardly anyone who doesn't know Chetan Bhagat. He touches the life of almost every Indian either through his books, newspaper columns, TV appearances, and social media or through his association with Bollywood. In one of his interviews with Taran he was asked why all his books could be made into movies? He replied: "I always had a plot driven, fast paced stories style that suits the Bollywood. However, I still write the stories I want to write, and even do a lot of non-fiction columns and motivational talks that have nothing to do with Bollywood." Unlike Hollywood, Hindi film industry lacks books-based movies. Bhagat argues that there is not enough content that is suited for films. Also, the English to Hindi transition is not so easy. Finally, it is a cultural thing where film makers have not looked to literature so much. On being asked in an interview whether Bhagat's novels are invariably adapted for cinema, and about his attitude to this transition? Bhagat replies: "I like to reach more Indians, and movies help me do so. The bigger the audience I have, the more likely they are to read my non-fiction columns on national issues or be interested in my views. Movies help me do that. I can't pick the least right" (Web). Thus, all his novels which have been made into movies are simple and influenced by day-to-day life of an average Indian. There is use of simple plot, language and there is every element of entertainment viz. love, friendship, sex, ambitions, betrayals and glamour in his writing. This must be attractive for Bollywood to make movies based on his novels. For example Krish, the protagonist in the novel *2 States* comments on the complexity in Indian marriages:

These stupid biases and discrimination are the reason our country is so screwed up. Its Tamil first, Indian later, Punjabi first Indian later, It has to end.



National anthem, National currency, and National team—still, we won't marry our children outside our state. How can this intolerance be good for our country? (102)

This shows protagonist rationality and his awareness about the social system which restricts them to do what they really want to. Such languages, conversations and issues are raised and highlighted by Bhagat which acts like a honey trap for the filmmaker. In another interview, Adrash Taran asks whether Chetan Bhagat is more careful with films now? To which Bhagat says: "It is literature coming to life. Bollywood is a medium to reach those people who cannot read and write. India has many such illiterate people. So, the audience that is left out gets the knowledge of my works through films." Chetan Bhagat is best known for his novel writing which has a kind of plot that is easily adaptable into movies. One sees that Chetan Bhagat as a writer has hit the right chord among Indian youth. Upon a closer reading of his novels one finds that they all have one thing in common: similar characters. His novels have a decent vocabulary and real life aspects of college-going crowd. Thus, a filmmaker finds it easy to adapt his work as a script for the films. For example, in contemporary times what kind of notion student have, here is a brief instance of conversation from the *Five Point Someone*, how Venkat believes in cramming and thinks the note-learning is the only way to excellence and also believes that there is no time for creativity and innovation. "Venkat you study all the time. Can't you just..." Alok said. I am nine-pointer, do you understand? I have to maintain my position!" Venkat said, speaking more to remind himself than to tell Alok" (92). This conversation throws light upon the contemporary scenario of the society/educational institutions. Students have mere becomes the processing machine to store everything, even though they are having true knowledge or not. Whether they know the knowledge which they perceive are useful for them in future or not. Everything has becomes blurry or confusing to them. So film maker find it suitable to raise such issues through their movies so they can put forth it differently and earn more money with the success of a movies. This is also evident in Bhagat's other interview with Ankush Arora. On being asked "Do you think your books stand the test of time?" Bhagat replies saying: I cannot predict that. People still know *Five Point Someone*, which came 10 years ago. People still read it. People still allude to it. It wasn't a quickie as people made it out to be that Chetan writes quickies. All the books have had some impact. Are they classics? No. But are they absolute read and throw variety? No. There are somewhere in the middle. That's where I want to be. I want to reach people and have a little bit of impact (Web). Likewise, P K.

Nayar in his *Contemporary Literary and Cultural Theory* is of the view that:

Films of Satyajit Ray or Shyam Benegal are treated as 'intellectual' or 'artistic' even though the crowds do not go to watch them, while the films of David Dhawan, which draw bigger crowds are treated with disdain by film critics (this trend began to change with popular culture studies in the 1970s). If the audience numbers is any indication then we can see that Dhawan's films appeal to more people, just as a street play attracted more spectators than the opera. However, this mass appeal is not the criterion used to classify films. (123)

And same is the case of Bhagat writings. He started the waves of Popular, Cult and Campus Novels in India. Somehow people find him close to their heart because he is portraying their lives with first hand experiences. Further, Ankush asked him: "which was the book that established you as India's bestselling author?" He said "Third book. *The 3 Mistakes of My Life* in 2008. That's when the New York Times wrote that (I am) the biggest selling author (in India)". Ankush further asked: "I felt that your new book reads like a quick Bollywood film script. Did you intentionally write in that way?" Bhagat replied "It's a love story. Love stories, you know, render themselves very well for movies. But I have written on Godhra riots or *what young India wants*. This was more cinematic, yes." Thus, Bhagat is explicit about his intention behind his writings. He wants to convey his message among the masses be it through entertainment industry like Bollywood or through the magazine or newspaper column.

## II. PLOT VS. SCREENPLAY

As one can easily observe and understand the importance of plot in the novel writing likewise screenplay is equally important to the movies. In order to understand the difference between these two let's have a look upon the Mark Hugh explanation about Plot vs. Screenplay.

"What is the difference between story writing and screenplay writing for movies?" he distinguishes between Plot and Screenplay saying that artistry is required for screenwriting. However, screenwriting is the process of storytelling in the format of a screenplay. And what gets produced is filled with emotion, dialogue, life, story and narrative, but it is all meant to be embodied and represented by moving images and sounds. Screenplays are not like short stories or other literature. It is structurally different, it requires different approach of storytelling in a different manner, thus it involves a very different use of

words and language, it has its own self-contained terminology and references, and even it has its own community, historical norms, and conventions. Dialogue in a novel or short story is approached and used differently in screenplays. Action and settings are described and used differently in screenplays. Same has been mentioned by Basharat who brought Hamlet to Kashmir for Haider. He opines that storytelling may seem simple but transforming a book into screenplay takes a lot of effort, 'there's a difference between a literary and a cinematic image' he told Hindustan Times. He further says "A whole page of commentary in a book can be just a static shot in a film but for me, it was a learning curve." One witnessed a similar situation during the making of *Five Point Someone*. Bhagat wasn't entirely happy with the screenplay of the novel. Bhagat felt that around 70% of the film is based on his book, whereas the makers of the film said that only 2-5% of it is based on his book and that it was an original script after the changes. Bhagat felt that the film-maker had been unfair. In an interview to "Mint Lounge" on the eve of the film's release, Hirani had said: "For cinema, we had to introduce a distinct plot since the book was more a slice-of-life kind of narrative. I had told Chetan about the changes and he was fine with the changes. To this, Bhagat said: I don't care what Raju has said or what I have said before the release of the film. I saw the film only on the day of the premiere so what I said then was based on half the information" (Bhatlekar, Web). Likewise, R.K. Narayan also had a conflict with the movie *Guide* which was based on his novel. It was good but it didn't do justice to the original novel which was much better with each character having a shade of grey. Here in fact movie was made with the consent of the Narayan but after watching 'Guide,' R.K. Narayan was upset. In a hard hitting article in 'Life Magazine,' he criticized the film as it was different from the novel. He, however, complimented Dev Anand for performing the last scenes with finesse and Waheeda Rehman for making Rosy come alive on screen (Web).

Chetan Bhagat with his new genre of novel writing has become very popular in Bollywood. In India it's not only Bhagat who is chosen by film-makers but before him there have been many writers whose works have been made into films. His novels that have been made into movies have gained in popularity and have become doubly famous among the masses. The reason for the same is his writing skill with contemporary language, societal problem, educational barriers, love affairs and current conflict which are visible but no one wants to talk over them. The characters are indeed endowed with modern thinking. They think beyond the social norms of restriction and patriarchal hierarchy. Such writings and characters allure

filmmaker to adapt into cinematic form. Here is another instance of such a bold character in the *2 States*, Ananaya and Krish discuss openly their sex life. "'This is my first time,' she said after we did it ... 'Was it your first time?' 'I'd rather not talk about it,' I said. 'Did you have girlfriend in IIT?' She set up to wear her top. I kept quit. Did you have sex with a guy?' Ananaya asked, eyebrows up" (26). This shows how easily and conveniently even a girl can express her feeling even without giving a second thought. This shows the urbanization and contemporary society which lead to easy adaption of such novels into movies without any changes and efforts. Another example is from *One night @call center* where Bhagat tries to show the situation of the globalized India through the portrayal of Military uncle. Here is an instance from the novel in the form of an e-mail which is sent by a son to his father (Military Uncle) conveying the horrible truth of life:

Dad... you have cultured my life enough, now stop cluttering my mailbox. I do not know what came over me that I allowed communication between you and my son. I don't want your shadow on him. Please stay away and do not send him any more emails. For literally or otherwise, we don't want your attachment. (165)

This piece of conversation arouses the emotional essence of a person and also throws the light upon the deteriorating relationships and insensitive humans being of modern times. However, such writings are more apt for the movie making. Such content are tempting to the Indian cinema which has been constantly providing by the Bhagat through his writing.

### III. CONCLUSION

This paper will help to study the Film theory and to elaborate the cinematic adaptation of Bhagat's novels in details. Films and literature share a very close relationship and one witness this ongoing relationship since the time of Independence. Films and literature are indeed connected to each other. Sometimes people who watch a movie are willing to read the novel or vice-versa. Thus, Chetan Bhagat not only introduced the new genre of novel writing but he also laid the foundation of unique writing style, diction, themes and portrayal of bold characters etc. This uniqueness made him popular and well known writer for Bollywood. His writing style is so simple, lucid and contemporary that anyone can relate and visualize it. He also laid the foundation of Popular, Campus and Cult Fiction in the Indian writing of English. People can read his novels while they are travelling, sitting on the park and even during their monotonous time as a recreational thing. This has definitely help Bhagat to reach core of the

masses. Even though he has not considered being a literary writer and had criticized on the ground of language usage. But he dared to divert the main stream of literature to a different tangent which is not right for the literature lovers. Secondly, upcoming generation will never get to know about the exact parameters of literature and literariness. But he defended himself by saying language has its cultural association and meanings are contextual. Indeed he is successful to convey his inner thought, ideas, philosophy and most importantly the present circumstances of the nation.

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# Discovering Shadow Lines and their effects on Nationalist Identity in Amitav Ghosh's *The Shadow Lines*

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Received: 02 Apr 2021; Received in revised form: 07 May 2021; Accepted: 29 May 2021; Available online: 14 Jun 2021  
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**Abstract**— A brilliantly affecting novel, *The Shadow Lines* penned by the Sahitya Akademi Award winner, Amitav Ghosh, reflects the trepidation and anxieties of its protagonist in a manner, which relates to the fragmented associations one has with their identity and their sense of nationalism. This paper explores the question of identity one has within the boundaries of these imaginary lines and how they affect the sense of nationalism in the body of the people immured by them.

**Keywords**— *Imagination, lines, memory, nationalism.*

## INTRODUCTION

Through an account of his family history, the narrator of Amitav Ghosh's *The Shadow Lines* is exposing how nations are created on arbitrary grounds with boundaries and lines which do not possess any material existence; just mere shadows alluding to the sense of segregation. His search for meaning through his memories blatantly portrays the politics as well as the communal divisions, fatal chasms, which mar the imagined state of nation. When we talk about imagination playing a key role in the formation of a nation, we are questioning how citizens recognize themselves with a particular nationality, for with stark differences comes disunity and charged tensions, as we see playing out in the riots of 1964, crafted with ease by Ghosh, which occurred in Khulna across the border from Calcutta, in which Tridib loses his life, a poignant account which the narrator is determined to not let vanish in the shadows of human memory. Yet, at the same time, we see a sense of unity in the riots of 1963 in which 'Muslims, Sikhs and Hindus alike took part', and what is interesting to note is how the theft of an ancient relic brought the people of Kashmir together in a manner which would be called nationalistic in nature, but they have their collective effort branded as otherwise,

*"But the targets of the rioters  
(and with what disbelief we*

*read of this today) were not  
people- neither Hindus, not  
Muslims, nor Sikhs- but  
property identified with the  
government and the police. The  
government blamed these  
attacks on 'anti-national  
elements'." (The Shadow Lines,  
248)*

The title, *The Shadow Lines* in itself insinuates the intangibility of the 'lines' which separate various territories from one another: States are separated by these lines, Nations are separated by these lines, Continents are separated by these lines, but how do these incorporeal lines exist without any geographical marks of their substance? Are they just mere shadows, faint ideas? We see the same questions being raised by the narrator's grandmother Th'amma with perturbation as she exclaims, bordering on indignation,

*"But if there aren't any trenches  
or anything, how are people to  
know? I mean, where's the  
difference then? And if there's  
no difference both sides will be  
the same; it'll be just like it  
used to be before, when we used to*



*catch a train in Dhaka and get off in Calcutta the next day without anybody stopping us. What was it all for then—partition and all the killing and everything—if there isn't something in between?"* (*The Shadow Lines*, 167)

These shadow lines are meant to draw distance between different nations, to cement the idea of a palpable distinction that speaks of the variance in humans, but are we really that different from one another? Anita Desai in her review of the *The Shadow Lines* states, "He[Amitav Ghosh] does not have any interest in painting different worlds for us—on the contrary, he makes them so similar that one has scarcely any sense of passing from one culture over the border into another." This statement aptly captures the essence of the title; these different worlds across invented borders are nothing but reflections of one another, mirrors, simply expressing the same human frailties,

*"What they had felt, I wondered, when they discovered that they had created not a separation, but a yet-undiscovered irony – the irony that killed Tridib: the simple fact that there had never been a moment in the four-thousand-year-old history of that map, when the places we know as Dhaka and Calcutta were more closely bound to each other than after they had drawn their lines – so closely that I, in Calcutta, had only to look into the mirror to be in Dhaka; a moment when each city was the inverted image of the other, locked into an irreversible symmetry by the line that was to set us free – our looking-glass border."* (*The Shadow Lines*, 257)

These lines exist in the shadows of imperfect memories, history of the people and the land they inhabit. The book itself is divided into two parts: Going Away and Coming Home, communicating the movement from and to a place, coming and going, expressing 'a journey that was a search for precisely that fixed point which permits the proper use of verbs of movement'. The identity of a person is deeply rooted in their sense of nationalism. To the narrator it

seemed as if "there were only states and citizens; there were no people at all." Memory plays a huge role in determining a people's attachment to their nation, for once you cross those invisible lines that demarcate one place from another, you are changing how you identify yourself. That is the power of these lines; these shadow lines, that are imperceptible to the eye, but not insignificant to the mind, as verbalized by Jethamoshai,

*"Once you start moving you never stop. That's what I told my sons when they took the trains. I said: I don't believe in this India-Shindia. It's all very well, you're going away now, but suppose when you get there they decide to draw another line somewhere? What will you do then? Where will you move to? No one will have you anywhere. As for me, I was born here, and I'll die here."* (*The Shadow Lines*, 237)

The importance of imagination is indisputable in the novel throughout. Traveling from place to place, without physically leaving is highlighted, as the narrator grapples with the truth of his London and the reality of Ila's. When we talk about crossing borders to come and go, we see the narrator contesting the substantiality of these lines and these places, 'I could not persuade her that a place does not merely exist, that it has to be invented in one's imagination...' So when we talk about inventing a place, we are also indicating the distinction of that place from other regions, separated by invented lines and immured by invented borders.

Meenakshi Mukherji comments on the novel saying, "Amitav Ghosh would like to believe in a world where there is nothing in between, where borders are illusions. Actually three countries get interlocked in Amitav Ghosh's *Shadow Lines*—East Pakistan before it became Bangladesh, England, and India—and people of at least three religions and nationalities impinge upon one another's lives and deaths. It is very much a text of our times when human lives spill over from one country to another, where language and loyalties cannot be contained within tidy national frontiers." The title *The Shadow Lines* begs us to raise the question then, why and how do these lines exist? There is a sense of desperation in the beliefs one holds about these borders and the certainty they provide, a sustainable reality, even if it is a false facade, as signified by the narrator, 'I believed in the reality of space;



I believed in the reality of nations and borders; I believed that across the border there existed another reality.'

Imaginations, shadows and memories, *The Shadow Lines* maps the suffocating deliberations humans have regarding their identity, how abstract ideas and concepts shape crucial aspects of life and how mere lines enchant us into believing there is order in a chaotic universe,

*"When I turned back to my first circle I was struck with wonder that there had really been a time, not so long ago, when people, sensible people, of good intention, had thought that all maps were the same, that there was a special enchantment in lines; I had to remind myself that they were not to be blamed for believing that there was something admirable in moving violence to the borders and dealing with it through science and factories, for that was the pattern of the world. They had drawn their borders, believing in that pattern, in the enchantment of lines, hoping perhaps that once they had etched their borders upon the map, the two bits of land would sail away from each other like the shifting tectonic plates of the prehistoric Gondwanaland."* (*The Shadow Lines*, 256-257)

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## CONCLUSION

The title *The Shadow Lines* is exact in communicating what Amitav Ghosh wishes to convey, for it is not just a story about a family's history, but it is a story challenging the preset notions we have come to accept as reality, questioning the borders and lines that we have come to accept as actuality in this broken world of obscure identities and fraudulent nationalism.

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# Women in Sudha Murty's Short Stories

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Received: 12 Apr 2021; Received in revised form: 03 May 2021; Accepted: 25 May 2021; Available online: 14 Jun 2021

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**Abstract**— *Sudha Murty is an Indian writer who writes in both Kannada and English language. Her books are loved by young and adults, and have been translated in many other Indian languages. This research paper focuses on women in the short stories by Sudha Murty with special reference to her first book for children in English, How I Taught My Grandmother to Read and Other Stories. In the short stories Sudha writes about the women who have impacted her life in various ways. The women in the stories stand as an example of the roles that are usually played by most of the women and also describe issues faced by them. Not only does she write about the problems that a woman faces, but how a woman has the strength to make a difference in her own life and in the lives of others. This paper looks at the women characters in the light of their role in inculcating values, importance of education in their lives, problems of gender inequality and infertility.*

**Keywords**— *Sudha Murty, Women, Short Stories, Indian Writing in English, Children's Book.*

## I. INTRODUCTION

### Indian Writing in English

Indian Writing in English is a reference to the body of works written in English language by writers residing in India or writers who were born in India but residing elsewhere. The native or co-native language of these writers could be one of numerous languages of India.

At the onset of the sixteenth century British started to establish their trade posts in India. Subsequently British started ruling India and under this rule on 2 February 1835, Thomas Babington Macaulay presented his 'Minute on Indian Education' which aimed at establishment of teaching a Western curriculum with English language as the medium of instruction. By the end of eighteenth and the beginning of the nineteenth century the establishment of English education in the cities of Madras, Bombay and Calcutta led to the emergence of Indian literature in English.

Both Indians who got English education in India and the ones who acquired knowledge of English language during their stay or education in foreign nations began to use this language to express themselves. In 1793, Sake

Dean Mahomed wrote a book called *The Travels of Dean Mahomed*, which is considered to be the first book written by an Indian in English. Kashiprasad Ghosh became the first Indian poet who worked in English, his written shayaris and other poems were published in 1830. Bankim Chandra Chattopadhyay's *Rajmohan's Wife*, published in 1864 is the first Indian novel written in English. Sohee Chunder Dutt was the first writer of fiction. From Micheal Madhusudan Dutt, Rabindranath Tagore, Raja Ram Mohan Roy, Mulk Raj Anand, to name a few from pre-independent India to Salman Rushdie, Vikram Seth, Arundhati Roy, Jhumpa Lahiri, in post-independent India. The list of Indian writers in English is long and still continues to increase.

Evidently, Indian writers in English including poets, novelists, essayists, and dramatists have been making significant contributions to the world literature since pre – Independence era, especially past few years have seen immense growth and vibrancy in Indian English Literature with wide range of themes been dealt by the writers.

### Sudha Murty

Sudha Murty was born on August 19, 1950 in Shiggaon, Karnataka. A graduate in Electrical and Electronics Engineering from B.V. Bhoomaraddi College of Engineering and Technology (BVBCET), which is presently known as KLE Technological University (KLE Tech). She completed her post-graduation in Computer Science from the Indian Institute of Science. She is the chairperson of the Infosys Foundation since its inception in December 1996, a visiting Professor at Bangalore University, best known for her social work and as an Indian writer.

As an author she excels in Kannada and English language. With 17 books in Kannada and 23 books in English language under her name. Her works include novels, travelogues, technical books, collections of short stories and non-fiction pieces. She has gained love and admiration as a children's author with her books like *How I Taught My Grandmother to Read and Other Stories*, *The Gopi Diaries: Coming Home*, *Grandma's Bag of Stories*. Her works are included as course material in schools which show that she has written educational works and has taught the real meaning of life to children and youth both. Her stories tell that very naturally and emotionally (Vaswani, 2021).

She received the R. K. Narayan Award for Literature and the Padma Shri in 2006; the Daana Chintamani Attimabbe Award from the government of Karnataka for excellence in Kannada literature in 2011 and Lifetime Achievement Award at the 2018 Crossword Book Awards. Apart from these she is a recipient of many other prizes and awards for her academic, literary, social contribution and excellence. In addition to these she has received seven honorary doctorates from some of India's top universities.

Overall writing of Sudha Murty deals with the education, religious tasks, cultural aspects, family relationship, social attitudes, economic situation, feminist problems, etc. Sudha Murty's writing is the mirror of society where the picture of the Indian women in all walks of life political, social, educational, architectural, administrative, and domestic is clearly shown and the prolific writer deals with all aspects of society (Kangne&Lahane, 2016).

### Representation of Women in Sudha Murty's *How I Taught My Grandmother to Read and Other Stories*

Sudha Murty's writings have mostly an autobiographical touch. And especially when it comes to writing for children, she loves to share her experiences with the younger generation. In one of her interviews with Times of India, Sudha mentioned, "For imagination, the

sky is the limit but the reality is far more unimaginable and that is why I like writing non-fiction. From fiction, you do not get to learn much because it is only imagination. Whereas, from non-fiction, people can understand and learn from the realities it covers."

*How I Taught My Grandmother to Read and Other Stories* is Sudha Murty's first book for children, published in 2004. The book consists of stories from her own experiences, weaved with the instruments of storytelling, all of which have taught her something. This book consists of twenty-four short stories, but for the purpose of study of this research paper only seven short stories are considered, namely, 'How I Taught My Grandmother to Read', 'The Red Rice Granary', 'Real Jewels', 'Appro J.R.D.', 'The Rainy Day', 'Gowramma's Letter' and 'A' for Honesty'.

Sudha has always been vocal about women's rights and gender equality, most of her books portray woman in the glory of her simplicity and strength. A woman plays numerous roles throughout her life, while facing the challenges posed by society. In the delightful short stories from the book, *How I Taught My Grandmother to Read and Other Stories*, Sudha skillfully brings out the struggles of a woman and the significant roles played by her which not just impacts her life, her family but the society at large.

### Women and Transmission of Values

Values help a person to decide whether preferences or events are good or bad, right or wrong. Values are the basic determiners of opinions, perceptions and attitudes. Value learning is affected by a variety of factors like family, friends and even through personal experience. A child learns values firstly from home; the family members play a major role. Mother is said to be the first teacher for a child and plays a vital role in inculcating values in the child. Family is an important institution that plays a central role in the lives of most of the Indians. Indians remain connected to their parents almost throughout their lives, even grandparents have a special place and major impact. Just as a mother plays an important role in transmission of values, grandmother in many cases plays a superior role.

Sudha Murty in her short stories 'The Red Rice Granary', 'The Rainy Day' and 'A' for Honesty' reminisces the valuable teachings given to her by her grandmother and mother, and later in her life she understood that her words and actions proved to be valuable lessons for her own son.

Sudha's grandmother Krishtakka gave her a valuable teaching on 'giving' which is still motivating her to give and help others relentlessly. Her grandmother said,

Child, whenever you want to give something to somebody, give the best in you, never the second best. That is what I have learned from life. God is not there in the temple, mosque or church. He is with the people. If you serve them with whatever you have, you have served God. (Murty, 2004, p. 13)

In India marriage is considered to be a life alternating moment for a girl and usually mothers give some piece of advice to their daughters who are about to get married, similarly Sudha's mother's advice proved to be beneficial to the point that it worked as a seed for the foundation of Infosys. She said,

In life we never know when a rainy day will come and you might fall short of money. In order to be prepared for such a situation, you should always save some money from your salary, and if you are not earning, then from your husband's salary...(Murty, 2004, p. 40)

Sudha accepts that, "When I look back now, I realize that our lives changed completely because I had listened to my mother's valuable lesson". (Murty, 2004, p. 41)

When Sudha's son got grade "A" in the subject he did not do well he got surprised because he knew he answered a question wrongly. Even though his friends asked him to keep quiet as 'good grades matter', while talking to his mother he accepted, "I thought for a while, then I realized, grades are important but honesty is even more important. You taught me that when I was a little boy..." (Murty, 2004, p. 55)

### **Women and Education**

The short stories 'How I Taught My Grandmother to Read' and 'The Real Jewels' depict the state of women education in the olden days, the value of education in general and how when a woman understands the significance of education it not only benefits her but also the society.

Sudha's grandmother opens up about her misfortune of being uneducated, and how it makes her feel dependent, yet from her conversation it is clear that she made sure that her children would not suffer the same misfortune. She said,

... In those days people never considered education essential for girls, so I never went to school. I got married very young and had children ... At times I used to regret not going to school, so I made sure that my children and grandchildren studied well ... (Murty, 2004, p. 2)

...I felt so very dependent and helpless. We are well-off, but what use is money when I cannot be independent? (Murty, 2004, p. 2)

Old dear Krishtakka proved what she said, "For a good cause if you are determined, you can overcome any obstacle. I will work harder than anybody but I will do it. For learning there is no age bar". (Murty, 2004, p. 2) And even at the age of sixty-two years she learnt Kannada alphabets.

On the other hand, uneducated Kuttamma made sure to ingrain the worth of education in her son,

'I told my son that in life, the real jewellery is education. The school teacher for whom I worked when I was young used to tell everything will perish over a period of time—flowers, beauty, food. No person looks beautiful forever. But education brings confidence to your face and that is the real beauty.' (Murty, 2004, p. 15-16)

Her determination and efforts to get her son a good education did not go in vain as he himself worked hard and became successful. Even though Aithappa owned many hotels in Bombay he fulfilled his mother's wish to build free schools in villages of South Canara, Karnataka.

The efforts of Kuttamma not only changed the life of her son but her selfless desire to give others what she lacked; jewellery, that is education, proved to be beneficial for the people of the entire district of South Canara. This brought Sudha to the realization that, "It is certainly true that if one man studies, only one person is educated whereas if one lady studies, the entire family is educated". (Murty, 2004, p. 16)

### **Women and Equality**

Gender inequality refers to discrimination on the basis of gender which leads to unequal access to rights, stereotyped social and cultural roles. Gender equality doesn't mean everybody is or must be equal, rather everybody must have equal opportunities. Gender inequality causes one gender to be privileged over another. Where gender inequality exists, women are usually the sufferers, who are excluded or disadvantaged in relation to decision making and access to economic and social resources.

In short story 'Appro J.R.D.' Sudha Murty talks about her very first experience of gender discrimination, when she came across a job requirement notice from 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, 2004, p. 19)

Sudha decided to voice against this discrimination and in anger wrote a postcard to JRD Tata which led to an interview call at TELCO Pune. During the interview on of the interview asked Sudha,

Do you know why we said that lady candidates need not apply? The reason is that to this day we have not employed any ladies on the shop floor of the factory. This is an automobile industry. Trainees may have to work in shifts ... All our plants have men and machinery. Our trainees may have to drive. We have a trainee's hostel and a guesthouse for them. If a lady enters, then how we can we accommodate her? We do not know how men on the shop floor will accept her. How will she come for shifts? We care for our employees, particularly if she is a lady. It is not a college where there is no gender difference. This is a factory. When it comes to academics, you are a first ranker throughout. We appreciate that. People like you should work more in research laboratories. (Murty, 2004, p. 20)

To which she answered,

But somewhere you must start. Otherwise, a lady will never be able to work in the factories. You are pioneers in many aspects of life. When I look at your industries, you are far ahead of other people. If you think this way, then how will any lady ever enter this so-called man's domain? (Murty, 2004, p. 20)

The interviewer further added,

Training a candidate costs a lot to our company. You are of a marriageable age. After your training you will leave this company and shift to wherever your husband works. Is it not a waste of money for us? (Murty, 2004, p. 20-21)

Yet again Sudha replied,

I definitely agree with what you say. I am sure when many of you married, your wives came along with you. That has been our tradition. But is it also not true that many men undergo training, and just for a few more hundred rupees, they shift their jobs. You don't have any rule for them. You can't stop them. (Murty, 2004, p. 21)

Sudha successfully secured a job at TELCO and became the first girl to work in TELCO shop-floor. This opportunity given to her by JRD Tata changed her life. She remarks,

Today, in any engineering college I see that forty to fifty per cent of the students are girls. On the shop floor of many mechanical industries, we see so many ladies working. (Murty, 2004, p. 22)

This story is a perfect example of how opportunities given to women equal as men can bring about a massive change which would be beneficial for numerous generations.

### Women and Fertility

Childbearing is considered to be a paramount role of a woman. It is mostly considered to be standard to measure a woman's worth. Infertility takes a toll on the mental and emotional health of a woman as she faces immense family and social pressure.

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, 2004, p. 45)

The short story 'Gowramma's Letter' gives us a glimpse of the pain of a woman who suffered infertility and how her own husband and society despised her for it. Women are mostly blamed for infertility and men go in for polygyny to have children. Gowramma shares her pain with Sudha through her letter,

It said, 'I think you know my husband left me long back and everyone used to make fun of me and call me a "barren woman" ... I was always humiliated because I could not bear any children. You know my husband married a second time and had his own children.

(Murty, 2004, p. 46)

This story not only brings the reader to the realization of the pain and suffering of a woman who cannot bear a child but also gives out a message that a woman's worth is in her selfless deeds, values and hard work not in her fertility.

### CONCLUSION

In the book *How I Taught My Grandmother to Read and Other Stories* by Sudha Murty, the stories 'The Red Rice Granary', 'The Rainy Day' and 'A' for Honesty' brings out the vital role played by women in transmission of values. The stories 'How I Taught My Grandmother to Read' and 'Real Jewels' describe the importance of education in the life of a woman and how a woman can bring a change in the lives of many. While the short story titled 'Appro J.R.D.' brings out the struggle of a woman against gender discrimination and the story



'Gowramma's Letter' elucidates the pain of an infertile woman.

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# Multiculturalist Aspect in Bharathi Mukherjee's *Jasmine* and Chitra Banerjee Divakaruni's *arranged marriage*

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Received: 04 Apr 2021; Received in revised form: 07 May 2021; Accepted: 30 May 2021; Available online: 14 Jun 2021

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**Abstract**— India is considered a heterogeneous society having multiple cultures. This philosophical system is represented by what is called 'unity in diversity'. In a multicultural society people of different cultures, races, ethnicities, nationalities live together. Several Indians migrated to totally different countries all over the world either as a part of colonization or for their work. Diasporic literature is the result of this migration. Cultural Pluralism, diversity or multiculturalism is apparent in diasporic literature especially in the works many Indian diasporic writers. Diasporic or migrant writers, particularly the Indian diaspora in the US and other parts of the world, have a noticeable impact on the contemporary literature. Some of the diasporic writers' works are largely set in India, America and parts of the world. Being immigrants, they are caught between various cultures. In their novels, we can trace the challenges of living in a multicultural world, and also the issues faced by the Indian communities there. There are some Diasporic writers who have established themselves in the literary world such as V S Naipaul, Chitra Banerjee Divakaruni, Bharathi Mukherjee, Anita Desai, Amitav Ghosh, Salman Rushdie, Jhumpa Lahiri, Shashi Tharoor, Meena Alexander, Kiran Desai etc. have attracted the readers through their uniqueness in themes, and the most important characteristics of these writers is the blending of various cultures. Whenever these writers accentuate the life of the characters in their novels, they use Indian culture or we can see the element of Indianness. This paper focuses on how multiculturalism influences the Diasporic writers like Bharathi Mukherjee and Chitra Banerjee Divakaruni.

**Keywords**— Cultural Pluralism, Diaspora, Diversity, Indianness, Multiculturalism.

## I. INTRODUCTION

The word 'Culture' is used in our everyday life. It is the social environment in which we are living. 'Culture' is derived from the Latin word "Colere" which suggests 'to cultivate' or 'to civilize'. Culture is the cultivation of the human soul or mind. Human beings are a cultural package. There are many cultural differences among the people in their languages, beliefs, customs, traditions, arts and these are transmitted from generation to generation. Culture is an all-encompassing and integrated feature of these writers.

Multiculturalism or ethnic pluralism is a part of this globalized world. Multicultural society has been described as a "salad bowl model" because different cultures

integrate and combine to form a single whole. For example, New York City can be considered as a 'salad bowl'. Multiculturalism forms without a dominant culture. India is a multicultural society because India's multiculturalism can be designated through multilingualism. Language has always played a great role in a state's political identity. Each state is allowed to use its language and customs in its states. Being a heterogeneous society there are multiple cultures in India, where religions and caste- systems are closely linked. India shows a positive idea towards ethnic pluralism because India allows all citizens to openly practice their cultures and put forward their definition of India and one dominant idea of India is not imposed upon the others.

## II. DIASPORIC LITERATURE

Colonialism was essentially an encounter between different cultures. 'Diaspora' is an important term in postcolonial discourse and it means 'scattering or dispersion'. The term diaspora refers to a group of people who were uprooted from their homeland to another cultural region for various reasons. They are caught physically between two cultures--- their own and the new one. During colonialism, many diasporic communities were formulated in our society. Some of the major diasporas of the past include the Aryan, African, Jewish, and Palestinian diaspora. In the present age of globalization, the terms like diaspora, expatriate, etc. have become very common phenomena. Migration or expatriation is a part of today's globalized world. According to a UN report published in 2020, India has the largest diasporic population in the world, distributed mainly in the USA, UAE, Saudi Arabia and other European countries.

The writings produced by authors living outside their homeland are called Diasporic or Expatriate literature. Meena Alexander defines it as, "writing in search of the homeland". Diasporic kinds of literatures mainly deal with 'home and foreign country' and between the 'familiar and strange'. Generally, the diasporic literature deals with themes of rootlessness, racial discrimination, identity crisis, dislocation, cross-cultural encounters, nostalgia and marginalization. India has produced many talented writers who had migrated to the US, Canada and other European Countries have to face various cultural conflicts. In their works, we can see the amalgamation of cultures and their yearnings for the homeland. While reading a diasporic writing, the readers trace multicultural aspects, and this uniqueness makes the literature of the diaspora to acclaim the status of great work. Indo-American diaspora is one among the important diasporas which has exerted a huge impact on the literary world and have fashioned literary geniuses of our time.

Bharathi Mukherjee, a versatile Indian- born Award-winning American writer, is considered a writer of Immigrant life. Her oeuvres include the novels "The Tiger's Daughter", "Wife", "Jasmine", "The Holder of the World" and "Leave it to Me", her short stories include "Darkness" and "The Middleman and Other Stories". In her award-winning collection "The Middleman and Other Stories" and in the novels like "Jasmine", she explores the internal cultural clashes in her immigrant characters. Undoubtedly, we can consider her as the epitome of South Asian Immigrant writings. In her first novel "The Tiger's Daughter", Mukherjee deals with the issues related to the isolation of the Indian expatriate. Her life is one of the best

examples of the mixing of two cultures, because she was born in India and then migrated to America. As an immigrant, she experiences cross-cultural issues and identity crises and, in her novels, we can see the mingling of two cultures. According to her, writing is always going against mainstream assumptions or complaisance. Mukherjee, in an interview, said that she saw herself as an American writer and not an Indian Diasporic one. She rejects hyphenation but never rejects her roots. Sometimes she wears a sari, the custom of Indians, and loves to go to the Durga Pooja celebration.

'Jasmine', one of the famous novels by Mukherjee, explores the cultural transformation that the protagonist undergoes. The protagonist Jasmine, a young Indian woman, tries to adapt to the American way of life to survive. She starts her life as Jyoti in India, where she stands against the role that was prepared for her by the patriarchal system of her homeland. Jyoti is very rebellious. After her marriage, she changes her name to Jasmine, her initial change to become a city girl. Jyoti seeks a contemporary and educated husband who keeps no faith in dowries and traditions, and thus finds a US based modern-thinking man, Prakash. Prakash encourages Jyoti to study English, and symbolically gives Jyoti a new name Jasmine, and a new life.

*"He wanted to break down the Jyoti as I'd been in Hasnapur and make me a new kind of city woman. To break off the past, he gave me a new name: Jasmine. He said, "You are small and sweet and heady, my Jasmine. You'll quicken the whole world with your perfume". Jyoti, Jasmine: I shuttled between identities". (77)*

The second part of the book deals with Jasmine's life in America and there she has to face more problems. After her husband's death, she migrated to America to fulfil her husband's mission. We can see Jasmine's constant shift from one identity to another. She reached America through illegal ways and doesn't know anything about the American way of life. Jasmine starts to feel loneliness and disillusionment, the problems faced by the expatriate community. She is not an expert in speaking English. She meets a kind-hearted white old lady who teaches her English and gives shelter for a few days. Then she decides to move to New York in order to pursue her goals. In the last part of the novel, Jasmine moves to Canada and where she married another man named Bud Ripple Meyer and settles in Iowa, and changes her name to Jane Ripple Meyer. The protagonist of the novel undergoes several transformations during her journey from New York city to Canada--- Jyoti to Jasmine to Jane.

Through this novel, Mukherjee portrays the multicultural crisis encountered by an Indian immigrant woman. In

America, she tries to adopt the American way of life and leaves all her Indianness. There are some factors like language, dress and socio-cultural environment that deepen the problem of nation and identity after migration takes place. She faces the problem of acculturation.

*"I could not admit that I had accustomed myself to American clothes. American clothes disguised my widowhood. In a T-shirt and cords, I was taken for a student. In this apartment of artificially maintained Indianness, I wanted to distance myself from everything Indian". (128)*

Mukherjee through her character Jasmine shows the potential of a woman to remake herself in a New World. Uprooted from her native land India, Jasmine does her best to create a new world consisting of new ideas and values, and constantly unmasking her past to establish a new cultural identity into the new and alien society. This shows Mukherjee's own assimilation into the American way of life. Jasmine does not like to live a constant life; she adapts according to her situations. Through this novel, we can see her as a survivor, a fighter and an adapter. Jasmine's is the total transformation of an Indian body into an American soul. While defining this character, Bharati Mukherjee says, she considers Jasmine, and lot of her characters, as being people who are pulling themselves out of the very traditional world in which their fate is predetermined, their destiny resigned to the stars.

Chitra Banerjee Divakaruni is an award-winning Indian-American author and poet, who belongs to the category of expatriate literature. Her works are largely set in India and America and sometimes affect the experiences of the South-Asian immigrants particularly that of South Asian women. Chitra's first collection of short stories 'Arranged Marriage' (1994) won her an American Book Award, the Bay Area Book Reviewers Award, and the PEN Josephine Miles Award for fiction. Her other major works include 'The Mistress of Spices', 'Sister of my Heart', 'Queen of Dreams', 'Palace of Illusions', etc. Her works have been translated into 18 languages. Divakaruni was born in Kolkata, India. After completing her graduation, she moved to the USA to continue her higher studies. She earned a Ph.D. from the University of California. She moved to Texas after her marriage and now she is a professor of creative writing at the University of Houston.

For Divakaruni, her experience in a new land was very transformative and powerful because she came from a sheltered background. The experience of an expatriate was so different not only for her but for all others in her community. Divakaruni says that her writing starts through immigration experiences. In her novels she brings a contrast between Indian culture and American culture,

mainly focuses on the lives of immigrant women battling cultural shackles. She also implements myth to present a vivid picture of Indian culture. She lived in India for 19 years before immigrating to the USA. Her works show the effect of globalization on the lives of individuals.

Chitra Banerjee Divakaruni's story *Arranged marriage* is a collection of eleven short stories that specialize in Indian women whose lives are linked both to the Indian tradition of arranged marriage and the power changes by immigration to the USA. Through these stories, Divakaruni explores the immigrants' problems and discusses the contrasting cultural differences between the east and west. It shows how the Indian-born girls and women are being caught between the old and the new world values. These women struggle to carve out an identity of their own. The central theme of many of these stories is mother – daughter relationship and also focuses on the system of patriarchy. All the stories differ in the plot but revolve around the same theme. The stories of the collection address the issues such as identity-crisis, interracial relationships, emotional isolation, economic disparity, sexuality, abortion, and divorce. Divakaruni's *Arranged Marriage* is about women who is in love, in relationships, and difficulties while trying to adapt to the new alien culture.

In one of the short stories 'Ultrasound', Divakaruni explores clashes between American and Indian values. The story deals with two--- friends-one in America and another in India – who are pregnant at the same time. The girl in America anticipates the birth of her child, while her friend in India faces the problem of deciding whether or not to abort her child because an ultrasound scanning indicates it is a female. Here we can see the American- Indian Cultural conflict.

'*Arranged Marriage*' is the problem of adjustment arising from cultural variation experienced by an Indian woman when she moves toward the west, which is an important theme in the mosaic of the American Indian culture. In the short story 'Clothes' Sumita, an Indian bride, living in America, has constantly been fed on traditional ideas that it is her moral duty to act as an honest Indian wife...serving tea to her in-laws' friends, covering her head with her sari, not addressing her husband by his name, etc. Sumita follows her Indian culture in her home in California and it reminds her of her homeland. After her husband's death, her in-laws want her to return to India, but she doesn't want to go back to India, her motherland. The conflict of consciousness and sense of assimilation is quite evident.

Similarly, in "*Silver Pavements, Golden Roofs*" the protagonist Jayanti being an immigrant faces many problems when she migrates from Calcutta to Chicago to

live with her aunt Pratima and uncle Bikram. There she lives in between two worlds: the imaginary and the real, the past and the present, and the virtual and the material. In the story "*Perfect life*", Meera, an Indian girl, rejects the traditional roles of a wife and a mother in favour of her career and education in America. '*The Bats*' is the story that presents the patriarchal system in India. In this story, Divakaruni doesn't provide any gender or name to the protagonist. The protagonist is married with a child but is a victim of the atrocities of the husband:

"... Not the dark circles under her eyes. Those were always there. It was high upon her cheek, a yellow blotch with its edges turning purple. It looked like my knee did after I beefed into the chipped mahogany dresser next to our bed last month" (P 2).

Unable to bear the ill-treatment, the protagonist leaves the house along with her child to her uncle's place. Divakaruni presents a typical Indian society that criticizes such women and so is forced to go back to her husband...

'*The World Love*' presents the mental trauma experienced by the Indian-born girls and women living in America and as immigrant, they balance between the old treasured beliefs and surprising new desires. In almost all the stories like *The Bats*, *Clothes*, *Maid Servants Story*, *Meeting Mrinal*, *A Perfect Life*, *Doors*, *Affairs*, Chitra Banerjee has painted the women in detail, pointing to the realities of life after marriage and the cultural disparity they face in an alien land. The women of these short stories experience a conflict of consciousness and struggle to define themselves like those of several South Asians and Americans. She says in an interview:

"Women, in particular, respond to my work because I'm writing about the women in love, in difficulties, women in relationships. I want people to relate to my characters, to feel their joy and pain, because it will be harder to be prejudiced when they meet them in real life."

### III. CONCLUSION

There is no doubt the protagonists and their creators of the novels '*Jasmine*' and '*Arranged Marriage*', etc will remain forever in the minds of every reader. Through these works, we can trace the energetic and cheerful qualities of the first-generation Diasporic writers in the USA like Bharati Mukherjee and Chitra Banerjee Divakaruni. They are considered as the illustrious voices in the post-colonial era express fluently and coherently the dilemmas and problems of the expatriate community in the USA and the other world. These writers, through their simple narrative style, explores the identity crisis, loneliness and disillusionment faced by the immigrants mainly the Indian

women. Mukherjee captures the impassioned and pivotal role of the immigrants in the world through her novels. In India marriage is considered as an institution. Divakaruni examines the traditional institution of the arranged marriage and its relevance across the time. As immigrant writers, both of them successfully and authentically has been able to express multicultural conflicts drawn from their alien life.

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# Teachers' Level of Adaptability and Performance: Their Response to the Rapidly Transforming Academic World

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Received: 03 Apr 2021; Received in revised form: 19 May 2021; Accepted: 03 Jun 2021; Available online: 17 Jun 2021

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**Abstract**— This research investigated the level of adaptability and performance of junior and senior high school teachers in Guimba, Nueva Ecija as their response to the rapidly transforming academic world. It utilized descriptive-correlational research and researchers-made instrument. The researchers discovered that the responders are on average 37 years old. They were usually master's degree holders who were single. The majority of them focused on Science and Mathematics as their areas of specialization. The bulk of them dealt with one to five distinct disciplines depending on the number of courses they taught. They have six to seven teaching loads at any given time. In terms of their other related work, the majority of them have two other associated works. Teachers have very satisfactory teaching performance and a high level of adaptability in completing other related jobs and adapting to a fast-changing academic environment. Lastly, teachers with a high level of adaptation also have a high level of teaching performance.

**Keywords**— Level of adaptability, multitasking, performance, rapid change, teachers.

## I. INTRODUCTION

Teachers of an earlier generation are fronting to a diverse academic world of this generation, where, teaching, learning, paperwork, and communications are greatly evolving to a technologically influenced setting. Addressing the quick revolution of a digital age culture has challenged every educator. "It has come to the system of the whole administration that stakeholders of quality education have fairly different styles of learning as influenced by the social media"[18]. For the teachers, who have just come to the early stage of the culture, reveals a quite annoying job. But, their heart should not just stop on receiving a long-been-promised raise of salary, but, immerse themselves at the deepest motive of being a teacher. "Go with the flow, grow with a plow and glow with a blow". But how may this be? That is where this

study originated its concept. One could be intelligent enough to disseminate information to school children but, to effectively pick it up, is a real challenge. This is based on theories of "Choking Under Pressure" [5] where two groups that "can explain the choking under pressure phenomenon: attentional theories and drive theories"[4]. Beilock & Gray, [9], says that "attentional theories describe how pressure changes the attentional mechanisms and memory structures supporting performance. Most strategies that have been proposed to alleviate choking in sports are derived from these attentional theories and focus on adapting individuals to the types of attentional monitoring that are thought to be prompted by pressure situations. It simply means that a mountain of tasks and responsibilities on a limited time and earnings". "No overtime pay, no hazard pay, yet, still stands to be a "teacher" anywhere, anytime. "It is

remarkable indeed, that, studies show that while arousal increases, performance is enhanced but only up to a certain threshold (Easterbrook, 1959; Humphreys & Revelle, 1984; cf. Hanin, 1995)". "Beyond this threshold, performance will suffer"[13].

Multitasking, on the other hand, is a special skill, a gift it may be, but for how far it may be healthy having this? As The Stanford researchers compared groups of people based on their tendency to multitask and their belief that it helps their performance "found that heavy multitaskers—those who multitask a lot and feel that it boosts their performance—were actually worse at multitasking than those who like to do a single thing at a time". Moreover, Matt D'Angelo, Staff, February 6, 2019 [15] stated that "Multitasking means constantly switching between tasks, and sometimes that can destroy productivity. Heavy multitaskers were less mentally organized, struggled at switching from one task to another, and had a hard time differentiating relevant from irrelevant details". "Many people though, believe multitasking is focusing on more than one task at a time, which is actually impossible" [19], says Andy Kerns. "He believed that what is really happening is only shifting attention from one thing to the next – music to email to chat alerts – every few seconds, without ever being fully present on one task. He added, that in most relevant cases, like in a workplace, it is possible to multitask in some scenarios without hindering your overall desired output". Kendra Cherry, June 24, 2019 [14], once said that "multitasking seems like a great way to get a lot done at once". "But, some researchers suggest that multitasking can actually reduce productivity by as much as 40%! It actually kills productivity. By bare eyes, it looks like getting multiple things done at the same time, but it is only being done quickly shifting attention and focus from one thing to the next. Switching from one task to another makes it difficult to tune out distractions and can cause mental blocks that can slow you down," Kendra Cherry, June 24, 2019, reiterated. In the past, many people believed that multitasking was a good way to increase productivity. After all, whenever working on several different tasks at once, is bound to accomplish more. Recent research, however, "has demonstrated that switching from one task to the next takes a serious toll on productivity"[6] [7] [8]. "Multitaskers have more trouble tuning out distractions than people who focus on one task at a time. Also, doing so many different things at once can actually impair cognitive ability" [1].

Thus, this study finds meaning and substance. It aimed to examine the relationship between the teacher's level of adaptability and their multitasking performance. Specifically, this sought to describe the profile, level of adaptability, and performance of junior and senior high

school teachers and examine the relationships that exist between and among these variables.

## II. METHODOLOGY

"This study utilized descriptive-correlational research design"[10], [20]. "This design is used to obtain information concerning the current status of the phenomena to describe what exists with respect to variables or conditions in a situation"[12]. Additionally, correlational research design aims to investigate the extent to which variations in one factor corresponds with variations in one or more other factors in the population of interest. This study was conducted in Trialala, Guimba, Nueva Ecija at Trialala National High School. 38 Junior and Senior High School teachers were respondents of this study and were picked using total enumeration sampling. The research instrument used in this study was a researchers-made questionnaire. A pre-test was done on 15 teachers who were not participants in this study. The result of the pre-test was tallied and experts in the field of Statistics and Mathematics were asked to validate and test the reliability of the questionnaire using Cronbach's Alpha. The result revealed the computed value of 0.89 or 89% which proved that the questionnaire was valid and reliable. Moreover, ethical steps were considered in data gathering. As such, the first step was to secure a letter of approval for the School Principal and the teachers to conduct the gathering of data. The researchers personally administered, explained, and retrieved the questionnaires to secure the confidentiality, validity, and reliability of the results. The data gathered were tallied, tabulated, and analyzed according to the problems of the study. In describing the profiles of the respondents, the frequency counts and percentage distribution were used as the main statistical tools. To describe the level of adaptability of the respondents, a weighted mean was employed. Additionally, to describe the level of teaching performance of the respondents, mean or average was utilized. The following interpretation below was used for the respondent's level of adaptability with its corresponding weighted means:

Range	Verbal Description	Indication
3.26-4.00	Strongly Agree	Very High
2.51-3.25	Agree	High
1.76-2.50	Disagree	Low
1.00-1.75	Strongly Disagree	Very Low

The teaching performance of the respondents was described using the following arbitrary numerical guide.

Descriptive Equivalent	Grade Scale
4.500-5.000	Outstanding
3.500-4.499	Very Satisfactory
2.500-3.499	Satisfactory
1.500-2.499	Unsatisfactory
below 1.499	Poor

To investigate whether the profiles of the respondents were related to their teaching performance, and respondents' level of adaptability to their teaching performance, Pearson product-moment correlation and Spearman's rho were used.

### III. RESULTS AND DISCUSSION

#### 1. Profile of the Respondents

The respondents have a mean age of 37, where the highest group belong to the youngest bracket age of 20-30 years old, that typically followed Singles, as they were the youngest. And made a turnaround result when Number of years are being asked – elders have more of the number of years in service than of the younger generation, but still, the largest number of new teachers overpowered the older ones. While twenty-seven (27) or 71.05%, invest for a Master's Degree, least is on doctor's degree, it does not necessarily mean that the respondents will stop studying. In an interview, almost Twenty-five, (25) plan to pursue a doctor's degree. As to the area of Specialization of the teacher-respondents, it shows a relatively balanced number for every subject where, Filipino and English have number, six (6) or 15.79%, Science with seven (7), 18.43%, Eight (8) Mathematics on 21.05%, two (2) on AralingPanlipunan, (5.26%). MAPEH teacher numbered three (3) or 7.89%, ESP with two (2) or 5.26%, and the last, TLE with four (4) or 10.53%. In their Number of Subjects taught, twenty (20) or 52.63% of the total population teach one subject. Eleven (11) or 28.94% teach two (2) different subjects, 5.26% (2) teach three different subjects, five (5) among thirty-eight teacher-respondents teach four different subjects and nobody teaches five different subjects. Moreover, the Number of Teaching loads where the largest teaching loads fall on six (6) loads which reveals 52.64% of the population. The next highest is thirteen (13) teacher-respondents who have five loads (34.21%), and the least have seven and above loads which are 13.15%. In terms of their other Related Work results has revealed that thirty-five (35) teacher-respondents or 92.11% have zero to two (0-2) and three to five (3-5) or

7.89%. However, no teacher-respondent has six and above loads.

#### 2. Level of Adaptability of the Respondents

Results revealed the level of adaptability of the teachers. Where it is divided into sub-components: performing other related work and responding to the rapidly transforming academic world.

##### 2.1 Performing Other Related Work

Results disclosed that the highest weighted mean (WM) was obtained by the statement "I shoulder school and office, cleaning supplies that the school does not provide", which was answered by the teacher-respondents as "Strongly Agree" and interpreted as "Very High". The teacher-respondents also answered "Strongly Agree" on the statements, "I am sensitive to student's need", "I do paperwork while doing test questions", "I take the additional cost for my internet services, printers, bond papers, electric bills, etc.", which are indicated by weighted means (WM) of 3.57, 3.52, and 3.56 respectively and all interpreted as "Very High". The lowest WM (2.85) was given to the statement "I finish work first before family time", answered as "Agree" and described as "High". The average weighted mean of 3.36 and interpreted as "Very High" proved that, in general, teacher-respondents high-level adaptability or can still do other related tasks if asked for by the nature of work. The results indicate that the teacher-respondents can still be trustworthy of doing a great job while adding more and more tasks aside from a boxed job description of responsibility. The most powerful is the decision to take the additional cost to make their output on students at its best while the weakest is giving up the time for their family or loved ones.

##### 2.2. Responding to Rapidly Transforming Academic World

Results revealed that teacher-respondents answered "Strongly Agree" on the statement "I let my students utilize technology while they learn." which was given by a WM of 3.80, described as "Very High" and covered the highest spot. Additionally, teacher-respondents also answered "Strongly Agree" and interpreted as "Very High" on the statements "Gadgets like smartphones, tablets and laptops help me to perform my task faster and easier with WM 3.57, and "I can do my task independently on my laptop (Word, Excel, PPT, Publisher, etc.)" and, "I can easily integrate new trends in my lessons" with WMs of 3.57, 3.35, and 3.45 respectively. The lowest spot was given to the statement "Technology requires me to think differently about professional development." with WM of 2.96, answered as "Agree" and interpreted as "High". The average weighted mean of 3.31 which interpreted as "Very

**High**" demonstrates that teacher-respondents, in general, have a high level of Adaptability as they respond to a rapidly transforming academic World. The results further proved that teacher-respondents, though on a faster transition of students that requires different teaching styles, can still be worthy to teach and while they adapt to transforming the academic world.

### 3. Teaching Performance Level of the Respondents

Results disclosed that twenty-four (24) among thirty-eight (38) teacher-respondents (63.16%), have verbally described being "Very Satisfactory", which rated on a bracket from 3.50 to 4.49. Fourteen (14) or 36.84% of

them fall on a bracket of "Outstanding" with grades from 4.50 – 5.00. However, grade brackets 2.5–3.49, 1.50- 2.49, and below 1.49 that lie on Verbal Description of Satisfactory, Unsatisfactory and Poor got zero which means, nobody among those teacher-respondents got those low scores.

In general, a mean of 4.37 reveals a Very Satisfactory Verbal Description that pertains to a very satisfying performance of the teachers as they respond to the needs of students within or out of the workplace.

### 4. Relationship between Respondent's Profile and Teaching Performance

*Table 1: Relationship between Respondent's Profile and Teaching Performance*

Profile		TeachingPerformance
Gender	R	.032
	p-value	.526
Civil Status	R	.026
	p-value	.486
Number of years in service	R	-.106**
	p-value	.004
Educational Attainment	R	.085**
	p-value	.000
Area of Specialization	R	.032
	p-value	.526
Number of Subject Taught	R	-.342**
	p-value	.000
Number of Teaching Loads	R	-.300**
	p-value	.000
Number of Other Related Works	R	-.351**
	p-value	.000

\*. Correlation is significant at the 0.05 level (2-tailed).

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

Gender and civil status are not significantly related to the respondents' teaching performance with the computed r-value of 0.032 and p-value of 0.526 which is higher than the alpha value 0.01 and 0.026 and p-value 0.486, higher than the alpha value 0.01., respectively. The results revealed that gender and civil status do not affect their teaching performance. On the other hand, a number of years in service revealed a negatively highly significant with a -.106 r and p=value of 0.004. which depicts the higher the number of years in service, the lower the

teaching performance. In this connection, a study states that teachers' teaching experience is very vital in promoting higher academic performance. The effect of teachers' experience on pupils' learning found a positive relationship between teachers' effectiveness and their years of experience, but not always as significant or an entirely linear one [16]. Owolabi (2007, Abraham and Morrison (2006), and Darling Hammond (2000) [17] also agree that teachers' years of experience as a measure of quality is important in the achievement of students' academic



performance. Moreover, educational attainment disclosed positively highly significant that pushes to reject the hypothesis. This means that the higher the educational attainment, the higher the teaching performance. This is shown in the r-value of .085 and p-value of .000 that says, the null hypothesis should be rejected. Looking at the results on "Area of specialization", it displays an r-value and p-value of .032 and .526 respectively that could be interpreted that even when a teacher teaches a subject that he specializes in or not, his level of performance remains the same. It drives to accept the null hypothesis. But, the teacher shall have a deeper understanding of their content area through increased repetition in teaching that material and more targeted and in-depth professional development [3]. Under "Subject taught", the r-value of -.342 and p-value of .000 depicts a negatively highly significant effect on teaching performance which means the higher the number of subjects taught, the lower the teaching performance. By teaching a smaller number of subject areas, teachers should be able to plan for and use their

instructional time more efficiently and have more time for professional development and collaboration with colleagues[11]. This shall reject the null hypothesis.

Having almost the same values, the number of teaching loads is negatively highly significant which drives to reject the null hypothesis, with an r-value of -.300 and p-value of .000. This fervently means that the higher the number of teaching loads, the lower the teaching performance. Performing other related tasks reveals a negatively highly significant effect that clearly proves by the r-value of -.351 and p-value of .000. It demands to reject the null hypothesis. For when the higher the other related work, the teaching performance lowers. As Andrew Yap, on January 15, 2015, says, "Excessive stress leads to mental exhaustion and poor health, but not enough stress results in boredom and demotivation" [2].

### 5. Relationship Between Teacher-respondents Level of Adaptability and their Teaching Performance

Table 2: Relationship Between Teacher-respondents Level of Adaptability and their Teaching Performance

Level of Adaptability	Teaching Performance	
<b>Performing Other Related Works</b>	R	<b>.270**</b>
	p-value	<b>.000</b>
<b>Responding to the Rapidly Transforming Academic World</b>	R	<b>.295**</b>
	p-value	<b>.000</b>

\*. Correlation is significant at the 0.05 level (2-tailed).

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

Performing other related tasks has a highly positive significant relationship to teaching performance. This is indicated with the computed r value 0.270 and p-value 0.000 which is lower than the alpha value 0.01. It says that the higher the level of adaptability, the higher the teaching performance. It could be gleaned that the hypothesis which stated that "There is no significant relationship between teacher respondents' level of adaptability and their teaching performance" is rejected. In the same vein, however, the r-value and p-value on responding to the rapidly transforming academic world, of .295 and .000, consecutively, depicts a positively highly significant result. It clearly shows that the higher the level of adaptability also gives a high teaching performance. It bids to reject the null hypothesis, then. For this finding, it is possible that adaptable teachers are better able to effectively navigate the constant change, novelty, and uncertainty that occur in teaching. This may help them avoid the feelings of helplessness that lead to disengagement. In turn, when

teachers put in little effort and have largely "given up", then it's unlikely they would feel an attachment to or personal identification with their job."

## IV. CONCLUSIONS

Going thru a rapid transformation of the Philippine academic world has waved its usual arrangements. Teachers aside from training the students for increasing their skills [21] are being asked to do other related tasks that are somewhat a lot more than the mere teaching responsibilities. It is remarkable indeed, that, studies show that while "arousal increases, performance is enhanced but only up to a certain threshold" [13]. Beyond this threshold, performance will suffer. This study presents the research design, location of the study, respondents of the study, sampling procedure, research instrumentation, and the statistical treatment of the study. Teachers' profile particularly, gender and civil status is not significantly



related to the performance of a teacher, which, means, that no matter what the gender, male or female may be as productive and effective as they may be. Same with the civil status' effect on teacher's performance that does not directly affect the teacher's performance. On the other hand, Educational Attainment, Area of Specialization, Number of Subject Taught, Number of Teaching Loads, and, Number of Other Related Work, significantly affect teacher's performance for these variables depicts a teacher's productivity. Moreover, the teacher's level of adaptability depicts a good teaching Performance, where, other related tasks as usually located at the end part of the "boxed" teacher's job description, still, teacher's flexibility shines. And when facing "change", no matter what that may be, teachers never give up on innovations, adjustments, and an additional amount of work. They wave flying colors in the field they chose to be in.

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# A Comparative Study on the Efficiency of Online Learning Management Platform for Telecommunications Store Retail Employees in 2020

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Received: 02 May 2021; Received in revised form: 29 May 2021; Accepted: 11 Jun 2021; Available online: 20 Jun 2021

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**Abstract**— This research studied the efficiency of the Online Learning Management Platform for telecommunication (Telco) retail employees. The researchers conducted online surveys and interviews with 36 senior managers and trainers that have experience on both traditional and online learning platforms. The researchers found out that costs, manpower, and learning retention are the factors that need to be considered in the efficacy of online learning systems in training and seminars for continuous improvement of skills. Telco retail employees deal directly with customers, it is very important that they receive adequate training on how to provide great customer service and increase sales. This paper concludes that the adoption of online LMS of companies requires trainers to upgrade their training skills and knowledge. The findings and conclusions are relevant in the present time.

**Keywords**— Efficiency, learning retention, online learning management platform, senior managers, telecommunication (Telco) retail employees.

## I. INTRODUCTION

The continuous and fast technological development, continuous training, and development of sales employees among telecommunication retail companies had been a very important component in achieving the company's goal in terms of sales production, and market positioning. It is also very necessary for the young demographic of employees who are accustomed to having their individualized needed information readily available on their phones because this helps them to be continuously updated with the latest technological updates as well as have their skills developed to stay competitive [1].

The Philippines is composed of 7107 islands, and all throughout, these islands are different Telco Retail

company players. Some of the biggest players are Fonestyle with over 236 stores, MemoXpress with 251 stores, and BSD Telecom with 186 stores nationwide. All of which along with other 31 more retailers, Telco Consumer Financing companies, phone manufacturers, and device protection providers are partnered with these Telco retail companies [2].

Conducting training for the sales employees on a regular basis had been inefficient and costly because of this setup. Gathering them would mean time away from their sales post that greatly affects sales and incurs a lot of expenses. These include transportation, venue, accommodation, per diem, etc. Moreover, traditional classroom training does not guarantee 100% effectiveness [3].

In 1956, George Miller introduced the magical number  $7 \pm 2$ . According to this psychological principle, working memory can only process seven chunks of information at any given time, plus or minus two items. Once a learning task exceeds these cognitive limits, our ability to process and retain information diminishes [4].

On the other hand, the latest accounting reports for the 3rd quarter of 2019, on average, the monthly training cost of Amtrust mobile solutions eats up at least 34% of the monthly Sales budget [5]. This represents monthly spending of 150,000 pesos or 1,800,000 pesos per year. Compared to using an E-learning portal proposed by Nephila Web called "Moodle" the company can eliminate at least 68% of its yearly cost. The company will be greatly benefited from these savings. The 68% estimated yearly savings can be re-directed for employee motivational programs [5]. This also means employees will get a more focused learning material based on their individual needs, therefore becoming more effective. Adopting a new and more effective training tool is crucial for the company's continued competitiveness and financial health.

## II. METHODOLOGY

## III. RESULTS AND DISCUSSION

### A. Profile of the Respondent

Table 2.1 Demographic Profile

Managers/ Senior Trainers	Age			Gender		Highest Educational Attainment	
	20-30	30-40	40-50	Male	Female	Bachelor's degree	Masters
<b>Number of respondents</b>	17	18	1	21	15	26	10
<b>Percentage</b>	47%	50%	3%	58%	42%	72%	28%
<b>Total</b>	36=100%			36=100%		36=100%	

Table 2.1 showed the demographics of the Manager/Senior trainers. The table indicated that most of the Manager/Senior trainers are between 20-40 years old which means that they are in the age bracket of Gen Z, Gen X, and Gen Y or millennial learners [8]. This supports the recent study conducted by Pew Research Center that Millennials (those who are 23-38 years old) stand out for their technology use but Gen Xers (38-45) also embraces technology well [2]. The higher number of Male trainers (58%) also manifested the higher trust in men especially in more Senior positions when it comes to technology-based

This study made use of a qualitative research strategy, where the research approach implemented has been that of interpretivism. An approach that is implemented by the researchers in order to synthesize facts that are derived mainly from secondary sources, and which are qualitative in nature [6]. The study will attempt to show how the efficiency of Online learning in terms of cost, manpower, and learner's level of knowledge retention, and learner's output in terms of sales. The results of the analysis would be than being the basis in proposing a strategic alternative for a company's training team [7]. The study was conducted all throughout the Philippines, to Managers/Senior trainers of two Consumer loan companies, Device protection, and a Mobile Phone Manufacturer station in different regions in the Philippines. The study used two sets of questionnaires, in gathering the data. An unstructured interview was also conducted to elicit additional information and to check the consistency of responses. The questionnaire for trainers harbored on the transition types on online learning being used and how it is being utilized, factors considered in online training (cost, manpower, learning retention), and outcome results of the learners. To compare and ensure the clarity of direction, only Senior trainers/managers with traditional training experience were selected as respondents.

knowledge. "Research shows that, in general, women are more interested in people compared with men, who are more interested in things. To the extent that tech occupations are concerned more with things than people, men would on average be more attracted to them" [1]. It is also noticeable that though respondents are already in a senior position, the number of Bachelor's degree graduates (72%) is still higher than those with a post-graduate diploma. This suggested that private enterprise is more incline to look at the skills and capabilities of their employees.



*Table 2.2 Years of Experience in Training*

<b>Years of Experience</b>	<b>Frequency</b>	<b>Percentage</b>
1-3 years	2	6%
4-6 years	13	36%
6-9 years	9	25%
More than 10 years	12	33%
<b>Total</b>	<b>36</b>	<b>100.00%</b>

Table 2.2 exhibited the respondent's number of working years in Training. It is noted that 36% of the respondents have at least 4-6 years of working experience. Which is very understandable because of their age group.

*Table 2.3 Experience in Using an LMS Platform*

<b>Length of Experience</b>	<b>Frequency</b>	<b>Percentage</b>
0-6 months	9	25%
7 months -11 months	6	17%
1-2 years	11	31%
More than 2 years	10	28%
<b>Total</b>	<b>36</b>	<b>100.00%</b>

Established from the data gathered, most of the respondents have been using an online LMS for at least a year, that's 31% of the total respondents. It was also remarkable that 42% of the total respondents are new users (0- 11 months). Compared to the respondent's average years of training experience the table also showed that most of the respondents have been using other or traditional training styles prior to their use of the online platform.

## **B. Challenges Encountered in Traditional Training Style**

*Table 3 Challenges Manager/Senior Trainers encountered*

<b>Variables</b>	<b>Category</b>	<b>Frequency</b>	<b>Percentage</b>
<b>Training cost</b>	Meals Expense	11	31%
	Venue and Accommodation Expense	7	19%
	Travel Expense	18	50%
<b>Total</b>			<b>100%</b>
<b>Manpower Requirement</b>	Lack of manpower/trainer in the area	1	3%
	Individual productivity in a month	31	86%
	A fair measure of trainer's performance	4	11%
<b>Total</b>			<b>100%</b>
<b>Learning retention</b>	Learner's pass rate	1	3%
	Measure on learning retention	26	72%

Application of learnings	9	25%
<b>Total</b>		<b>100%</b>

It can be learned from table 3 that the biggest cost contributor in Training cost is Travel expense (50%). This includes airfare, gas, toll fees, and Ferry tickets both for the trainers and trainees. This is followed by Meals expenses 31% then Venue and accommodation rental at 19%. Even though only 3% (1 respondent) answered that lack of manpower/trainer in the area is the challenge, the number 1 challenge identified when it comes to manpower requirement is the low productivity rate of each trainer. According to an interview with one of the National Training Managers, on average trainer can only conduct

nine training sessions per month or a total of 180 trainees'. That is just 7.2% of the reach target every month. Finally, in terms of learning retention, it was also identified in table 3 that the biggest challenge is the lack of accurate measures when it comes to learning retention. Traditional trainers would usually use printer handouts and quizzes to measure the trainee's understanding right after the lesson was given. But to how much of the learning was retained after, there was no visibility.

### C. Comparison of 2 Training method

Table 4 Comparison of Traditional learning and Online LMS

Variables	Category	Increased		Decreased		Maintained		Total (F)	Total (%)
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage		
Training cost	Meals Expense	0	0%	36	100%	0	0%	36	100%
	Venue and Accomodation expense	0	0%	36	100%	0	0%	36	100%
	Travel Expense	0	0%	36	100%	0	0%	36	100%
Manpower Requirement	Lack of manpower/trainer in the area	7	19%	18	50%	11	31%	36	100%
	Individual productivity in a month	29	81%	3	8%	4	11%	36	100%
	Fair measure of trainer's performance	28	78%	2	6%	6	17%	36	100%
Learning retention	Learner's pass rate	15	42%	9	25%	12	33%	36	100%
	Measure on learning retention	32	89%	0	0%	4	11%	36	100%
	Application of learnings	3	8%	0	0%	33	92%	36	100%

Gathered in Table 4 are the changes (if any) that happened after the company adopted an online LMS. It is very remarkable that the use of LMS completely zeroed out the usual training cost that is usually incurred on a traditional training method. Though the majority of the respondents (50%) said that they had a decrease in their headcount challenge, it was observed that those respondents who had a challenge on their manpower increased (19%). This is compared to table 3 where only 1 respondent identified this as their major challenge. Individual productivity was also so as the fair measure of the trainer's performance. Most of the respondents also indicated that their learner's pass rate was also increased (42%) though it is also noted that 33% of said that it was just maintained or not improved. The measure of learning retention was significantly increased (89%) mainly because one of the key features of online learning is its ability to induce learning to the learners any time of the day, therefore accurately measuring them retain knowledge. In terms of knowledge application, most respondents indicated that it was maintained mainly because the measure being used is the same.

## IV. CONCLUSIONS AND RECOMMENDATIONS

Based on the data presented the researchers, therefore, conclude that:

1. Most employees find it easy to adopt an online learning system [9] because they tend to be more inclined toward technology.
2. Learning management systems offer companies a more cost-efficient way of delivering continuous learning to employees.
3. The adoption of online LMS of companies requires trainers to upgrade their training skills and knowledge.
4. Online LMS can deliver almost the same because of the constant availability of knowledge to its user but it still cannot replace the face-to-face interaction and encouragement that a traditional training method offers.



Considering the data and conclusion made, the researchers, therefore, recommend the following:

1. The use of an online learning management platform and the developed framework [10] system must be adapted as a way to deliver a high-quality training experience while being cost-efficient.
2. Blended learning may also be done to ensure efficiency and effectiveness.
3. As more and more companies are embracing online learning options, trainers must continuously and openly adopt and learn new skills in order to cope up with the changing job requirements.
4. A faster, higher, and stable internet bandwidth must be secured to ensure that online seminars or training are not interrupted due to technical problems.
5. The company may outsource a more experienced online manager/trainer to achieve optimum results.

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# Exploring Personality Disorders: A Psycho analytical Overview of Paula Hawkins' *The Girl on the Train*

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Received: 10 May 2021; Received in revised form: 03 Jun 2021; Accepted: 16 Jun 2021; Available online: 21 Jun 2021

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**Abstract**—Psychoanalysis, one of the modern theories, that are employed in English literature to interpret the hidden meaning of a literary text. It also helps to examine the innate conglomerate of the writer's personality. It also helps to understand the factors that contribute to his experience from birth to the period of writing a book. Paula Hawkins represented the toxic effects of personality disorders in *The Girl on the Train* through Megan. Megan experienced Post Traumatic Stress Disorder, Obsessive-Compulsive Disorder, Histrionic Personality disorder and antisocial personality disorder. Thus, Paula Hawkins had expressed it through an ambiguous style of narration by the novel *The Girl on the Train*.

**Keywords**—American dream, posttraumatic stress disorder, psychoanalysis, recession.

## I. INTRODUCTION

Paula Hawkins, Zimbabwe-born British author, was a financial journalist that was popular in Britain during the Recession period. She published romantic anti comedies under a pen name, Amy Silver before she could gain a reputation for her best psychological thriller, *The Girl on the Train* (2015). As a child, she had a curiosity about writing stories. She enjoyed writing, but never showed them to anyone. She wrote romantic comedies based on the force from the commission. She was influenced by Kate Atkinson, Margaret Atwood, Donna Tartt's and Pat Barker. While reading the work of Donna Tartt's *The Secret History*, her eyes opened to the possibility of the psychological thriller. To her, Margaret Atwood was an author who can write about the big, terrifying subject in an extraordinarily readable and enjoyable way. Thus, she turns to psychological thrillers by her interest. Her first psychological Thriller was *The Girl on the Train*. It was a novel framed under the themes of memory, unreliable narrators and an obsession with the dark and macabre. This novel is complex because of its interweaving narratives and shifting perspectives. In an interview she says that all characters in the novel have secrets to protect. Her famous work includes *The Girl on the Train* (2015), *into the water*

(2017) and *The Reunion* (2013). SJ Watson, an English author, after analysing the novel *The Girl on the Train* says 'Gripping, enthralling -a top-notch thriller and a compulsive 7 read'. Silas House, Rainbow Rowell, Maria Issac and Iris Bravo and Gillian Flynn were the contemporaries of Paula Hawkins.

*The Girl on the Train*, a story about three women, represents the life of Megan, Rachel and Anna. Rachel had spent the last few years stumbling through life in a booze filled depression ever since her husband left her for another woman. Anna is the woman that Tom, Rachel's ex husband, cheated on Rachel. Megan is the woman whom Tom had an affair with when he was married to Anna. So, all those three women in the novel experiences traumatic events. In *Theory of Literature* by Rene Wellek and Austin Warren, they say that according to Freud, the artist is originally a man who turns from reality. He is originally a man who turns from reality because he cannot come to terms with the demand for the renunciation of instinctual satisfaction.

## II. RECESSION AND PSYCHOANALYSIS

Psychoanalysis, one of the modern theories, is employed in English literature to interpret the hidden meaning of a literary text. It also helps to examine the innate conglomerate of the writer's personality. It also helps to understand the factors that contribute to his experience from birth to the period of writing a book. The psychoanalysis movement is championed by Sigmund Freud. Psychoanalysis is intensified on motives. It is concentrated on unnoticed or disguised motives which help to clarify literature on two levels, the level of writing itself and the level of character action within the text. The notion of psychoanalysis was firstly emphasized in *The Interpretation of Dreams* (1900), by Sigmund Freud. Freud analyzed Sophocles' *Oedipus Rex* and Shakespeare's *Hamlet* and find out the concept of *Oedipus Rex*. His other work *Creative Writers and Daydreaming* enlarged the connection between literature and psychoanalysis. Psychoanalytic criticism gives importance to the author, characters, audience and text. It deeply analyses the author's literary works, the character's behaviour, motivations, the audience's appeal of the work for those who read it, the role of language and symbolism in the works of authors. *Gone Girl* excavates the improbability of inexhaustible love because of America's consumer culture that fosters narcissistic selfishness. These novels deal with how patriarchal forces present inconceivable demands on relationships due to self-seeking behaviour. The toxic effects of consumer narcissism can be observed when in the relationship between Nick and Amy. It transformed them into two consumer subjects. This creates an internal conflict between an individual's desire to find an authentic self and the continual pursuit of self-image.

Recession is a decline or stagnation in economic growth. The Great Recession started in December 2007. Another name of the Great Recession is subprime mortgage crisis. It was a global economic down turn that destroyed the world financial market, banking and real estate industries. It leads to the loss of people's life savings, their jobs and homes. It is considered to be the longest period of economic decline since the Great Depression of the 1930s. It arose in the United States of America and Western Europe as a result of the subprime mortgage crisis. Because of the over stress, men begin to exhibit aggressive behaviour to their family members. Moreover, the domestic violence, relationships breakdown and financial problems begin to increase. Poverty arose in suburbs. Murder rate increased up to 15 per cent over the prior year. A large number of incarcerated individuals are released into economically distressed communities. In families, the stress and delays in marriages increased. In educational institutions, the graduation rates and employment of teachers got affected. The inflow of

economic migrants to the US across the Mexican border has declined sharply. Old people are encouraged to take early retirement while those who lose their job find particularly hard to re-enter work. The equal pay and sex determination claims made by women have decreased during the Recession period. Critics examined the early 1980s recession in the US and concluded that the overall negative effect was relatively greater for men than for women. There was higher unemployment for white workers rather than black workers and others. Americans are justified in their anxieties regarding love and marriage. The culture of expressive individualism constructed higher expectations on marriage than in the past. It demanded the fulfilment of self-actualization goals. When it is not achieved as expected, it ultimately leads to a greater sense of disappointment. People spent less time in maintaining their relationships during the Recession period. It leads to several problems in marital relationships. The cultural critic, Tom Wolfe said that the period of great economic depression was a self-expressive era. During this era the cultural shift towards consumer narcissism took place. By observing Recession period, Wolfe says that the old alchemical dream was changing base metals into gold. He says that the alchemical dream has capacity to change one's personality. It has ability to remake and remodel one's personality.

## III. AMERICAN DREAM

The American Dream within consumer culture becomes elusive and an ever-changing product. This consumer narcissism worms its way into marriages by transforming the two partners into consumer subjects. It destroys the self-esteem of each partner. They constantly pitted against the hyper realities glorified by the media. This creates an internal conflict between an individual's desires to find an authentic self. The quest for individualism constructs two diverging paths for men and women. For women, the process is within the context of intimate relationships and for men, it's outside the context of intimate relationships centering on the acquisition of success in the workforce. Contemporary American media dramatized the decline of social rules. It emphasized the rise of the Individual's agency in a consumer-driven culture. The media begins to exhibit a self-centered view of relationships and how it produces a fear of compromising personal desire and emotional ties. Some relationships become deeply rooted in instant gratification without much personal sacrifice.

## IV. EXPLORING PERSONALITY DISORDERS

The plot and characters in the novel represents the psyche of the writer of the novel Paula Hawkins. The *Girl on the*

*Train*, the author may have experienced personality disorders because of the social change during Recession period. The novel tells the story of Rachel Wilson, Megan and Anna about the troubles in the relationship caused by binge drinking and unfaithfulness. The novel begins with the narration of Rachel Wilson, the wife of Tom about her deformed married life. When Rachel could understand that she is incapable to become a mother, out of despair, she started drinking. Tom left her and married Anna. It elevated problems in the existence of Rachel Wilson. She continued drinking and wandering. Hence, she lost her job. While travelling on a train, she begins to observe two attractive couples who live a few houses away from Tom. She named them Jess and Jason. But the real 24 name of the couples whom Rachel idolizes was Megan and Scott. Even though Rachel finds the way of their living attractive, the relationship between Megan and Scott was on the verge of deterioration. Before the marriage to Scott, Megan had a relationship with a person named Mac. They had a child. But out of the carelessness of Megan, the child passed away. This incident created a tremendous impact on Megan's mind. When Scott witnesses his wife, Megan suffering from emotional disturbances, he sends her as a nanny to look after Anna's baby. But Megan started a relationship with Anna's husband, Tom and becomes pregnant. When Megan informed him that she is pregnant, Tom killed Megan to preserve his existing reputation in the society. When Rachel and Anna understand how much Tom was destroying their life through his amorous pursuits. They killed him. The Megan and Rachel is experiencing personality disorders in this novels. Because of their mental unrest, they faced several problems in their life.

Posttraumatic stress disorder (PTSD) is a psychiatric ailment that may happen in people who have encountered or watched a traumatic event such as a natural disaster, a serious accident, a terrorist attack, rape, sexual violence or serious injury. They contemplate the incident frequently and it finally leads to emotional unrest, fear and anger. They may feel detached from society and their companions. They constantly tried to avoid situations or people that remind them of the traumatic event. They show violent and negative reactions to loud noise or an accidental touch. Post traumatic stress disorder could arise in an individual when he learns about the violent death of a close relative in family or friend. The patient with Post traumatic stress disorder would experience sleep difficulties or insomnia and extraordinary tension. In the novel *The Girl on the Train*, Megan says,

Sometimes I don't even watch the trains go past. I just listen. Sitting here in the morning, eyes closed and the hot sun orange on my eyelids, it could be anywhere. I could be in the south of Spain, at the beach; I could be in Italy, the

Cinque Terre, all those pretty coloured houses and the trains ferrying the tourists back and forth. I could be back in Holkham with the screech of gulls in my ears and salt on my tongue and a ghost train passing on the rusted track half a mile away (25).

The extract reveals that Megan was disturbed by the sound of the train. Showing irritation towards sounds is a symptom of Posttraumatic stress disorder. Megan had several traumatic experiences in her life; these problematic situations are arising from her subconscious mind when she hears the sound of a train. Hence, she tells the ghost train is passing." She flinches every time a train passes jumps when the phone rings. They're just so fragile, aren't they? she says, and I can't disagree with that" (28).

This is another instance that proves Megan had Post traumatic stress disorder. The sound of the phone ringing and the train passing is normal to ordinary people. But for Megan, it is connected to her past life memories. When those past thoughts come to her mind, she feels an extraordinary tension. In the novel, Megan contends:

I've been up for hours; I can't sleep. I haven't slept in days. I hate this, hate Insomnia more than anything, just lying there, brain going round, tick, tick, tick, tick. I itch all over I want to shave my head. I want to run. I want to take a road trip, in a convertible, with the top down. I want to drive to the coast – any coast. I want to walk on a beach (30).

Sleep difficulty or insomnia is another symptom of Posttraumatic stress disorder. Because of her past traumatic memories, she feels a need to shave her head. It seems as if she is experiencing an unusual weight in her head. This condition occurs because of her excessive cross-examination of past life incidents.

Obsessive compulsive disorder is an another form of personality disorder in which the person gives much importance to rules and orderliness. They would show distress if they could not achieve the perfection that they had expected. They would show extreme commitment to work or project by neglecting friends and enjoying activities. They are inflexible about values, ethics and morality. They control their budget and spend money in unwanted situations." I'll wait until the summer is over, then I'll look for work. It seems like a shame to waste these long summer days"(27).

Excessive commitment to work is a symptom of Obsessive-Compulsive Disorder. Even though Dr Kamal had told Megan to take a rest, she keeps on thinking about doing work. She is not ready to waste time. Health is mandatory for human beings while they are suffering from mental unrest, but Megan is not ready to do so.



The person suffering from Dependent Personality Disorder shows clingy and submissive behaviour towards others. They show the lack of self confidence, the requirement of excessive advice and reassurance from others to make small decisions. They constantly fear disapproval. In the novel, Megan says:

I miss him every day. More than anyone, I think. He's the big hole in my life, in the middle of my soul. Or maybe he was just the beginning of it. I don't know. I don't even know whether all this is really about Ben, or whether it's about everything that happened after that, and everything that's happened since. All I know is, one minute I'm ticking along fine and life is sweet and I want for nothing, and the next, I can't wait to get away. I'm all over the place, slipping and sliding again (30).

Megan was greatly affected by her brother's death. She was deeply connected to him. She constantly gets advice from him according to her needs. But when Ben dies, she cannot tolerate it. She feels if there is no one to help her. She used to believe that Ben's death is the trigger that creates problems in her life. Excessive dependence on others and the feeling of the need to be taken care of is a symptom of the Dependence personality disorder. This quote represents Megan's extreme emotional attachment to Ben. Megan says:

We were going to ride motorbikes from Paris to the Coto d'Azur, or all the way down the Pacific coast of the USA, From Seattle to Los Angeles; we were going to follow in Che Guevara's tracks from Buenos Aires to Caracas. Maybe if I'd done all that, I wouldn't have ended up here, not knowing what to do next. Or maybe, if I'd done all that, I'd have ended up exactly where I am and I would be perfectly contented. But I didn't do all that, of course, because Ben never got as far as Paris, he never even made it as far as Cambridge. He died on the A10, his skull crushed beneath the wheels of an articulated lorry (30).

According to social norms, death is a natural process. Usually, when a person's relative dies, he/she will mourn for a certain period of time and he /she will attain emotional stability after that. But the death of Ben is still torturing her even though the accident had happened years before. To Megan, the days with Ben were a sweet memory. They planned to spend time on a road trip and beach. As one of the last sisters that he has, Ben had given Megan attention and protection, especially from the men. But unfortunately, Ben died in a motor accident. Megan had deep sadness because she never expected that her brother will meet such a tragic death. Moreover, she saw by herself how the tragic accident happened. From what she experienced, she gets the trauma and stress disorder from the accident.

The person with Schizoid personality disorder has a lack of interest in social or personal relationships. They always prefer to be alone. They appear cold or indifferent towards others. He/she may encounter an inability to pick up normal social cues. Here, we could see Megan showing a desire to remain safe in her house and not to set foot outside the house again. This feeling arises in Megan because of Schizoid personality disorder. In the novel, Megan says;

Sometimes, I don't want to go anywhere, I think I'll be happy if I never had to set foot outside the house again. I don't even miss working. I just want to remain safe and warm in my haven with Scott, undisturbed. It helps that it's dark and cold and the weather is filthy. It helps that it hasn't stopped raining for weeks – freezing, driving, bitter rain accompanied by gales howling through the trees ( 62 ).

Because of the disturbed state of mind, Megan retreated from the activities and responsibilities in which she had once taken pleasure. Megan confronts a limited range of care towards her responsibilities. Moreover, she experienced an inability to take pleasures in activities like going outside to spend some time. Similarly, the character named Rachel faced this particular situation. In the beginning of the novel, Rachel says:

The train lurches and sways around the bend, slowing as it approaches a red signal. I try not to look up, I try to read the free newspaper I was handed on my way into the station, but the words blur in front of my eyes, nothing holds my interest. In my head I can still see that little pile of clothes lying at the edge of the track, abandoned (12).

Anhedonia is one of the main symptoms of major depression. Another character in the novel is Rachel Wilson, she experiences this condition. It is the loss of interest in previously rewarding or enjoyable activities. Because of over experience of grief, the person will confront a lack of interest in hobbies, friends, work, food and sex. It's as if the brain's pleasure circuits shut down or short out. Rachel had a habit of reading newspapers. She holds it in her hand as her daily routine. But now she lost interest because of depression caused by an unsatisfied married relationship. Depression reduces the hedonic capacity of the body. This can be tracked from her voice.

The person with Histrionic Personality Disorder is excessively dramatic, emotional and sexually provocative. They speak dramatically the strong opinions. Because of their rapid changing emotions, they demonstrate the unpredictable behaviour. Megan had desired to get the attention of men. She sought care and love from them. But unfortunately, she didn't get what she expected from them. Mac was the boyfriend of Megan before she got married to Scott. Scott usually goes to work leaving Megan. When



Scott does so, she feels that he is avoiding him. "Scott isn't home when I get back, so I get my laptop out and google him, for the First Time ever. For first time in a decade, I look for Mac" (65).

Mac was the boyfriend of Megan. The accidental death of Megan's child with Mac by her carelessness destroyed the relationship between them. Mac deserted her for this reason. They had drifted apart years before. But when Megan encounters the lack of attention from Scott, she tried to contact Mac. From this, it is evident that Megan has no emotional stability to face rejection or criticism. The fear of disapproval, rejection and ridicule are the symptoms of Histrionic personality disorder. Hence, we can conclude that Megan had a Histrionic personality disorder.

The person with antisocial personality behaviour disregarded for others needs or feeling. They would create a recurrent problem with the law. The main characteristic feature of them is the consistent irresponsibility. Even though these kinds of people know they are not giving importance to others feelings, they lack remorse. Megan drifted apart from laws and orders in society. She feels as if she is trapped in a flawed society. Hence, she was consistently irresponsible as a daughter and wife. She violated civil law by committing theft. She disappointed her parents and transgressed the ordinary family. "She ran away from home three days after his funeral. She was arrested twice-once for theft and once for splitting" (92).

Megan destroyed the sacred relationship with her parents because of her emotional instability. The death of Ben was so hard for her to tolerate. In order to avoid memories of Ben from her life, she desired to be alone. Megan's detachment from her parents pricked their mind. The parents of Megan died without reconciliation with their daughter. It means that Megan had never tried to contact them after she left from her house. When Megan shows a lack of interest in social or personal relationships, we can trace antisocial personality disorder in her. "I lay there and I thought of what that teacher said, and of all the things I'd been: child, rebellious teenager, runaway, whore, lover, bad mother, bad wife" (282).

When Megan thinks about her past life, she feels as if she destroyed her life by reckless living style. Self-loathing can be traced in her words. This condition is the trace of avoidance personality disorder. Because the person with this personality disorder has an inferiority complex. They always believe that they are doing everything in the wrong direction. "He grabbed hold of my shoulder, his thumbs digging into the flesh at the top of my arms, and told me to calm down, to stop behaving like a child" (137).

Megan's impulsive behaviour can be observed through this statement. When Dr Kamal told her that he cannot

continue the relationship with her. She becomes angry and kissed him violently. It motivated Dr Kamal to push her away. From these circumstances, it is evident that Megan had an unreasonable expectation of affection from him. Dr Kamal had shown love and care to Megan as a part of treatment. But Megan misrecognized it as romantic love. Even though Kamal says that if she continues to try to have a relationship, it would affect his career and reputation bitterly. But Megan was not ready to accept the fact. The failure to recognize others need and feelings, fantasies about power, success, attractiveness and expectation of constant affection praise and admiration from others are the symptoms of a Narcissistic personality disorder. We can trace this disorder in Megan. In the novel, Megan says:

I'd just walk around those dark rooms and I'd hear her crying. I'd smell her skin. I saw things. I'd wake in the night and be sure that there was someone else- something else - in the house with me. I thought I was going mad. I thought I was going to die. I thought that maybe I would just stay there, and that one day someone would find me. At least that way I wouldn't have left her. (210).

After the death of her child, Mac left her. The memories of her child haunted her. She feels the presence of Libby there. Her child was buried near the house, but yet she senses Libby in her room. She feels as if hearing the cry of her child. She experiences extreme tension. The odd perceptual experiences such as hearing a voice are the symptoms of Schizotypal personality disorder. Megan hears the sound of Libby in her room. even though she is buried in the grave. When Mac left her during that problematic situation, her condition becomes worse. In the novel, Megan says:

I can't hate her, but she scares me. I'm afraid of what she'll do to me, or what I'll do to her. It's that fear that woke me just after five this morning, soaked in sweat despite the open windows and the fact that I'm alone. Scott's at a conference, somewhere in Hertfordshire or Essex or somewhere. He's back tonight (279).

This is another instance in which Megan gets frustrated by her dead child. A constant guilty feeling haunted her. Because of fear, she wakes up at five in the morning. In the novel, Megan says:

I go after him, walking quickly at first and then running, and when I get close enough I shove him in the back. I'm yelling at him, screaming, trying to scratch his fucking smug face and he's laughing, fending me off with ease. I start saying the worst things I can think of. I insult his manhood, his boring wife, his ugly child (299).

Tom abused Megan and makes her pregnant. When Megan says to Tom. Without any emotion, he motivated her to do

an abortion. But Megan was not ready to do so. She pleaded before him. But Tom dismissed her brutally. It caused her to tell him. Out of rage, she tells him that she is not going away and makes him pay for this. Hearing these words, Tom attacked Megan and killed her. When Tom rejected her, it was too much for her to bear, she continued to plead before a cruel man. She feels that without him, she cannot exist anymore. Because of her dependent personality disorder, Megan's life ends up in the hands of Tom.

## V. CONCLUSION

In this novel, we could see how the conflict between Id, Ego and Superego affected Megan and Rachel. Megan's actions were motivated by Id. she gives much importance to sexual pleasures. She created an illogical relationship with several men. The unbridled passion reigned her heart than reason. If finally leads to her death. She suppressed her Ego. She ignored the messages that she gets from her inner conscience and it eventually leads to her death. Rachel was under the control of a Superego, her head was equipped with justice and moral ideas related to a perfect married relationship. When Rachel witness Tom's illegal affair with Anna, it creates rage in her heart. When she realizes that Megan was killed by Tom, she was not ready to pardon Tom no more. Hence, she killed him. Therefore, It can be understand that the personality disorder happens due to the constant conflict of Id, Ego and Superego. The novels which exhibit psychic disorders was common in the Recession period. The character named Amy in *Gone Girl* can be compared with Rachel and Megan in *The Girl on the Train*.

Paula Hawkins represented the toxic effects of personality disorders in *The Girl on the Train* through Megan. Megan experienced Post Traumatic Stress Disorder, Obsessive-Compulsive Disorder, Histrionic Personality disorder and antisocial personality disorder. Thus, Paula Hawkins had expressed it through an ambiguous style of narration by the novel *The Girl on the Train*.

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# Gendering the Phallic Gaze: Masculinity, Body and the Erotic Spectacle

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Received: 04 May 2021; Received in revised form: 01 Jun 2021; Accepted: 12 Jun 2021; Available online: 21 Jun 2021

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**Abstract**— *The paper attempts to present a feminist critique of the theory of gaze and its consequence in the representation of gender and sexual difference in western culture's phallogocentric discourse and the privilege to masculine vision that this discourse asserts in the construction of the feminine body as passive, erotic and corporeal. The purpose of this study is to elaborate on the patriarchal ways of seeing, highlighting the role that vision plays in the masculine production and propagation of the feminine corporeal body, predominant in the visual and textual language fabricated in an androcentric society.*

**Keywords**— *Erotic Spectacle, Female Sexual Body, Male Gaze, Politics of Power, Sexual Difference, Theory of the Gaze.*

## I. INTRODUCTION

The obsessive 'pre-occupation with the visual' Rey Chow indicates, 'inform the very ways social difference – be it in terms of class, gender or race – is constructed' (Chow, 1992, 101). Representations are predominantly ruled by masculine vision or the male *gaze* responsible for the social, cultural and political construction of the self as well as its counterpart – an object to be acted upon, irrational in its intellect, inherently passive, innately powerless; to be protected or exploited as the masculine subject wants. Feminist social historians have demonstrated that women throughout history have been allotted the role of the Other. As Genevieve Lloyd famously diagnosed: historical and cultural conceptions have symbolically associated Reason as male, establishing a binary of maleness as analogous to a clear, determinate mode of thought and femaleness as vague and indeterminate. According to her, in historical and traditional Greek thought, Man's role as the *active* became central to creating new life and restricted the role of the woman into nourishing the life thus produced (Lloyd, 1989, 2-3). Elizabeth Grosz elaborates on Plato's belief of the limited role of women as a mother, designating them as passive in the process of creation:

[M]aternity is regarded as a mere housing, receptacle, or nurse of being rather than a coproducer, distinguished matter or body from form, and in the case of reproduction, he (Plato) believed that the mother provided the formless, passive, shapeless matter which, through the father, was given form, shape, and contour, specific features and attributes it otherwise lacked. (Grosz, 1994, 5)

It is through the Father, said Plato, as the active-masculine in the reproductive process that matter was transformed from a formless object to a definite being, from meaninglessness to a specific entity with meaning; the mother's role was to house this formless matter until ready. In early civilization and primitive culture, the male's physical abilities, writes Lerner, attributed towards making him the central Father figure – the hunter, the protector, the defender; the 'defended' was the woman whose biological-deterministic subjection destined her for the role of the mother. By attributing these gendered roles based on biology (or on *Man-the-hunter's* greater physical strength), he 'protects and defends the more vulnerable female, whose biological equipment destines her for motherhood and nurturance' (Lerner, 1986, 17) in a cultural system ruled by androcentric ideology. With

institutionalization among human societies, the female role within this sexual imbalance was never redefined, never restored to a position of equality. Gender dictated through masculine ideologies became accountable for the historical invisibility of women.

The binaries of active/passive, mind/body, subject/object dichotomy distinguish between the masculine and the feminine through the socio-cultural roles they take up within the society; a society where the privilege of seeing is pivotal in generating a hierarchy between the one who observes and the one who is observed. The social construction of the binary system attributes normativity to men as the active-subject whose drives are purely intellectual in contrast to women identified as a corporeal passive-object of being. The first part of this paper analyzes these very dichotomies of representation to understand the role of the masculine in the reproduction of the 'body' as feminine. What is central to my argument is an analysis of the ways of seeing that is based upon the phallic model where the privilege of male gaze, when set upon the female body, sexualizes it to the point where it loses its identity and acts as 'the obliging prop for the enactment of the man's fantasies' (Irigaray, 1985, 25). The social and political aspects of Sartre's phenomenology and Foucault's critique of modern society provide us with interesting insights into the role of power in the construction of gender and its representation in an era that is preoccupied with the visual. Within this context, the loss of sight is the loss of one's position in an authoritative phallic model which is responsible for constructing the subjects, the hierarchical social structures, as well as the binaries that are prevalent within these structures. The 'Eye' as a substitute as well as a symbol for the phallic code organizes how the female body within the heterosexual mode-of-conduct is created and subsequently perceived. In a social setup inherently patriarchal, female identity and independent consciousness are replaced by a corporeal body – flesh and being – eroticized for male pleasure. This is another perspective this paper presents – a study of the female body within the substructures of these binaries created by the masculine production of art. Polarities of representation disseminate the female body as a signifier of the erotic desire produced by and under the masculine gaze. The mind/body, active/passive, subject/object dichotomies highlight the erotic body as a centralized site of visual investigation, which diminishes the woman's role in a text from a state of a passive object to a body regulated as a passive object-of-desire.

## II. Is the Gaze Phallic?

In what might be considered a play on the Promethean myth of punishment, Stephen Dedalus, the protagonist and

alter-ego of Joyce, is threatened with castration in the opening pages of the text. What surprises us is the nature of this castration. He has to ask for forgiveness from his mother and remain within the confines; the forgiveness comes as a sort of repression that disallows the artist from transgressing the policies of the law set on him by his society. He must choose to be civil, apologize or face the horror of his eyes being pulled out by eagles. Castration, or the loss of the phallus, is displaced here by the symbolic threat through the loss of Stephen's 'eyes', a crucial and necessary component of the artist. Within the first pages, and throughout this self-portrait, Stephen is challenged by phallic modes of power and authority that he must resist and subvert if he is to evolve from a young man to an artist. For Stephen, the emasculating threat is more a challenge to restrain the individual from transgressing the law than it is of a loss of manliness; castration here is the loss of sight, an intimidation of sudden blindness that ruptures artistic vision.

In *The Uncanny*, Freud refers to blinding as a punishment similar to castration where Oedipus' blinding is symbolic of castrating himself for his mythical law-breaking sin. Oedipus' loss of sight indicates that his privilege to see is taken away from him. This visual loss is an admissible source of anxiety that Freud compares with the threat imposed upon the individual with the fear of losing the phallus:

A study of dreams, phantasies and myths has taught us that a morbid anxiety connected with the eyes and with going blind is often enough a substitute for the dread of castration. (Freud, 2001, 160)

Freud's argument on the 'substitutive relation between the eye and the male member' (Freud, 160) points us toward an elementary connection between the phallic model of power and the act of seeing. In relating vision with the phallic organ, Freud makes a critical analogy that is useful in understanding heterosexual gender construct and the problems with 'seeing' in the representation of the female body. The eyes function as a substitute for the male organ, damage to which results in a form of castration anxiety that poses the terror of impotence, of powerlessness, of loss of identity and thereby the threat of losing one's position from the dominant political and social structure. Stephen faces the same; the menacing rhythmic and repetitive 'pull out his eyes, apologise' (Joyce, 2004, 4) horrifies him, it engenders the artist with the threat of neutralization, of leaving him powerless; impotence that induces fright of literary blindness. For Oedipus, blinding is a relief from shame, it is a desperate self-inflictive attempt at unburdening himself from his guilt of breaking



the Law of the father. While literal castration might have killed him, blinding renders him more impotent and is a befitting conclusion, according to Freud, and ‘the only punishment that was adequate for him by the *lex talionis*’ (Freud, 160). Seeing, culturally and politically, is a masculine act, and is a privilege reserved for men; the eyes are symbolic of the phallic power, a privilege that women are denied due to their lack of a visible phallus.

For Luce Irigaray, there is a definitive relation between the eye and the phallus as a master-signifier (Irigaray, 1985, 60). In her *Speculum of the Other Woman*, she argues that identity in a phallographic society is dependent on the presence or the absence of the phallus. Women are defined through their lack: ‘Nothing to be seen is equivalent to having no thing. No being and no truth.’ (Irigaray, 48). She insists that in comparison to the male subjects and its presence of a phallus, women fail to demonstrate a ‘thing’ that can visually assert the female’s position as equal to that of the male in a phallographic domain. It is within this domain that, subjected to be socially and culturally inferior, women are reified as castrated. As the woman-as-Other is suppressed by the authoritative voice of the male-subject (establishing himself within this domain as the superior subject) he now produces as well as controls the gaze. As the ‘Other’, produced and practised by the patriarchal juridical system, women are thus kept excluded from all areas of life diminishing all opportunities for active participation. Phallic discourse, ruled by the dominant ideology of the *master-signifier*, contorts female identity, ultimately negating the active presence, limiting her social role in writing practices to only as accessories to the male-subject. She is, as represented through the masculine vision, forced into the role of the Other – a being always secondary in its significance, forever negligible in the part she takes up in a patriarchal world.

Gilbert and Gubar refer to the male pen as a metaphorical penis.<sup>1</sup> In their reading of the social, political and cultural structure, this pen is also the law of the Father. In the production of art, Gilbert and Gubar highlight, male sexuality holds key to the mastery over literary and visual power. It is through this metaphorical penis (access to which is advertently denied to women) - the masculine hegemonic ‘eyes’- that the world is constructed, and eventually perceived, not as it is or should be, but as the masculine perception of the world constructs it to be.

<sup>1</sup>See Gilbert and Gubar’s ‘The Madwoman in the Attic’ where they compare literary paternity and male artistic supremacy (represented symbolically by the pen) with the metaphorical penis, by drawing on an analogy between male sexuality, literary power and masculine authority over male authored text, negating the woman’s role as a creator.

Sight, then, plays a crucial role in creating the world both visually and textually; more specifically, sight perceives the human subject. Seeing comes before words, Berger writes, as we look to establish relations between us and our surroundings (Berger, 1972, 8). Of significance here is the feminist scholarship that has pointed out the tradition of representations and reconstructions of the world in literary and visual forms where vision or the hegemonic ‘eyes of the man’ construct a world in which the primary subject is masculine; reducing the role of the woman to that of the secondary subject – an object.

Phallic gaze is a masculine privilege that outcasts woman-as-body in contrast to man-as-mind as well as functions as an instrument of power that can dictate discourse and transform it into a language that validates for the existence of only the singular, male-specific, master discourse. The phallic gaze is also invested fundamentally in the construction of subjects and objects and the subsequent binarized gendering of these very subjects and objects as either masculine or feminine. Further investigation into the phallic model constructed around gender leads us to articulate a theory of the gaze that sees the female body as a center of inscribed desires; it is seen as a blank canvas where male fantasies and desires can be inscribed to materialize the corporeal body into a consumable product of mass culture.

### III. BINARIES OF REPRESENTATION

#### 3.1 *The Other as the Passive Object*

Simone de Beauvoir draws from the Hegelian dialectic of consciousness in a master-slave relationship to explain the oppressive forces in social relations that ascribe women to the role of the Other. In a long-standing struggle to exert dominance over one another (a metaphorical fight to death) a conclusion of certainty, explains Beauvoir, can only be reached by the subject’s negation of the Other. Through this process where one must invalidate the other, the supremacy of the subject’s triumph is established by mutual recognition of the ‘Subject’ as the superior conscious and the repressed as an objectified, alienated ‘Other’:

[A] fundamental hostility to any other consciousness is found in consciousness itself; the subject posits itself only in opposition; it asserts itself as the essential and sets up the other as inessential, as the object. (de Beauvoir, 1949, 7)

By the subject’s paternalizing role in configuring the essential and the inessential, it commands over the linguistic and the visual, regulating it against the feminine subject; the masculine subject’s construction as it



perceives the female-subject formulates a form of oppression that is embodied in the heterosexual gendered division. As muses or literary subjects in male-authored texts, the female serves as a device that instates the absolute authority of the male writer over his female subject. One of the chief sources of oppression, as Rey Chow points out, is the way that objects/women are 'consigned to visibility' (Chow, 1992, 105). In the context of gendered differentiation, textual and visual representations evidently provide facts to demonstrate that 'seeing' is definitive in the process of the socio-cultural formation of gender – women appear in these representations as erotic objects of desire; as gaze objects that function towards appealing to the male perceiver. Gaze, or scopophilia, thus, dictate the terms of representation as a politicized tool that carries the ability to neutralize the Other:

Nothing could better serve the paternal superego than to reduce masculine vision completely to the terms of power, violence, and control, to make disappear whatever in the male gaze remains outside the patriarchal, and pronounce outlawed, guilty, damaging, and illicitly possessive every male view of woman. (Snow, 1989, 31)

Her identity, her destiny, her position in the society are narrowed down to what can be referred to as the negative of the masculine – feminine sexual identity is defined in relation to, and by the phallocratic ideology of the 'master discourse'. Thus, the woman's identity under the totalitarian, authorial gaze of the male is interpreted through the absence or lack that, in comparison, masculinity posits itself with. Under this regime of structured gender domination, the patriarch's gaze colludes with the identity of the feminine to construct the masculine as superior to the other half:

[W]omen have served all these centuries as looking-glasses possessing the magic and delicious power of reflecting the figure of man at twice its natural size. (Woolf, 32, 1993)

With modern technological advancements, *visuality* has been vitally significant in the construction and division of sexuality into two classes – the masculine and the feminine, or, the signifying phallus versus its deficit. Photographic representations now allow for the depiction of women as the erotically charged object whose elemental importance within the photographic image is the semiotic transference of passivity of feminine sexuality or to offer the body as an object of possession. As a gendered identity within the frames of a photographic image, this female-as-object's sole meaning comes from the meaning ascribed to it by the subject. It operates within the boundaries set upon

it by the masculine gaze. The cultural projection of the feminine image created by the man-as-subject is regulated by this controlling gaze. She is trapped within the space she occupies with her body, a space that is specifically designed to be penetrated by the gaze. The privilege of vision that allows the male-subject to produce the gaze in the first place and reduce the female-subject to that of the Other plays a crucial role in our understanding of the formation of gender as identity and the attributed qualities associated with it. For the gaze to function in a subject-object binary, the subject's 'look' requires the object to be at the locus of this look – an analysis of visual discourse demonstrates that she is at the center of the space she inhabits in order for the gaze to operate. As the 'bearer of the look', (Mulvey, 715, 2009) he regulates her by regulating the body, denying her to escape her objecthood. The feminine body under the male gaze becomes the site of aesthetic, economic, epistemic, cultural, philosophical and political inquiry. Passivity comes from the body's positionality in its confinements. But what makes the female body, in a patriarchal setup, a *passive object* in contrast to the male body?

### 3.2 Woman as Body

Peter Brooks points to the social difference in the representation of the masculine and the feminine body:

It appears that in patriarchal societies, the male body is ostensibly deproblematized, decathected as an object of curiosity or of representation, and concomitantly more thoroughly hidden. There is an apparent paradox here: if the male body in patriarchy becomes the norm, the standard against which one measures otherness-and thus creates the enigma of woman-one might expect the male body to be more openly displayed and discussed. But a moment's reflection allows us to see that the paradox is merely apparent. (Brooks, 1993, 15)

As Brooks asserts, masculine erotic gaze has, since the Renaissance, marked the cultural female body as a 'smooth surface', reworking the feminine body as a model of representation that is distinctly dissimilar to the male body – the feminine body is caught at moments that invade privacy, they are sought when they are mostly unaware of the presence of a seer. He further argues that the construction of the male body is heroic, evidently staged, represented in 'postures of action, combat, or struggle, its muscles tensed and visible' (Brooks, 16-17). In narratives, gender works in an apparently perplexing way: the *hero* is the male ideal that reflects the patriarchal ideology; a phallic figure defined through its transcendental abilities. In contrast, the female body is inefficient, unable to

transcend the corporeality of its being. Joseph Campbell's observation validates the authoritative perspective within a masculine narrative where:

Woman in the picture language of mythology represents the Totality of what can be known. The hero is the one who comes to know. (Campbell, 1969, 116)

The female-subject in this hero's narrative functions as a vehicle that merely plays the role of an accessory in the hero's self-realizing journey towards the fulfilment of his destiny. Her body represents an epistemic value that the male hero ventures to discover within his journey, but her corporeity means that she belongs to an inferior state when compared to the male hero whose sublime ability marks him as the superior power in the narrative. Patriarchal poetics fashion these narratives according to the prevalent gender relations where women are marginalized into non-beings, without subjectivity, without voice, denying their choice of the political and cultural depiction of the *body* and the representation of the *self*. Brooks' paradox can be further elaborated from comparisons between the male and the female body to the paradox of women occupying the secondary role in plots whilst being the central erotic object constructed for male pleasure. The secondary role in narratives (reserved particularly for women) have been exploited by the over-exposing of the passive female figure as a corporeal body defined through its sexuality under male scrutiny. The feminine body is thus reduced to a 'docile' being – 'subjected, used, transformed and improved' (Foucault, 1991, 180) to make it more appealing to the male viewer. This body is controlled by what produces it and the consequent differences are regulated essentially by a society that is determined by a patriarchal ideology of heterosexual division. In an androcentric society, gender is divided into and limited to the masculine-feminine binary where the systematic construction of the feminine as repressed allows the masculine to act as the all-powerful subject. As Butler demonstrates through her reading of Foucault, the politically dominant ideology produces subjects that are immanently under the control of the law that produce them:

Foucault points out that juridical systems of power produce the subjects they subsequently come to represent. Juridical notions of power appear to regulate political life in purely negative terms... But the subjects regulated by such structures are, by virtue of being subjected to them, formed, defined, and reproduced in accordance with the requirements of those structures. (Butler, 1999, 2-3)

As the Other, the female body is designed as a system of ontologico-carnal meanings that is devoid of consciousness or the ability to participate in a masculine domain; in the Cartesian mind-body dichotomy, the subject's contact with the Other is registered through the symbolic murder of the female-subject's identity and is replaced by the identity that the male-subject creates for the Other; a process of Othering which allows for the existence of the Other within the specified realms created by the masculine. In other words, the subject's gaze transforms, destroys, and recreates the entire system of meanings to construct the Other as a new species, a non-identity invented by the hegemonic imposition of the masculine ideals. Depersonalization of the Other through the subject's hegemonic gaze results in the feminine body taking the center-stage, the eyes that perceive the body become the 'eye of power'. The corporeal body, which is revealed to us through the eyes, become radically demarcated through a set of customs: social, cultural, political and sexual that govern the production and perception of the Other. By taking control of the Other's body, it is commodified into a sexual being defined by its passivity to act, to take control over itself. A study of the masculine subject's relationship with the Other, established by a politics of gaze, suggest the role that masculine privilege of vision offers in creating and dominating the female sexual body in social communication.

#### IV. SARTRE AND FOUCAULT: BODY, POWER AND PATRIARCHY

The material feminine body, translated within patriarchal productions, is perceived as the object of male fetishistic and scopic drive. The masculine 'look' responsible for the cultural construction of the female body as a product of the gaze elucidates the point of difference between sexes – a difference that is now normative behavior in social and textual practices. Narratives produced by male subjects and concerning itself with a masculine hero consciously restructure the self by invalidating the Other – in Sartrean terminology, being-for-itself annihilates the being-in-itself to exist in a plane, unchallenged.<sup>2</sup> Sartre's subjects identify, perceive and establish their place in the world through the act of looking: 'to perceive is to look at'

<sup>2</sup>Sartre's phenomenological exploration into the nature of being distinguishes between being-for-itself (*pour-soi*) as consciousness against the being-in-itself (*en-soi*) as non-conscious things. In order to assert a consciousness as being-for-itself, it must negate the existence of the being-in-itself, thereby claiming the position of the only consciousness. Being-for-itself is associated with the *active* while being-in-itself is a *passive* object of non-consciousness.

(Sartre, 258). To assert dominance over the Other, my position with respect to the one I am looking at is of prime consequence. I can only maintain my subject-hood within the space I inhabit by seeing without being seen. By negating the subjective existence of the Other, I turn it into an object occupying my field of vision. Objectification in Sartre's philosophy constitutes itself as a system of freedoms and non-freedoms where 'I' as subject challenge the freedom of the Other by seeing it without allowing it to see me. This encounter between the subject and the Other is essentially played out through sight – *seeing without being seen* – it is a game of negotiations, an act of repetitive re-construction of the world around the subject – to be in contention of retaining subject-hood, to be in control, always, as the producer of meaning. Central to this argument is the power relation between two individuals, where, to be seen is to be vulnerable. As a result, I am aware of myself as a subject but my awareness is threatened by the fact that there are other subjects for whom I am the object. Therefore, I must constantly struggle to keep my subject-hood intact; it comes with the cost of reducing the other, (while saving myself from) to what Luna Dolezal refers to as the 'seen' body: 'I experience my body not on my own and not as lived-through, but as it is reflected in the experience of it by others;' (Dolezal, 2012, 13). The *seen* body is what I present for the world to see. An awareness of being turned into the Other at any moment I come in contact with another subject makes me turn the Other as the *seen* object occupying my field of vision. Since my subjectivity allows me to transform the Other into a gendered subject, creating binaries of masculine and feminine can be achieved by administering the phallic gaze over the Other's unified body. By containing and modifying the body, it can be revised and improvised to follow the Law of the phallic discourse that operates on the feminine body by definition of its corporeity. As gaze-subjects, men neutralize women in similar ways – by disallowing subjectivity, by defining them as the social 'Other', by imposing their hegemonic jurisdiction over the representation of the body in literary and film texts as an object of desire, conforming femininity with an idealized notion of erotic sexuality. For Sartre, the gaze-object at the other end of the look is the feminine body; he defines femininity with 'everything that gapes open' (Sartre, 613), reducing her form to a body with a hole. Sartre further professes his claim of the masculine subject's voyeuristic gaze:

All these images insist that the object is ignorant of the investigations and the instruments aimed at it; it goes about its business without noticing the glance which spies on it, like a woman whom a passerby catches unaware at her bath ... We

speak of snatching away her veils from nature, of unveiling her ... Every investigation implies the idea of a nudity which one brings out into the open by clearing away the obstacles which cover it, just as Actaeon clears away the branches so that he can have a better view of Diana at her bath. (Sartre, 578)

Sartre's position in respect to the theory of gaze he posits is unashamedly sexist; the object of the gaze is a nude female body caught unaware, investigated as an object of non-consciousness occupying the field of vision through the body. Sartre identifies being-for-itself with the mind and constructs the being-in-itself as the feminine body which poses a threat to the consciousness of the being-for-itself. As Collins and Pierce (1980) observe, the female anatomy for Sartre consists of the threatening being-in-itself with its holes and slime; the objectified, seen body is both disgusting and erotic in its nudity. In ascribing the for-itself with the masculine and the in-itself as the passive, feminine body of non-consciousness, Sartre follows the archetypal tradition of a mind-body dichotomy that allows for the female body to exist as an object of desire, a 'hole' presented as 'a nothingness "to be filled" with my own flesh' (Sartre, 613). He further disintegrates the female body into 'holes and slime', an appeal to the for-itself, that presents a death to the consciousness. He evidently, and very adeptly, works to establish a way of looking that reduces the female body as a thing to be devoured, a body of smooth whiteness that must be consumed, holes that must be filled; Sartre eroticizes the body to neutralize it, to transform it into the in-itself that will be conquered by the masculine flesh, that will be reduced to a passive-object whose performance is solely dependent on the appeasement of the masculine look.

On the other hand, Foucault's study of the gaze directs to the role of power in social space. Even with Foucault's failure to recognize sexual difference or grant a discourse particular to women, Linda Williams argues: 'Foucault has often failed to acknowledge women's situation in the constitution of meaning and power in Western culture, but he still gives us the tools to ask what the articulation of sexual difference involves.' (Williams, 1989, 4) Foucault's theories must then be used for discursive feminist issues as political tools rather than direct feminist criticism.

Rigidly oppressed by an obedience to patriarchy, the feminine body falls prey to a hierarchy of power division that influences the body on various levels, creating various ideal models of the erotic feminine body. These 'ideals' dominate the body in its passivity; like Sartre's privilege of masculine vision, the conflict between the subject and the Other gives rise to the docile feminine body that can be

inscribed with desires particularly directed for the male gazer. The body, for Foucault, is controlled in the panoptical structure through a method of surveillance that induces in the inmate 'a state of conscious and permanent visibility' (Foucault, 1995, 201). It is a disciplinary mode of 'micropower' that inscribes regulatory decorum over the body. The Other's consciousness, once aware of the possibility of being seen, is left vulnerable; the Other finds itself in a space where the subject's objectifying gaze decenters the Other and leaves it in a space that is uniquely created for surveillance. As Grosz suggests:

In Foucault, the body is the object, target, and instrument of power, the field of greatest investment for power's operations ... [P]ower, according to Foucault, utilizes, indeed produces, the subject's desires and pleasures to create knowledges, truths, which may provide more refined, improved, and efficient techniques for the surveillance and control of bodies, in a spiral of power-knowledge-pleasure. (Grosz, 1994, 146)

If the female body is suppressed under a regime of patriarchal control, this body can be refined and improved to satisfy. The coerciveness of the gaze and the privilege of masculine vision along with the construction of the 'ideal erotic body' determines a compliant submission to the patriarchal hierarchy of power that induces female bodies to function precisely as bodies-without-mind. If the female body is a site of sexual conquest for Sartre, it is a site for the exercise and regulation of power for Foucault. It is a complex association that connects the body with representation following the ideologies that construct the body as sexual, governed by genitality, ruled by the production of gestures and appearances that inarguably follow the ideals that constitute the body as erotic.

For both Sartre and Foucault, the body, seen by the subject, is a decentered, gazed-at, objectified Other, entrapped within the social space inhabited by the subject. The 'look' manifested by both Sartre and Foucault's subjects are objectifying, alienating, self-evaluating, embodying shame and anxiety when the gaze-object is at the other end of the look. Our reading of these social philosophers can constitute a rather significant contribution in understanding the masculine production of art and film language and subsequent creation of the erotic body and its regulation within this language. Othering and surveillance are factors that are crucial in the establishment of power that allows the male writer/painter to dominate the discourse he represents, as well as suppress women into conformity, thus allowing for the male author and male subject to be in a position of superiority. The female body, as an agent of excitation, can never revolt or

organize to become something else, something outside the hegemonic imposition of the masculine ideals that rule the feminine body.

Apart from promoting a negative image of gender and sexual difference, masculine art dominates through social oppression of the feminine body as an object in visual culture, that, in an androcentric society inscribes the body with an 'insatiable need to see the body perform erotically' (Brooks, 278). The body under the strict regimes of performance become a blank slate where power and resistance collide to create a pleasure distinctly scopic – a visual treat for the male fantasy brought out by the performance of the erotic body in its individuality or in its vulnerable interaction with the male counterpart. But the regulation here is not specific to the outside forces that control and consume the body but is also organized to work from the inside, making aware of the subject to chase the ideals that dominate visual culture. For women, norms of beauty and health exist as ideal points that must be strived towards for larger acceptance; these norms become part of their identity-system. The product of the manifestation of this male gaze is a thing to be devoured: 'to know is to devour with the eyes' (Sartre, 578), a body revealed to us through sight. Even for Sartre, as it is for Foucault, the key relationship between the observer and the observed, the active mind/eyes and the passive body is at the heart of this polarity in which the body is entrapped within the systems created by the active-subject producing the gaze. In visual societies, the bearer of the 'look' takes up the role of the masculine, modifying the object to be *looked at* as the feminine. Dolezal argues:

Despite the invisibility of women as social subjects, the physical aspect of female bodies has traditionally been subject to heightened scrutiny; women are expected to maintain their form, appearance, and comportment within strictly defined social parameters, or else face stigmatization and the loss of social capital. (Dolezal, 2010, 357)

Power, thus, plays a key role in this regulation, and it is through the social relationship between the binaries of representation – subject/object, active/passive, mind/body that gaze operates as an oppressive tool that disciplines the various forces at work to produce the feminine body as a body-of-desire. The panoptical form not only performs as an instrument producing 'self policing subject, a self committed to a relentless self-surveillance' (Bartky, 1988, 81) but also creates a tyrannical discourse that puts the corporeal body to occupy the center-stage; a stage where the ideal-female-material-body is made the locus of the masculine gaze. Thus, the body faces both internal and



external negations to comply and remain within the phallocratic system of representation. The image of the body constructed in this system of representation, following the 'ideal' image of the social body, conforms into an erotic object that is now normalized into film texts, appropriated as a visual demonstration of feminine sexuality.

## V. THE EROTIC SPECTACLE

Consider the following passage from Sartre's *Being and Nothingness*:

Let us imagine that moved by jealousy, curiosity, or vice I have just glued my ear to the door and looked through a keyhole ... This means that behind that door a spectacle is presented as "to be seen," a conversation as "to be heard." The door, the keyhole are at once both instruments and obstacles; they are presented as "to be handled with care;" the keyhole is given as "to be looked through close by and a little to one side," etc. Hence from this moment "I do what I have to do." (Sartre, 259)

The 'spectacle' beyond the obstacle is an *unknown*, a form of knowledge that the subject aspires for, demands, and strives toward to vanquish his curiosity. The subject is a voyeur here, a peeping-tom, consciously invested in the act of seeing through the 'keyhole'; according to Mulvey, 'whose only sexual satisfaction can come from watching, in an active controlling sense, an objectified other.' (Mulvey, 713). Phallic gaze extends a mode of seeing where the female body, being the primary site of visual investigation, is an object of desire that is created and contemplated for and by the prevailing patriarchal set-up that sees the body as the locus of the scopical drive. The humanized form of sexuality presented as an erotic spectacle is an oversexualized version of the 'ideal body' articulated as an object to be surveyed, possessed, explored, unveiled and penetrated.<sup>3</sup> Modern visual culture's access to the naked feminine body has made the image of the erotic prevailing throughout narratives; it is a 'docile' body that is openly accessible to the inquiring gaze of the masculine subject. Berger notoriously comments on the sexual body in terms of its relation with the viewing subject:

<sup>3</sup>The penetration here is both visual and sexual, symbolic and metaphorical. The body is not only limited to being an object of the gaze, but also a 'site of contestation ... desired and sought after, sexual pleasure alters the consenting subject, deconstructing notions of will, control, coercive domination.' (bell hooks, 1992, 367).

What is the sexual function of nakedness in reality? Clothes encumber contact and movement. But it would seem that nakedness has a positive visual value in its own right: we want to *see the other* naked. (Berger, 58, my emphasis)

The naked body, for Sartre, is symbolic of 'our defenseless state as objects' (Sartre, 289). An uncovered body attracts visual attention, one that jeopardizes subjectivity and leaves the self to be objectified by the Other's look. The female, docile body, marked by its nakedness, when subjected to the same objectifying gaze, is transformed into the 'erotic spectacle' that projects, mirrors and doubles male fantasies. We want to see the other naked without being discovered, and this is where Sartre and Foucault's philosophies intersect for a better understanding of a system of micropowers operating to produce and limit the erotic object within the field of vision; a moment's notice validates that this field of vision works not unlike a frame that entraps the body and its movement, restricting it from escaping corporeity.<sup>4</sup> Whether it is a pair of eyes looking through a keyhole or an inspector overseeing from a tower, the system works infallibly when the body is centrally placed in the field of vision, objectified and not allowed to escape the frames that entrap it. In both these apparatuses of the gaze, explicated by Sartre and Foucault, confining the body within the frames<sup>5</sup>, limit the movement, making it easier for the observer's voyeurism. When the erotic body is placed inside these frames, a patriarchal mode of oppression, power, desire take precedence; it denies the body from freeing itself. Within these spatial confines, the ideal male ego can make the entrapped body reflect its carnal desires, it can make the body unveil itself, strip down to its skin, all for the reflection of masculine pleasure. Gendered spectatorship 'dissociates power from the body ... reverses the course of the energy, the power that might result from it, and turns it into a relation of strict subjection' (Foucault, 1984, 182). The erotic spectacle is a result of this phallocentric subjection, an entire policing of the literary canon of narratives into a system of contrary dichotomies – the bearer of the 'look' against the bearer of the 'lack', or in other words, man against woman. In a world where literary and artistic productions are ruled by

<sup>4</sup> The frame here signifies, according to Jacques Derrida's 'discourse on the frame' a distinguishing element that differentiates between the 'inside' and the 'outside'. The conceptual frame manifests here a boundary that confines the body within it, demarcating the body as a photographic object; anything within a frame draws our attention to the viewing subject inside it. The screen in an auditorium or the delimiting frame of a camera act as literal borders that draw one's gaze to the viewing subject placed within it.

<sup>5</sup> The frames here refer to both Sartre's keyhole and Foucault's watchtower (Panopticon) where gaze functions through the limiting of the movement of the body within the scope of vision.



the Law of the Father, women become non-entities produced by men, regulated and delineated for the consumption of the masculinist, paternalist society. Under this Law, the corporeality of the female body is coded with symbolic and ideological interpretations of the erotic – the erotic body is produced as inferior, as a lack, as non-male and simultaneously overexposed as a capitalist commodity, materialized, renovated and communicated as an embodiment of masculine desire with the purpose of commercializing the body, exciting pleasure and disseminating the notion of the idealized erotic figure, to be reproduced by the male and pursued by women. The sexual body, a highly repressed political anatomy, functions to comply and regulate within the disciplinary structures designed by men which further becomes a communicative link between the male author and the male reader. Peter Brooks highlights:

Narrators are in fact more nearly voyeurs than watchmen; ... narrative structure and theme, concern curiosity directed at the concealed, clothed, hidden body, with the concomitant suggestion that the source and meaning of the story is somehow hidden on or in that body. (Brooks, 106)

Here, we come across the idea of knowledge inscribed within the body; a body that is concealed through its clothing, mystified but ready to be uncovered. Narratives construct the hidden body through the eyes of the narrator whose function as a voyeur within the plot is to convey to the male reader the tales of the skin, excitement in the hope of seeing the body in its nakedness, or as Barthes suggests: 'an Oedipal pleasure (to denude, to know, to learn the origin and the end)' (Barthes, 1975, 10).

Let us look at Henry Miller's *Sexus*, a text also analyzed by Kate Millet in her monumental *Sexual Politics*. Ida Verlaïne, one of the many conquests of the protagonist, is broken down into 'components' in this scene, into a set of signifiers that control the signified:

She had on a silk bathrobe and a pair of silk hose. As she stooped over the tub to put the towels on the rack her bathrobe slid open. I slid to my knees and buried my head in her muff. It happened so quickly that she didn't have time to rebel, or even to pretend to rebel. In a moment I had her in the tub, stockings and all. I slipped the bathrobe off and threw it on the floor ... I lay back and pulled her on top of me ... As we were drying ourselves she bent over and began nibbling at my prick. I sat on the edge of the tub and she kneeled at my feet gobbling it. After a while I made her stand up, bend over; then I let her have it from the rear.

She had a small juicy cunt which fitted me like a glove. I bit the nape of her neck, the lobes of her ears, the sensitive spot on her shoulder, and as I pulled away I left the mark of my teeth on her beautiful white ass. (Miller, 1949, 180)

Millet explores here, the tone in the language, that of 'one male relating an exploit to another male in the masculine vocabulary and with its point of view' (Millet, 1990, 5). In relation to the protagonist, Ida comes off as a powerless docile body whose objective in the scene is to illuminate male fantasy; it becomes more evident due to the place where it all happens, a bathtub (which incidentally works as a frame itself, limiting Ida's movements); as if Miller teases his male readers. The subject-object relationship is apparent here: Ida, the subject of the narrator's 'exploit' functions as a passive object that is acted upon, represented as a collection of various erotic attributes that systematically work together not only in relation to one another but as stand-alone-pieces of the body meant to excite pleasure; fulfilment comes in the erotic investigative deconstruction of the female body into pieces with desirable sexual attributes. Her passivity is poignant: her bathrobe slides open, she is pulled on top of him, and he finally 'lets her have it from the rear'. She, as fashioned by Miller, fails terribly to control her 'self' let alone the masculine narrative; her actions further contribute toward making her the insubordinate trope whose purpose is to reflect the oozing sexuality of the male protagonist. Ida is an ideal product of the gaze, manufactured in contention with the prevailing ideology of woman-as-body. Her presence is an absence of control; she appears wearing a loosely tied bathrobe and stockings that make her, according to Miller, resemble figures from Cranach's paintings. She is made up of 'a small juicy cunt', 'the nape of her neck', 'lobes of her ears', 'the sensitive spot on her shoulder' and a 'white ass'. It is a notorious play of signifiers that produce Ida not as a subject that takes an active role but as an object of passivity; her failure to take control of herself or the scene can only mean that the narrator leaves her to be exploited by his male readers.

Ida is coded for a strong visual and erotic impact; she is a conscious stylization by the narrator whose exploit is a pornographic visualization of a man-woman relationship. Her presence is to highlight the presence of the active force that exerts control over the diegesis. Mulvey writes:

The determining male gaze projects its phantasy onto the female figure, which is styled accordingly. In their traditional exhibitionist role women are simultaneously looked at and displayed, with their appearance coded for a strong visual and erotic impact so that they can be

said to connote to-be-looked-at-ness. (Mulvey, 715)

Ida's presence within the scene is necessary to the point where she can be broken down and re-created for the pleasure of the gaze. Berger's claim that 'Men act and women appear' (Berger, 47) is discernable as Miller's narrator acts on a passive, eroticized body-without-mind whose only act is an act to 'appear'. Her ontological existence is an archetype of the passive woman, one that prevails throughout patriarchal productions to provide for the man an object to act upon. The slow but eventual dismantling of the body is a performance acted out for the reader, for whom 'denuding' is a form of philosophical inquiry that takes its foundation from the visual and epistemic exploration of the body within a narrative; denuding offers the same kind of gratification that Freud refers to as Fore-pleasure (Gefahren der Vorlust) in his *Three Essays on Sexuality*. He maintains that 'normal sexual aim' is endangered when one becomes preoccupied with the pleasure brought about by the scopophilic drive – instead of copulation, a subject's fixation with the visual bears him more pleasure than physical intimacy. The Other's body under the subject's gaze is metamorphosed into a site of fantasies, blended into a moment of 'the staging of an appearance-as-disappearance' (Barthes, 10) or a life of simulacra, where fiction allows unreality to be stably real. The displaced libidinal pleasure is fulfilled through the unclothing of a body that, presented as docile, is fragmented and deliberated into being the apparatus of erotic representation.

We come across something similar to Fore-pleasure in Luis Buñuel's *Cet obscur objet du désir* (1977) where Conchita is an allegory living in parallel metonymic realities of existence. Introduced into a patriarchal social and cultural stricture, the alternating characters of Conchita (played by two different actors) function as participants in the scopophilic cinematic language created in *Cet obscur objet du désir*. The contradiction becomes evident through the purported message that Buñuel tries to feed the viewers of the film and the asserted literality that is presented behind the veil of 'obscurity'.<sup>6</sup>

*Cet obscur objet du désir* is Mathieu's story; a patriarchal retelling a tale he has absolute authority over; his authority over the female characters in his tale is apparent. His narrative is both a transliteration of his morality and works on a level of justification of his rationality. His story is for the passengers on the train; their curiosity over the story

drive them from being mere listeners to active participants acting as voyeurs to the many conquests of Mathieu in his pursuit of Conchita. If Buñuel presents Conchita as a reserved, powerful seductress who doesn't belong to anyone – one whose sexual favors must be earned – she is also reduced to a gaze-object for the audience through the predatory eyes of Mathieu. His narration ensures that we, as viewers outside, are participants inside his tale who see what he sees, whose frustrations are ours, whose story demands the passengers' sympathy. An integral question is to understand what the 'object of desire' is, or the semiotic role of this object in the context of Buñuel's cinematic universe.

Mathieu's objective is to possess her, to subvert her into fulfilling his carnal desire; Conchita struggles to not become *that* object of desire. By not giving herself to Mathieu, by remaining a *mozita* (virgin), she establishes herself against the patriarchal forces that try to govern her. But, even if Conchita saves herself from giving into Mathieu's desire in the film, her presence inside the film-language makes her function as the gaze-object of desire for everyone outside it. Mathieu's failure to identify the two different Conchitas make her identity arbitrary; a substitutive function of the signified. Her interchangeability creates a visual surrealism where she performs as a non-identity, surviving through her body for the viewer. The invariable male gaze ensures that the destruction of the identity is replaced by a pseudo-identity of presences marked by alternating female bodies as erotic objects.

Mathieu's eyes (which are the eyes through which the participants of his story see Conchita) play a critical role – his views are absolute in understanding how Conchita turns from being a strong female character to a body whose performance is limited within the language of the scopophilic desire. Throughout the film, Mathieu's eyes are engaged in multiple voyeuristic activities – he looks through the transom into Conchita's room, invading a private space reserved for her. He also comes across a glass door opposite which Conchita dances naked for the tourists. In a final act of voyeuristic humiliation, he looks through the gates as Conchita makes love with another man. Her activities are surveilled through Mathieu's eyes which is the eye of the camera and in extension the spectating eyes of the audience. As E. Ann Kaplan notes:

[W]ithin the film text itself, men gaze at women, who become objects of the gaze: the spectator, in turn, is made to identify with this male gaze, and to objectify the woman on the screen: and the camera's original gaze comes into play in the very act of filming. (Kaplan, 1983, 15)

<sup>6</sup> William Rothman's essay 'The Obscure Object of Desire', available in The Criterion Collection interprets Conchita as 'a modern heroine who refuses, on principle, to be reduced to an object of desire'.

The *camera's original gaze* is a mechanized framing system that holds the female body within the restrictive boundaries of the frame that it creates. Conchita's movements, her presence within Mathieu's world is monitored at all times by the gaze of the camera. It is this *original gaze* that is responsible for turning Conchita from an independent signifier to an objectified, sexualized signified, even as she tries to deny masculine access over her body. The two actors provide different aspects to their character; the French Carole Bouquet brings in her Gallic chic and reserve while the Spanish Ángela Molina provides a blend of vulnerability and earthy sexiness (Sanchez Vidal, 1984) that make them visually desirable to the viewer.

Mathieu's gaze operates as a substitute for the sexual coupling that is denied to him by Conchita; for Mathieu, the totalization of the sexual act is replaced by Fore-pleasure, by the scopophilic drive derived from gazing at the naked body of Conchita. The deferred gratification that consummation would bring and its lack thereof produces a frustration for Mathieu and his male viewers which can be satisfied by the resigned acceptance that the only way to possess Conchita is to possess her voyeuristically. Lying next to bed alongside the naked body of Conchita is the only alternative to the pleasure that he seeks throughout the film – the carnal flesh of the *mozita*. Even if Conchita can preserve herself from the preying needs of Mathieu, she ultimately fails to retain her agency in a strict gendered world of Buñuel where male gaze reduces her to the (not so obscure) object of desire.

The interaction between the reader/viewer and the fetishistic object (almost always the female body) comprises the erotic epistemology in literature. As Moi suggests: 'Freudian theory posits the drive for knowledge (epistemophilia) as crucially bound to the body and sexuality' (Moi, 1989, 203). The reader's desire, the internalizing excitement he receives from looking at the female body influences the main motive behind constructing plots or scenes within a narrative where the body is exhibitioned for the appeasement of the masculine 'look'. Gratification comes, not only in the process of denuding, but in reaching to the end, unveiling until there are no obstructions left. The female body in narratives follow a similar architecture; one can almost say that often in film texts and in novelistic tradition, women are masked with clothing so that the body can be revealed through an intricate process of 'denuding'; removing the clothes to reveal what is inside. The historian Charles Pinot Duclos compares this denuding of the female body with Truth, accusing men of stripping everything off the body in the pursuit of Truth, uncovering it to de-mystify; ensuring that the body is no longer a concerning issue of curiosity or

inquiry. This de-mystification, an unvanquished thirst for scrutinizing philosophical and visual study is referred to as the 'Actaeon Complex' by Sartre. It is the literal *violation by sight* which requires the subject to remove all obstacles barring him from viewing the unknown; driven by the motive of getting a clear look of what lies on the other side of the obstruction. If clothes are to be considered an obstruction in catching the naked body unawares, (similar to the branches for Actaeon that he must remove to look at Diana's body), the female body must be eroticized by distancing the body from what hides it.

John Berger's commentary on the tradition of European art since the Renaissance points toward a methodical operation; by drawing on Levi-Strauss's idea, Berger observes how art serves the ideological interest of the ruling class of the period. The result is a series of paintings of women who are buyable, possessed by the art-loving connoisseur and spectator for whom these paintings signify, more than their interest in art, in owning a piece of work whose subject is a desirable female figure. Owning it was buying into a piece of reality framed inside a world of its own, a possession involving possessing the central subject of this reality – a woman was a transactional commodity and an unnegotiable part of the painting. The early Impressionist Manet's *Olympia* (1863), modelled on Titian's *Venus of Urbino* (1538) represents a courtesan; the body is at once a sexually and visually consumable object; the fact that she might be a courtesan indicates to her being 'available physically and not only visually, woman as sexuality in its abuse, as sexuality exploited.' (Bryson, 1983, 145) Even if one finds the courtesan's gaze alarming, looking at it directs our eyes to the all-white bed/body simultaneity, coexisting together. Her central posture covers almost the entirety of the space inside the frame – a figure lying on a bed with her exposed breasts and her deliberately covered genitals. The body, here, is an explorable landscape and all interpretative significance of the painting arises from the figure's relationship to its environment. The surrounding attributes from little to nothing except a contrasting play of black and white. If one was to remove the space that surrounds the courtesan, with the black cat and the African woman, the erotic figure is still at the heart of the image. *Olympia's* body is the painting and she is, following a long-standing traditional representation of the feminine body and female sexuality, naked, whose nudity is the sole pleasure for the eyes of the masculine creator, owner and eventual spectator.

This phenomenon is extended to other forms of visual representation which in its similarity produce the 'heterosexual division of labour' (Mulvey, 716) responsible for constructing the seer as the male subject and the one to be seen as the passive female body.

According to Mulvey, the male figure's inability to 'bear the burden of sexual objectification' is transferred and accorded to the female body as the object of the gaze, an erotic spectacle that bears the masculine phantasy on itself, 'holds the look, plays to and signifies male desire'. (Mulvey, 716). The female body under this kind of oppressive machinery is depicted through its sexuality and its inert ability for sensual and visual excitation in men. The disciplines that construct a feminized body are tools used by the body's masculine creator as instruments of artistic reproduction. She is produced in order to appease the 'look' and is under the sovereign surveillance which results in subjecting her body as the central figure occupying the created spatial designs. Be it a sketched figure, a painted portrait, a novel's character or a body within the confines of the camera's frames – she is entrapped where she is created. Her performance within the narrative discourse becomes a state where she is dislodged into the territory inhabited solely by male reader/spectator's eyes. He surveils upon her movements, her activities, her meaning while she is forever encoded within the text as the erotic body that signifies phantasy. The body becomes available as a fetishistic object for the scopophilic gaze inside the frames of production. She functions, solely as a visual presence outside the contact of the linearity of the plot – 'as erotic object for the characters within the screen story, and as erotic object for the spectator within the auditorium' (Mulvey, 716); a phenomenon not restricted to the film language but is a translation of gendering the body to make it the erotic spectacle.

We can consider narrative literature to reduce the scope of representation – images are translated into words built on the patriarchal tradition where the author, predominantly male, writes for the presumably masculine reader. Whereas the erotic is coded into visual and cinematic language, textual narrative can go as far as to define the body, a definition restricted to trials; an author can script the body, clothe it, stripe it, but only to the point that language allows him. The limitations put on him by language regulates him within the boundaries of rhetorical structuring that he himself creates. It is within these boundaries that the feminine body is constructed, communicated and canonized as the signifier of the erotic. A reader's pleasure is derived from the process of uncovering or seeing the body get uncovered, stripped down to its skin. When the feminine body is covered with layers of clothing, 'more attention is directed to undressing it, and the more erotic investment is made ... in the undressing' (Brooks, 105). If the body is a 'cultural product' (Grosz, 23), gendering it would be to subject it within the prevalent discourse that asserts the feminine

body with the cultural qualities associated with it. As Grosz argues:

The surface of the body, the skin, moreover provides the ground for the articulation of orifices, erotogenic rims, cuts on the body's surface ... create a kind of "landscape" of that surface, that is, they provide it with "regions," "zones," capable of erotic significance; they serve as a kind of gridding, an uneven distribution of intensities, of erotic investments in the body. (Grosz, 36)

As can be seen in Miller's creation of Ida Verlainé, her body is distributed into various stand-alone parts that signify and excite male desire – the small juicy cunt or the white ass are alienated from the body, as objects in itself, that in the cryptic masculine language of the erotic, marks the body as sexual. Miller calls to the reader's attention particular parts of the body while leaving out some. These parts of the body are *regions or zones of erotic significance* that invest the reader with an erotic way of seeing.

## VI. CONCLUSION

The female body, as a gaze-object in narratives, occupies the field of vision as an image in itself, alienated from the plot or the space that the body inhabits. As Lynda Nead suggests, 'It (the female nude) is complete; it is its own picture, with inside, outside and frame.' (Nead, 1992, 19), giving the feminine body a wholeness that allows it to stably perform as the object of desire. In the cited examples, applying both Sartre and Foucault's theories of the gaze allow us to illustrate how the erotic body is a result of the masculine gaze and is produced more as a commodity than an independent figure. While Sartre's phenomenology establishes sight as the primary source of sexual difference, Foucault's emphasis on the role of power further clarifies that in the postmodern, visual society, women's bodies function entirely as a codified language of desire under the male gaze in works of literature and cinema. In the body, *gazed-upon*, consciousness and self-presentation are, thus, left out; the *seen* body is contained, its sexuality mis-represented and the body is transformed into a commodified cultural product, all leading to the establishment of a sexual difference ruled by the binaries of representation. The fetishization of the body is driven by a perversion that comes from the pleasure of seeing – at one end of which is the masculine creator. The gendered feminine body is alienated as an object of desire inhabiting a space that is peculiarly constructed as masculine, with the overbearing masculine spectator, for whom, the female body is



uncovered, stripped down, and sexualized for the eyes of the creator and the spectator. Thus, the female body, marked by its nudity in visual culture, is a play on various levels of aesthetic and erotic misrepresentation, drawn for the domestication and normalization of corporeity as the ideal cultural and social body of pleasure.

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# Voices from Odisha: A Symbolic Study of Surendra Mohanty's *The Changeover*

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Received: 01 May 2021; Received in revised form: 06 Jun 2021; Accepted: 15 Jun 2021; Available online: 22 Jun 2021

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**Abstract**— Images and Symbols are of great significance to any piece of literary work. Through its overtones it implies much more in addition to literal or primary meaning. In the process of describing the abstract through concrete subjects, it provides fresh insights and artistic expressions that supplant bland writing. This article attempts to examine the substantive and stylistic concerns connected to Symbolism as rendered by the Odia writer, Surendra Mohanty in his novel *Kalantara* (*The Changeover*, translated by Gurudev Meher). The article shall demonstrate the deeper meanings beneath its literary function. The events that occur in the novel are significant in a manner of foreshadowing the ethereal. Moreover, it prognosticates the sordid lives of the people residing in the Muktapur village with cosmic cataclysm in the milieu.

**Keywords**— symbols, cosmic cataclysm, metamorphosis, cyclone, patri-centric.

## INTRODUCTION

Surendra Mohanty is an influential writer in Odia literature. Many of his influential works in Odia have been translated into English. He is honored with the Central Sahitya Akademi Award for his magnum opus *Nilashaila*. His well-known works comprise *Mahanagarira Ratri* (*The Night of the Metropolis*), *Maralara Mrutyu* (*The Death of a Swan*), *Andha Diganta* (*The Dark Horizon*), and *Mahanirvana* (*The Final Departure*), *Kalantara* (*The Changeover*, translated by Gurudev Meher). His collection of short stories embrace *Yadubamsa O Anyaanya Galpa* (*The Yadubamsa and other stories*), *Rajadhani O Anyaanya Galpa* (*The Capital and other stories*), *Krushnachuda* (*The Gulmohur*) and *Ruti O Chandra* (*The Bread and The Moon*). He has a simple, comprehensible and appealing style. He has carved a niche for himself as the supreme manor of the Odia novel. His psychologically limitless description of characters is conspicuously sarcastic. He unfolds a monumental exploration of the disparate themes of fondness and hatred, slapstick and setback, helplessness and longing that mature within family and societal relationships. He writes about nature

and common men using powerful imagery and layman terms as if the incident is occurring right in front of his eyes. He is adored by his readers for his perspicuous diction in his novels, plays, short stories, critical and humorous essays, biographical sketches, features and editorials.

*The Changeover* is in many ways a revolutionary work depicting the transition of life before, during and after the cyclonic Storm. It presents an exquisite rendition of Muktapur village located in the Nayagarh district of Odisha. The village is a microcosm of Indian ethos and values. It depicts the typical agrarian lifestyle of people fighting on petty matters. The lives of the people have grown increasingly diverse and fragmented. The characters are corrupt, multifaceted and gossip-mongers. The storm ravages Muktapur village arousing alarm and terror in the minds of the people. No character ever feels personally satisfied with other characters.

Surendra Mohanty is admired for his efficient use of symbols in most of his works. Symbolism is a rhetorical device that allows a writer to convey his message or theme. It broadens the reasoning faculty of a reader in

understanding a text. It enables the writer to depict the beauty or struggles of life in a thoughtful and unique way. In his novel, *The Changeover* (the original Odia title of the novel is *Kalantara*), Surendra Mohanty deftly uses a cyclonic storm as a symbol. The storm rises, gathers, raves and subsides but it brings about a metamorphosis in the life of the people of village Muktapur.

An eminent Odia critic, Jitendra Narayan Patnaik cites, "The novels of Surendra Mohanty which deal with social and psychological realities are based on the themes of encounter between tradition and modernity, erosion of values, feelings of restlessness, agony and suffering among the youth, and social tension due to generation gap" (Patnaik 71).

The beginning, middle and end of the storm symbolize the three feet of Vamana, the fifth incarnation of Lord Vishnu. The first foot of Vamana that covered the Earth symbolizes the earthly existence of man. The social, familial and self-centered existence of characters in *The Changeover* like Dolagobinda (Headman of Mohanty street), Chandramani (a gossipmonger), Nilambar (a government college teacher), Anam Das (the Malika man), Nishamani (a learned person), Ketaki (a miserable widow), Damodar and Yogi Mahapatra (tormentors of Ketaki) come under the wide expanse of the first foot. The follies and foibles of the characters explored at the beginning of the novel correspond to the onset of the storm. Surendra Mohanty writes:

Before the storm began, everybody had a special identity and character of their own. Everybody had an innate desire and ability to take a decision. In their movement, there were an excitement of homecoming, good prospects and delight (Mohanty 45).

The second foot of Vamana that covered the sky symbolizes a transcendental stage that the characters attain when their petty jealousies, egos, greed for land and material attachments have been ruthlessly trampled by the intensity of the middle stage of the storm. Characters like Nilambar, Gopinath, Dolagobinda, Kulamani, and Alekh, caught in the eye of the storm advance to greet *Kalantara*, a new lease of life. The characters attain a state of life beyond the mundane existence. It seems as if the author has created the storm to create a symbolic moment of illumination. He sums up his vision of life in the following words: 'Nothing to fear! Nothing to dread! It's merely the pangs of rebirth, heralding the nascence of a new age. *The Changeover*' (Mohanty 65).

The third foot of Vamana that covered the Underworld corresponds to the subconscious and

unconscious self of the characters in the novel. This state foregrounds the subconscious guilt of the characters. They realize their pettiness and attain essential human dimensions. For example, Mali Mishra, a pillar of the society, regrets his inhuman treatment of widowed Ketaki. He realizes her constraints that forced her to give birth to her illegitimate child and then kill the infant. He accepts her as his daughter and does not hesitate to have a glass of water from her to satisfy his thirst.

Thus, the author uses the storm as a supernatural event and a symbolic representation to reveal his vision of life and its wide-ranging dimensions.

The stages of the storm have been described vividly. The beginning of the storm has been depicted in the following manner:

The grey, broken clouds were listlessly moving afloat in the vaulted sky ... sometimes from the east to the west, and at others, from the west to the east. Gusts of humid wind, sweeping through the bamboo grove, made the battered fronds of the palm trees twist and turn with the weight of the wind, and then suddenly fell silent (Mohanty 36).

The eye of the storm has been depicted in the following manner:

Piles of straw, being blown away by a blast of stormy wind from the thatched hut of Lord Kaleshwar Mahadev, began to circle, like the dangling matted-hairs of an inebriated Shiva, engaged in his divine dance of tandav. The current of the air, sands, trash and dry leaves, made the sky dark and gloomy. Branches and foliage, uprooted from the Jagulei banyan tree, flew suspended in the open air, carried away by violent gusts of unruly wind, like the great Bhimasena's invincible mace, ready to strike, in the battle of Kurukshetra (Mohanty 44).

The end of the storm depicts a solemn stillness:

The raging wind blowing from the easterly direction suddenly abated. The heavy drops of rain, pouring on the lush landscape, were gradually becoming a fine drizzle. Eventually, the noise lessened and the drops, falling from the wet leaves, faded into a musical chime. A gentle stillness prevailed over the place (Mohanty 54).

Often, characters serve as symbols, of a particular virtue or vice, or of a political creed which in turn assists the reader in enhancing the insight into complex subjects.

Nilambar, the protagonist of the novel is a symbol of humanity. He reveals his middle class mindset during the typhoon. His companion Kulamani cautions him about the threat of the storm on his life. Kulamani is the symbol of Nilambar's conscience. When the intensity of the wind decreases, Nilambar fetches his belongings instead of running for any shelter to save his life. Seeing this, Kulamani rebukes and asks him to give up his middle class mentality. Resting on the ridgeline, he restates, 'We survived just fine, thank heavens! And you are bothered about the luggage, babu?' (Mohanty 47). For an indigent fellow like Kulamani, Life is more valuable than his possessions. One is idealistic, other is down to earth.

Anam Das, the vagabond Malika man warns the village men of the upcoming threats to the village but the residents ignore and mock him by parading him on a donkey's back. He is a free-spirited rambler who enjoys his lone existence wandering all the time. He is wrapped in a red-ochre cloak and carries an oil-painted Patitapabana flagstaff with him and time and again recapitulates the Malika. He is a silent observer of the cataclysmic storm. He keeps on reiterating the words, 'Be Watchful! Be Watchful!' (Mohanty 72). He is scorned and disparaged by people rhythmically squalling, 'Look, the deluge has come along, the deluge has come along'. When Kanti was dying out of labour pain, everyone traced the whereabouts of Anam Das, promptly stating that he has got a cure to her excruciating pain. In that disastrous weather-worn condition, Anam Das makes a sneering comment 'Infanticide before the deluge! And childbirth during the deluge!' (Mohanty 21). Defying the ghastly storm, he roars, 'All shall perish by blind infatuation, why should Achuta cry? The informed shall merrily pass. The slothful shall die' (Mohanty 70).

The Patitapabana flagstaff is symbolic of advancement, innovation and discovery. It is a metaphor for knowledge. He predicts the future that other village people fail to do. Although everyone around mock and ostracize him, he comes at the rescue when Yogi Mahapatra insists him to extricate Kanti of her suffering. He represents mankind's power to alter and rejuvenate the world to best suit its needs. On another level, Anam Das's Patitapabana flagstaff can be compared to Piggy's eyeglasses in William Golding's *The Lord of the Flies*.

Piggy's glasses symbolize an interconnection to society and civilization and to scientific reasoning that generally erodes through the conflict in the novel. It is a representation of law and order to instil survival in an era

of savage disorder. Likewise, Anam Das keeps on reciting the verses from Malika. It is a symbol of perception, and throughout the story it imparts reason and logic to a society that de-values knowledge and order. However, the derision of his lordship signifies the utter cessation of civility.

There is a graphic picture of animals and birds painted in the novel. These creatures can perceive what humans would consider to be nothingness. They possess awareness of predicting the onset of any havoc or natural disaster like earthquake, storm and volcano. Similarly, in the novel, a congregation of birds are seen flying to the eastern horizon of the arched sky. Jackals are suddenly spotted rushing southwards from the screw pine lane. Cows are seen noisily running eastward as if aware of some upcoming imperilment. A dog is seen whining since morning as if some deadening situation is about to happen. All these unusual behavior of animals are symbolic and presage some approaching danger. Shanian postulates, 'I have never seen a pack of jackals rushing like this. Signs like this, they say, portend danger ahead' (Mohanty 25).

Ketaki, the childless widow of Hara Sathpathy is the victim of patriarchal society and unequal power structure. Being flaccid and submissive, she was espoused to an old asthmatic man at the tender age of 15. A woman in a male-dominated society has to live a life of compromise, subservience and ignorance. In the male-chauvinistic societies, women are incarcerated in the chains of culture. They experience social deprivation and political degeneration. There are a lot of obligations and double standards in the way their actions are looked upon. In the same way, Ketaki is refrained from expressing her opinions and desires. She is abstained from the protection of society and law. She is publicly questioned for her adultery and resulting infanticide. She becomes the victim of Sadism of her male compeers. The advocates and lawsuits exaggerate her case and frame the proceedings into their desired repercussions. The storm brings out her agony. She battles for survival against the greed of her kith and kin. Her brother-in-law expropriates her five acres of land and humiliates her before the society. Even her partner, Yogi Mahapatra has greed for her fields. Yogi posits, 'Is there anything more virtuous than the deliverance of an orphaned, helpless widow, and the disposal of her properties?' Behind this concern, his real motif is Ketaki's few acres of land.

An apparent comparison can be made between Ketaki and Thomas Hardy's *Tess of the d'Urbervilles*' heroine, Tess' condition. Despite their difference in the socio-cultural and geographical milieu, both the novels display portrayal of women in a patriarchal domain and their tempestuous relationship with the society they live in.

Tess is merely an object of desire for her husband, Angel Clare. He compares her to the Greek Goddesses. For him, she is an embodiment of a 'pure woman' which she fails to live up with. He abandons her just after the marriage when she cannot conform to his standards of a perfect woman. By the same token, Ketaki is rumored and pushed to the limits. She endures the savage behavior of her male-folks. She retaliates in exasperation, 'Everyone is concerned with that few acres of land and properties. This is my home. My life. I'm the sole judge as to who stays here and who goes' (Mohanty 34).

Ketaki's Bhairavi Avatar is symbolic of all female being challenging the aura of a patri-centric society. When the westerly wind sweeps away houses, harvests, possessions and chattels, the villagers give up their shallow and unpleasant attitude towards Ketaki. Even the niggard, Mali Mishra who was previously exulted in the downfall of the vulnerable and helpless dead man's wife, transforms himself as a benevolent person during the storm. He bemoans, 'You must have been my begetting mother, in some previous lives, my daughter' (Mohanty 73).

All conflicts revolve around the Saraswati pavilion. The land is not litigated. It is surrounded by Gopinath Mohanty's arum farm on the side. In the back of the pavilion, there is bamboo thicket of Brahmin Street. Thus, the pavilion is the cynosure and the cause of disagreement between the two clans. At the time of Dussehra, it is a royal custom to observe Saraswati puja with the installation of clay image of Goddess Saraswati in the pavilion. This deed of Nishamani Mohanty was opposed by villagers as it is indicative of frivolity and slapstick. Each year, Lakshmi Maharana, the statue maker arrives at the village to prepare the clay image of Goddess Saraswati. But this year due to the tug of war between the two groups as to who is going to acquire the ownership of the land, the making of the statue progresses in a slow pace. The blind fold around the eyes of the Goddess remains intact. This blind fold symbolizes Queen Gandhari standing motionlessly amid the battle of Kurukshetra. After the passage of the westerly gale, the Saraswati pavilion becomes the shelter of all village folks. Everything except the Saraswati land is dismantled by the hurricane. Darkness swathes the pavilion. Due to the spark of lightening, the blind folded image appears ghostly. An eerie quietude encompasses the entire landscape.

The palm-leaf manuscripts of the Bhagavata Depository calligraphed by Nishamani Mohanty are illustrative of the dreams and aspirations of the ancestors of the Mohanty clan. The manuscripts represent the universally acclaimed heritage of the clan. The crashing of the walls of the depository and the mangling of the scripts

indicate crumbling of the Mohanty clan as a whole and its disappearance into nothingness. Chandramani retorts regretfully, 'If they are allowed to be blown away by the wind, what should we be left with then?' (Mohanty 72).

The ending of the novel is symbolic of the changeover. In words of the writer new dawn begins and promises a new lease of life towards which all characters advance. This can be collated with the narrative of the book of Genesis on the history of the first pact in the Bible. It explores the subject of a gigantic catastrophe and a new beginning, giving hope in the worst scenarios of our modern environmental situation. Change is so prevalent in the lives of the characters that it almost defeats description and analysis. One can think of it in a very general way as alteration. It is a consistent process, and rendered so by the existence of time.

This change is analogous to the Yuga cycle of World Ages. In this cycle, one ascends from a state of dearth, ignorance and unfulfillment to enlightenment and spiritual perfection. This doctrine depicts the passage from Kali Yuga, the age of doubt and darkness, when the human civilization degenerates leading to collapse of social structure, mindless hedonism, indisposition and maladies of both mind and body to Satya Yuga, the age of truth where everything is in a state of Utopia. As the name implies, beings of this age are truthful and free from all worldly desires. They lead a virtuous life being adhered to Dharma. As they rely on pure Prana, they possess miraculous propensity (siddhis), with which they can perform superhuman tasks. This change in the Yuga is unfolded in *The Changeover* through the tempest. The tempest manifests itself as an unusual force causing significant disruptions in the lives of the characters and ending with a great sense of resolution and hope. Change gradates over the universe, without exception.

At the metaphysical level, in the descending stage, every metamorphosis is marked by an extensive ignorance and depletion in mental abilities, whereas in the ascending stage, every alteration is accompanied by a sudden leap of consciousness, conspicuous by deeper knowledge and eternal sagacity. This change is made possible by the unleashing of the destructive hurricane resulting in replenishment of higher level of consciousness and aspirations.

## CONCLUSION

Concluding, the cosmic cataclysm serves as the ultimate relief in a way of instilling awareness in the lives of the inhabitants. The social and psychological realities are grounded on tradition and modernity, degeneration of principles and ethics, agitation, suffering and social



tension among the juvenile due to generation gap. The mysteries of creation and existence are unearthed through brutality of the cosmos. The populace encounter a concatenation of conflicts between the ethereal and sublunary. Each character embraces the transition from longing to fulfillment, desolation to fabrication, ambition to fruition. The raging tempest gusts through the lives and amplifies to something transcendental bringing about an aura of change and in the process metamorphosing the lives and restoring peace in the village. The first light of the day embellishes with benevolence and comradeship with others.

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# Of Rites of Narration and Representation of the Orient and the Occident in Thomas Heywood's *The Fair Maid of the West*

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Received: 03 May 2021; Received in revised form: 05 Jun 2021; Accepted: 11 Jun 2021; Available online: 22 Jun 2021

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**Abstract**— Writing both in prose and verse, Thomas Heywood was one of the most prolific playwrights in the period as was Shakespeare in particular. Heywood was well informed about Morocco and could write in greater detail about a possible dialogue among cultures. As it is a historical platform for power relations, *The Fair Maid of the West* recalled the heroism and excitement of English counterattacks against Spain in the Post-Armada period. This paper therefore pins down the acts of narration and representation of Morocco and Moroccans and attests to the metamorphosis the plot undergoes in Part I and Part II. As an adventure play, *The Fair Maid of the West* teaches about, informs of and confirms the existing patterns of virtue in European voyages and at the same time it asserts how honor and chastity are European par excellence whereas villainy and wickedness are Oriental assets by distinction. Once taken captive, these virtues and traits are put into task as the plot disentangles. This paper also examines how the play in both parts generates a whole history of stereotypes about Morocco and unexpectedly subverts this Orientalist tradition; such a biased mode of narration of the Orient the playwright took up at first was played down at a later phase in the narrative.

**Keywords**— Heywood; adventure play; Representation; stereotype; Orientalism; virtue.

## I. INTRODUCTION

This article examines how Thomas Heywood's *The Fair Maid of the West: Part I and II* fits within a constant development of our understanding of Islam and early English drama. It also pins down the tactics being deployed by English dramatists as early as earlier theatrical to help understand an essentialist anti-Turk and anti-Muslim bias through an examination of the play and the playwright himself (McJannet *et al.*, 2009:184, 188). From a Saidian point of view, the west has managed from then on to produce many versions of the east. Such an approach, as seminal as Said's, has contributed to our understanding of this everlasting conflict between the Orient and the Occident. Although it has been from then contested and challenged, such a theory would help

identify the many ways to examine how Moors, Turks, and even Persians are different at first glance, but all are images of this very other: Although they are identical, they have always resulted in the demonization of the other (2009:185). It was rapidly challenged by Nabil Matar's reading of early modern, Western Europe and the Islamic Mediterranean World. Others emphasized that the claim of cultural, economic, and military superiority at the heart of Orientalism could not apply to the Muslim of North Africa. In line with his objections to Said's theory, Matar (2009:183) still argued that dramatic literature was mainly responsible for generating anti-Islamic and anti-Muslim sentiments among the English. Said and his critics would be useful to a deconstructive reading of Thomas Heywood two parts of his text.

This article offers a full view of Thomas Heywood, who has been described by Louis B. Wright (1935: 650) as the greatest theatrical figure of the Bourgeois ideals of the time, and suggests an examination of his *The Fair Maid of the West I and II* as two plays that explore how to deal with the social and sexual threats that transglobal commerce is perceived to entail. Thomas Heywood's *The Fair Maid of the West, Part I and Part II* explore how to exchange with cultural others, and how to do so without establishing exchange generated bonds that corrupt, or more interestingly, compete with and win out over the exchange relations among Englishmen and those between Englishmen and Englishwomen. (Barbra Sebek, 1998: 184)

In a controversial study, Claire Jowitt's *Voyage Drama and Gender Politics* (Claire Jowitt: MUP2003) explores the use of allegory in Renaissance travel drama. Such a seminal study, as I always like to describe it, describes how travel writing tells two stories. It offers a close reading of events in colonial locations and tells the wishes of the home nation. Jowitt is therefore helpful to our reading of Heywood as her book further develops our understanding of the nature of colonial discourse by critically focusing on the tactics and negotiations between gender and monarchy in geographic or travel drama.

In her other study *The Culture of Piracy, 1580-1630: English Literature and Seaborne Crime* (2010:118, 119), Claire Jowitt draws inter-textual attention to the piracy model in Thomas Heywood's play. Bess's piracy, in Part I in particular, is the driving narrative force in the play. Part I also represents, following Claire Jowitt, connections between piracy and Englishness and draws allusion to how pirates helped shape story line in Heywood's narrative.

Together with the plays of the period, Heywood's *The Fair Maid of the West I and II* has a dreamlike adventure plot which moves from England to Fez to Florence and the plot involves Englishmen -and English women as well-, Moors and Italians; (Lawrence Dawson, 2002: 2). Through pinning down the acts of narration and representation of the Oriental who is caught in an ongoing conflict with the Occident other inherent in *The Fair Maid of the West I and II*, the article also takes up an approach where the plays seem to be considered as a modern allegory of the confrontation of the imperial and the capitalist economics of desire in the commercial, sexual and racial exchanges between the characters. (Garcia, 88:1, 56-69: 58). L.Garcia Garcia (Garcia, 88:1, 56-69: 58) falls in line with Deleuze and Guattari's thorough explanation of desire as the constant production of affective and libidinal energy generated by the unconscious in various forms to help

understand how Garcia manages to examine how the rites of representation of Moors in the play in question were fueled with the desire to contain the fate of the English. For Garcia's perspective, Heywood could be described as the spokesman of this economy of desire which seems to have been informed in both its imperial capitalist and primitive forms.

The article also deems it pertinent to look at different instances of how the value of Bess's fair appearance –the fair English maid- increases once Bess's fairness is exported to foreign lands. Although there is a huge historical gap between the two parts of the play, both seem to suggest that the fair appearance of Bess is exceedingly esteemed by Mullisheg for its superior quality derived from the racialized envisagement. Although of irresistible white form, as it has been described in Orientalism, Heywood seemed to anticipate such Orientalist forms of this irresistible form of desire on the part of the Moors; which confirms the stereotype that Englishwomen could draw immediate attention from Moors. (Garcia, 88:1, 56-69: 62). In the two parts of the play, the whiteness of Bess has particularly been contrasted to Tota's and Barbary's blackness. This article examines the acts of narration and representation of the

English, Italians and Moors Heywood used in the two parts. It also aims at describing how the academic life of the playwright contributed to the development of the story and it examines how the *rhetorics*<sup>1</sup> of desire has become an asset both the English and Moors portrayed, explored and finally tested.

## II. THE PLAYWRIGHT

To start with, any reading of the two parts of the play would make use of Charles Lamb. Charles Lamb (Ed. Robert K. Turner, Jr. N., 1968: IX) spoke of Thomas Heywood as a sort of prose Shakespeare.<sup>2</sup> Heywood had always been described as a prose replica of Shakespeare. He was not a Londoner, but like Shakespeare, he went to the theatre. Heywood, unlike Shakespeare, wrote more plays because he lived longer. T.S Eliot, himself, described Heywood's genius as a facile and sometimes felicitous purveyor of goods to the popular taste. (1968: IX)

As Louis B. Wright (Ioppolo, 2014: 126) rightly noted although a few of Heywood's plays were only performed after the Restoration and only into the 18<sup>th</sup> century, his literary significance was only retained and re-established in the 19<sup>th</sup> century by Charles Lamb and William Hazlitt. As I have noted earlier, Lamb's eulogy of Heywood as the prose Shakespeare was remarkable, but it did not

help his reputation on his terms namely through the 20<sup>th</sup> century. If Heywood's contemporaries have received remarkable editorial attention, Heywood failed to rate even a mention even in titles of books. Being a controversial figure, Heywood's plays seem to have drawn controversies over the ways some of his texts have suffered textual theft including *The Fair of Maid of the West*. (Williams, 2014: 134). Scholars have daringly suggested that the textual theft Heywood suffered occurred in the printing process of several plays.<sup>3</sup>

In this same introduction by Robert K. Turner, Jr (1968: X), it has been claimed that by 1596, Heywood was writing his very first plays. In his professional career, Heywood may have started as an actor. His first plays were written entirely on his own account. The milieu where he worked made him develop some competence in writing and acting. About his works, Thomas Heywood wrote a play entitled *The Four Prentices Of London* in 1594, (Republished in 1615.) This is a play about the crusades, in which Heywood spoke of four Britons who had joined the crusaders. (Matar, 1999:142) *The Four Prentices of London* is a melodrama of fantastic adventure. (1968: X) His masterpiece, a well known play, was produced in the first two decades of the seventeenth century under the title of *The English Traveler* (printed in 1633.)

In another play, *A Challenge for Beautie*, Heywood wrote about the captivity of two English men by the Turks. (1999: 73) Other works of his are *The Captives*, *The Late Lancashire*, *If You Know not Me*, *The wise-Woman of Hugsden* and *A Woman Killed with Kindness*. Hardly had age prevented him from his non-dramatic writing, Heywood persisted in prose writing until his death.

Although this article focuses mainly on the acts of narration and representation of Otherness in *The Fair Maid of the West*, one of Heywood's works that has seen the principal share of critical attention is *A Woman killed with Kindness* which has eventually become the most repeatedly staged and performed of Heywood's plays, if not his masterpiece. (Ioppolo, 2014:122) This play and his *The Fair Maid of the West* owe, to a great extent of its popularity, to the rise of gender studies in the 1960's. The play, at issue, falls under Heywood's canon on women.<sup>4</sup> This owes so much to how the topic of women has become interesting for playwrights.

Probably *The Fair Maid of The West*, one of his best plays, was written in 1604; which is about the Elizabethan era and the reign of a King of Fez and Great Morocco. Historically, the play alludes to Mulai Sheik, the Moorish king at that very period of history. (1968: XII) Some allusions in the play are distinctly

Elizabethan. In the play, Mullisheg, king of Fez and Great Morocco, points out about Bess's name:

"There is virtue in that name. The virgin queen. So famous through the world, The empress of the maiden isle, Whose predecessors have o'run great France, Whose powerful hand doth still support the Dutch And keeps the potent king of Spain in awe." (1968: 8)

This citation is solid evidence that the setting of the play was distinctively Jacobean. Thomas Heywood, in this play, alludes to how Clem undergoes castration at the court of Fez. This seems to be clear evidence of how the play stands as a historical record of the relationship between Moors and Englishmen and English women. As Dawson (Dawson, 2002: 17) has it, in the royal court of Fez are certain Christian captives and a Moroccan king keeps white slaves who are kept by physically-maimed black slaves.

There are two parts in this play; each contains five acts. A reading of the two parts raises the question of their difference; which is due to the circumstances of publication. The play in its entirety is Heywood's, and no piece of evidence is found to determine the exact period of either parts. Part II, as Clark thought in this introduction to the play, might have been written as a sequel to the first in consequence of the court performance. In fine, part II was written some twenty five or thirty years after part I. (1968: XIII)

Authenticity in Heywood is an equivocal issue, provided that the play had not been based on any specific source and its characters' verisimilitude is not even original.<sup>5</sup> *The Life and Pranks of Long Meg of Westminster* (1590), an Elizabethan pamphlet, was a first meeting place of Heywood's characters. It could have been of much avail to Bess's initial outline. Spencer *The Noble Stranger*, *Good Lack*, *the Faithful Friend*..... all have been alluded to in dramatic and non-dramatic romance. (1968: 147, XIV) Many are the ocular proofs, to use Iago's words, to confirm the fact that Heywood's play is the outcome of a combination from different works. As is *The Fair Maid of the West*, other plays of Heywood and his contemporaries, as Dawson alludes to in England, Islam, and the Mediterranean: *Othello* and *Others*, make incredible allusion to other plots. For example, if Peele's *The Battle of Alcazar* makes the English adventurer essential to its depiction of diplomatic relations involving Moors and other European nationalities, Heywood has apparently produced the same plot involving Moors, Englishmen, English women and Italians. (Dawson, 2002: 2).

Mullisheg, *The Amorous King of Fez*, was used in various renaissance plays, even before the composition of

part I. He had appeared in the mid- 16th century under different names in plays like Peele's *the Battle of Alcazar* (1588- 1589).<sup>6</sup> Some years later, *The Fair Maid of the West* became a source itself. *The English Lovers*, or *A Girl Worth Gold* by John Dauncy is in line with the play under study, given that they share some of the characters. In both plays, Elizabeth (Bess) features as the epitome of the brave noble lover. She is *The Leader of The Negro*. Half of the title is itself the same. It is the description of Bess's character that is of *A Girl Worth Gold*. Similarities between the two plays are also detected in the choice of *The King of Fez*, *Mullisheg* and *Joffer*.

### III. THE PLAY AS ADVENTURE DRAMA OR AS PART OF ELIZABETHAN BOURGEOIS LITERATURE

In Turner's introduction (1968: XV), Nearly all great fictions are fundamentally adventures... adventure drama proper uses incident to cancel matters of philosophical concern. As adventure drama, the play starts with the celebration of the English navy achievements, probably in the post Armada era. Heywood has it that Carrol points out The great success at Cales under the conduct of such a noble general hath put heart into the English. (1968: I-I, 7) By the same token, the captain goes on to declare that the English defeated the Spanish Armada.

He points out:

"How Plymouth swells with gallants! How the streets glister with gold! You cannot meet a man but trick'd in scarf and feather that it seems as if the pride of England's gallantry were harbor'd here." (1968: I-I, 7).

These several real samples confirm that the play is an example of adventure drama. There was first a historical allusion to the English power in the sea. In the play, Carrol asks the following question: Can you not guess the purpose of this voyage? (1968: I-I, 7).

*The Fair Maid of the West* as an adventure play is nowhere better confirmed than in Bess's request: Bess said: I am bound upon a voyage/ Will you in this adventure like such a part/ as I myself shall do? (1968: IV, II, 64). Any journey of adventure must have a purpose or a motif. In the play, Bess's journey's motif is, for her, 'to fetch the body of my Spencer. (1968: IV, IV, 69)

*The Fair Maid* has features typical of the Elizabethan bourgeois literature. (1968: XV) Although many of Heywood's works will still remain out of print and seemingly out of mind, as Grace Ioppolo (2014: 127) has it, *The Fair Maid of the West* is an instance of how a great dramatist and a great actor brands his name.

Heywood, in short, figures prominently as an all-compassing man of the theatre. He was the sole major playwright who had served as a covenanted actor with several companies together with other skills he had as a theatre professional. (2014: 127,128)

What follows of this article aims at pinning down several aspects in relationship with the play in question. The play is pregnant of instances that celebrate the spirit of heroism; which is Elizabethan par excellence. Bess Bridges, *A Girl Worth Gold* features as superhuman. She is therefore some bright angel that is dropped from heaven (1968: V, I, 78). All are thus authentic instances of the Elizabethan life style. In addition to this, Spencer, *The Noble Stranger* epitomizes the spirit of heroism and honor in the Elizabethan character.

Following the same line of thinking, Jack D'Amico (1991: 84), in *the Moor in English Renaissance Drama*, writes: the opening of the play recalled the heroism and excitement of English counterattacks against Spain in the post Armada years.

To initiate into any analytical work of western (mis)-representation of Moorish culture and character, Said seems very relevant. In his *Orientalism* (Said, 1978: 2), he writes defining Orientalism as: A style of thought based upon an anthological and epistemological distinction made between the Orient and (most of the time) the Occident. In brief, the ideology Said seems to advocate hinges upon a binary opposition. One pole is oriental, taken in its broad meaning and the other is occidental, in a representation that is, for the most part, Orientalist. In the same vein, the orient exists in western discourse as an invention, a creation, a representation, hence, a misrepresentation. (Bekkaoui, 1998:16) The oriental is lascivious, backward, over sensual, inaccurate and incapable of change. This is yet an example of what

he calls theatricization of the Orient. On the other hand, the west is rational, developed, humane, and superior. (Said, 1978: 300-301) Given this dyadic image, the orient is at bottom of something either to be feared...or to be controlled. In consequence of this dichotomy portrait of the victorious occident as opposed to the aberrant orient, I will try to display how excellent Heywood had been at sketching out this dichotomy.

By reading *the Fair Maid of the West*, this article aims at deconstructing the Orientalist stereotype about the alien Moor. The Moor has been measured against western norms (1991:1). To argue that the stage is a space where Orientalist ideology is subverted rather than confirmed is another of many objectives for this paper (Bekkaoui, 1998:35). Before embarking on an analysis of the play,



I will explore some instances of difference in the plot, in particular, between the two parts albeit, many of the devices of part I carry over to part II just as do the major characters. (1968: XVII)

This paper consists of two parts. The first is concerned with the representation of the occidental (western). It offers a close reading of the western heroism and pattern of virtue and a celebration of the dominant discourse over the submissive. The second part deals with the representation of Moorish culture and character in the two parts. It will be an endeavour to spot how lust in *the Amorous King of Fez* will melt into honor, unprecedented for a Moor. Moreover, this very particular part in the play will trace the emergence of the noble nature in a character like Joffer, who though a Moor proved a noble. In a later stage in this paper, I will try to look at the fact that in Thomas Heywood's play, the main characters carry with them a cultural perspective that is tested but never fundamentally challenged. (1991:98) Western values remain the norm upon which everything is to be measured.

In 'The Racialized Economy of Desire in *The Fair Maid of the West*', Garcia dramatized the relationship between Moors and Europeans governed by what is described in the article as the economy of desire where he argued that Bess, for example, prototypically represents the first economy of desire and he wrote about how Bess changes clearly towards a much more passive and submissive female. The article also speaks about the mobilization of this desire that would be the driving force in the two parts of the play. The English desire for Money is later balanced by a black desire to the English whiteness.<sup>7</sup>

Thomas Heywood, unlike other Renaissance playwrights who worked out the stereotypical image on Moors, is a good example of the playwright whose style of writing is incomparable. In his writing, we find a playwright who knew more about the Moroccan world and who could use that knowledge to begin a dialogue of cultural perspectives (1991:84) In short, his play is a meeting place for English culture with the Moorish.

#### IV. THE OCCIDENTAL IN THE FAIR MAID OF THE WEST: THE ENGLISH MAN: A GIRL WORTH GOLD

Thomas Heywood's play, *The Fair Maid of the West*, or *A girl Worth Gold* is an adventure play and a story of romance, where travel does not really teach, but it reveals or confirms existing patterns of virtue in the voyagers. (1991:98, 85) The occidental, the English in our case,

though taken captive and oppressed by the Moors, keep up the verses of chastity and honor. In their quest to maintain this image, they are threatened and their self esteem is put into task. Part one is a useful reflection of Elizabethan attitudes in the (16th century in the play under study).

To begin with, *The Fair Maid of the West* is the play that successfully portrayed self esteem projected in the characters of Bess and Spencer. (1991: 85-86) These are representatives of English culture, the culture of faith and honour. Part one starts with a celebration of Bess's noble nature. For the captain Bess is not proud. She is windrow modest. Bess, the Elizabethan Cyndrella, is the incarnation of beauty. The captain goes on:

Well, she is a most attractive adamant; Her very beauty hath upheld that house And gain'd her master much. (1968: I.I, 8)

After she had learnt of Spencer's death, she posed questions like: What shall become of me... ?/ My innocence hath been the cause of blood. (1968: I. II, 16) Being true to herself, Bess's chastity will be exposed to question. Goodlack asks Spencer to try her before you trust her (1968: I. III:17). An ideal Elizabethan lady must encounter all sorts of acid tests. Whatever the tests are, Bess keeps her true image. She shall not live to lose Spencer. She shall die, had Spencer not been saved. (1968: I. III, 20)

Once asked to investigate about her chastity, Goodlack pointed out in a way to quench the mayor's thirst of information about her: I was desired to make inquiry / what fame she bears and what report she is of. / Is she such a saint? / None can missay her? These are but questions, for which the answer is the same: Bess hath won the love of all. (1968: III, II, 49)

On their race to gain Bess's heart, every character points to his father or his own achievements. A first case in point is Roughman. I am the Roughman, the only approved, gallant of these parts, / a man of whom the roars stand in awe / and must not be put off. (1968: II. I, 26). Unlike Roughman, Glem comes to praise his father. My father was a baker, by the report / of his neighbors, as honest a man as ever lived by bread (1968: II. I, 23). Her response, however, implies her honesty to her Spencer. Refuting Roughman, she declares that she has never yet heard a man so praise himself, / but prov'd in the end a coward (1968:II. I, 26). For Clem, Bess's refusal is conditioned. He must prove an honest servant, and he shall find his good misteries (1968:II. I, 24).

Part I of *The fair Maid of The West* is full of other

instances, where Bess speaks on behalf of English values. Her fame grows in all these seas. *The Amorous King of Fez* has learnt of her true nature. The Moors told him that there is a girl worth gold.

In the eyes of Alcade, to describe her/ were to make eloquence dumb (1968:IV, V, 76). This use of imagery makes it undoubtful that Bess is a symbol of beauty and chastity, who will be desired by Mullisheg. Totempt her, Mullisheg is willing to offer great amount of money. Were' t half by kingdom, / that, beauteous English version, thou shalt have (1968:V. I, 78). This offer is very reminiscent of the experience of the white woman at the hands of Moorish kings. Their angelic beauty is often conceived of a stimulus that triggers the lust in a king. Following the same line of thinking, when Roughman failed to get Bess on his side, he decided to conduct her to Mullisheg's prison straight (1968: V. I, 77).<sup>8</sup>

In front of *The Amorous King of Fez*, Bess scared and amazed him. I am amaz'd/ this is no mortal creature I behold, / but some bright angel. (1968: V, I, 78). Not fully yet seventeen (1968: V. I, 79), Bess is the prototype of an English virgin who will keep up to the expectation of the Elizabethan public. Mullisheg's fascination by Bess reaches its zenith in part I. In his description of the land, a woman born in England has come from Mullisheg states that English earth may well be term'd a heaven, / that breeds such divine beauties (1968: V. I, 78). She has *wakened* in me a heroic spirit, the king of Fez declares (1968:V. II, 89).

In front of all of these offers neither Bess nor her followers seek the gold Mullisheg gives to them. My followers want no gold (1968: V. I, 78 ). Bess has to observe and to show off her beauty and virtue. (1991: 88) In the play, Bess only came to thee for my pleasure / and show thee what these say thou never saw' st, /a woman born in England (1968: V. I, 78 ). In brief, Bess, the representative of English culture has never felt short to be the epitome of honesty and chastity. Throughout part I, Bess is never seen at the mercy of the Moors for she can have a set of conditions to emancipate herself and her Spencer. On reading her demands, Goodlacksays in a passage that reads:

"First, liberty for her and hers to leave the land at her pleasure. Next, safe conduct to and from her ship at her own discretion. Thirdly, to be free from all violence either by the king or any of his people. Fourthly, to allow her mariners fresh victual abroad. Fifthly, to offer no further violence to her person

than what he seeks by kindly usage and free entreaty". (1968: V. I, 78)

Driven by his desire of Bess, the king will do all his best to gain her heart and quench his lust. Great King, Bess addresses Mullisheg, I'll pay their ransom. His response is thy word shall betheir ransom. Her honesty to Spencer has been put into task again, when Mullisheg sentenced the former to death. Then, he shall die. Honest to her Spencer, Bess states that for these I only spake; for him, I kneel, / if I have any grace with mighty Fez. In response, a kiss shall be his pardon (1968: V. II, 87). In this part I, Bess's beauty and goodness were twin shields against evil and Goodluck could not force himself anymore upon her as the case in part II, where her cuteness jeopardizes her life and makes her a subject for her defloration. (1968: XVIII) The traditional stereotype about the Moor as lustful is played throughout the play but its tone has been reduced later. In this respect, Jack d'Amico (1991: 85) writes:

Though Heywood made use of just enough of the passionate and unpredictable ingredients in the traditional stereotype of the Moor to give the Moroccan scenes dramatic tension, the Moors never pose a serious threat to heroine or hero.

In most of captivity accounts, the western female is to be threatened either by the lust of the captor at best or her countrymen at worst.<sup>9</sup> Bess did not experience this at least in part I. Elizabeth Marsh, for example, had been harshly undergone this. The Misfortunes I met with in Barbary ...have been more than equaled by those I have since experienced in this land of civil and religious liberty. (Bekkaoui Ed., 2003: 41)

Her chastity has been jeopardized and she could hardly escape what she had suffered on account of passing for what I really was not (Bekkaoui Ed., 2003: 117). Bess, in contrast, has fled these critical moments in the female captive's life there in Barbary. As touched upon earlier, Bess's beauty became stimulus to defloration in part II. These changes in the moral tone of the play will make part II a less innocent and a less vigorously healthy play than part I. (1968: XVIII)

Bess's spirit, in part II, goes on to be the stimulus to whoever comes to contact with her. Mullisheg, on being spellcast by this divinest mistress (1968: Part II. V. II, 182), confirms ourfirst claim protect that Bess will be a source of temptation. For him, she is the only lady on earth, who can satisfy his desire. Mullisheg points out that venetian ladies, nor the Persian girls, / The French, the Spanish, nor the Turkish dames, / Ethiopie nor Greece can kiss withhalf that art. But in his eyes These

English can (1968: II. I, 136). Bess, regardless of being artistic in kissing, becomes like a heartless creature, a body without motion. (1968: III. II, 140). Back to part I, the kiss is mis-interpreted from one culture to the other. For the English, it is a garb of entertainment, given that the first greeting begins still on the lips. Differently put, there is no shame for Bess to kiss a king. (1968: Part II. V. I, 79). The ultimate end of this is that Mullisheg, the representative of the exotic, mistakes the customs of the English while Bess sets to the standards (1991: 88). No matter what the deeds she has committed, she remains a fair mistress. (196: Part II, IV. VI, 170).

During her journey to liberate her Spencer, Bess, once released from the hands of the Moors, falls prey to the bandit who intends to ravish thee. His black purpose failed in cradle after the intervention of the Duke of Florence. The western Bess exclaims: what rape intended? / I had not thought there had been such a mischief / devis'd for a wretched woman. (1968: IV. I, 15). Her good luck contributes to her escape from the hardships of captivity. Florence, because he

has witnessed Bess's fine nature,<sup>10</sup> speaks of her as the fairest of thy sex...because I read a nobleness in thy forehead (1968: IV. I, 156). Bess is the sublime creature, to use Hardy's words describing Tess in *Tess of the D'Urbervilles*, whose chastity conquer'd his (Mullisheg's) lust and maugre his incontinence, / made him admire her virtues (1968: IV. I, 158). A re-reading of this will only confirm the metamorphosis of the moral tone the play undergoes. Her beauty becomes but a stimulus that extracts the saliva of the Moor.

Her captivity in Barbary must have been critical, where Bess bursts into tears whenever she comes to remember that experience there in. 'I cannot speak it without tears' is her response to Florence's request to have her Spencer's story told at his presence, (1968: IV. I, 158). Though being tortured throughout the play, Bess excels in keeping up her sublime nature. This is nowhere best exemplified than in the last words of the play. The fairest maid me'er pattern'd in her life, / so fair a virgin and so chaste a wife. (1968: V. IV, 196). In brief, Bess, together with Spencer, remains a pattern of virtue (1968: 85) given that their values must triumph<sup>11</sup> because power, chastity and honor remain English. In the following section, I will shed light on the hero of the piece, whose values are in common with Bess's.

## V. THE ENGLISHMAN IN THE FAIR MAID OF THE WEST

In most regards, western values must represent the norm. (1991: 91) Their values are to be questioned but never

challenged. Although taken captives, the English men are never the aliens; their values must remain the basis for all judgments. For Heywood, he knew how to fascinate and excite his audience, but he assured them that trusted beliefs would not be seriously challenged and for Spencer he is at worst a noble stranger. (1991: 86) Spencer, a representative of English culture, becomes a legendary figure, whose virtues even barbarous Moors admir'd. Bess is much proud of her husband. About the dangers he has passed, Bess points out: This man for whom a thousand dangers / I've endur'd, of whom the best approved / chroniclers might write a golden legend (Part II. V. IV, 193). He remains the noble Saracen, (1991: 76) whose honesty, faith and religion are all engag'd. (1968: V. II, 18).

He is to sacrifice love to keep the honour of his country. For a hero like Spencer, he is to meet Allah but to spare the honour and faith of his country. I'll sell myself. And if my wealth will not / Amount so much, I'll leave myself in hostage. (1968: V. IV, 195). A gentleman, Spencer values the honour of his culture than his life. He does not fear death. An English virtue thou shalt try, / that for my life once didst not fear to die (1968: V. IV, 195). When it preys on his mind, that he should not let Joffer, the noble Moor, to his fate, Spencer comes to save his face. Though he made of Joffer the instrument to the court gates, Spencer regrets whatever words he uttered in favour against the Moors, and whatever deeds he used to risk the honor of Christians.<sup>12</sup> At the end, he meets his sanity. At last, the public is convinced that such honor is not found in Barbary (1968: V. IV, 195) and Florence, having seen this, made him, together with his Bess, pass to thy country ransomless and free. (1968: V. IV, 195).

These true virtues have been questioned throughout the play. Alcade, for example, speaking on behalf of the Moorish court, describes the Christians as colonizers. Those Christians that reap profit by our land, / should contribute unto so great a loss (1968: IV. III, 68). This situation induces Joffer to refute being used as the instrument<sup>13</sup> at the very outset, albeit he admires the person of Spencer. To him, who thou he may admire and love you yet cannot help you. (1968: II. VI, 131). Spencer's noble deeds' are plausible reasons to convince Joffer to help his escape together with his Bess. His gentlemanliness becomes sacred. I swore by the honor of a gentleman (1968: II. VI, 134). I have argued earlier that white remains the colour of virtue, for most swans are white (1991: 94). Let in some equivocal instances, this norm has been put into question. Alcade, again, points out, reconstructing the image of the west (England/ English): I much suspect; these English amongst themselves are treacherous. (1968:

II. IV, 128). At the end of the play, as in Said's Orientalism, we have witnessed the west triumph over the orient. All moral virtues are solely grounded in the hearts of Christians.<sup>14</sup> Though the other reading of the play will prove otherwise, Spencer remains the noble stranger who was ready to throw his soul in glory of his honor.

In *The Fair Maid of the West*, the examples are many of those who epitomize the English virtue. Once in Barbary, all the representatives of the west desire to save the face of Englishness. Who is to save them? Who is to ransom them? Goodluck comes at first. What's done is mine, I here confess'd/ then seize my life in ransom of the rest (1968: III. III, 149) and I therefore first should die (1968: III. III, 150). Goodluck, as the name connotes turns to be a symbol of sacrifice. He is, therefore, a representative of the culture of honor and virtue. This ebb and flow in the representation of the west ends up by giving answers to half of Mullisheg's questions: Shall Christians have the honor to be sole heirs of goodness? (1968: III.III,151).

## VI. ONE CENTER AND MANY WESTS

As Lawrence Dawson puts forward that English drama suggests some ways in which the English idea of Islam had to encompass a range of otherness, Heywood's play seems to be a meeting place of the various parts of the occident. Heywood, inspired by his sense of belonging to the English race, seems to be biased, to my own view, in favour of his nation.

About the English man, Heywood has that Tota, Mullisheg's spouse, admires them. In the play, she confesses that she'll marry one/ of this brave nation, if a gentleman. They are such sweet and having bed fellows (1968: III. I, 136). Dawson's critical analysis of these stories complicates the idea of a monolithic Englishness versus a subaltern Islamic Empire (Dawson, 2002: 4).

On the other hand, the Spaniards are badly depicted in the play. Here's no security, / for when the beaten Spaniards shall return, they'll spoil whom they can find (1968: II. V, 40). If England is the heaven, Spain is sketched out as the hell, for its safety. In the same vein, Heywood also presented the Italians at a later stage in the play. The biased discourse of the English is confirmed in Goodluck's speech about the Italian race: Be aware of these Italians, / they are by nature jealous and revengeful (1968: IV. VI, 172). The standard by which the world is judged is therefore English, whereas any exposure to the foreign, non-English and even non-protestant must be challenged. (1991: 85) The challenge seems to be therefore against Muslims and Catholics.

## VII. ONE ORIENT OR MANY: THE ORIENTAL AND THE MOOR

Has the west been represented as the possessor of power, the advocator of the oppressed and the true representative of honour and virtue, the Moor in *The Fair Maid of the West* wavers between lust and nobility. (1991: 85) In this respect, the stereotype of the Moor as lascivious is confirmed then reconstructed. The Moor as the villainous pagan takes a new form of the noble Moor.<sup>15</sup>

Throughout history, the word Barbary implies the land of captivity and rape. This is very factual in the piece under study in that Heywood's very first reference to Barbary has been associated with piracy and captivity. The surgeon speaks: We have a ship, / of which I am surgeon, that belongs unto a London merchant, now bound for Mamora, / a town in Barbary. (1968: II. V, 40). The analogy, to my own understanding, is often drawn between Barbary, as a land of captivity and Catholic Spain and Rome as lands of rape. Roughman, trying to persuade Spencer to save Bess from the bandit, points out: I left her in the hands of rape and murder. ... revenged her on that villain. (1968: IV. VI, 175). At the very outset of phase the first, Morocco, Barbary, is described as the land of captivity *par excellence*. The merchant points out in a passage that reads as: I am a London, bound for Barbary, / but by this Spanish man of war surpris'd, pillag'd, and captiv'd. (1968: IV. IV, 74). Barbary is also presented as a land of wealth. Mullisheg uses phrases like: Mamorah's wealth / The gold coin'd in rich Barbary (1968: V.I,80).

## VIII. THE MOOR AND THE STEREOTYPE

A major goal of this article is to examine how the Renaissance Moor is stereotypically represented as barbarous, infidel, devil though the tone of these negative images has been reduced to meet the requirements of self interest. (1991: 7) The Moor as villain turns to be a suitable locus for those dark forces that threaten European society. (1991: 2) I should point out that there moments where the other can take this power to dominate used in western narratives can be subverted and could be used to generate forms of spectacular resistance, to borrow Khalid Bekkaoui's book title *Signs of Spectacular Resistance*.

The image of the Moor takes one monolithic form as the quintessential strange, an object to be feared. (1991: 77) This stereotype on the moor is nowhere better presented than in the character of *The Amorous King of Fez*, Mullisheg. We are introduced to a king who is tainted



by greed and lust. The stereotype reaches its nadir, when the king of Fez and great Morocco is driven by his desire to lie with Bess. For Mullisheg, What's the style of king/ without his pleasure? Throughout, he keeps asking for concubines, you can hire or buy for gold. He draws an image of the king so stereotypical in its construction. He goes on: If kings on earth be termed demigods, why should we not make here terrestrial heaven?... Our God shall be our pleasure. (1968: IV, III, 68). Willing for sacrifice, Mullisheg offers a lot of money to gain the heart of Bess. Were't half my kingdom, / that beauteous English virgin, thou shalt have. (1968: V. I, 78). His language seems over sensual, contributing to confirm the truthfulness of the stereotype of the lustful Moor. Addressing Bess, he states: Let your presence beautify our throne. (1968: V. I, 81). Bess felt the dangers Mullisheg may cause her. She points out: Mighty prince, if you desire to see me beat my breast, / pour forth a river of increasing tears, / then you may urge me to that sad discourse (1968: V. I, 79). This is reminiscent of the representation of Islam in most Orientalist writings. Islam is depicted as a religion that invites sensuality, and seldom do we encounter a dramatist trying to understand the aspects of a religion on its own. (1991: 81) In this framework, we should acknowledge that the version of Islam, like this, must be a religion of pleasure. The result is, as a matter of fact, the creation of theatrical identities. (1991: 84) This stereotypical depiction remains prototypical not because the English have been granted the power to see the Moroccan society, but the Amorous King of Fez can see an English woman. (1991: 88) Interestingly enough, the Moor of Fez is ready to give his wealth just for a kiss. In the fear that Spencer would turn the Moors to Christianity, Mullisheg sentenced him to death. By the intervention of Bess, her word shall be their ransom at first and a kiss shall be his ransom. (1968: V. II, 87). By the end of part I, however, some change has been observed in the character of the king; which goes on through part II. He speaks to Bess: You have waken'd in me an heroic spirit; / lust shall not conquer virtue. (1968: V. II, 89)

However, the construction of the stereotype about the Moor is passed on to part II. The very first words in this part initiate to the situation of the Moorish harem, the victims of the king of Fez. Tota, the king's wife, representing this genre, castigates her status quo: It must not, may not, shall not be endur'd. / Left we fore this our country? To be made/ A mere neglected lady here in Fez. (1968: Part II. I. I, 97). For the poor lady, Mullisheg will pollute Bess's innocence. She has also contributed to keep up these stereotypes, when she declares that the Moors are treacherous, / and then we dare not trust.

(1968: I. I, 98).

Tota's judgment goes in line with Goodlack's. In part II, he perpetuates the same stereotype of the Moor as treacherous: We are not safe, lieutenant. Moors are treacherous. (1968: I. I, 115)

Being lascivious is not a mere stereotype attached to the Moor, but the entire stereotype will be bequeathed to the Moorish queen.<sup>16</sup> Tota is also running after her lust. She refutes her husband, given that she cannot love him. Thinkest thou I could love a monkey, a baboon. (1968: I. I, 103)<sup>17</sup>. She, like Mullisheg, is willing to buy herself a Saracen. Trying to convince Roughman, she declares that she'll make him rich. (1968: I. I, 102). She will pay, but Roughman must woo Spencer to embrace the queen. (1968: I. I, 114).

Heywood describes this threat as resulting from the Moorishness of both the queen and the king. (1991: 89) In the same vein, Clem, in Part II, reminds the public that darkness is a symbol of the devil's generation in an attempt to confirm that stereotype of the black-complexion. Addressing Tota, he states: I'll see/ you damn'd as deed the black father of your generation. (1968: I. I, 101). In brief, the black colour is a generator of devil. This blackness will push Spencer to use the same reference to convince Joffer to help him. If you ever loved or such a maid/ so fair, so constant, and so chaste as mine ..... betray her to a black...? (1968: II. VI, 133). This stereotype is well worked out in that Goodlack, trying to convince Spencer not to come back to Barbary, says: What's the lives of twenty thousand Moors/ to one that is Christian? (1968: III. II, 144). The construction of this same stereotype reaches its zenith when Spencer comes to the conclusion that there is some similarity between Mullisheg's black visage and his soul. His lust outweigh'd his honor, and as if his soul were blacker than his face. (1968: II. VI, 134)

A reading of Heywood's *The Fair Maid of the West*, Parts I and II would make use of how the Western stereotype of the Moor has produced the other as lascivious and over-sexual and could ultimately heighten up this stereotype to produce an image of the Moor as a producer of power. The Moor is no more absent in the drama for the first time. He has attained massive visibility as opposed to the Orientals Said discusses in his *Orientalism*. (Bekkaoui, 1998: 104) The Moors, in Heywood's *the Fair Maid of the West*, are permitted more space for self-expression and self-realization. The alien Moor will become the noble Moor, as ample evidence that he is also capable of good deeds. This noble Moor as a type steps into the frame provided by Venice. (1991: 163) It is the communal arena that



welcomes strangers either to the state or to the society. The examples are many, starting from Eleazar to Othello, the noble Moors.

In our case, Mullisheg does no more desire to be thy breast companion (1968: II. II, 124). He becomes more royal. Heywood has it that Mullisheg is no more lustful. Shall lust in me have chief predominance? ... Shall Christians have the honor/ to be sole heirs of goodness, and we Moors/ Barbarous and bloody? (1968: III. III, 151) the amorous king asks. We are now introduced to a Mullisheg, who is apt to change. Speaking to Bess, Mullisheg points out: "y' have quenched in me all lust, by which shall grow/ virtues which Fez and all the world shall know. (1968: III. III, 151). This new image of him shall be reported to the English public. Spencer promised him that they shall report your bounties, and your royalties/ shall fly through all the parts of Christendom. (1968: III. III, 152).

The ambivalence in the representation of the Moor begins namely in part II. The first words of justice to be uttered in favour of him are those of Clem: First and foremost, I have observed the wisdom of these Moors. (1968: II. I, 117). Now, we are introduced to a new version of Mullisheg who boasts that our words are acts, our promises are deeds/ we do not feed with air. (1968: I. I, 109). Mullisheg has become a Moor whose tongue reveals what (t) his safe darkness hides. (1968: II. II, 124).

Following the same line of thinking, Heywood's use of the stereotype becomes opaque in its mode of narration. In part II, Heywood represents his hero, Spencer, and a Moor Toffer in competition with one another in honor. (1991: 89) Joffer, the noble Moor, is used in the play to deconstruct the stereotype of the devilish Moor. He will demonstrate that all moral virtues are not solely grounded / in the hearts of Christians. (1968: III. I, 135). Differently put, Moors are also capable of being noble like the Christians. This is nowhere presented than in the character of Joffer, who though a Moor, / a nation strange unto you Christians, / yet that I can be noble. (1968: II. VI, 132).

Although Spencer seemed to have had bad intention to make him (Joffer) the instrument, he would regret later. For him, this man, whose office was to keep me, shall/ be the only means to free me. (1968: II. V, 129). Spencer's tears have been triggered, for Joffer has pitied the dangers the former has passed. You have deeply touch'd me. (1968: II. IV, 134). This honourable favour on the part of the Moor poses various questions to Spencer and the English values are put into task. Spencer asks: Is honor fled from Christians unto Moors, / that I

may say in Barbary I found/ this rare black swan?<sup>18</sup> (1968: III. I, 135). Though black, Joffer's manners, heart and soul are white. Spencer fell victim in front of Joffer.

He exclaims: Shall Fez report unto our country's shame and to the scandal/ of our religion that a Barbarous Moor can exceed us in nobleness. No, I'll die/ a hundred thousand deaths first. (1968: III. II, 144)

Heywood has it that Joffer will sympathize with Spencer and Bess and help them pass free but her sense of superiority pushed her to turn her Spencer upon the poor Moor. Earlier in this analysis of the two part of the play, I have argued that this western sense of superiority and honor has been put into question. Mullisheg accuses Joffer of being stupid, telling him that the Christian hath broke faith. (1968: III. III, 14) Is honor fled from Christians unto Moors? (1968: III. I, 135) Put in a nutshell, the Moor as devilish is substituted for the noble Moor. In a play of adventure, the comic spirit will prevail and Mullisheg meets his better inner-self. (1991: 95) When they were at the hands of the Duke of Florence, there was an argument between Bess and Spencer about the new noble Moor. Are they to let him meet his fate? If so, the honor of Christians must be in crisis. The Moor awaits his ransom. Florence states that although a prisoner captive and a Moor, yet, use him like the noblest of his nation. Being so noble, they will negotiate his ransom. (1968: V. IV, 189)

Being the replica of western values, Joffer has been offered a ransom. Though the lives of twenty thousand Moors do not match with the life of one Christian in the eyes of the English public, Heywood, later in part II, will revise this image. The life of a Christian is worth the life of a Moor. Spencer is the noble stranger and Joffer is the noble Moor. They are thus friends, about whom Joffer vents himself: were I in freedom and my princely honors, I should/ then be proud to call you Spencer and my friend. (1968: V. IV, 195). In response to Joffer's endurance, Spencer, minimizing his anxieties, states:

An English virtue thou shalt try,

That for my life once didst not fear to die, Then for his noble office done to me...

... Myself, my friends and all my fortune, May redeem him home, unto my naked skin

I'll see myself and if my wealth will not

Amount so much, I'll leave myself in hostage. (1968: V. IV, 195)

Yet, this scene is much of a portrait of differences that are ultimately reconciled. This reconciliation of opposing cultures is satirical to some extent, with the English as the ultimate arbiter of value. (1991: 92) Put differently,

the English stands out to be the prototype upon which everything holds to be judged. For Joffer, the sympathy Spencer shows towards him is mainly derived from Christendom. Such honor is not found in Barbary. (1968: V.IV, 195)

From my own perception, this meeting between the two cultures and this mutual understanding is the outcome of a new vision to the world. That is, the Moor can be noble and of a sublime nature, were he to abide by the western standards. Satirically enough, the Moor of the piece can be noble but to rid himself of his race and his culture so as to meet his inner virtue. (1991: 96) In line with this, Joffer meets the new faith, due to the bravery Spencer exhibits. The virtue in these Christians hath converted me. / ... Accept me, then, a Christian and a brother. (1968: V.IV, 195) Such are the very last words in the play, but a set of questions are asked: Is it true that the noble Moor emulates an English hero? Does it confirm the superiority of the European tradition? Does it keep up the eastern values inferior? Does Heywood allow Joffer to speak at the end to confirm the victory or the defeat of the Moorishness? Has the Moor been granted a voice to speak last and best? Has honor fled from Christians unto Moors?

#### IX. ENGLAND AND OUR FEZ: HOW DO OUR PEOPLE DIFFER (1968: 100)

If Orientalism sets differences between the west and the orient, Heywood comes up with these new cultural zones for better dialogue. His *The Fair Maid* is a meeting place and a locus of two opposing cultures, competing for honor. Yet, these opposing cultures once compared, the orient fell short ultimately. On drawing the analogy between the two, Clem vents his opinion:

Our countrymen eat and drink as yours do for all the world; open their eyes when they would see and shut them again when they would sleep; when they go, they set one leg before another; and gape when their mouths open, as yours; eat when they have stomachs, scratch when it itches. Only I hold my nation to be the cleaner because they never set down to meet with such foul hands and faces. (1968: I. I, 100)

This theatrical representation is very reminiscent of Orwell's representation of people of Marrakech; which is very stereotypical. In his article, he writes it is always difficult to believe that you are walking among human beings. (Orwell, 1939: 61) That is, his image is much a representation on stage than on reality. In his *Orientalism*, Said also describes how the orient was constructed by the west. For him, this representation of this construct is part of a general European attempt –

from Bede to Luther – to put a representative orient in front of Europe, to stage the orient and Europe together in some coherent way ... Islam was a misguided version of Christianity. (Said, 1978: 61, 62) For Heywood himself, he tried all means to sketch out two opposing ideologies, in a setting so much familiar to the European public, trying to meet. Heywood has managed in constructing a setting- albeit theatrical- where the noble Christian is in a combat with the devilish Moor. Rather, a meeting place is set for them to negotiate differences and settle disputes and race to defeat lust and build up for virtue. Yet, Heywood, albeit excellent in dramatization, fails to maintain a substantial impartiality neutral. His discourse remains biased to the pole of power. He, on his part, is an Orientalist par excellence, for he sides with the dominant discourse, the English, at the expense of the obedient, the oriental. Had he uttered a word of justice for Moors, he would not have been entitled an Orientalist like Shakespeare, Marlowe and Dryden. (Bekkoui, 1998: 36) Heywood draws an analogy between the west and the orient, but his success is still questionable, because for an oriental

to uncover his true virtue, he must rid himself of his own culture. To be noble, you must be an English protestant. Joffer's conversion is therefore celebrated as he has liberated himself from the religion of pleasure to embrace the new faith of the noble Saracens, to use his words.

#### X. CONCLUSION

In Heywood's version, the Islamic Moor had, at last, to be judged as more than a simple Barbarian, no longer a pagan in need of conversion. (1991: 75) His *The Fair Maid of the West*, part I and part II articulates the aggressive struggle between the west and the orient. This struggle is, however, minimized and curtailed to a small proportion. The Moor is amorous and lustful in part I, but in the second, he becomes a noble Moor, who is capable of firing back and creating his own counter-narrative.

The west Heywood envisages remains the standard of judgment. It is the west of Bess, a girl worth gold and the west of Spencer, the noble stranger. The west which is incarnated in the teacher, as in Orientalism sermonizes the best values of virtue and honor. On the other part, Heywood makes use of an orient that is so much a student to emulate the western heroes. In the play, Mullisheg confirms this claim: those virtues you have taught us by your deeds, we futurely will strive to imitate. (1968: III, III, 152). This is part of what I would call gaps inherent in western narratives or they might be described as counter-stream narratives as Said and his critics would

always like to describe it.

In *The Fair Maid of The West*, we are introduced, for the first time, to a dramatist who puts much of the ingredients of the traditional stereotypes about the Moor into use and in a later stage of the play, he presents the western values agonizing. Heywood's play is therefore the acid test for Christian values. These values have been tested every now and then throughout the narrative but never challenged. The western values are ultimately the standards of measurement. When the amorous king of Fez takes a kiss on Bess's lips, he is mocked as the lustful and the lascivious moor, but Bess, the fairest of her sex, is said to have set to the standards.

This comic reconciliation between the westerner and the oriental is so much a caricature of a cultural dialogue Heywood is so keen on advocating. The imaginary dialogue comes in favour of one part, at the expense of the other. Heywood, albeit he presents his occidental hero in competition with a Moor in honor, privileges the faith of Christianity and diminishes Islam, the religion of pleasure, for him. He tried to give birth to a world in harmony, but all deemed to failure, in a representation of the Moor stereotypical at best and Orientalist at worst.

## ENDNOTES

<sup>1</sup> Emphasis is mine.

<sup>2</sup> Heywood, Thomas. *The Fair Maid of The West*. Ed. By: Robert K. Turner, Jr. N. (University of Nebraska Press, 1968), IX. All citations are to be taken from this edition. The use of prose here should be compared to Shakespeare's poetry.

<sup>3</sup>Williams. 'Stolne and Surreptitious': Heywood as a Test Case in Early Theatre (17.2. 2014),135. He was speaking about the process of stenography.

<sup>4</sup> Ioppolo. 'Thomas Heywood, Just in Time' in Early Theatre', 123. Together with *The Fair Maid of the West* which has received wide critical attention, Heywood's plays about women and which include other female-titled plays *The Wise Woman of Hoxton*, *The Fair Maid of the Exchange*, *The Rape of Lucrece*, and *A Maiden-head Well Lost*, as well as his three prose histories of notable women *England's Elizabeth, her Life and Troubles*, *Gynaikeion, or, Nine Books of Various History Concerning Women*, and *The Exemplary Lives and Memorable Acts of Nine the Most Worthy Women of the World* have received less critical attention. See the same article, 123.

<sup>5</sup> For this question of editorial treatment, see William Proctor Williams' 'Stolne and Surreptitious': Heywood as a Test Case in Early Theatre 17.2. (2014). This article investigates the means by which piracy could have been

done and provides an initial testing of such theft using a small portion of the text in performance", 134.

<sup>6</sup> This play was edited by the Moroccan editor: Khalid Bekkaoui. (2001)

<sup>7</sup> For more details on the logic of desire inherent in the play, see Luciano García García. 'The Racialized Economy of Desire in *The Fair Maid of the West*, (Studia Neophilologica, 88:1), 56-69.

<sup>8</sup> Dawson writes in 'England, Islam, and the Mediterranean Drama: Othello and Others' in Journal for Early Modern Cultural Studies, Volume 2, Number 2, (Fall/Winter, 2002) that "in the royal court of Fez are certain Christian captives, being partly Spanish and partly Portugal women, who are most circumspectly kept by certain Eunuchs, that are Negro slaves; a Moroccan King keeps white slaves who are" also kept behind the bars, 17.

<sup>9</sup> - Take the example of Marsh and others.

<sup>10</sup> - A phrase Thomas Hardy uses to describe Tess of D'Urbervilles.

<sup>11</sup> - In *Orientalism*, power is at the hands of the west.

<sup>12</sup> - The question here is religious rather than racial.

<sup>13</sup> - In the play: "*I'll make him the instrument*". (1968: II. V, 129)

<sup>14</sup> - In the play: "All moral virtues are not solely grounded in the hearts of Christians" (1968: III. I, 135)

<sup>15</sup> - I mean Joffer here.

<sup>16</sup> - This is very reminiscent of the Queen Mother in *Lust's Dominion*.

<sup>17</sup> - This reminds us of the use of the French word "Magot" (Monkey)

<sup>18</sup> - The black swan was rare.

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# Modernist Quest in Devkota's Poetry

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Received: 20 Nov 2020; Received in revised form: 21 Jan 2021; Accepted: 15 May 2021; Available online: 26 Jun 2021

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**Abstract**— *Devkota has been celebrated as the great poet. He is examined as the leading Nepali romantic writer. There is something rather strange about this, because what is so extraordinary about his greatness is not methodologically presented. He is a central poet of modern tradition and versatile genius who breaks with tradition, establishes his own tradition of modern Nepali literature and lives up to his own definition of the poets and poetry. His writing is not merely an expression of emotions and feelings. Instead, it examines human life and reflects philosophy of inclusion.*

*This paper examines poetry of Devkota to answer where and how he breaks with tradition to establish tradition of modern Nepali literature. Bhikhari and Laxmi Kabitasangraha have been selected and studied with great care to interpret the poet and his thoughts at his best and relate him with issues of philosophy and culture. My aim has been not so much to narrate Devkota's poetry as to explain it, so as to bring it within the focus of western and eastern thought. Though is not fully based on any informed theory, it depends upon an interdisciplinary approach to analyze Devkota's tradition of modern poetry.*

**Keywords**— *Devkota's Poetry, Nepali literature, modern poetry.*

## I. BACKGROUND

The most striking fact in modern Nepali literature is the revolution in poetic taste and practice which resulted in the rejection of the views of poetry represented by exclusive literary trend. It is Devkota's quest for novelty that rejects stabilities with a genuine move towards the recognition of greater diversity, developing inclusive poetic expression and encouraging the spirit of resistance against monolithic social systems. Devkota breaks up with the convention in terms of thought, style, tone and linguistic variation by giving expression to the continuation of the past in the present and a link with the future. In the broad sense, poetic novelty in Devkota's writing refers to the poet's creative act of providing an organic image of an individual experience in relation to the society, politics, economics, culture and omnipresent concept of nature. As a result, Devkota's novelty is the artistic talent which resembles S.T. Coleridge's notion of imagination as a unifying principle. According to Coleridge, imagination struggles to idealize and unify. It is a special power of the mind, which can

transform the material of the materialist (J. K. Watson 22). Certainly Devkota's extraordinary talent allows him to be aware of his position in the world, of cultural heritage that provides him the knowledge of collective memory, of the geography which inspires him to creativity and of his duty to mankind.

In Eliot's opinion, poetic talent is "a continual self-sacrifice, a continual extinction of personality" (Adams 762). As Devkota draws on realities of the time, he escapes narcissism and transforms his individual feeling and experience into a novel voice that gives expression to the deepest feelings and problems of ordinary masses in the light of history and myth with hope for the future. Such ability in Devkota to see things around him in the context of his experience and people's suffering in the world provides evidence that Devkota possesses what Immanuel Kant called intuitive sensibility. In Kant's views, a creative mind synthesizes and unifies experiences in time and space (Samuel Enoch Stumpf 287). In the process of writing, Devkota is capable of synthesizing and unifying great



public events, minor individual emotions, problems of the society and future visions with in-depth understanding of shared history and geography. For instance, *Bhikhari* in which Devkota demonstrates his originality and freedom as a poet with a new sense and spirit.

## II. METHODOLOGY: AN INTERDISCIPLINARY READING

Since the interpretive community of Nepali literature lacks objective criticism on analysis of Devkota's works, it is really difficult to trace the poet's relation with the national psyche. Throughout his intellectual journey, he constantly contributes to the founding of Nepalese cultural mind set. But the legacy of the existing interpretive history of Nepali literature seems blind to creative and intellectual writings of Devkota to show the poet's actual position in the history of Nepali literature and his contributions to the Nepali socio-political, economic and cultural development. In *Sahityako Itihasa*, Dhayaram Shrestha rightly argues that the history of Nepali literature should be redrawn by evaluating and analyzing characteristics of the literary art for developing impartial and more objective approach to literature to see each writer's response and contribution to the growth of Nepali literature (111-112). This shows and exemplifies that there is a lack of comparative approach to the artist's creation in order to present honest and objective criticism of Nepalese poets for the sake of developing impartial critical tradition.

In the domain of Nepali scholarship, Devkota is considered a romantic poet. Critics such as Basudev Tripathi, Chumani Bandu, Mahadev Avasthi and Kumarbahadur Joshi argue that Devkota is a nature poet who imports British romanticism to add something new to ongoing Nepali modernity initiated by Lekhnath Paudel. Yet it is essential to look at the modern period of Nepalese literature.

*The Modern Period*, according to Tripathy, started from 1918 onwards with Paudel's rejection of tradition. For Tripathi modern Nepali literature consists of different modes: *Classical*, *Romantic*, *Progressive Romantic*, *Experimental* and *Common Literary Trends*. But there exists a tense debate on the issue of literary period. Different critics have expressed different views and presented various facts about the development of Nepali literary world. The act of interpreting Nepali literature began by Babu Ram Acharya when he published *Purana kabi and kabita* in 1946. With the publication of *Role of Nepali Literature* in 1960, Yagya Raj Satyal developed more concrete ideas on the growth of literature. He explicitly divided literary times into three periods: *Old*, *Medieval* and *Modern*. In his opinion, *the Old Period* is the beginning of the nineteenth century,

*Medieval Time* from 1904 up to 1913 and *Modern* from 1913 onwards.

Yet it is essential to see where Devkota stands as a great poet in the history of Nepali literature and how the interpretive community has described him as a romantic poet. In *Nepali Kabita.VII*, Basudev Tripathi who has produced criticism on Nepali art argues that Devkota is a nature poet. He writes that Devkota emerged after Paudel as a poet of free imagination that displaced the old tradition and put the poet's self-ego at the centre of poetry (93). Lekhanath Paudel begins modern attitude in Nepali literature with focus on classicism. Then Nepali poetry begins to celebrate emotion, feeling, yearning and imagination. He points out that Devkota started writing under the influence of British romantic poets such as William Wordsworth, St. Coleridge, John Keats, P.B. Shelly and others. So, for Tripathi, Devkota leads romanticism that comes as a second literary movement after classicism. The third phase of modern Nepali literature is progressive romanticism that flourished under Devkota. After progressive romanticism, experimentalism led by Mohan Koirala dominated the development of Nepali literature. After this, a broad phase of common literary trends came into the scene. The above scholarly interpretation made by Tripathi tends to limit Devkota to the rank of a nature poet who imports romanticism from the west to give a new turn to ongoing Nepali literary modernity. Even Devkota scholars such as Krishna Gautam, Chudamani Bandu, Kumarbahadur Joshi and Mahadev Abasthi have said that Devkota is a romantic poet who studied British romantic writers and produced works under the influence and inspiration of British romantic priests. These scholars also emphasize Devkota's originality, but what they mean by Devkota's originality is not clear. This tradition of interpretation remains less critical and static to the wider range of Devkota's writing in Nepali, English, Hindi and a variety of dialects. Therefore, a close reading and observation of Devkota's bulk of writing could easily question and refute Tripathi's scholarly tradition that lacks a close observation of Devkota's tradition, talent and achievements. It is also equally surprising that Tripathi and other Devkota scholars should discourage themselves from looking into and seeing Devkota from the ground of his writing on issues of nature, culture, politics, myth, history and economics.

Once an interpretive community moves beyond the established critical lens to relocate Devkota in relation to modern Nepali literature, scholars will easily be able to grasp the poet's inclusive literary tradition which is a product of the poet's intertextual knowledge and talent. It is explicit that Devkota brings words and ideas from the sea of eastern and western culture and recontextualizes these in his

own original way. The poet's talent lies in recontextualizing words and ideas borrowed from the cultural history of his own nation and that of others. So, the statement that Devkota's romanticism is being brought from the west is weak. What he gains by studying British romantic poets is not a matter of overwhelming influence of British romanticism upon the poet. Neither is his study of British romantic writers the sole inspiration for Devkota's poetic career nor is what he imports to Nepal from the west his sole contribution to Nepali literature. Instead, the poet's study of these writers reflects his move to create an inclusive literary trend with full intellectual interest in the history of nations. It is also very obvious that Devkota did not only study English romantic poetry and poets. The bulk of his writing clarifies the point that Devkota studied Greek, European, Sanskrit, Modern Indian and Nepali cultural history. In turn, with the production of a bulk of writings he provides a new Nepali perspective to the world that is a combination of local and international colors. Even Marxist thought makes a way to Nepali literature through Devkota. So, his writings should be reexamined to ensure the poet's contribution to Nepali art in the context of ongoing debate of Nepali and English literary modernity.

In terms of Devkota's poetic tradition, Nepali literary modernity is poetic talent which breaks with the tradition. In other words, as Devkota's tradition and talent are complementary to each other, Nepali literary modernity refers to Devkota's inclusive representation with the poet's intertextual knowledge of eastern and western literature and culture. However, many Nepali literary critics have provided different views on Nepali literary modernity. Tripathi says that Nepali literary modernity refers to an act of recording and representing experiences of contemporary society. Furthermore, he argues that classicism led by Paudel, romanticism led by Devkota, experimentalism by Mohan Koirala and common literary trends are major aspects of modern Nepali literature. Balchandra Sharma, Abi Subedi, Thakur Parajuli and Krishna Singh Pradhan agree with Tripathi that Nepali literary modernity is a shift in style with description of social realism, spirituality, nationality, social consciousness and the theme of transnationalism. Another group of scholars such as Dayaram Shrestha, Taranath Sharma, Chudamani Bandu, Kumarbahadur Joshi, Mahadev avasthi and Sailendu Prakash Nepal describe Nepali literary modernity as a new turning point in Nepali art with focus on free play of imagination, emotion and originality reacting to exploitation, social ills and flow of human experiences. In this sense, modern Nepali literature is a reaction to exploitation. It is a shift in form and a response to ups and downs of humanity. Here, Devkota encompasses what the above critics have said about modern Nepali poetry and its

impact upon Nepali society. Hence his position is not just that of a romantic poet. His poetry is a reaction to the anti-Rana revolution, the Ranas' monopoly and the people's condition. It is also a response to the world wars, industrialization in India and Nepal's interest in English education. Therefore, the so-called history of modern Nepali literature is unable to locate Devkota as a poet of nation and beyond nation.

Since Devkota moves beyond national themes and language, it is very necessary to see him in relation to differences between Nepali and English literary modernity to explore the dynamics of his poetic tradition. English literary modernity in relation to Nepali literature is different in its focus on search for a new structure. English modernist poets tried to create a new social pattern within an old one. In "Modernist Studies," Marjorie Perloff says that English literary modernity is a rupture, self-consciousness, embodiment of tension and difficulties of living in the world (Green Stephen 156). It is a move towards unity and wholeness, a shift in style and attitude. In *Harvard Guide to Contemporary American Writing*, Daneial Hoffman says that English literary modernity refers to objective expression revealing the tension between traditional poets and content point towards organic lyricism (461-465). For Walt Whitman it is a language experiment. The term modernity in the west is the most debated concept. Many different scholars have defined it in different ways. In *Consumer Culture and Postmodernism*, Mike Featherstone says that modernity is a break with the past (4). Modern writers move away from the existing trend to create their position. Hoffman argues that it is a way to redemption, originality, and energy reconciling opposites for creating an organic whole. For instance, T.S Eliot is a great modern English poet who blends opposites like past and present in relation to future, brings allusions from the east and the west to trace contradictions and complexities of the west in *The Waste Land*. From this perspective, Devkota is equal to Eliot in terms of poetic tradition and talent. Troubles and pleasures of Nepali society and world events are reflected in his poetry.

### III. ANALYSIS AND DISCUSSION

#### *Bhikhari*

*Bhikhari*, Devkota's important anthology of poetry, begins with a sketch of problems of modern life in "Bhikhari" and ends with the admiration of pastoral life in the "Ghasi." Devkota's devotion to nature is unparalleled by other Nepali literary figures and his insight into the nature of man and the laws of nature are accurate and incisive. His awareness of human suffering and vision of a better future makes him a powerful modern poet. In "Bhikhari" Devkota describes a

beggar's mental and physical condition in vivid poetic phrases.

Look a beggar has come slowly,  
looks kind, dim with turbulent face,  
still he has a ray of hope, the sun shines in the  
courtyard,  
At this point I have made a goa,  
this is life history. (*Bhikhari* 1)

Devkota clearly says that a beggar lives a series of sufferings. Despite his struggle against poverty and his low status a beggar yet has a ray of hope for the dawn of equality. He wears shabby clothes, trembles as he walks through life's path and begs out of compulsion. He has a wrinkled face, a broken heart and struggles for survival. The poet says that a beggar is an image of pain and darkness in the garden of a successful man.

Beggar has fallen out of the cloud/ lives in the  
darkness,  
Is he God or a beggar?  
God speaks through the heart of a beggar stepping  
from door to door,  
speaks through the mouth of the wea,  
touches the heart. (*Bhikhari* 3)

With full sympathy for weak people the poet gives a new identity to a beggar by saying that God speaks through the tongue of the weak ones. It is the God who goes from door to door to beg alms from his own brothers. Here Devkota looks into the nature of poverty, humanity and God. Poverty is not a curse; it is a product of indifference among fellow people. Bandu in *Devkota* argues that "Bhikhari" conveys the message that true service to the poor is prayer to God and service to humanity (59). The poet raises his voice against the Ranas' exploitation of the weak Nepalese. In *Devkota Kabita-Yatra Bisleshana Ra Mulyankan*, Joshi says that through "Bhikhari" Devkota expresses social consciousness with focus on humanism (38). As in *Muna-Madan*, Devkota sheds light on the economic condition of Madan's family and its relationship with the society. The economically troubled beggar in "Bhikhari" shares something with Madan regarding economy and its effect upon dignity and social relationship.

Devkota is not a blind believer of religion. This does not mean that he lacks religious sensibility. He always locates religion in the spirit of humanism. When he writes about the structure of the society, he is aware of religious sensibility. He revitalizes religion through the essence of humanism in order to make people turn their eyes and mind to the real world where many people are seeking help. His

understating of humanism is not superficial. Moreover, he simplifies the practice of humanism in one of his most celebrated poems, namely, "Yatri."

Beautiful pillars of the bones,  
the wall of the flesh/ the golden brain roof,  
the door of senses/ the rivers and weaves of the  
veins,  
The temple itself is universal. (*Bhikhari* 16)

These lines describe the poet's concern for the people's idol-worshipping culture in the context of his experience of what humanity demands and needs to create conditions for social solidarity. Devkota tells people that their body is a great temple that houses God. This comparison between the human body and a temple is quite significant. The soul is compared to God. Bones are compared to pillars, senses to doors, head to the roof and veins to the river. This comparison urges people to reevaluate their faith in the stone idols and encourages them to have faith in human dignity. Like "Bhikhari," "Yatri" too celebrates poor people in the form of divinities.

The God walking along the road,  
signs in the music of birds,  
God speaks through the pains and sufferings of  
people. (*Bhikhari* 18)

The voice of tortured people has been described as the voice of God who always becomes visible in their sorrows and suffering. Hence, Devkota imparts the knowledge that people need to listen to voices of their brothers who are in the sea of sufferings and sorrows. With a new story of faith Devkota persuades people to return to human reality by liberating their soul from illusion. It is an illusion that makes people indulge in fantasy. The poet repeatedly tells the story of the sufferings of man and of woman to change people's perception about true worship and service to the weak.

Return, return,  
go,  
help weak and poor,  
cure their bruises and inflicted wounds. ( *Bhikhari* 19)

The extract is an example of Devkota's power of simplicity and serious thought. In simple words, he is able to generate great ideas that easily touch people's hearts and change their attitudes. With his understanding of man's troubles, his praise of power of man's virtues and emancipation of man from idol worshipping culture, Devkota is similar to Philosopher Bertrand Russell who celebrates the indomitable spirit of man and speaks for declaration of slavery of soul from old tradition. According to Tripathi,

Devkota is a great humanist, who puts the problems of ordinary mass at the centre of poetry (*Nepali Kabita* v I 122). This means that Devkota's poetry is not an expression of any kind of fancy or myth; it is a projection of human realities. In *Devkota*, Bandu says that "Yatri" rejects the capitalist notion of God (66). Bandu is right because Devkota's poetry is the product of the poet's life experiences. It is an expression of the poet's knowledge about the history of indifference and voice for integrity and equality.

Devkota shows a deep concern for honesty in human relationships, expresses anger against greed and corruption that spoils human mind and admires duty and encourages people to achieve what is beyond the common effort. "Prasnottara" attacks evils and suggests that man should have faith in a great mission.

What is duty of people,  
it is many protest,  
look into reality, ask their soul,  
What is great in the world?  
It is wet and mind,  
What is their goal?  
Fly to reach the moon. (*Bhikhari* 22)

According to Devkota, a great goal leads to greater success. Without a clear goal, life and society may remain static and dogmatic. At the same time, aim to reach the moon projects Devkota as a prophet who preaches the lesson of development to the world. Mystery of human life and dishonesty can be given up at cultivation of pure psyche. The poem is a kind of gospel of purity and honesty. Stylistically, the poem is short and sweet. The poet uses simple words such as peace, life, sweat and duty to justify the way to just society. In *Muna-Madan* Devkota teaches the concept of bravery for change through the speech and action of Madan who steps out to materialize his ambition. As "Prasnottara" questions the continuity of exploitation, the poem also reminds us of the Ranas' domination over the Nepalese people. During their reign, they used to live a luxurious life. They did not know the price of sweat of common people who were forced to work hard for them. Seeing the Ranas' barbarism, Devkota probably composed poetry to change their attitude towards the people. In *Devkota*, Bandu says that "Prasnottara" reflects existing socio-economic and cultural feudalism of the time. With the poetic light, the poet intends to baptize Ranas in the sea of wisdom, of knowledge and of honesty.

Devkota is not just a love of nature. His poetry is not only a story of great philosophical inquiry on spirituality, humanism and politics. Indeed his poetic observation does

concern the children and their rights. As a lover of children, Devkota acknowledges that a child is the future of the society. For instance, "Balakkal" is a nostalgic poem in which the poet wishes to go back to the past. A child is compared to beautiful things such as pure heart, flower, white cloud, wealth, green bush and truth. Furthermore, a child is presented as a symbol of beauty and truth. He or she speaks from the soul and is incapable of deceptions. However, man is enslaved by the corruption of civilization. Man hides his internal pains and smiles to deceive another man.

Man lives by weaves of pain and storm,  
rules internal abyss of suffering,  
smiling without hesitation,  
hollowness surrounds us,  
have domination over our poor brothers,  
We boast a lot. (*Bhikhari* 26)

The poet believes childhood is a natural stage of life. At this stage of life, a child is very close to natural objects. As childhood ends, hypocrisy accompanies man. In this poem Devkota also longs for innocent days.

My darling child,  
if I can I want to be a child again,  
Adult, knowledgeable may call me a mere child,  
I do not care,  
this is sweet, delicious, open, smiling and pride,  
I am ready to leave all worldly values.  
(*Bhikhari* 26)

Here Devkota is similar to William Blake who, in *Songs of Innocence* and *Songs of Experience*, praises childhood and reveals the deception in the adult world. Similarly, Devkota has D.H. Lawrence's ability to compose a piece on the memory of childhood. 'Balakkal' is rich in metaphors from nature. Artistically the poem contains smooth structures and simple words. Comparison and contrast between pastoral spirit, child's purity and adult experiences is one of striking artistic elements in the poem. The poem provides a kind of image of a child as God and an adult as corrupt.

Very often Devkota chooses an ordinary and weak man as the hero of his story. In *Muna-Madan*, Madan is the hero from an economically low class. "Bhikhari" and "Gariva" also portray poor people who are happy with what they have. The poet depicts a poor man as one who is very rich in heart.

You say I'm poor !  
happiness rules my heart,  
peace in my heart can not be found in the world,



I am not a slave to luxury and greed,  
sweat is my labor. (*Bhikhari* 31)

The poet identifies a poor man as a symbol of happiness and manifestation of heavenly grace. Beauty, honesty, poverty, pleasure, love and god are united in lines of poetic feelings. For a poor person, the world is everything. It is his and her home and all objects in the universe are his and her wealth.

World is my beautiful home  
the sky is blue and wonderful  
pearls are everywhere  
The moon is the lamp. (*Bhikhari* 32)

The speaker admires each element of the earth as his property. Evening, morning, night, hill, mountain, himalaya, river, stream, flower, grass, and the sun inspire him to experience pleasure in nature. Nature provides him sublimity without cost. Imagination offered by nature takes him around the earth, moon and stars.

My heart soars as plan,  
I travel to the moon, to the stars,  
and around the world,  
enjoying rich nature,  
again I get back to the same place. (*Bhikhari* 33)

With these lines the poet explores the connection between the mind and the wonders of nature. Nature offers man an opportunity to release the self from the worldly tension and worries. In turn, the mind conceives of nature and transforms it into poetry. As Coleridge says, imagination is fundamental to creativity. Devkota uses imagination to discover the unity and harmony between mind, creativity and nature. The poem is also a description of meditation that teaches man to get release from the chain of earthly anxiety for the time being. Here Devkota draws on Hindu Yoga tradition. The poem supports meditation. It is an internal reaction with the external world. External geography influences the mind, which, in turn, describes the geography. In terms of craftsmanship the poem is excellent by virtue of its simplicity of words, structure and richness of thought. The tone of the poem is pleasant.

Devkota witnessed the development of science in the west and the growing negative impact of industrialization on South Asia. In *Tipleengi* he presents how mechanical worldviews and practices harm spiritual and natural energy of life and society in the urbanized Indian city Calcutta. In Calcutta people are soulless. They tend to be machines. As an intellectual reaction to the pollution caused by advancement of science and technology, Devkota appreciates rustic life in Nepal through the mouth of Mehen Singh who goes to the Indian city for education. Mehen

Singh, a major character of the story, stays there with memories of his early days in the village of Shivapuri in Kathmandu. The same appreciation of country life is found in other poems by Devkota. "Kisan" is an example of Devkota's love for rural life. The poem is a lyric of a happy peasant family in the countryside. The speaker tells a beautiful story of a peasant who enjoys living a healthy life under the guardianship of nature.

Four members family live there  
with their uncontaminated heart,  
there is peace, satisfaction,  
life is pure and healthy,  
live there children of nature,  
everywhere there is an air of beauty. (*Bhikhari* 35)

The extract explores how beauty and truth come from nature that is not touched by urbanization. The poet makes readers realize that the peasant family and natural landscape with rich biodiversity complement each other. Good environment supports the peasant to live a healthy life.

It is an unpolluted geography that cultivates energy and spirit of satisfaction and peace in the hearts of people. As the hill, mountain and whole surrounding are buckets of joy and blessing for the peasant; the farmer's family is able to rejoice. Hence nature is conceived as a source of inspiration, of awe and of joys for the farmer's family. The farmer works hard and values the product of sweat. He is happy with what he does. Birds, blooming flowers, green woods and rivers are his friends. Hills are steeples of the temple nature. The poet is able to project the farmer as a good human being who loves and helps his neighbors.

His heart is filled with work and purity,  
he is the king of the shed,  
has good relationship in the family,  
has no jealousy towards others. (*Bhikhari* 36)

Devkota finds an inevitable link between nature and the farmer. Different aspects of nature such as evening, the blue sky, the cloud in the monsoon and snow in the winter reflect heavenly beauty, grace and eternity. The moon in the sky and the farmer share a heavenly harmony. The poem also externalizes a deep link between a creative mind and nature. It is nature that influences the poet's mind. Nature is revealed in the mind of the poet whose creative inspiration comes from a close observation of nature. This shows that knowledge does not exist beyond nature. It is within nature that imagination creates consciousness.

Revelation is found in variety of buds  
green corner contains virtues,



shabby clothes, but soul is pure  
face is rough/mind is bright.

The peasant puts on shabby clothes and has less  
smiling face,

He has a brilliant and creative mind. (*Bhikhari*  
38)

Here the peasant is representative of the poet who possesses innovative power. Devkota himself used to put on cheap clothes and lived the most creative life. So the peasant is a representative of both the poet and rural life. The structure of the poem is balanced by narration and description. Simplicity of words, beauty of tone and serious thoughts are united in the spirit of poetic originality to arouse a sense of beauty in the audience about country life.

Devkota does make a philosophical inquiry about life and its meaning in relation to punctuality, honesty, action and comfort. He finds life elusive and complex. For the poet life becomes meaningful when man has faith in action and hope. In "Jeevan Van," Devkota describes life as a journey of the hunter in the jungle. Hunter is deeply enchanted by passion. Like a greedy hunter, man dreams of unattainable things and gets intoxicated by earthly materials. He turns into an animal to enjoy the moment. He forgets the past and ignores responsibility. Here, Devkota attacks the weakness in human beings who forget their human dignity and responsibility to each other, wasting their time chasing their passion and ego. He writes that the answer to complexity in life is belief in culture.

Heaven is our home,

God is light of heaven,

Brahma is our father, real success and comfort  
are sweet,

who obeys God's law feels peace and becomes  
citizen of heaven,

all of his dreams transform into reality. (*Bhikhari*  
25)

These lines provide evidence that Devkota is a preacher. He writes that faith in Hindu culture is a way to peace and success. In *Muna-Madan* both the major characters celebrate their faith in heaven. Devkota records what religion does for the betterment of life and society. Religion is not just false consciousness. Instead, it is hope in times of trouble and tragedy.

Devkota breaks with the tradition that equates religion with opium. He moves beyond constructed values and clarifies that religion is faith which heals man's depressed psyche. Hope empowers man's willpower eroded by suffering and confusion. Similarly, "Jeevan" is a poem about the significance of action in life and the mystery of

life. The poet focuses on action that activates life in a new way.

Action is filed,

with a new morning,

object's weight and measurement. (*Bhikhari* 44)

Action defines the meaning of life. Without action, life is meaningless and absurd. But work adds value to life. Devkota is a pundit who teaches that our action is a measuring rod to identify our position and our importance in the society. Devkota reads life in terms of Hindu myth that life is mysterious. It is full of illusion and color. This theme recurs in his poetry. In "Jeevan" the poet deals with uncertainty.

Garland of ritual guides life,

uncertainty lies at the heart,

tear is way,

ho! Life is mysterious. (*Bhikhari* 45)

Nothing is certain in life. Sometimes, tears flood our life without a sense of energy and achievement. Devkota looks into the nature of life with a religious lens and comes up with a convincing solution to the problem. Both poems "Jeevan Van" and "Jeevan" contain slightly different artistic features. "Jeevan Van" is straightforward in narration and details whereas "Jeevan" is more lyrical with short lines. However, the tone in both poems is serious.

A focus on the recurring theme of life in poetry reveals the fact that Devkota's poetry examines life from various aspects. In this context, poetry is also self-discovery and self-exploration. Philosophical enquiry into the meaning of life constantly describes life as journey, adventure and fertile field with a lot of loss and gain. "Jeevanko Mausom" deals with the latent potentiality of life that could be productive as well as unproductive. In Devkota's views senses are bulls by which man can plough the bodily filled for a good plantation.

Sense are bulls

body is plough

plow the field carefully

action is seed for thousand times

plant and grow immense corps

as there is life work hard and plant,

grow, time does not wait for anybody

do not sleep/plant all seed

if not the winter will torture you later on.

(*Bhikhari* 47)

The metaphors of the senses as bulls, the body as plough, the soul as the field and action as seed provide a dynamic, interesting and quite complete image of what life could be when action regulates it. The poet's concept is that faith in action makes life productive. But lethargy and ignorance change life into a barren field. Devkota successfully presents both vanity and significance of life by describing it as season. It is a season of creativity. If a man remains passive during a season, trouble surrounds life forever. The language of the poem is simple, yet intense and moving. Season as metaphor of life is new and explicit.

In Devkota's poems, various aspects of nature such as streams, clouds, evening, trees, mountains, and flowers are portrayed in their radiance. All of these natural elements have a direct interaction with the human mind and behavior. For instance, "Sandaya" explores the spirit of evening and its influence upon the mind and health of a person. Evening is an image of beauty in nature. Like evening, other aspects of nature are a source of inspiration for sublimity. Nature plants the seeds of hope in the human heart and evokes universal feelings.

In the evening lovers feel awe  
happiness reaches the settlement  
creates excitement in the poet's heart

It is a symbol of beauty and truth. (*Bhikhari* 13)

Devkota writes that evening influences all people like lovers, poets, farmers. All of them feel one in the evening. Redemption of man in nature describes nature as omnipresent. In "Brichha," the poet personifies the tree as a spirit of nature. Through the tree, he records a shared understanding of life and nature. "Basant" is also a beautiful description of the spring season. Spring is a magic spell of universal feeling. It renews withered life and objects after winter. It is a wonderful time of the year. During spring, a man feels intense happiness; his heart leaps up and blooms, being one with nature. The poem contains sharp and simple words. Description dominates the structure of the poem with a pleasant tone. "Charu" is a tale of the beautiful flower that grows and fades away very soon. But it is a symbol of love and beauty, and an eternal sign. Like a poet, it is solitary being. Here the flower is a symbol of poetic creativity that irrigates the mind of writers.

Devkota does not limit his creativity to the description of aesthetic values. His poetry has a clear didactic purpose. Very often he informs people on different issues like politics and economics. "Jharana" provides information on hydropower potentiality in Nepal. The streams and rivers flowing from the hills are sources of power for electricity.

From the heart of the hills

I saw the water flowing,  
in my heart light is on,  
thousand lights. (*Bhikhari* 48)

Devkota compares the potentiality of water with that of the poet's consciousness. Water creates the inner light of the poet. At the same time, the poet is worried that the social system has failed to utilize the water properly. The world is dark because of the capacity to use water. The image of the stream water as pure soul is very persuasive. So, the stream water externalizes what is there in the poet as awareness. Such ability to articulate the abstract in terms of natural objects shows Devkota's extra sense which is not present in common people.

"Ghasi" is a celebration of village imagination. The simple grass cutter is put at the centre of this poetic creation. He is a representative of simplicity and accountability. Like Madan of *Muna-Madan*, he too has a dream of a bright future. Selling grass, he decides to earn money. With this money he wants to dig a well for the village.

Selling the grass  
I want to earn two or three coins  
then I want to dig well. (*Bhikhari* 50)

In these lines the voice of the good Samaritan is found. Devkota wants people to see the Nepalese reality. Nepal is a country of villages and the grass cutter is its inhabitant. In the poet's eyes, the grass cutter is a good person who never looks for unnecessary possession and wealth. Rather, he is the voice of common humanity.

Bright stars are our beauty  
Nepal is first voice of humanity  
Celebrate it with joy. (*Bhikhari* 52)

These lines connect Nepal with beauty and honesty. Perhaps, the poem intends to resist the presence of industrialization in South Asia and refers to the history of the natural world where life and nature go side by side. But industrialization indicates the development of a mechanical world where life and nature are in conflict. Devkota successfully connects things around him and things in the universe. The task of providing an organic lyric is really a difficult job. However, Devkota does it easily.

#### IV. FINDINGS AND CONCLUSION

Throughout *Bhikhari* Devkota is able to present himself as a poet with a tender heart, brilliant wit, wisdom and bold spirit. He is the rock of defense for good human relationships. As a visionary poet, he reflects the deepest feeling and far-sighted thought. He challenges old

convictions and generates new feelings and thoughts in the place of old ones. "Bhikhari" and "Yatri" are the best examples of his originality in terms of developing a new concept about human relationship. Beggar is given the position of God. Travelers are asked to get back to their mental and physical reality. This process of generating new types of concepts for social transformation ranks Devkota to the level of a poet who articulates the deepest feelings of the society. His account of self- self discovery and exploration of self in relation to nature makes him a poet who lives up to his own definition of poet and poetry. His originality is also reflected in the handling of language with knowledge of varied lines, stanzas, rhythms and figures of speech. Each poem in the anthology provides a new tone and taste with descriptions of insights into the complexity of modern society in relation to ecological consciousness. His focus on social transformation and love for country life aims at modernizing Nepal in the right way at a time of political upheaval in Nepal and rapid advancement of science in the west and its growing effect upon India. With holistic perception of the universal phenomenon, Devkota creatively reacts to world events and becomes a warrior for cultural transformation.

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# Transcending the Awareness of Pain in Poetry: A Critical Focus on the Poems of Pain by Jane Austen and Emile Dickinson versus Jayant Mahapatra and Bibhu Padhi

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Received: 10 May 2021; Received in revised form: 10 Jun 2021; Accepted: 21 Jun 2021; Available online: 27 Jun 2021

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**Abstract**— Portrayal of pain or any emotion through poetry is an eccentric way to feel disconnected from the outer world in order to minimize the intensity of that emotion unlike pleasure does with its form. Pain is an inseparable part of life. It comes to us in different forms and makes us feel it. In this context, this paper attempts at comparing four poets of different modes of temporal as well as geographical set-ups dealing with the theme of pain. At first, it focuses on the scientific and philosophical meanings attributed to pain. Then, through the poetic revelation of pain, it critically delves into 'I've A Pain in my Head' by Jane Austen, and 'After Great Pain, a formal feeling comes' by Emile Dickinson. It is observed that Jane Austen uses the concept of pain casually by a narrating a conversation between a doctor and a patient complaining of a headache. On the other hand, Dickinson's concept of pain indicates a funeral in the poem. It is the mental pain she focuses as her concern. The focus then shifts to the revelation of pain in the poems of the two well-known Indo-Anglian poets Jayant Mahapatra and Bibhu Padhi. Jayanta Mahapatra's 'Pain' deals with the emotion in a unique way. He focuses on the concept of pain by putting a rhetorical question at the human existence. According to him, pain is the pain of being a human being. Bibhu Padhi in another way talks about physical pain covering all the body parts those who suffer and then concludes with a critical discussion correlating scientific, philosophical and poetic interpretation of pain.

**Keywords**— pain, emotion, scientific, philosophical, human existence, culture, poetic concept.

## I. INTRODUCTION: INTERPRETATION OF PAIN

There is an antithetical saying, 'No pain, no gain'. During one's life time, one obviously encounters painful situations. Pain and pleasure happen to be the two sides of a coin. Both are feelings that everybody experience sometime or the other. But, pain is an unpleasant and/or agonised experience of mind and body, and it gives different reactions to the humans in their behaviour. Worth saying, this anguish has been variously attributed to the human sciences. Pain comes in suffering; in tragic or sad feelings. Aestheticians of *rasa* tradition often say that this pain incurs at the loss of something or somebody which ultimately leads to realisation at an emotional height.

Pain in medical science has been identified under four titles. They are: Nociceptive pain is related to tissue injury; inflammatory pain caused by an inappropriate response by the body's immune system; neuropathic pain: pain caused by nerve irritation. This includes conditions such as neuropathy, radicular pain and trigeminal neuralgia. Then, the other is functional pain which is without obvious origin, but can cause pain. (Sentiger, April 29, 2019)

Similarly, philosophically pain has been named variously such as Plato in his 'Timaeus' (Plato 1998) conceptualised pain in the fourth century BC as an emotion that occurs when a stimulus is stronger than usual. This theory is based on Aristotle's concept that pain resulted from excessive stimulation on the sense of touch. This is known



as Intensive Theory. In addition, Specificity theory by Von Frey (1895) says that specific pain receptors transmit signals to a 'pain center' in the brain that produces the perception of pain. (Moayed). Strong's theory proposes that pain is an experience based on both the noxious stimulus and the psychic reaction or displeasure provoked by the sensation. (Strong, 1895). Pattern theory states that any somesthetic sensation occurred by a specific pattern of neural firing and that the spatial and temporal profile of firing of the peripheral nerves encoded the stimulus type and intensity. (Moayed).

The Biopsychosocial model states that pain is not only simply a neurophysiological phenomenon but also involves social and psychological factors like culture, family, nociceptive stimuli and environment influence pain perception and thus ultimately affect a person's emotions, behaviours and cognition. (*Physiopedia*, Source No. 1)

Whitman (2007) states the interpretation of pain and suffering according to Hinduism that it is to be viewed from multiple perspectives. It says that everything, including pain and suffering, is given by God/ The Ultimate. Suffering can be positive if it leads to progress on a spiritual path. Some even embrace suffering as a way to progress on spiritual path in which one gets tested and learn from a difficult experience. (*Journal of Pain*, 609).

### 1.1 Portrayal of Pain in Poetry

The literary expressions of pain are immense. To quote the much popular lines of John Keats(1795-1821), 'My heart aches, and a drowsy numbness pains/ My sense, as though of hemlock I had drunk.' (Ode to a Nightingale' (1820) Stanza. 1). This pain that expresses in greater philosophical height by expressing the transience of human life that is entangled with plight, agony, loss, suffering, death and decay as opposed to the permanence of the nature, creative freedom, art and beauty. Thus he says:

Fade far away, dissolve, and quite forget  
What thou among the leaves hast never known,  
The weariness, the fever, and the fret  
Here, where men sit and hear each other groan;  
Where palsy shakes a few, sad, last gray hairs,  
Where youth grows pale, and spectre-thin, and dies;  
Where but to think is to be full of sorrow  
And leaden-eyed despairs,  
Where Beauty cannot keep her lustrous eyes,  
Or new Love pine at them beyond to-morrow. (Ode to a  
Nightingale, Stanza 3)

These immortal lines precisely philosophises the pessimistic reality of human life. However, Bob Dylan (1941-) is of the opinion that behind every beautiful thing, there's some kind of pain. Pain brings victory and achievement is in fact an optimistic notion.

## II. LITERATURE REVIEW

Apart from Keats, four authors have selected here for interpreting pain in their own ways. They are Jane Austen (1775-1815), Emily Dickinson (1830-1860), Jayanta Mahapatra (1928-) and Bibhu Padhi( 1951). Austen is a well-known British author. Her poems do not come up for much of public and readers' attention. However, the multilayered petals of her creative genius are apparently visible from her poems too. Dickinson's poetry in some critics' opinion is loaded with transcendentalist intuition whereas some others say that it was heavily influenced by the Metaphysical poets of seventeenth-century England, as well as her reading of the *Book of Revelation* and her upbringing in a Puritan New England town, which encouraged a Calvinist, orthodox, and conservative approach to Christianity. (poets.org).

Critically focusing on the poetry of Mahapatra, Beg opines, 'Verily, Mahapatra is extensively conscious of the poverty, the plight of the masses and women as victim of male lust in our society; it gives his poetry a tragic disillusioned tone. (73). According to Mishra, Bibhu Padhi '... is capable of transcending territorial, ethnic, and political limitations in order to come to terms with the larger issues of life. He finds that his poems are multi-directional and romantically his self migrates into domains of varieties of life....' ( *Kavya Bharati*, 133, 2002). Arora finds that Padhi in his poems, '...has exploited the technique of memory and to a great extent, succeeded in his purpose as he made it a vehicle for disclosing his tragic consciousness and voicing his viewpoints regarding landscapes, rain, dreams, loneliness, loss, past, absence, time waiting, etc.' (*Creation and Criticism*: pp.7-8).

It seems that critics have invariably focused on the diverse issues and ideas prominently visible in the poems of such poets. But, it is worthwhile to focus on the intricate, subtle and sensitive contents of their poetry as well.

## III. PAIN IN JANE AUSTEN'S POEM 'I'VE A PAIN IN MY HEAD'

Jane Austen's 'I've a Pain in my Head?' is short light-hearted dialogic poem in which a doctor and a patient interact with each other. The patient is complaining of a headache. The conversation between the doctor and the



patient seems casual and of their conveyance of words towards each other is pleasant and respectful.

'I've a pain in my head'

Said the suffering Beckford;

To her Doctor so dread.

'Oh! what shall I take for't?' ('I've a Pain in My Head', Poem Hunter)

'for't' in the place of for it expresses a casual nature of their conversation unlike the regular formal conversation that occurs between a patient and a doctor.

The friendly, light hearted behaviour sounds satiric later on the poem when the patient suggests the drug for her own disease and the doctor agrees with the patient.

'For this pain in your head

Ah! What can you do Ma'am?'

Said Miss Beckford, 'Suppose

If you think there's no risk,

I take a good Dose

Of calomel brisk.'— ('I've A Pain in My Head', Poem Hunter)

This conversation projects three dimensions of satire, where firstly the doctor shows his ignorance about the medicine to suggest the patient who is suffering from a headache. This questions the doctors' profession of that age. Secondly, it mocks the mentality of people who consider themselves superior. Thirdly, it mocks the people called hypochondriac who become serious with a headache they become headache for the doctor. So, the poem gives us the simple fact that some people are ironically very sensitive to simple ailments or physical pain whereas and call it pain whereas the word pain bears immense gravity it its philosophical sense.

#### IV. EMILY DICKINSON'S 'AFTER GREAT PAIN, A FORMAL FEELING COMES'

Emily Dickinson's 'After Great Pain, A Formal Feeling Comes' is one of her most remarkable poems rendering the extinction of consciousness by pain in terms of a funeral. The attention of the poem is centred on the feeling and the pain projected here is not a physical; it is the mental pain which leaves the mind numb.

The Feet, mechanical, go round-

Of Ground, or Air, or Ought-

A Wooden way

Regardless grown,

A Quartz contentment, like a stone- ("After great pain, a formal feeling comes" 372 Poetry Foundation)

The body is portrayed as a mechanical object, a toy puppet, aimlessly dangling on its strings in a terrible parody of life's vitality. The quartz contentment is picturing the state of the body when a person goes through a trauma the mind works as a machine life becomes motionless, that numbness is compared with a stone.

This is the Hour of Lead-

Remembered, if outlived,

As Freezing persons, recollect the Snow-

First-Chill-then Stupor-then the letting go- (After great pain, a formal feeling comes 372 Poetry Foundation)

Dickinson reflects on pain as it progresses from the chill followed by a physical numbness and eventually let go of death and then move on. Paradoxically, Dickinson concludes that the real effect of pain is its absence, the utter numbness that only a severe wound could physically produce.

#### V. JAYANTA MAHAPATRA'S POEM 'PAIN'

In Jayanta Mahapatra's poem 'Pain,' he metaphorically manifests the message of human sufferings through nature.

The dark tree that stands

over the fields of my blood

has failed to leaf and bud. ('Pain', *The Lie of Dawns* 19)

The dark tree is the human agony which stops the progress of human mind and put an end to further exploration.

He then expresses the root which disturbs the peace of human mind.

Where are the inessential leaves

that commanded the heart,

disturbing those clouds which only are

the secrets of the sky? ('Pain', *The Lie of Dawns* 19)

The unnecessary leaves are the veins that command the human body and informs the mind about the pain for which the person becomes able to sense the pain. This process of perceiving pain is the reason why the human mind becomes disturbed. Human beings are swallowed by guilt, lifelessness, loneliness, poverty and other sufferings for which lost in earthly responsibility. Jayanta Mahapatra put questions for this process by asking:

What ceremony veils its world? (19)

This covers many folds of procedure which proceeds to the pain.

## VI. IN BIBHU PADHI'S POEM 'PAIN', HE SPEAKS ABOUT PHYSICAL PAIN.

The poem discloses that the physic or the human body controls the peace of mind because even if the mind wants to celebrate life the physical pain does not cooperate as it experiences pain.

The poem gives a complete elaboration by mentioning the particular body parts where it feels pain including the hair root and skull. Padhi then ironically put the usage of different kinds of pills available to cure the physical pain of human beings and also stated the ancient remedies for that are in use:

And there're the prescribed pretensions  
of success and cure. Round, gray, pink, white.  
And still others, like a faithful hand's  
Magical pulling at the hair, anointing  
the forehead, the eyeballs, the skin  
under the earlobes with ancient remedies. ('Pain', Magic Ritual 20)

Padhi reveals towards the end of the poem that the presence of pain can never be erased from human life. The pain will continue with the life. He believes the existence of human being is the reason of pain and pain is the concurrent art of life.

## VII. A CRITICAL FOCUS ON THE THEME OF PAIN IN THE FOUR POETS

Poetry is an artistic achievement of the poets. It evokes all forms of emotion and imagination while the perspective varies with poem to poem and poet to poet. These four poems taken in the paper have different perspectives.

Emily Dickinson writes poems from her observation from reality that leads her to develop imaginative sensibility. She lived in a world of paradox that is evident in her poem. In her poem 'After Great Pain, A Formal Feeling Comes' shows Dickinson's withdrawal from life and a tragic vision towards it. In the poem, the situation is presented through interlocking images of ceremony and crystallization and through acute psychological observation while Jane Austen portrays the pain in a sarcastic and jovial way in her poem "I've a Pain In My Head". Pain in Dickinson's poem exhibits the reality of death as the consequence of disintegration of the parts of the body as the nerves, the heart, and the feet where the dull instinctive reactions of the entire system gradually subside to a static, frozen immobility. In Jayanta Mahapatra's 'Pain,' the burden of sufferings in human mind stops the flowering of human soul while Bibhu

Padhi's 'Pain' defined pain as the fundamental law of life considering pain as an unavoidable aspect of human existence.

Jane Austen mocks the professions of the doctors of her time for not having knowledge to prescribe medicines for a painful headache while Bibhu Padhi ironically mentions colours of pills for physical pain occurs in human body and Dickinson constitutes the antithesis that after a great pain everything becomes normal. Jayanta Mahapatra at the other hand believes the complete opposite to Dickinson, whose main concern is the blockage in the way of a smooth progress of any rudimentary possibilities because of pain.

Both Bibhu Padhi and Jayanta Mahapatra showcase the impact of the experiencing pain is possible for existence of human being in the world. Mahapatra brings out the scientific truth of human body and questions about existence and importance of it, while Padhi's poem takes this one step further by elaborating the anxiety of human beings while experiencing pain in major body parts. The struggle is between the body and its pain. The poetic concept of the four poems has no biographical or historical significance. They cherish their own sake. The state of mind is discussed in Padhi, Mahapatra and Dickinson. Jane Austen takes it to another form where pain is used as a satiric element. The state of mind which Dickinson renders the extinction of consciousness by pain in terms of a funeral is akin to the Hindu concept of *smashanbairagya*. The attention is centred on the feeling and not on the pattern of figures. The heart is obsessed with pain and lost the sense of time and place.

In Jane Austen's poem the state of mind is casual and the pain itself has no certainty. When she takes a particular situation of a headache, Dickinson separates the lesser pain that will heal, from the greater pain that will not heal and her concern is the latter category. The state of mind in Bibhu Padhi delivers a realisation that human beings find no help for the pain outside. He finds no healing balm or advanced medicines for human agony. Jayanta Mahapatra put the state of mind as if it is lost in the earthly responsibilities. He connects the human suffering with Nature which shows his fascination with it. The glory of the sky and other ceremonies hides conceivable variation of pain, misery, despair and loss that the human spirit becomes motionless.

## VIII. CONCLUSION

Medical science can never measure the intensity of pain caused to philosophers and poets. The psychic reaction provoked sensation in such cases represents pain as a universal phenomena manifested through feeling and

emotion. However, all the four poems described and distinguished the states and motions of the pain with great accuracy. Paradox in Dickinson, Irony in Bibhu Padhi, satire in Jane Austen and imagination in Jayanta Mahapatra show the vital lights of genius that illuminates their poems. They have shown a wide range of pain by extending their radiant vision of circumference with each of their succeeding generation. Each of the poets comes to a conclusion one way or other that mind collapses in pain and its intensity numbs the mind's ability.

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# Speaking Skill Problem Encountered by Vocational School Freshmen and Seniors Viewed from Their Own Perspectives

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Received: 16 May 2021; Received in revised form: 13 Jun 2021; Accepted: 20 Jun 2021; Available online: 27 Jun 2021

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**Abstract**— *The present study investigated the speaking skills problems encountered by Vocational School freshmen and seniors from their own perspectives. . The researcher used purposive sampling in selecting the participants of this research. To this end, 60 vocational school students (30 freshmen and 30 seniors) from SMK Negeri 2 Bandar Lampung participated in the study by completing a speaking skills problems questionnaire. To triangulate the data, the participants of the study also sat an in-depth interview. The results of the study revealed that some affective, cognitive, and behavioral aspects were among the major problem-creating factors for the freshmen's and seniors' speaking skills. Furthermore, freshmen's and seniors' results showed that overall there were no significant difference between the freshmen's and the seniors' perspective toward speaking skills problems. The results of both questionnaire and interview showed that the most speaking skill problem freshmen and seniors encountered is the affective aspect. They both are afraid to make pronunciation mistakes while speaking English. This problem inhibits students' speaking skill to develop.*

**Keywords**— *freshmen, perspective, senior, speaking skill problem.*

## I. INTRODUCTION

Speaking is building and sharing meaning in a variety context through the process of delivering message using verbal and non-verbal symbol (Chaney and Burk, 1998: 13). It forms a meaningful communication between two or more people for getting response and how to follow appropriately cultural rules in communication circumstances. Therefore, the speakers do not only produce word randomly but also they need to establish a meaningful communication.

Burkart (1998) stated that speaking involves three areas of knowledge. First area is mechanic (pronunciation,

grammar, vocabulary). This means speakers are using the right words in the right order with the correct pronunciation. Next, function (transaction and interaction) comes as the second. It is when speakers know clarity of message is important (transaction) and exact understanding is not required (interaction). Third are social and cultural rules and norms (turn taking, rate of speech, length of pauses between speakers, relative roles of participant). As a result, speakers must have these knowledges in order to create a meaningful communication.

As important as speaking itself, teaching speaking seems important as well. Teaching speaking is considered needed for EFL students because speaking is being primary skill

to human communication. Teaching speaking has goal that is communication efficiency (Kayi, 2006). It is about teaching student how to put their thought into words so that they are competent to communicate with native speakers naturally.

However, in daily teaching activities, the materials taught for speaking is not balance. Even though, we speak a lot in daily life, yet teacher still often to discuss writing and reading. Speaking is rarely taken as materials to be taught during English lesson. As we know the goal of learning English is to be able to communicate, the speaking skill should be given more time to be learned and practiced. If the students do not have many chances to speak in English class, they will lose their motivation and lost interest in learning English especially speaking.

A limited chance to speak in English class provided by the teacher may be one problem that students have in developing their speaking skill. Yet, a variety of speaking problem had by students. The factor why speaking skill has many problems is due to English is a foreign language in Indonesia. Learners consider speaking in English is difficult because it requires great courage as well as preparation to speak in new language. They must memorize new vocabularies and learn grammar and pronunciation at the same time.

The difficulties had by student in speaking skill are varied. In Indonesian education curriculum, Learners start learning English at junior high school. For the first year students in vocational school, they just know English for 3 years. The problem they have is probably different with the seniors which already learn English for six years. And the materials given are not the same as well. It causes a variety of problems for them. The problems may be recognized by teachers but the students may have better understanding about their own problems in speaking skill.

The reason why this research selects the freshmen and senior students is to find out the problems of learning speaking skill in each stage and to investigate what factors causing the problems. The research questions of this research are to find out the most often speaking skill problems faced by vocational school freshmen and seniors based on their own perspectives and to observe whether or not there is any difference between freshmen's and seniors' perspectives about speaking skill problems. It is expected that the results can give the teachers a solution of fixing the problem and make the speaking class more effective.

The definition of speaking by Nunan (2003, p. 48) defines "speaking is a productive aural/oral skill which consists of producing systematic verbal utterances to convey meaning". Burns and Joyce (1997) add that speaking is an

interactive process which involves producing, receiving and processing information to construct meaning. From the definition mentioned, it can be said that Speaking is known as a productive skill which requires ability to construct meaning in order to get an understanding from the listeners.

The students have their own difficulties in learning the language. Particularly in improving speaking skill is not easy for the students. According to Ur (1991, p. 121), the problems of speaking skill are 1) inhibition in which students are often inhibited about trying to say things in a foreign language in the classroom, 2) nothing to say: they have no motive to express themselves beyond the guilty feeling that they should be speaking, 3) low or uneven motivation: This problem is compounded by the tendency of some students to dominate, while others speak very little or not at all, and 4) mother tongue use.

Perspective is known as the way of people thinking about something. This relates to the definition delivered by Murphy and Murphy (1931: 615) that perspective is primarily a way of being set towards or against certain things. Robbins (2005) adds that perspective is manner, disposition, feeling and position with regard to a person or thing, tendency or orientation especially in the mind.

According to Perloff (2016), perspective is a psychological construct, a mental and emotional entity that inheres in, or characterizes a person. They are complex and an acquired state through experiences. Allport (1935) described perspective as a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related. Hence, each person tends to have various perspectives of one particular thing. Since their points of views are influenced by what they have experienced in their life.

In summary, perspective is manner, disposition, feeling, position, and a way of being set towards or against certain things which are complex and an acquired state through experiences. In this case students are expected to give their perspective of speaking skill problems fairly and accurately based on what they have experienced during English class especially speaking session.

## II. RESEARCH METHOD

This study used qualitative research since it wanted to find out the students' English speaking problems based on their perspective and the researcher thought that this method was more acceptable to be applied. As stated by Fraenkel and Wallen (1996: 442), if the researchers want to investigate the quality of relationships, activities,



situations, or materials, qualitative research is used. Here, the researcher obtained an in-depth look at a particular individual, situation or a set of materials.

The subject of this research was chosen based on purposive sampling. Therefore, the present research took one freshmen class that consisted of 30 students and one senior class that consisted of 30 students. This subject was chosen because this study wanted to find out students' perspectives regarding speaking skill problems.

This research was held in 2019-2020 academic year. . For the purpose of this study, the data were obtained directly from research participants and were in the form of interview transcripts, audio recordings, field notes and documents. Therefore, this study used questionnaires and interview to collect the data.

The questionnaire used for the data collection was a 20-item speaking skill problems questionnaire adapted from a speaking skill problems questionnaire from Irismet (2006). Each questionnaire statement was oriented on a Likert scale ranging from 1 (strongly disagree) to 4 (strongly agree).

Next, In-depth interviewing was used in this study. The interviewer goes into the interview with the aim of discussing a limited number of topics, sometimes as few as one or two, and frames the questions on the basis of the interviewee's previous response. Mack *et al* (2005: 30) argue that in-depth interview is an effective qualitative method for getting people to talk about their personal feelings, opinions, and experiences.

In this present research, the data which were obtained through the questionnaire and interview were analyzed by using interactive model proposed by Miles & Huberman (2014:10).. The result of the questionnaire was calculated by using the Microsoft Excel computer program in the form of percentages. The transcribed interview, field note and the students' score were analyzed to find out the information that could represent the research questions by giving a code. When the organized information was displayed in the form of words, the researcher then made conclusions.

### III. FINDINGS AND DISCUSSION

The freshmen's perspectives were identified from the result of the questionnaire which was obtained from a freshmen class with 30 students. Then it had been calculated by using the Microsoft Excel computer program. The result of this calculation shows which of questionnaire item that the students agree the most.

*Table 1: Freshmen's Most Frequently Reported Speaking Skills Problems*

RANK	NUMBER OF ITEM	SCORE
1	Q1	118
2	Q10	115
3	Q3	114
4	Q4	114
5	Q5	112

As indicated in table 1, freshmen mostly agreed that they experienced fear of making mistakes in their pronunciation while speaking English. They thought that speaking English with good pronunciation was not easy. They could enjoy the English class when there was no speaking activity. They just liked such of activity in which a teacher had a big role in the class. They said that they like English lesson and had no problem learning it but having fear of making pronunciation mistakes really hold them back from speaking English. This was also supported by the interview.

*R: Do you like learning English?*

*S: I like to study English when there was no speaking activity.*

*I will be afraid if teacher asks me to speak.*

*R: What makes you afraid of speaking English?*

*S: I am afraid to make pronunciation mistakes during speaking. I have bad pronunciation maybe due to lack of training. (Interview)*

Next, not having enough vocabulary is the second most speaking problem freshmen faced. They do not speak English during the lesson due to lack of vocabulary. They cannot express their idea about the topic being discussed or even do not understand about it. Not having enough vocabulary also has an impact to their speaking performance. They become shy and not confident to speak English during class because they fear making mistakes. Here are some quotations of the interview.

*R: how about vocabularies? Have you mastered many of them?*

*S: I think my vocabulary is so few.*

*I can not express what I want to say. Sometimes, I can not understand the topic being discussed.*

*R: does it affect your speaking performance in class?*

*S: of course, I lose my confidence and felt shy during my speaking. I am afraid to make a mistake moreover if my friends notice it.*

Shyness is also a problem that is mostly faced by students while speaking English. It can be seen on the table 1 that

shyness is on the third most speaking skill problem. Based on the results of the questionnaire, out of 30 students in freshmen class 24 students strongly agree and 6 students agree that shyness is a speaking skill problem. They cannot deliver their ideas well in English if teacher asked students to share theirs. It prevented them to speak English well even though they know what they want to say. The interview is below.

*R: Shyness often makes students cannot deliver ideas in English. What about you? Has it happened on you too?*

*S: Yes, I think I was mostly shy when I was speaking English.*

*R: did it affect the way you deliver your idea?*

*S: yes it did, I became so stiff and could not deliver my idea well even though I want to say something.*

Similar to shyness, the fourth most speaking skill problem found in freshmen's perspective came from their feeling or emotion. They lost their confidence if they spoke English. This feeling emerged due to the lack of vocabulary mastery. Confidence is important in speaking performance. If the students' confidence is low, they will rarely want to speak English or even they will avoid speaking English in Class.

Similar to freshmen perspectives data, the results of seniors' perspectives were collected by using speaking skill problems questionnaire. Then, the researcher also did an interview in order to strengthen the data trustworthiness. The score of each questionnaire item is ranked in the table 2 below.

*Table 2. Senior Students' Most Frequently Reported Speaking Skills Problems*

RANK	NUMBER OF ITEM	SCORE
1	Q1	117
2	Q3	111
3	Q19	109
4	Q4	108
5	Q5	108

The table 2 shows that the most speaking skill problem based on seniors' perspective was Q1. It referred to the item number 1 on the questionnaire that is afraid of making pronunciation mistake while speaking English. Students were afraid to speak English during class due to bad pronunciation. It made them lose the confidence to speak. One of quotations of the interview is below.

*R: What makes you afraid to speak English?*

*S: for me, it is pronunciation sir.*

*R: Why are you afraid?*

*S: Since I rarely speak English, my pronunciation is poor.*

*I am not confident to speak with teachers or my friends.*

Next, Shyness is the second most speaking skill problem. Based on the questionnaire result, 24 students strongly agreed, 6 students agreed, and none of them disagreed. So this means that most of students are shy while speaking English. Shyness made them not able to deliver their ideas well in English. Here is one of the interviews with students.

*R: Have you felt shy during speaking?*

*S: yes I have, I sometimes hold back from speaking due to shyness.*

*R: Does it affect your speaking performance?*

*S: yeah it does, I cannot state my idea well. I know what I want to say however I cannot express it well.*

Neglect is the third most speaking skill problems found by the researcher. Neglect belongs to behavioral aspect of speaking skill problem. So it is the attitude which students show to speaking English. In this case, neglect means students give not enough care to speaking English due to their poor pronunciation. Most students agreed that they tended to behave like this during speaking class. One of interview transcripts is below.

*R: what is the factor that makes you not to speak at all?*

*S: for me, it's pronunciation.*

*R: and why?*

*S: my pronunciation is bad. When I hear my friend speaking with good pronunciation, I just do not want to be compared, so I do not speak English.*

The fourth most speaking skill problem came from affective aspect of students. Confidence is important in speaking English. If students' confidence is low, their performance will decrease. Many senior students in the class in which the research was held agreed that they lost their confidence while speaking English. According to them, not having enough vocabulary was the cause of their low confidence during speaking. One of the interview transcripts is below:

*R: Confidence is important in Speaking English. Don't you think so ?*

*S: yes sir, I agree with you.*

*R: What made you lose your confidence while speaking English?*

*S: I lose the confidence to speak when I cannot perform well.*

*R: Hmm, I mean what is the cause of your low confidence during speaking?*

*S: This was mostly caused by lack of vocabulary.*

The results of the questionnaire, corroborated by the interview findings, indicated that freshmen and senior students basically shared the same speaking skill problems. This means that vocational school students' speaking skill problems probably continue to exist even after several years of studying at high school level.

The first speaking skill problem commonly shared by freshmen and seniors was afraid of making pronunciation errors while speaking English. Ramasari's (2017) study on STKIP PGRI students also indicated that one of their oral communication problems was afraid of making pronunciation error during speaking class. Vocational school students tended to be passive during speaking class. Students explained that their fear of making mistakes in front of their classmates was the reason for not speaking in the class. They were more relaxed to speak English just to their teacher rather than in front of their friends. They preferred to keep silent rather than they got negative evaluation from their friends. Thus, teacher should find a suitable teaching method which can boost students' confidence to speak in front of friends as well as improve their pronunciation.

The second speaking skill problem commonly shared by freshmen and seniors was shyness during speaking English. The participants in the interview stated they cannot deliver their ideas well in English if teacher asked students to share theirs. It inhibited them to speak English well even though they know what they want to say. Corroborating this, Ur (1996:78) believes that one of the factors which causes difficulty in speaking is inhibition in which it is created by simply shyness.

The third speaking problem commonly shared by the majority of vocational school freshmen and seniors was the lack of vocabulary mastery as a factor that decreased students' confidence. The students which are in low confidence cannot deliver their ideas or information well during speaking. It would be good if the English instructor often asks students to perform speaking English in many settings. This opportunity will improve the confidence and the variety of speaking themes or settings will enrich students' vocabulary mastery.

The fourth of most speaking skill problem commonly shared by freshmen and seniors was having high anxiety while speaking English. In the interview, the students

mentioned that anxiety hindered them to deliver their ideas in English well. Therefore, speaking anxiety really affected students' speaking performance. This result was in line with the results of Wahyuni (2015). The result of her research showed that speaking anxiety has significant impact to students' speaking achievement. Furthermore, she suggested teachers to maintain close relationship with students and to use both Indonesian and English as the instruction in order to slowly erase the anxiety of students.

#### IV. CONCLUSION

To Based on students' perspective, freshmen and senior students' most speaking skill problems are likely the same. In their 5 highest ranking items of speaking skill problems, they have 4 same problems. However, they have 1 problem exclusively for them. For the freshmen, they have problems in vocabulary. They do not posses enough vocabulary so that they often use words which are not suitable for the context. Next, the senior students' exclusive problem is bad pronunciation. It affected their behavior toward speaking. They do not want to speak English at all because of it.

The study revealed that both freshmen and senior students have the same most speaking skill problem they encountered. They felt afraid of making pronunciation mistakes while speaking English. The students tend to become passive in class. This is because they were too anxious to speak English with their peers and teachers. Therefore, the teacher role is very important to help students to cope with their fear toward pronunciation mistakes.

English teachers should try to design and organize various classroom activities to help students to get relieve and to decrease students' fear. English teachers need to teach and train students to be supportive of one another in class. Therefore, the teacher should give extra time for the students to make some preparation before they speak up. Teacher's understandings are very crucial since there was one important interaction occur in the class, teacher and students interaction

Moreover, Teachers may set goals for students in learning English, provide students knowledge concerning general English and English grammar, and inspire students to learn. The suitable techniques may help students to learn English and improve their speaking skill. By understanding students' speaking skill problem from their perspective, teachers are expected to design materials which are not only able to enrich knowledge but also relieve students' fear toward mistakes that hold them from speaking.

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# Contrasting the Request Act Used by EFL\ ESL Native-Arabic Speakers in Arabic and English Situations

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Received: 20 May 2021; Received in revised form: 08 Jun 2021; Accepted: 18 Jun 2021; Available online: 27 Jun 2021

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**Abstract**— The current study sought to identify the request strategies used by EFL native-Arabic speakers in Arabic natural situations and also to identify the request strategies used by EFL native-Arabic speakers in English natural situations. And in more depth vein, it tried to shed light on role the environment of learning English, socio-cultural differences, human mentality and requesting transferring in requesting. 30 EFL Arabic lecturers and 30 ESL Arabic lecturers at Prince Sattam bin Abdulaziz University completed Discourse Completion Test (DST) consists of 12 written context situations (appendices I and II). The finding revealed that both EFL and ESL use conventional indirect request strategies more than direct request strategies which in turns are used more than non-conventional requests strategies either in Arabic or in English situations. Moreover, it appears to assume that human mentality and socio-cultural differences affect more the strategies of requesting.

**Keywords**— Pragmatic competence, communication strategies, requests, pragmatic transfer.

## I. INTRODUCTION

The interest in the pragmatic aspect of linguistic investigation especially in the field of foreign language learning and teaching was definitely accumulating during the last two decades [26]. This leads to the theoretically or practically to investigate various pragmatic issues such as the notion of communicative competence, the distinctness of communicative competence and linguistic competence and also the ability of non-native speakers to communicate appropriately in certain situations [14]; [9] and [18]. As a consequence, communicative competence is a vital condition to guarantee successful interaction between speakers and to avoid miscommunication.

In light of the significance of Communicative Competence (CC), it has been receiving plenty of efforts to define by theoreticians and researchers [11], [12], [20]]. As one of the seminal models of determining Communicative Competence, [6] classified communicative language model into two branches;

pragmatic and organizational model. In which, the pragmatic competence refers to the sociolinguistic and illocutionary adequacy while the organizational competence deals with speaker's knowledge of syntax, morphology and grammar. As a new model, [25] views Communicative Competence (CC) as the speaker's capability to employ all of speech act strategies. She suggested five intrinsic parts of competence listing as the following: interactional, linguistic, formulaic, strategic, discourse, pragmatic and sociocultural competence. For the sake of study, the interactional competence comprises conversational and action competence which focus on the speaker's knowledge of cultural-norms and conventions in producing and perceiving speech act and also how to establish the ability to opening and closing conversation.

In fact, the literature about the interactional competence states that it is not universally identical, but the fact is that the recognition of speech act varies from language to another. As a result, it is crucial for speakers to grasp the cultural norms and conventions of the target



language in order in purpose of achieving successful communications. More specifically, acquiring Request Acts as a part of speech act are necessary tools for native speakers and non-native speakers of language to do well in their everyday communications [11], [27]. The current study attempts to contrast the request strategies that are used by EFL/ESL native speakers of Arabic in Arabic situations and in English situations in order to determine the aspects of transferring of request strategies from Arabic into English. Thus, the study provides the literature with the request strategies used in Arabic situations, the request strategies used in the English situation and the effect of the native request strategy in the target ones. It is worth note that the study differs between the Arabic speakers who acquire English language in an English country and the native Arabic speakers who learn English language in an Arabic country. So, the results are going to be more comprehensive because they state about the transferring of request strategies into English under different language- learning environments.

### 1.1 THEORETICAL BACKGROUND

Pragmatics, as a branch of linguistics, has been defined from different perspectives. One of the prominent elucidations of pragmatics is how to recognize language within the frame of sociocultural norms and communication actions. These communicative actions include a variety of viewpoints in performing speech acts such as (request, thanking, complaint). Pragmatics plays a vital role in using language as the core element in communication. Hence, speakers should develop their pragmatic awareness to produce and perceive the target language conveniently depending on the situation [13] Being successful in interaction with others in real situations requires passing the linguistic competence to acquire pragmatic competence which has been attaining the specialists' interest to identify. For instance, [19] defined pragmatic competence as the capability to exploit linguistic knowledge in communicative actions based on contextual factors. In the same vein, [16] classified pragmatic competence into two fields. The former is the sociopragmatic adequacy which focuses on how to employ social factors (power, imposition, and social distance) in communications. And the latter is the Pragmalinguistic adequacy deals with the capability to use the proper linguistic utterances in a particular context. In addition, [7] described the pragmatic competence as the realization of the availability of linguistic resources in any language to understand the illocutions, awareness of the critical aspects of speech acts and the familiarity of the appropriateness of the contextual use in the target language.

The integration between linguistic utterance and social norms relies on the impact of social factors in the process

of choosing the appropriate linguistic actions [25]. To sum up, pragmatic competence includes two angles; pragmatic knowledge and also using this knowledge appropriately. The first angle interests in the linguistic choice in employing speech acts (pragmalinguistics). And the second angle refers to the ability to use the range of linguistic choice in a specific setting to achieve a particular goal (sociopragmatics). The previous presentation of pragmatic competence as a whole supports its necessity to avoid misunderstanding, misuse, and misstep during communications in the target language. Moreover, this presentation indicates that EFL learners' need is not only the familiarity of accuracy and proficiency in the target language, but they also need to improve their pragmatic competence.

As well as, Intercultural communication competence greatly recommends that ESL\ESL learners should be familiar to cultural and humanistic perspective and not to be restricted to language and communicative acquisition without ignoring and belittling the speaker's 1L [5] Furthermore, learners should mediate midst the language culture and culture of the target language as well as their own culture and language.

In the field of language acquisition, linguists and applied linguists argued entitled the contrastive analysis especially during 1940s the language "transfer" (Fries, 1945). It stands one main idea is that the speakers' native language makes either positive or negative effects in the process of acquiring the foreign or second language. More specifically, the similarities between the two languages leads to positive transfer which facilitates the process of acquisition whereas the differences between the two languages makes negative transfer called interference causing improper employ of language features. As well as the same case has been discussing in the field of pragmatics under the title "pragmatic transfer" (PT) which is described based on [15] as "in the influence exerted by learners' pragmatic knowledge of language and culture other than L1 in their comprehension, production and learning of L2 pragmatic information. PT was classified into two branches; pragmalinguistic transfer and sociopragmatic transfer [23]. The pragmalinguistic transfer, as the main goal seeks this investigation to scrutinize on in terms of request acts, focuses on the request strategies such as external and internal modifications. And on the other side the sociopragmatic transfer is an examination of the perception and performance of the speech act. In which, the perception interests in the contextual variables such as difficulty imposed and right, and the performance look at the social distance and status.

This term is always connected with pragmatic failure [24] which deals with speaker's failure to match the pragmatic norms of the target language based on his\her own norms. Having insufficient of communicative competence may lead to pragmalinguistic and sociopragmatic failure. Sociopragmatic failure may happen when the speaker shows no focus on social status and employs incorrect expressions when addressing someone in a higher rank. Whereas, pragmalinguistic failure may occur when the speaker uses speech act inappropriately when transferring from first to second language [24].

## 1.2 LITERATURE REVIEW

[17] conducted a cross-culturally investigation aims to determine the request strategies that are used by Uruguayan Spanish (US) and British English (BE). The findings revealed that the subjects of the languages prefer to use conventionally indirect strategies more than other request strategies. The study also showed that Uruguayan Spanish (US) used direct strategies more than British English (BE) who tend to use non-conventionally indirect strategies more than the other group. In addition, higher levels of directness indicated in US to appropriateness on opposite of BE. And negative politeness was appeared weighty in US but it is so in BE.

[1] aimed at studying the production and perception of requests. The study tries in production to investigate how Iraqis realize requests in socially and culturally appropriate forms. And it attempts in perception to determine the subjects' awareness of the rules govern selecting requests. The data were collected from 10 Iraqi who filled the Discourse Completion Test (DCT) and a Multiple Choice Questionnaire (MCQ). And the analysis of this data revealed two main results. Firstly, the participants of the study showed preference to use conventionally indirectness especially in question forms and modals. And the latter is that the sample of this study was unaware of the social and situational rules affect to make the appropriate request.

[2] compared the linguistic mitigating devices in making requests used by EFL Jordanian learners with those that are used by native speakers of American English. This comparison provides a look at the samples' linguistic mitigation knowledge as well as the factors that affect their behaviors in request. The study divided the participants in two groups. The first group consists of (45) Jordanian undergraduate students (19 male and 26 female) of English in four different Jordanian public universities. And the other group consists of (45) American University students who study different majors in two American Universities: Kent State University, Kent and The

University of Akron, Akron. This study discovered that there are differences in requesting in terms of type, frequency and linguistic perception and the structure of request acts. Moreover, Language ability, L1 pragmatic knowledge and L1 cultural norms transfer play a crucial effect on making non-native speakers' behaviors in requests.

In 2012, [22] studied the(in)directness and politeness in purpose of defining the request strategies used in Saudi Arabic and American English as well as the effect of social factors, distance and rate of imposition in choosing the request strategies. A discourse completion test that comprises 12 situations was completed by 30 Saudi and American undergraduate students whom were divided in two groups. The findings of this study indicated that the American participants emerged mostly the conventional indirectness strategies while Saudi participants used conventional indirectness in addressing inferiors to superiors. The social variables of power and distance played a crucial effect on varying the request strategies used by the Saudi sample. Moreover, the level of directness was affected cross-culturally. Saudi students mostly used the direct request strategy in addressing superiors to their inferiors and also in communicating requests with friends. Thus, the direct strategy was interpreted as closeness and connectedness and affiliation instead of impoliteness. On the other hand, American students used the direct strategy in communicating with their close friends where there were low rate of imposition and minus distance (- distance).

Through analyzing data from English and Moroccan Arabic materials, [3] scrutinized formats in which politeness formula emerged in the speech acts of requests, offers and thanks. The results refer that politeness and reducing face-threat are highly required in both languages. Modals and questions are favoured in English it is a marker of politeness in Moroccan Arabic.

[4] conducted a study to investigate the use of polite request strategies in terms of two distinct interactions; in male- male interaction and male – female interaction by Native speakers of Yemeni Arabic. To achieve this goal, 168 Yemeni male and 168 Yemeni female university students wrote in Yemeni Arabic their responses about six situations in a “Discourse Completion Test” (DCT) prepared by [8] Then the investigators got the results by analyzing the data based on [10]'s models. The findings generally showed that Male speakers of Yemeni Arabic in male – male interaction trend to use higher levels of directness especially mood derivable strategy and want statements strategy while they trend in male – female interaction to use higher levels of indirectness. In which, they used mostly query preparatory and suggestory

formulae as conventional indirectness and strong hints strategy as non-conventionally indirectness.

The Arabic practical studies in the literature of request strategies research generally scrutinize these many issues: 1. comparing between the request strategies used in a certain Arabic dialect and the request strategies used in a certain English dialect. 2. The extent of Arabic speakers' awareness of using the request strategies. 3. Defining the factors that influence choosing request strategies in different situations. And 4. Identifying the request strategies used by EFL native-Arabic learners.

The current study attempts to feed the fourth issue mentioned above. In which, three ultimate goals are sought to achieved. The former is to identify the exact request strategies used by native-Arabic speakers in Arabic natural situations. The second is to identify the exact request strategies used by native-Arabic speakers who acquire or learn English language in different settings. The new point in this study sheds light on the effect of learning English environment (Arabic educational institutions and in native-English institutions) on using the request strategies in English situations. And the third goal is to shed light on the pragmatic development of using request strategies in English as a foreign language. This goal also provides new insight to the literature by following the pragmatic transfer of using request strategies in different linguistic contexts.

### 1.3 Research questions

The current study attempts to answer the following questions:

1. What are the exact request strategies used by EFL native-Arabic speakers in Arabic natural situations?
2. What are the exact request strategies used by EFL native-Arabic speakers in English natural situations?

## II. METHOD

In this section of the study, participants, instruments, procedures of data collection and data analysis are presented as the following.

### 2.1 Sample / Participants

The data of this study were collected from a random sample contains (60) male and female EFL Arabic individuals from different Arabic countries – as illustrated in the diagram below - at Prince Sattam bin Abdulaziz University in various departments. The participants were divided into two groups: The former contains (30) male and female EFL Arabic lecturers at Prince Sattam bin Abdulaziz University. The native language of all members of this group is Arabic. And they are aged from 30 till 50 years old. They all specialized in one of native English countries such as The United States of America, The United Kingdom and Australia. Thus, they lived in a native-English environment especially in an academic one for at least four years. Therefore, they acquired English language in natural settings. The latter group consists of (30) EFL male and female Arabic students at Prince Sattam bin Abdulaziz University. Their native language is Arabic and their age is from 18 to 22 years old. As an overall, the participants in the two groups are almost homogeneous; they share the same Islamic norms and cultural. But the mainly difference between the two groups is that the first group of subjects used English language in native-English environments while they were studying in one of the native-English country and the members of the other group did not travel to any native-English country at all and they learn English language at Arabic educational institutions.

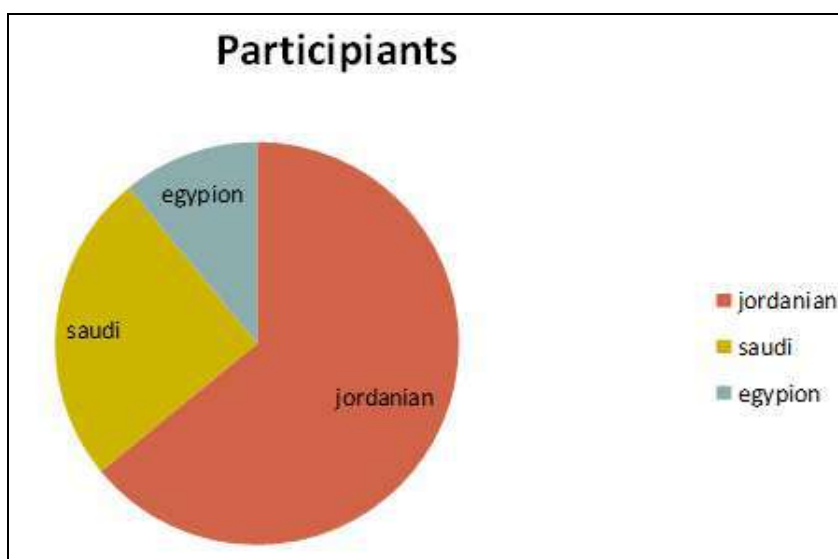


Diagram 1: Distribution of the Sample's Individuals

## 2.2 Instrument(s)

The current study used to achieve its aims a Discourse Completion Test (DST). This instrument that was originally designed by [8] and developed by [17] is a questionnaire consists of 12 written context situations (appendices I and II). Each situation is context-enriched in which the requestive goal, the description of the setting, social dominance, social distance, the role-relationship, the frequency of the interaction and the length of acquaintance were clearly explained. To be fit with questions of this study, the questionnaire was used in two versions. The former is an Arabic that was translated from English in order to determine the request strategies that native Arabic speakers use in Arabic situations. And the latter is an English one which was designed to emerge the request strategies used by Arabic speakers who acquired English language naturally the native English countries.

## 2.3 Data collection procedures

The procedures of data collection passed three steps as follow. The investigators firstly selected the individuals of the sample who are appropriate to the objectives of this study and then classified into two groups; the former contains native Arabic speakers who acquire English language in a native-English country, and the other contains native Arabic speakers who learn English language in a native-Arabic country. The individuals were administered the Arabic version of the questionnaire to react a request for each situation in written. Secondly, the same individuals answered after a week by a request the English version of the corresponding questionnaire in written. And finally, data were gathered to be ready for analyzing and getting results.

## 2.4 Data analysis

To answer the research questions, the present study adopts [10] classification of request strategies which was amended by [21]. This classification categorized request strategies in three segments containing twelve request strategies that are illustrated in-depth as the following:

A. Direct (HA): this type is realized by explicit linguistic utterances, which includes high level of directness (Mood Derivable) to lowest level of directness (Mild Hint). It contains:

1. Imperative: the illocutionary force of the utterance is determined grammatical mood (e.g. Cancel this order)
2. Performatives: the illocutionary force of the utterance if explicitly performed (I ask you to change this chair)
3. Implicit performative: speaker opts to employ hedging expressions to modify illocutionary force in utterance. (I'd like to ask you to bring cup of tea)

4. Obligation statements: the speaker uses obligation expressions to perform an act (you have to turn down the volume)

5. Want statements: the speaker shows his\her desire from the addressee to perform the act (I want you to lend me your notebook)

B. Conventionally indirect: Conventional indirect: this type is recognized by structural, linguistic, and contextual device. This classification involves query preparatory and Suggestory format.

6. Preparatory question: speaker uses preparatory condition such as willingness and ability (could you mind carrying this bag)

7. Suggestion: speaker use suggestion form in the utterance to perform an act (How about changing this order)

8. Permission

9. Mitigated preparatory

10. Mitigated wants

C. Non-conventionally indirect level:

11. Strong hints: the locution includes reference to factor required to perform the intended illocutionary act. (It's hot in this room)

12. Mild hints: the locution does not include reference to perform the intended illocutionary act which is derived from context.

The researchers collected the samples' responses towards the situations. Then they analyzed each response carefully in purpose of classifying it into the appropriate segment and also into the certain request strategy as defined above. Finally, the whole classification of participants' responses was analyzed by the SPSS formula to get the results.

## III. RESULTS

### First Question:

SPSS analysis was performed to answer the first question of this study "What are the exact request strategies used by EFL native-Arabic speakers in Arabic natural situations? The results in table 1 represents a comprehensive figure about the frequencies of all request strategies that are used by Arabic learners -who learnt English language as a foreign language in only Arabic countries- in particular 12 situations in both Arabic and English.

*Table 1. The Frequency of the Requests Strategies made by Male/Female EFL Learners across Arabic and English Situations*

Situations		Request Strategies					
Situations		Direct Expressions		Conventional Indirect		Non-Conventional Indirect	
		Male	Female	Male	Female	Male	Female
1	A	9.45	7.63	11.55	3.27	0	1.09
	E	5.25	1 0.09	15.75	9.81	00	
2	A	7.35	10.09	120.60	9.81	1.05	1.09
	E	6.33.27	14.70	8.72	0 0		
3	A	8.40	3.27	10.50 8.72	2.10	0	
	E	4.20	10.09	130.65	111.00	1.05	0
4	A	19.95	10.89	10.05	10.09	0	0
	E	11.55	7.63	9.45 4.36	0	0	
5	A	60.3	3.27	13.65	6.54	10.05	20.18
	E	7.35	20.18	13.65	9.81	0	0
6	A	5.25	5.45	15.75	5.45	0	1.09
	E	7.35	2.18	13.65	9.81	0	0
7	A	8.40	4.36	7.75	5.45	5.25	2.18
	E	8.40	3.27	8.40	2.18	4.20	6.54
8	A	150.75	7.63	5.25	4.36	0	0
	E	7.35	3.27	13.65	8.72	0	0



9	A	10.50	4.36	9.45	6.54	1.05	1.09
	E	6.30	1.09	14.70	9.81	1.05	1.09
10	A	4.20	2.18	16.80	9.81	0	0
	E	4.20	20.18	16.80	9.81	0	0
11	A	6.30	6.30	13.65	5.45	0	0
	E	10.50	3.27	10.50	8.72	0	0
12	A	4.20	10.09	16.80	10.90	0	0
	E	10.05	0	18.90	9.81	0	2.18

As shown above, the results give each request strategy (Direct, Conventional Indirect and Non-Conventional Indirect strategies) alone showing their frequencies in responding male and female Arabic EFL learners in 12 situations administered in Arabic and English. To be

more specific, the analysis in table 2 below provides the sum of frequencies for each request strategy that are used in only Arabic 12 situations by male and female Arabic learners who learnt English language in only Arabic Educational institutions.

*Table 2. Frequencies of Request Strategies in Arabic Situations by EFL Arabic Learners*

	Frequency	Percent	Valid Percent	Cumulative Percent
Direct	154	19.7	41.3	41.3
Conv.	201	25.7	53.9	95.2
Non-conv.	18	2.3	4.8	100.0
Total373	47.8		100.0	
Missing	408	52.2		
Total781	100.0			

And here below in table 3 shows the sum of frequencies for each request strategy that are used in only English 12 situations by male and female Arabic learners who learnt English language in only Arabic Educational institutions.

*Table 3. Frequencies of Request Strategies in English Situations by EFL Arabic Learners*

	Frequency	Percent	Valid Percent	Cumulative Percent
Direct	107	13.7	28.9	
Conv.	249	31.9	67.3	

Non-conv.	14	1.8	3.8
Total370	47.4	100.0	
Missing	System	411	52.6
Total781	100.0		

The comparison between the two tables above (2, 3) indicates that conventional Indirect request strategies are used more than direct and non-conventional request strategies either in Arabic or in English. The frequencies of using conventional indirect strategies by native Arabic learners of English in Arabic countries used were 201 with 25.7% in the Arabic situations, and it was in the English situations 249 with 31.9%. It is noted that those EFL Arabic learners used conventional strategies in English situations more than that in Arabic situations which is fit with the previous studies that confirmed that English people tend to use more the conventional indirect request strategies. In addition, EFL Arabic learners used direct

request strategies in Arabic and English situations more than they used non-conventional indirect request strategies which based on SPSS analysis got few frequencies (18 in Arabic situations and 14 in English situations).

### **Second Question:**

In term of answering the second research question “What are the exact request strategies used by EFL native-Arabic speakers in English natural situations”, table 4 provides the details of using ESL Arabic learners –who acquired English in native English country- the three main strategies. The table is as the following:

*Table 4. The Frequency of the Requests Strategies made by Male/Female ESL Learners across Arabic and English Situations*

Situations		Request Strategies					
Situations		Direct Expressions		Conventional Indirect		Non-Conventional Indirect	
		Male	Female	Male	Female	Male	Female
1	A	4.66	2.22	2.33	7.77	0	1.11
	E	1.16	0	5.83	8.88	1.16	1.11
2	A	2.33	1.11	4.66	8.88	0	0
	E	2.33	2.22	4.66	5.55	0	1.11
3	A	3.50	1.11	2.33	8.88	1.16	0
	E	2.33	4.44	4.66	5.55	0	0
4	A	5.83	6.66	1.16	3.33	0	0
	E	4.66	7.77	2.33	2.22	0	0

5	A	3.50	3.33	3.50	6.66	0	0	
	E	1.16	1.115.84	8.88	0	0		
6	A	2.33	2.224.66	6.66	0	1.11		
	E	0	2.22	61.00	5.55	0	1.11	
7	A	5.83	1.11	1.16	4.44	0	1.11	
	E	5.83	4.44	1.163.33	0	1.11		
8	A	3.50	2.22	3.50	1.11	0	0	
	E	1.16	2.22	5.84	1.11	0	0	
9	A	4.66	1.11	2.33	7.77	0	1.11	
	E	1.16	4.44	5.84	4.44	0	0	
10	A	1.16	0	5.84	91.00	0	0	
	E	0	2.22	61.00	7.77	0	0	
11	A	3.50	4.44	3.50	5.55	0	0	
	E	3.50	3.33	3.50	6.66	0	0	
12	A	2.33	0	4.66	91.00	0	0	
	E	2.33	0	4.66	91.00	0	0	

(Note: A refers to Arabic Situations, B refers to English Situations)

To preview the results of the second question, the research provides the following tables; Table 5 shows the sum of frequencies and percentages of using the request strategies in Arabic situations only by Arabic learners of English who learn it in native English institutions in one of native – English country.

*Table 5. Frequencies of Request Strategies in Arabic Situations by ESL Arabic Learners*

	Frequency	Percent	Valid	Percent	Cumulative Percent
Direct	63		8.1	32.6	32.6
Conv	126	16.1	65.3	97.9	
Non-conv	4		.5	2.1	100.0
Total	193	24.7		100.0	
Missing	588		75.3		
Total	781	100.0			

(Note: 0 = Direct, 1 = Conventional, 2 = Non-Conventional)

And the other table (table 6 below) represents the sum of frequencies and percentages of using the request strategies in only English situations by Arabic learners of English who learn it in native English institutions in one of native – English country.

*Table 6. Frequencies of Request Strategies in English Situations by ESL Arabic Learners*

	Frequency	Percent	Valid	Percent	Cumulative Percent
Direct	54		6.9	30.2	30.2
Conv	120	15.4		67.0	97.2
Non-conv	5		6	2.8	100.0
Total	179	22.9		100.0	
System	602		77.1		
Total	781	100.0			

Comparing the two tables above (5, 6) indicates that conventional indirect request strategies in Arabic and English situations are used more by ESL Arabic learners than the other strategies; direct and non-conventional request strategies. The frequencies of using conventional indirect strategies by ESL native-Arabic learners of English in native-English countries used were 126 with 65.3% in the Arabic situations, and it was in the English situations 120 with 67%. It is worth note that the participants of ESL Arabic learners used conventional indirect strategies in Arabic situations more -but with no bid difference- than that in English situations which refers that people in Arabic and English cultures prefer to use more the conventional request strategies. Moreover, the two tables shows that ESL Arabic learners used “Direct request strategies” in Arabic (32.6%) and English situations (30.2) more than they used non-conventional

indirect request strategies in Arabic situations (2.1) and in English situations (2.8) which indicate very few frequencies.

#### IV. DISCUSSION

The first result this study reports is that those Arabic learners who learnt English language in one of Arabic schools of English without travelling to live in one of native-English country or take any course there tend to use more conventional Indirect request strategies more than other strategies in both languages and situations; Arabic and English. This result comes in line with previous studies such as [17] which found that British English and (BE) Uruguayan Spanish (US) prefer to use conventionally indirect strategies more as well as [1] revealed that the participants (10 Iraqis) use conventionally indirectness

especially in question forms and modals. Thus, the studies support that conventionally indirectness are more used in Arabic and English situations. The conventional indirect strategies involving preparatory question, suggestion, permission, mitigated preparatory and mitigated wants tend to avoid the directness in requesting which may appear sharp and impolite especially in addressing inferiors to superiors where is no closeness. Moreover, confirming the same result (using conventionally indirectness more) in different studies gives a reference need more scrutiny in which requesting and its strategies may exceed the exact border of language to the social-cultural differences and also the modular of human mind as a whole. This reference is supported more in this study by finding two extra results: the former is that the frequencies of using conventional indirect strategies in Arabic situations (201) and the frequencies of conventional indirect strategies in English situations (249) is not a big difference. And the latter is that the direct request strategies in both Arabic and English were used more by the same participants than non-conventional requesting.

Going to search using request strategies by Arabic learners who lived many years to study in one of the native-English countries (ESL), they also use conventional indirect request strategies in both Arabic and English situations more than other strategies. In the same vein, Tawalbeh and Al-Oqaily (2012) compared between American English and Saudi Arabic participants in using requesting and found that they used more conventionally requesting. The frequencies of using conventional request strategies in Arabic situations (126) and in English situations (120) are very close which may refer to the effective role of the human mentality as a whole in requesting. And the few differences may relate to the socio-cultural values which may classify inferiors to superiors and the addressing between them in different look. In addition, ESL Arabic learners used direct requesting in Arabic and in English situations more than non-conventional indirect requesting as the EFL did.

## V. CONCLUSIONS

The following study was designed to investigate two main issues: to identify the request strategies used by EFL native-Arabic speakers in Arabic natural situations and to identify the request strategies used by EFL native-Arabic speakers in English natural situations. As well as, the goal is to infer some indications related to role of many supposed factors in the issue such as the environment of learning and cultural differences, human mentality and requesting transferring. The main result the study found is that both EFL and ESL use conventional indirect request strategies more than direct request strategies which are

used more than non-conventional requests strategies either in Arabic or in English situations. The interesting point here is that many previous studies confirm the same result in which the participants use conventionally requesting more and the sub-difference in using each class of request strategies is not large. This motivates to infer that human mentality and socio-cultural differences rather than request transferring has a crucial influence in using requesting. Confirming in many studies in the literature the existence of similarities more than differences in using request strategies opens to suppose that the effect of human mentality more effective in requesting than socio-cultural differences which in turns has greater role than request transferring. This study motivates researchers to conduct several studies to investigate the effect of the environment of learning and cultural differences, human mentality and requesting transferring in requesting.

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#### Appendix I: Questionnaire--Arabic Version

الإستبانة

الاسم: (اختياري):

العمر:

التخصص:

أنثى ( )

ذكر ( )

شكرا على قيامك بالإجابة على هذا الاستبيان و الذي يهدف إلى دراسة موضوع الطلب باللغة العربية العامية المستخدمة في السعودية . يحتوي هذا الاستبيان على اثني عشر موقف . المطلوب منك هو أن تقوم بالكتابة في الفراغ أما تتوقع أن تقول في ذلك الموقف أما لو أنه حقيقي و واقعي يرجى آتابة آل ما يمكن أن تقول قبل و بعد الطلب الأساسي. هذا الإستبيان هو لإغراض البحث العلمي فقط و سوف تبقى هوية المشار آين فيه مجهولة تماما.

**الموقف الأول:** أنت طالب في الجامعة و بحاجة إلى آتاب (مرجع) من المكتبة لإتمام بحث مطلوب منك تسليمه في وقت محدد. المكتبة مغلقة. هناك شخص واحد تعرف أن لديه المرجع و هو احد مدرسيك. شاهدت هذا المدرس في طريقه إلى مكتبه. ماذا ستقول له؟

**الموقف الثاني:** أنت بحاجة إلى ساعة من الوقت لإتمام بعض المهام خارج المدينة. ذهبت إلى المسؤول عنك في العمل ( مع العلم أنك على علاقة حميمة معه) لتطلب منه أن يحل محلك بينما أنت في الخارج . ماذا ستقول له؟

**الموقف الثالث:** أنت موظف في شرة منذ فترة من الزمن , إحدى واجباتك في العمل هي الإجابة على المكالمات , ذهبت إلى مكتب احد المتدربين الجدد في الشرة لتطلب منه أن يجيب على الهاتف بينما أنت في الخارج لبضع دقائق لإحضار بعض الأشياء . ماذا ستقول له؟

**الموقف الرابع:** أنت مع صديقك في السيارة , و أنت السائق, آلاما يقصد شارع عبدا لله خباط و أضعتما الطريق, و فجأة رأيتما احد المارة في نهاية الشارع. طلبت من صديقك أن يسال ذلك الشخص عن الاتجاه الصحيح. ماذا ستقول لصديقك؟

**الموقف الخامس:** أنت بحاجة لنقل بعض الأغراض من بيتك و لم ترتب لذلك بإحضار شخص يساعدك لان آل أصدقائك في إجازة و لم تطلب وسيلة نقل لأنك لا تملك النقود , شاهدت جارك (الذي لا تعرفه جيدا) و الذي يملك سيارة , تريد أن تطلب منه مساعدتك في نقل الأغراض . ماذا ستقول له ؟

**الموقف السادس:** تعطلت سيارتك و أنت بحاجة ماسة لإحضار شخص من المطار, و لا يوجد وسيلة نقل إلى المطار إلا السيارات الخاصة. ذهبت إلى مكتب رئيسك في العمل, الذي أنت على علاقة حميمة معه, لتطلب منه أن يعيرك سيارته. ماذا ستقول له ؟

**الموقف السابع:** تم تعيينك أمسؤول عن مشروع مهم في العمل . أحد زملائك في المشروع قد حجز تذارة طائرة للاستمتاع بعطلته. و أدراآ أنك

بحاجة ماسة إلى آل أفراد الطاقم لإنهاء المشروع في وقته المحدد، استدعيته إلى مكتبك لتطلب منه إلغاء السفر و البقاء، ماذا ستقول له ؟  
**الموقف الثامن:** تم تعيينك مسؤول عن مشروع في العمل ، ذهبت إلى مكتب احد زملاءك في العمل لتطلب منه أن يطبع لك بعض الرسائل . ماذا ستقول له؟

**الموقف التاسع:** يملك صديقك شاليه في أبحر و أنت تريد الذهاب في إجازة لمدة إسبوع و تعلم أن الشاليه سيبقى خاليا لمدة إسبوعين من الآن قابلت صديقك في الجامعة و تريد أن تطلب منه قضاء الإجازة في الشاليه خاصته. ماذا ستقول له؟  
**الموقف العاشر:** استقليت الباص مع ابنك و لم تجد فيه أي أرسى مزدوج فارغ مع العلم بأن هنالك العديد من المقاعد الفردية فارغة، تريد أن تطلب من أحد الرايين في المقاعد المزدوجة أن يبادلك المقعد من أجل أن تجلس بجانب ابنك . ماذا ستقول له؟  
**الموقف الحادي عشر:** ترتب عليك العديد من الفواتير المستحقة الدفع و لا تملك المال لدفعها و لا تريد أن تطلب من أصدقائك المال بسبب ما يعرفونه عنك من أنك لا تسدد ما تستدينه من المال، أما أن الشراة التي تعمل بها لن تعطيك قرضا لأنك تقدمت بطلب لقرض في وقت سابق و أعلمت أنك لا تستطيع أن تأخذ غيره في المستقبل، لكنك بحاجة ماسة لدفع الفواتير، و إلا ستتعرض لقطع خط الكهرباء و الهاتف إذا لم تدفع في القريب العاجل ، ذهبت إلى مكتب رئيسك في العمل المعين حديثاً لتطلب منه المال، ماذا ستقول له؟  
**الموقف الثاني عشر:** أنت تعمل في شركة منذ فترة من الزمن ، و أحد المتدربين الجدد معك في المكتب أحضر معه حاسوباً محمولاً جديداً خاصاً به ، وتريد أن تطلب منه أن تستخدم هذا الحاسوب لفترة قصيرة ، ماذا ستقول له؟

## Appendix II: Questionnaire--English Version

Instructions:

You will be asked to read brief situations; you will have to act as you would in an actual situation.

Do not think too much and try to be as spontaneous as possible. This questionnaire will be used for research purposes only.

Thank you for your cooperation.

Name: (optional):

Age:

Major:

SEX:

M ( )

F ( )

**Situation 1:** You are a university student. You need to get the book from the library to finish your assignment on time. The library is closed and there is only one person you know who has the book you need, one of your lecturers. On the way to his/her office you meet him/her in the hallway. What do you say?

**Situation 2:** You need to run few errands down town. You think that will take you an hour. You go to your manager/ess's office at work with whom you get on well and ask him/her to cover for you. What do you say?

**Situation3:** You have been an employee of a company for some time now. One of your duties is to answer the telephone. You go to the desk of new trainee and ask him/her to answer the telephone while you pop out for a few minutes to get some things. What do you say to him/her?

**Situation4:** You are in your car with a friend. You are driving. You both need to go to X Street. Your friend was given a map with directions which s/he gave to you just before leaving the house. You are now lost. You suddenly see a pedestrian at the end of the road. You ask your friend to ask the pedestrian for directions. What do you say to your friend?

**Situation5:** You ask neighbor you do not know very well to help you move some things out of your apartment with his/her car since you have not got a car and you have not got anyone else to ask since everyone you know appears to be on a holiday and you have no money either to hire someone who can help or to arrange transport. You see your neighbor on the street. What do you say to him/her?

**Situation6:** Your car has just broken down and you need to collect someone from the airport urgently and there is no other means of getting there other than by car. You go to your manager/ess's office at work, with whom you get on well, and ask him/her for his/her car. What do you say to him/her?

**Situation7:** You have been put in charge of a very important project at work. Your colleague has already booked a ticket to go on a holiday. You realize you will be needing all members of the staff to finish the project on time and thus you ask him/her to stay. You ask him/her to come to your office to break the news. What do you say to him/her?

**Situation8:** You have been put in charge of new project at work. You go to the desk of your colleague of yours to ask him/her to type a few letters for you. What do you say to him/her?

**Situation9:** A friend of yours has a house in countryside. You want to go on a holiday somewhere relaxing for a week and you know nobody is going to be in the house for at least two weeks. You meet your friend in a pub and ask him/her to stay in his/her country house for a week. What do you say to him/her?

**Situation10:** You are on a bus with a child. There are plenty of seats on the bus but there are not any for two people together. You ask a passenger who is sitting on his/her own on a two-seater to change seats with you so that you can sit next to the child. What do you say to him/her?

**Situation11:** You have received a lot of house bills which are due for payment. You have not got any money. You cannot ask your friends for money since you have got a reputation of never paying back. The company where you work will not give you a cash advance since the last time you asked for one they said that would be the last time. You desperately need to pay these bills otherwise you will not have any electricity, gas or telephone. You go to the office of the recently appointed manager/ess and ask him/her for the money. What do you say to him/her?

**Situation12:** You have been working for a company for some time now. One of the new trainees has brought his/her new brand laptop to work. You ask him/her to use it for a while. What do you say to him/her?



# Loss of Identity in Nadine Gordimer's *Burger's daughter*

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Received: 09 May 2021; Received in revised form: 11 Jun 2021; Accepted: 21 Jun 2021; Available online: 27 Jun 2021

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**Abstract**— *Loss of identity is a stark reality in postcolonial South Africa and it has found expression in artistic works. The fictionalisation of feelings of not belonging or a sense of unhomeliness is illuminated in this paper. This paper is a literary exploration of loss of identity in Nadine Gordimer's Burger's daughter and it employ Erikson's theory of human development as a tool to examine, discuss and explore how the concept works in Rosa Burger's life. The concept is exacerbated by racism, apartheid and cultural and linguistic identity. Loss of identity thrives in a racially segregated environment and where there is abuse of power. Rosa runs up against the boundaries of a white male hegemony, underscoring her inability to find any space outside the ideology that defines her. It focuses on the ways in which Rosa negotiates subjectivity where she internalizes the law of the father and when she rejects her imposed identity.*

**Keywords**— *Cultural and Linguistic identity, Erikson's theory, Loss of identity, Postcolonial, Subjectivity.*

In the social jungle of human existence, there is no feeling of being alive without a sense of identity. (Erikson 28)

Identity is a multidimensional word. In psychology and sociology, identity is a person's conception and expression of their individuality. However the formation of one's identity occurs through one's identifications with significant others (primarily with parents and other individuals during one's biographical experiences, and also with 'groups' as they are perceived). Theorist Erik Erikson coined the term identity crisis and believed that it was one of the most important conflicts people face in development. According to Erikson, an identity crisis is a time of intensive analysis and exploration of different ways of looking at oneself. Erikson described identity as

A subjective sense as well as an observable quality of personal sameness and continuity of some shared world image. As a quality of oneself – conscious living, this can be gloriously obvious in a young person who has found himself as he has found his communality. In him we see emerge a unique unification of what is irreversibly

given- that is, body type and temperament, giftedness and vulnerability, infantile models and acquired ideals- with the open choices provided in available roles, occupational possibilities, values offered, mentors met, friendships made and first sexual encounters(58)

Nadine Gordimer an unmatched literary giant whose life and works are an unending quest for humanity. When Nadine Gordimer gives us a novel that opens society's beating heart to our gaze, it is an event of unusual importance. It is hard to know whether *Burger's Daughter* will have greater impact as a depiction of South Africa today, more revealing than a thousand new dispatches or as the moving story of the unforgettable Rosa Burger. She is a young woman cast in the mould of a revolutionary tradition, trying to uphold a heritage handed on by martyred parents and still carve out of a sense of self.

*Burger's daughter* stands as Gordimer's response to a painful challenge to her political relevance and imaginative authority in South Africa. In this work Gordimer focuses upon the fantasies of the white subconscious in order to undermine their power. In it the

fifth stage of Erikson's theory of psychosocial development, identity v/s role confusion can be associated with that of Rosa's identity crisis. In the opening scene of the novel Rosa is presented as she appears to other observers as seen by casual passers-by as reported on by her headmistress, and as transformed by the rhetoric of the Left, which converts her into "Little Rosa Burger", "an example to us all" (Gordimer 12). Rosa reflects her invisibility as a person: "When they saw me outside the prison, what did they see? I shall never know. I saw-see-that profile in a hand-held mirror directed towards another mirror" (13-14). As the daughter of a Communist hero it is assumed by other that Rosa's view reflects her father's. Rosa is thus trapped in a hall of mirrors an object in the eyes of others whose internal reality remains unknown. She is placed by the observers only in relation to their own political position: an image of the struggle in the "bland heroics of badly, written memoirs by the faithful" (14) a suspicious object under state surveillance.

Rosa Burger begins her tale with the recognition that,

One is never talking to one self, always one is addressed to someone. Suddenly, without knowing the reason, at different stages in one's life, one is addressing this person or that all the time, even dreams are performed before an audience. (16)

After her militant parents death Rosa faced an uncertainty throughout her life. She thinks, was it her duty and destiny to take up the torch and to submit to party disciplines like that of her beloved parents. For Rosa, answering these questions was far from obvious as she has been enculturated in a milieu dominated by a sense of family and social duty that goes beyond reasoning, a milieu that demands total commitment

The very beginning of the novel highlights this state of affairs in describing her: aged fourteen, standing in front of the prison, entrusted with the task of giving a quilt and water – bottle to her recently jailed mother. Rosa's dilemma when she reaches her twenties cannot be separated from the responsibilities and sense of duty entrusted to her as she was growing-up. Powerful life experiences are determining and limiting her room to manoeuvre as she reaches adulthood and tries to express her own individuality.

She finds she is unable to live in the country of her father. "I couldn't stop myself. I don't know how to live in Lionel's country" (210). She becomes a lonely person as she tries to live a life far away from her father's

associates; she even manages to sneak out of the country to start a new life and she moves to France.

When Rosa arrives in France and reunites with her father's first wife Katya-who left South Africa decades earlier, never to return, she has no definite plans except to see the world, as any other young traveller would do. As time goes by, she realises that under the guise of unlimited freedom and opportunities, the kind of life France has to offer her is nothing but a "paradis inventé" (287), an imaginary paradise that erases time and life's asperities and abandons people in a no-man's-land, bereft of their past and with no future. In France, the apogee of Rosa's familial revolt occurs when she languishes in a condition of anonymity liberated from responsibility: "Bernard Chabaliere's mistress isn't Lionel Burger's daughter; she's certainly no accountable to the Future..." (304)

Yet, having been seduced by the notion of freedom as a life of maximum individual choice unburdened by commitment, she discovers that such a conception of personal liberty is not absolute but ideological. The chief catalyst for this altered attitude is Zwelinzima Vulindlela, the man she once knew as her adopted black brother. One night Vulindlela-Rosa's Bassie-call her and she realizes Bassie is on the phone, she addresses him as Bassie is merely a nick name, his real name is Zwelinzima Vulindlela. Translated that name means "suffering land". It is interesting to note that Rosa can't pronounce that name. Her move to Europe has brought her far away from that past. She has nearly forgotten the "suffering land" of South Africa and her childhood friend. On a parallel track to Rosa, Zwelinzima has had to free himself from the long shadow of white paternalism, symbolized by the mock-respectful name given to him in childhood, Bassie, "little boss". In his irate, sardonic attack on white meddling in the liberation struggle, Zwelinzima reintroduces into the novel a notion of freedom as entangled in obligation.

Zwelinzima questions to Rosa made her think about what makes her so different from the other whites who have been oppressing blacks. The question haunted him and that gets to the heart of Rosa's dilemma. She is different from the other whites in the sense that she is the daughter of a brave communist martyr. She knows what the stakes are. She knows that things must be changed. However, she has not followed her father's way. Instead, she has acted like a good little white citizen of South Africa.

When she returns to South Africa none of the problems she left behind are any closer to resolution. She is still Lionel Burger's daughter, anti-apartheid militants are still being arrested and imprisoned. She had been



running from her father's memory all this time, trying to find her own identity. Finally she was able to find herself apart from the legacy of her parents. Rosa does not repeat the path of Lionel Burger though. She is going to contribute to the movement in her own way. She does this by becoming a physiotherapist who is helping to heal those black children, who are hurt by the Soweto riots of 1976. In a sense this action is a reflection of Lionel Burger, who was also a doctor. But Rosa is making her own contribution. She is putting her unique skill to work in the struggle. Rosa knows there is a price for her activism and she pays it

The novel's closing conception of freedom is of a bond between an individual and an unavoidable course of action a form of deeply felt necessity, the opposite of whimsy, as such, the novel reaffirms by analogy, Gordimer's own formulation of the writer's freedom. For Gordimer, as for Rosa the challenge is to tack a course between unthinking, stifling orthodoxy and the false freedom of atomistic autonomy.

*Burger's Daughter* raises issues of universal concerns, issues of mind over matter, action over inertia, life over death. Rosa's personal struggle to come to terms with her father's legacy is one of them. Following in the footsteps of a god-like father is a universal challenge for any dutiful child: to perceiving the ultimate meaning of the actions of one's parents, the pertinence of their ideology and their real power to change fate and destiny.

The study focussed on the loss of identity as defined by Erikson in his theory of human development and tried to analyse the struggle undergone by Rosa to redefine her individual identity. For Nadine Gordimer, the heroine's attempt to empathize with the black other as her fellow in oppression leads her to discover, confront, and set free the other within herself. The study discloses that the loss of identity to a large extent was caused by racism, apartheid and cultural and linguistic differences. It also opens up new arenas like a comparative study of other South African authors who portrays loss of identity in poetry and drama.

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# Study of Ma Jianzhong's Patronal Activities of Translation

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Received: 12 May 2021; Received in revised form: 10 Jun 2021; Accepted: 20 Jun 2021; Available online: 29 Jun 2021

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**Abstract**— As a translator of the influential politicians and diplomats such as Li Hongzhang, Guo Songtao and Zeng Jize, Ma Jianzhong once assumed the task of translation of credentials by Patrice de MacMahon, diplomatic treaties and documents between Korea and the Qing Dynasty. Besides, he was once a teacher of Liang Qichao in studying Latin, persuaded Gu Hongming to come back to China to serve the country and compiled a book about navy construction. By analyzing Ma Jianzhong's patronal activities in translation theory, practice and to the two influential translators, as well as establishing translation academies, the readers can have a better understanding of the translation contribution of Ma Jianzhong.

**Keywords**— Ma Jianzhong, patronal activities, translation.

## I. INTRODUCTION

In his *Translation, Rewriting and the Manipulation of Literary Fame*, Lefevere, a representative of the cultural school of Translation Studies, attributed the main factors affecting translation to poetics, ideology and patronage, among which "sponsor" is an important factor. Lefevere points out that patrons are here are ...the powers (persons, institutions) that can further or hinder the reading, writing, and rewriting of literature. Lefevere identifies three elements to this patronage: the ideological component; the economic component; the status component. Lefevere holds that the most vital consideration is the ideological one, which refers to the translator's ideology, or the ideology imposed upon the translator by patronage. (Lefevere, 2004) Translation sponsors cover a wide range, either as direct sponsors and sources of funding, or as organizers of translators, who will have a direct impact on translation activities in terms of translation choice, translation content, translation methods and strategies. Unfortunately at present, there are few achievements in the

field of translation Studies on the translation activities in the late Qing Dynasty from the perspective of translation sponsors. Therefore, this paper explores Ma Jianzhong's translation activities from the perspective of translation sponsors and aims to give some hints to researchers.

Ma Jianzhong (1845-1900), also called Ma Meishu, was born in Dantu, Jiangsu Province. He was born in a family of Catholicist and finished his education at Xuhui Public School in Shanghai. He was as famous as and his brother Ma Xiangbo. (Zhang Ruogu, 1939) He was a prominent Chinese diplomat, thinker, grammarian as well as a translator. As is said in *The Draft of the History of the Qing Dynasty*, Ma Jianzhong is fond of learning from the childhood, he masters classics and history, and is good at ancient prose, European languages such as English, French, Greece and Latin. (Zhao Erqi, 1981)

Ma Jianzhong was once the translator of Li Hongzhang, one of the leaders of the Westernization group, and Guo Songtao and Zeng Jize, the ambassadors of the Qing dynasty. He participated in many important

diplomatic activities, and served translator and interpreter in a lot of oral and written translation work; Ma Jianzhong also compiled *Essentials of the France Navy*, and served as a Latin teacher for Liang Qichao, a reformer of the reformists. He also successfully persuaded Gu Hongming, who had worked in the colonial government of the Singapore Strait to return to work for China. Ma Jianzhong's translation patronal activities can be described as multi-faceted and multi-angle.

## II. MA JIANZHONG'S PATRONAL ACTIVITIES IN HIS TRANSLATION PRACTICE

In 1876, Ma Jianzhong went abroad as an entourage to study at the Paris Political Institute in France. At the same time, he also served as an interpreter for Guo Songtao who is ambassador of the Qing dynasty to Britain and Zeng Jize who is ambassador of the Qing dynasty to Britain, Russia and France. During this period, Ma Jianzhong provided many important translation for the two ambassadors in both oral and written translation. Ma Jianzhong has also been appointed to represent or accompany Guo Songtao to attend some important meetings on many occasions, and also acts as an interpreter and translator.

In 1880, Ma Jianzhong returned home and soon became Li Hongzhang's Deputy Director, assisting Li Hongzhang in many important diplomatic and translation work. In March 1880, the Qing government abolished the "Treaty of Rivakia" signed by Chonghou, Ma Jianzhong was assigned to meet ambassador of the United Kingdom and the France ambassador to win the support of a third country. Ma Jianzhong's early diplomatic and translation work paved the way for Zeng Jize's successful revision of the Treaty with Russia and decreased part of the losses brought to China by the Treaty.

On March 20th, 1881, Ma Jianzhong and Zheng Zaoru drafted the *Treaty of Commerce* between North Korea and other countries. The text of the Treaty was written in both Chinese and Korean, with the Chinese text as the original and the Korean text as the copy, which reflected Ma Jianzhong's understanding of the relationship between the source text and the target text in the process of translation, and he was praised by Li Hongzhang for this action.

On June 23, 1882, Ma Jianzhong and Ding Ruchang arrived in Incheon, North Korea, and they met Zhao Ningxia and JinHongji, the chief and Deputy envoys of the North Korean government, and Brandt, the German public envoy to China. The signing of the treaty took the previous British and American treaties as a precedent. Because few people knew German, they used a French volume for proofreading. Similar to the previous time, Ma Jianzhong collated and translated documents for the negotiation, providing oral and written translation.

In addition, Ma Jianzhong also assisted in the revision of *The Korean-British Trade Treaty* and *The Korean-French Trade Treaty* on April 21, 1882. He also collated and translated relevant documents, and provided translation patronage for the revision process.

In 1893, Ma Jianzhong left Li Hongzhang's shogunate and transferred to live in Shanghai, translating some books, occasionally doing some translation work for Li Hongzhang such as the translation of *The Treaty of Shimonoseki*. Until the middle of August of 1900, he was assigned to translate Russian messages and died of fatigue.

## III. MA JIANZHONG'S VIEW OF "GOOD TRANSLATION"

In 1893, Ma Jianzhong left Li Hongzhang's shoguns and returned to Shanghai to "re-managed his old career" and specialized in translating. In his famous book *On the Establishment Translation Academies* which was completed in 1894, he put forward his translation idea, since it's difficult to translate and what should a translator do? In his daily study, a translator should first compare the similarities and differences of the source text and the target text, and to examine and analyze the complexity and simplicity of the words, and do his best to reproduce the style of the source text. If you are to translate a book, you should try to imitate the style and tone of the source text. Only when there is little differences between them, it is called a "good translation". (Ma Jianzhong, 1894)

At the beginning of this passage, Ma Jianzhong pointed out the importance of translation for strengthening country. Ma Jianzhong believed that only by translating books can we know ourselves and our enemies and win forever. Therefore, it is an urgent task to put the translation

of books to an urgent place. And then he emphasized that Western countries do not hesitate to hire translators, set up translation libraries, and specialized in translating the original articles of government decrees and education, rather than just for the purpose of practice use. In this way, can they provide reference for the ruling scholars.

In this passage, Ma Jianzhong puts forward specific measures to deal with “the translation of books cannot be delayed” and “the translation of books has to be done in time,” and puts forward the highest standards and goals for translators.” Only in this way, can the reader benefit from the translation as it is almost the same as reading the original text.” The theory of “good translation” is a guiding principle for training qualified translators, changing the condition of poor translation quality.

#### IV. PATRONAGE FOR TWO TRANSLATORS

In 1881, Ma Jianzhong was assigned to go to Southeast Asia to visit Saigon, Singapore, Calcutta and other places to investigate the import of opium, and negotiated with the British and Indian authorities on the issue of opium monopoly. In Singapore, Ma Jianzhong happened to meet Gu Hongming, a “master of Chinese and Western Studies” who was proficient in nine languages and received thirteen doctoral degrees. After three days of meeting with Gu Hongming, Gu's thoughts changed dramatically. He immediately submitted his resignation to the colonial authorities. Before waiting for a reply, he returned home on the first steamboat. In 1885, Gu Hongming became Zhang Zhidong's Deputy Governor of Guangdong. After specializing in Sinology in Hong Kong for several years, Gu Hongming spared no efforts to publicize Chinese culture and creatively translated three books of *The Four books* to the West, namely *The Doctrine of the Mean*, *The Great Learning and the Analects of Confucius*, which played an important role in the process of the spread of Eastern learning to the West.

In the autumn of 1896, Liang Qichao went to Shanghai to set up *Current Affairs Newspaper* and he lived next to Ma Jianzhong. Liang Qichao learned Latin from Ma Jianzhong and discussed other learnings together.(Jiang Wenye, 1988 ) According to *Liang Qichao's Chronicle*, I have been studying Latin for more than 10 days, Mr. Ma volunteered to teach me, each day I

studied for two hours, so there is no obstacles and I can read all the books within a year. Ma Jianzhong's patronage to Liang Qichao indirectly provided translation patronage for Liang Qichao's translation careers in the future.(Ding Wenjiang, 1983)

#### V. CONCLUSION

By analyzing Ma Jianzhong's patronal activities in translation theory, practice and to the two influential translators, as well as establishing translation academies, the readers can have a better understanding of the translation contribution of Ma Jianzhong. At the same time, Ma Jianzhong's translation practice was based on his political and diplomatic activities. As Li Hongzhang's assistant, Ma Jianzhong's translation practice was subject to Li Hongzhang and the Qing government at that time, and his translation practice is restricted by the guiding ideology of his political group.

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**This article is part of the research results of “On Ma Jianzhong's translation activities” (2020dfy004)**



# Tribal verse and a different Worldview

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Received: 15 May 2021; Received in revised form: 08 Jun 2021; Accepted: 18 Jun 2021; Available online: 30 Jun 2021

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**Abstract**— This paper presents an exploration of the loss of authentic Adivasi perspectives in mainstream literature. India has a large body of work on these peoples, but much of this romanticises them and fails to treat them as the inhabitants of a modern, industrial and globalising India. The tribal literature available in several non-mainstream languages has not been recognized because the tribal discourse, including folktales and songs, is mainly oral in nature. In addition to this, the communities which produce it tend to be far from urban jungles, and so their creative works have been largely overlooked. In this article, I discuss a popular extract from 'Painted Words' written by Indian linguist, G.N Devy which is featured in the text, 'Tribal Verse'. It provides arguments for alternative approaches of representing Adivasis, which become important to understand the Tribal worldview and their reasoning behind their several social and cultural traditions. This paper certainly is not an attempt to 'speak for' the marginalized languages. It is just a modest intention to explain why all human languages and linguistic creativity at large simply deserve greater respect.

**Keywords**— Adivasi, Tribal, Literature, Worldview, Language, Texts, Written, Oral.

## I. INTRODUCTION

Totalling around 70 million, India has the world's largest population of tribal individuals (Chacko 2005, 16). Elen Turner writes that defining 'Tribal' or 'Adivasi' is problematic (Turner 2012, 329). Since 1950, the Indian government has designated certain groups as 'Scheduled Tribes', yet there is no official definition of this (Kulkarni 1994, 3073). Jaganath Pathy comments that it is now almost taboo for Indian social researchers to attempt to define the term as any definition would exclude some officially recognized Scheduled Tribes (2005, 36). The word 'Adivasi' is roughly equivalent to the English 'Tribal', yet claims to indigeneity in India are problematic as they beg the question of 'how far back in time must one go in order to establish the indigenous claims of a given social group' (Rodrigues and Game 1998, 2710). Different terms are used by the government, academics, the media, and the people themselves who are designated as such. For consistency, I use the term 'Adivasi' and 'Tribal' conversely in this article, though this does not reflect a judgment of the appropriateness of other terms.

India is rich with a diversity of faiths, arts, customs, races, traditions, and languages. Adivasi literature contributes to this diversity and it is literally rich and priceless in its native Tribal languages. The beginning of written Adivasi literature in India occurred in the early twentieth century when tribal communities came in contact with modern

education in colonial days, especially, in the tribal areas of Jharkhand and the northeast. Since then, tribal literature in English and Hindi, and other Indian languages like Bengali, Oriya, Assamese, Marathi, etc. is on continuous progress and every year more than a hundred tribal books are being published in different languages. However, a lot of it is not written. Until recently, the tribal literature available in several non-mainstream languages has not been recognized or made available for a so-called 'mainland' Indian or global audience. One of the primary reasons for this is that the tribal discourse, including folktales and songs, is mainly oral in nature, which implies that it is not recorded textually.

The creative imagination in the tradition of orality does sometimes get expression in the written tradition. The writers of the tribes write down songs, prayers, and myths in their dialects or in Roman scripts. The area of ethno-poetics is a significant emerging field in literature. The ballads of Nandamma, Liamen, Thulasilamma and many others of the Irular tribe of Tamil Nadu, Karnataka, and Kerala are enriching experiences in ethno poetry. But, as stated above, these texts are not accessible to a global audience due to language barriers.

In addition to this, the communities which produce it tend to be far from urban jungles, and so their creative works have been largely overlooked. The tribal communities have continued their creative literary expeditions since



time immemorable but, because the tribal communities were far from the centers of power, their literature, like they themselves, was largely ignored. Even today, Tribal literature is being produced in thousands of indigenous languages but we know little about it.

Due to the dearth of knowledge about Tribal literature, the perspective of the indigenous communities on the world around them is difficult to be understood. Texts on these communities from an outsider's perspective are available but much of this romanticizes them and fails to treat them as the inhabitants of a modern, industrial and globalizing India.

To get an understanding of the Adivasi worldview, I will refer to an extract from 'Painted Words' by G.N. Devy, which is a part of the text called 'Tribal Verse'. Devy, a literary critic, and linguist who was formerly a professor of English at Maharaja Sayaji Rao University of Baroda, is also the Founder Director of the Tribal Academy at Tejgarh, Gujarat. He is the Director of Sahitya Akademi's Project on Literature in Tribal Languages and Oral Traditions. The author, through his essay 'Tribal Verse' makes an attempt to familiarise people with some facets of the enormous wealth of oral tribal literature.

The paper is a modest attempt in the direction of understanding what G.N. Devy tries to highlight through his writing. This work is theoretical in nature involving the study of the above-mentioned tribal literature text. This research work that broadly comes under the tribal literary studies is an attempt to examine the literary traditions of tribal communities.

## II. TRIBAL VERSE AND UNTOUCHED WORLDS

The People's Linguistic Survey of India, a massive survey of languages, which Devy launched had its genesis when he was in his 20s, as a research student reading the 1971 census. He found that while the 1961 census recorded some 1,652 mother tongues, the 1971 census listed only 108, the 109th item reading 'All Others'. Those two words influenced him to look in-depth into the category.

This prompted questions from the tribal perspective. Devy wanted to know if there was something in these Tribal languages that kept them strong and kept their communities undestroyed and non-colonized. This question arose from a historical context. Wherever English went — Canada, the U.S., Australia, New Zealand — it destroyed native languages, but in India, tribal communities continued to talk in their languages, as did 'mainland' Indians.

There were no books to answer these questions. Linguistic anthropology at the time of the Survey described communities with theoretical apparatus, but not in terms of a lived historical experience. Devy spoke in an interview with *The Hindu*, "Anthropology granted tribals only their sociology, and denied them their history." In the pursuit of finding answers to these questions, G.N. Devy researched

and produced valuable texts, 'Painted Words' being one of the most remarkable ones, which help us analyze the importance of preserving Adivasi literature.

G.N. Devy brings out the importance of the oral literary tradition of India by referring to the richness of the tribal literary works, in the form of stories, songs, and poems, that have been handed down from one generation to the other orally.

The writing in 'Tribal Verse' begins with the above-mentioned extract from the essay by G.N. Devy in which he discusses the need to nurture a space and formulate an innovative approach for the study of tribal literature within the framework of canonized written texts. He argues for a new method to identify and read literature in which orality is not dismissed as casual utterances in different dialects but taken seriously into account. This argument seems relevant and fair because a vast number of Indian languages have yet remained only spoken, with the result that literary compositions in these languages are not considered 'literature'.

*"They are a feast for the folklorist, anthropologist and linguist, but to a literary critic they generally mean nothing."* (Devy 2002, 12)

Similarly, several nomadic Indian communities are now fragmented and spread over long distances but continue to subsist as communities because they are bound by their oral epics. The wealth and diversity of these works is so huge that one sees their neglect with a sense of pure embarrassment.

This text attempts to understand the literary imaginations of these communities whose speech traditions face the prospect of forced aphasia. It features representative works from languages that have remained largely spoken and are just beginning to be written; languages that have slowly started acquiring scripts and developing written arrangements of literature, dialects that are fast perishing because they are on the boundaries of the main languages, or from peoples that have continued to stay outside the caste fold of Indian society.

Apart from G.N. Devy's writing, this text encompasses two other songs—one sung on the occasion of childbirth by the Munda tribals and the other on the occasion of death by the Kondh tribals. The third verse is a chanting in the ceremonial religious language of the Adi tribe, not the same as their language of dialog. Although this is simply a small representation of a treasure of Tribal/Adivasi songs, it points towards the immense diversity that exists amongst tribal groups. Unavoidably predisposed by their very specific historical, cultural, and geographical positions, tribal societies continue to retain and reproduce their idiosyncratic traditions which usually find expression through their different languages.

G.N. Devy elaborates on several instances of how the Adivasi is different from the ones who do not belong to this vast categorization. In regard, we can focus on a few. Devy points out that the tribals show very little interest in

amassing capital or in using labour as a manoeuvre to gather more capital. Their perspective on the world is not as economical. It rests on the links between nature, human beings, and God. Their life choices are mostly based on intuition than reason, and this makes their worldview rather different from the mainstream Indian population. The tribal communities consider the space around them more sacred than secular, and their sense of time is personal rather than objective. From this, we can understand that the tribal imagination is not only radically different from that of modern Indian society, but it is also dynamic in its own ways. The tribal imagination, in simple words, acknowledges amalgamation of numerous planes of existence and levels of time in a natural way.

To further understand how tribal artists come up with their art and interpret it, it is important to make a distinction between imagination and memory. It is often said that tribal artists work more on the basis of their racial and sensory memory than on the basis of a cultivated imagination. The tribal mind features a more acute sense of time than a sense of space. Somewhere along with the history of human civilization, tribal communities seem to have realized that domination over territorial space was not their area of interest. And likewise, they seem to have turned almost obsessively to gaining domination over time. This urge is authenticated in their ritual of communicating with their deceased ancestors. Year after year, tribals in many parts of India revere terracotta or carved-wood objects representing their ancestors. One of the main characteristics of tribal arts is thus, their distinct manner of constructing space and imagery, which might be described as 'hallucinatory'. In both oral and visual sorts of representations, tribal artists seem to interpret verbal or pictorial space as demarcated by a particularly flexible 'frame'. The margins between art and non-art become nearly imperceptible.

Another important point that Devy brings to our notice is that non-tribals usually fail to understand that all of India's tribal communities are basically bilingual. Bilingual communities have an innate capacity to assimilate outside influences, and thus, a highly evolved mechanism for responding to the non-tribal world becomes important to be developed. Tribal oral stories and songs engage with bilingualism in such a complex style that a linguist who is not attentive to this intricacy is in danger of dismissing the tribal languages altogether as dialects of the sub-continent's major tongues.

### III. CONCLUSION

From the discussion above, we can say that it is time we realize that unless we modify the established notion of literature as something written, we will silently witness the decline of various Indian oral traditions. In actuality, literature is a lot more than writing and it is a reminder, necessary for our times.

Most of our oral literature faces the hazard of being lost to stupor and oblivion because it neither enjoys institutionalized backing nor it is preserved by inter-generational transfer anymore. It has been observed currently, that the vast amount of folklore and oral literature is not passed on to the younger generation for the reason that there are socio-economic burdens and thus, faces the danger of being lost to us. Although writing systems and scripts are not new to us, a substantial number of languages remain unwritten, and thus, these are difficult to be incorporated in formal education. However, for these languages are rich in all the genres of folk literature, it is important to structure out methods of preservation that go beyond conventional modes. These must preserve indigenous and traditional knowledge of the society, environment, and history. According to Devy, knowledge can only be expanded at the margins of experience, which is why he chose to study bhasha over the poetics of Sanskrit, and Adivasi literature over that of the dominant castes. It is also why he argues that each dialect, spoken by however many people in whichever part of the country, needs urgently to be preserved. Devy's work in the last two decades has been centered on just such a mission.

Considering the vast quantity of oral literature available in the languages of the seven language families of India, it is desirable to document, analyze, digitize and archive the massive wealth of the country, in some way or the other. Such an attempt will add tremendously valuable materials to our literary histories and elements to our literary criticism.

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# Water Scarcity, Public Investment and Sustainability in Delhi Metropolitan Region: Identification, Challenges and Future Prospects

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Received: 18 May 2021; Received in revised form: 12 Jun 2021; Accepted: 19 Jun 2021; Available online: 30 Jun 2021

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**Abstract**— Water is the most precious element on the earth. The tremendous increase in population has put intense pressure on all the available resources like land, forest and water etc. Among them, groundwater resources have been exploited the most. This divine component for all the living beings is facing the scenario of scarcity on the planet Earth. Indiscriminate and irrational use of water, its contamination, non-conservation of rainfall and the increasing pressure in the population are the main attributable reasons to be focused on. The spatio-temporal variations in the above-mentioned factors and many others over the last few decades show an increase in the trend of problems of water scarcity. The outcomes and results are being experienced in the everyday lives of the people in the Delhi Metropolitan Area. The present study is concerned with the increased level of water scarcity and low level of public investment in this prime sector. The study is based on both primary and secondary data sources collected from field survey. The result shows spatio-temporal variations as well as intra-regional variations in public investment with varying depths of groundwater in the study areas. The paper also suggests ways like rainwater harvesting, inculcating the ideal way of water flow, increase in vegetative cover, incentives for new irrigation techniques, modification in tile structure for footpath and adoption of green construction technologies etc. to ensure sustainability of the region.

**Keywords**— Identification, Assessment, Public Investment, Sustainability, Water Scarcity.

## I. INTRODUCTION

Water being the most important life-sustaining element of the earth system becomes indispensable for the well-being, welfare of living beings and their natural environment. Every resource on the earth plays an important role in the functioning of the environment, which over some time has been developed. The mismanagement, misuse, pollution, and scarcity of these life-sustaining resources pose a serious threat to the existence of living beings. The term 'water resource' is a broader concept and basically deals with the quality of available water. It is not limited to its physical measure of flows, and reserve, but encompasses

other more qualitative, environmental and socio-economic dimensions. However, estimation of groundwater focuses on the physical and quantitative assessment of the water resource.

Water is essential to the life of the earth surface either organic or inorganic life. About 71% of Earth's area has water bodies, of which oceans, seas, and bays constitute about 1,333,000,000 cubic kilometres of water volume, which is nearly 97% of the total water on Earth. The freshwater that is available i.e., 3% almost 2.5% of it is unavailable as it is locked up in glaciers, polar ice caps, atmosphere, and soil of which a huge amount of water is

highly contaminated, or lies too far under the earth's surface to be extracted at an affordable cost. As an example, we can say, if the world's water supply were only 100 litres (26 gallons), our usable water supply of freshwater would be only about 0.003 litres (one-half teaspoon). In actuality, that amounts to an average of 8.4 million litres (2.2 million gallons) for each person on earth. This supply is continually collected, purified, and distributed in the natural hydrologic cycle.

Population growth, urbanization, and expansion of economic activities lead to increasing demand for water. There are various uses of water for different purposes ranging from domestic, industrial, irrigational to hydroelectric powers, thermal power, recreational. The rising concern is the quantity of quality water being used. The growing scarcity of water due to negligence and insensitive shutting down of eyes while its use and management pose a danger to habitats. It is a growing peril to agriculture, food security, industrial development and the ecosystems on which living beings depend. Scarcity and poor quality of water can have a dramatic impact not only on agricultural production but also on all aspects of everyday life. It is adding to the burden of women very often. The competition for fresh water in the world is rising and thus as predicted the third world war is going to happen for the power of water. The demand for freshwater has skyrocketed with the whirlwind growth of population, agriculture, urbanization, and industrialization during this century. Global water use has more than tripled while per capita use has increased by almost 50 per cent since 1950. It has resulted in dire problems and competition among the various water users. The situation is exacerbated because of water being a common resource. Water is still largely a common property resource (CPR) in the world. Groundwater resources are sources of water that are potentially useful in a critical situation. Uses of groundwater have encompassed agricultural, industrial, household, recreational and environmental activities. All living things require water to grow, flourish and reproduce.

Water scarcity is one of the major issues threatening the sustainability of the world and the mega city of Delhi is no exception to this. Delhi, the capital of India, like other major metropolitan city is the facing the water crisis and the major culprit behind this are the uncontrolled population growth, concretization of land, low quality infrastructure, low water availability, inequitable distribution of water, etc. The population of the national capital is growing by leaps and bounds putting tremendous pressure on the available water resource in the capital. The total population of Delhi metropolitan region was 16.78 million which sharply increased to 20.25 million in 2021 and with a pronounced density of population being 11,312 persons per sq. km (UN

World Population Prospects, 2021). Keeping this scenario intact, the total requirement of water for drinking purpose is estimated to be 1200 Million Gallons per day (MGD) approx. and a deficit in water availability is observed. The scarcity in the drinking water supply is majorly due to due to the over-exploitation of groundwater resources and partly due to lack of public investments in this prime sector. Public investment is one of the best to fight to way to hold control over this silent crisis which is rapidly increasing its foot marks. It can be in form of legislation like mandatory rain water harvesting structure, using water percolation tiles, enforcing water guzzling sectors to adopt science and technology which would reduce their water consumption. It can be also done with direct engagement of people in form of afforestation drive, public camps, social awareness programme and activities, etc. and in other forms as well. Thus, the present study attempts to provide possible measures to reduce water scarcity and ways to increase public investments.

Depth of water in Delhi varies greatly from 1.2m (Yamuna Flood Plain) to more than 64m (in the southern part of Delhi Ridge). Groundwater management aspect emphasizes on augmentation of groundwater resources & improvement in groundwater quality through rainwater harvesting & artificial recharge etc (Shekhar et.al., 2009). In an article by 'Safe Water Network', Delhi Jal Board (DJB), is held responsible for production and distribution of drinking water in the NCT of Delhi. The ATMs, as implemented, have not been well received by residents; in areas without ATMs, there is low willingness to pay. USWEs can be an important part of the solution to address insufficient potable water supply in Delhi slums. Neglects the implementation part by the government (Safe Drinking Water, Dec 2016). The presence of groundwater has been reported in all the formations found in the Delhi region (Sett, 1964). This groundwater is controlled by hydrogeomorphic units in the regions such as the rocky tracts of the ridge, pediments, alluvial uplands, valleys, and floodplains (Bajpai, 2011). However, the alluvial floodplains of Yamuna is regarded as the most proficient area of subsurface fresh water resources in the city. In the business-as-usual scenario, problems of groundwater over-exploitation in India will only become more acute, widespread, serious and visible in the years to come. The frontline challenge is not just supply-side innovations but to put into operation a range of corrective mechanisms before the problem becomes either insolvable or not worth solving. This involves a transition from resource 'development' to resource 'management' mode (Moench, 1994). Throughout Asia—where symptoms of over-exploitation are all too clear—groundwater administration still operates in the 'development' mode, treating water availability to be unlimited, and directing



their energies on enhancing groundwater production. A major barrier that prevents transition from the groundwater development to management mode is lack of information (Shah,1993). The increased level of water shortage & the low level of public investment is leading to an increase in the trend of water scarcity. Indiscriminate and irrational use of water, its contamination, non-conservation of rainfall & the increasing pressure of population are the main attributable reasons. The rate of depletion of freshwater is alarming, yet, public sector is not doing sufficient investments to reduce or restrain Delhi from facing this problem. The spatial and temporal variations are also common in everyday geography of Delhi.

Based on the preceding discussion and reviews, the study will address gaps like the process and patterns leading to disappearance and shortage of water, water scarcity and the associated spatio-temporal variations as well as intra-regional variations in public investment with varying depths of groundwater. Developing the idea, the present research is an attempt to fill this gap by devising a suitable mechanism to facilitate and augment the need of water scarce regions, minimise the demand-supply gap of water and the policy formulation and measures adopted by government to boost public investments to ensure sustainability of the region.

## II. OBJECTIVES OF THE STUDY

The underlying objectives of this study are:

1. to identify the water scarce regions in Delhi;
2. to explore and assess the role of public investment made;
3. to identify the potential zones responding to these investments; and
4. to analyse the level of developments based on exploration of irrigation facilities.

## HYPOTHESIS

*Higher the level of public investment & its proper management lower will be the water scarcity.*

## III. MATERIALS AND METHOD

### 3.1 Brief Description of the Study Area

A study area is a geography for which data is analysed in a report and for a map. Study areas are interdisciplinary fields of research and scholarship about particular geographical, national and federal regions. The present study is based on the world's one of the most urbanized cities, Delhi. Located in the North-Central part of India, the capital city of India sits astride primarily on the west bank of the Yamuna River.

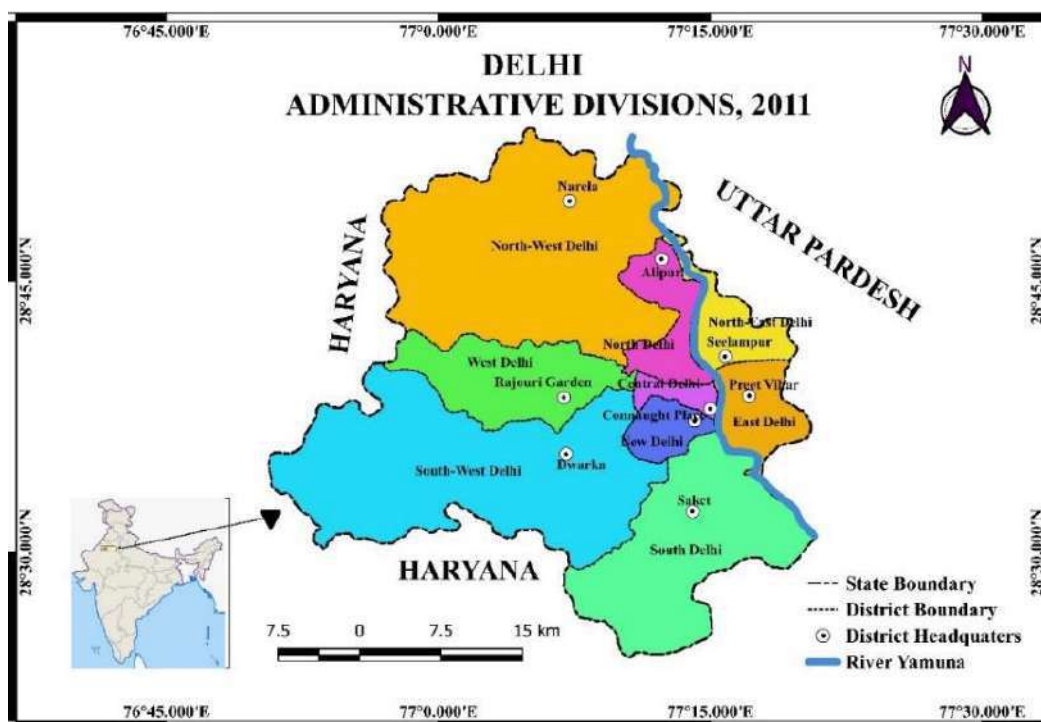


Fig.1: The Study Area

Source: Prepared by Author using QGIS, February-March, 2021

The latitudinal extent ranges from 28° 38' 41.2800' N to 77° 13' 0.1956' E. The climate remains generally dry and

receives an annual rainfall of less than 60 cm. The land use (sq. Km.) pattern is distributed as the Forest area is 16.31

hectares that too of very poor quality, Area as per village papers (Excluding Forest Area) is 1,47,488 hectares, Area Not Available for Cultivation is 92,701 hectares, Another Uncultivable land is 11,124 hectares, Fallow Land is 19,225 hectares, Net Area sown is 22,300 hectares, whereas the Total Cropped Area is 33,455 hectares in which the built-up area includes 3,72,370 Hectares. The Yamuna flood plain area is mainly covered with sandy and clayey soils spreading over a small area. The hydrogeology and aquifer group includes the Alluvium and Quartzite minerals.

Delhi is one of the fastest-growing urban centres in India, with a huge population base, and offering some of the best facilities to its people in terms of infrastructure, transport, health and education facilities consequently attracting a large number of people from all over the country. Delhi gradually developed as an education hub to facilitate quality education of students, who come from other states for pursuing their education here in the city. In the last few decades, the people of Delhi witnessed the emergence of one of the world's most extensive development of education centres like the University of Delhi, Jawaharlal Nehru University, Delhi School of Economics, Indian Institute of Technology, AIIMS etc. Along with the educational migrants, a huge chunk of immigration can be seen in the form of skilled and semi-skilled workers, in search of

employment as along with educational hub, it is also an IT hub, all major government offices, ministries have their headquarters set up here, hence it employs almost 1% population of India alone. Delhi, being the capital of the largest democracy in the world and seat of higher education in India as well as the centre of employment generation attracts immigrants in large numbers. In this rapidly urbanising city of Delhi, water availability thus becomes a necessity to accommodate large numbers of immigrants or such a huge amount of population. Population growth in Delhi has always been a critical factor for city planners and water supply organizations in the city. The earliest organized recorded census of the city was conducted in 1881 during the British era (Census of India, 2011). This practice was continued over the years as part of the decadal Census of India. Thus, the study in this area becomes very significant. A detailed description of the study areas taken for research purposes in Delhi is given below.

### 3.1.1 WAZIRABAD INDUSTRIAL AREA

The Wazirabad Industrial area is situated in North-East Delhi, near Delhi Jal board water treatment plant situated at 28°44' North latitude & 77°13' East longitude. The area is mostly unplanned and the Yamuna River flows along with a water treatment plant as over some time Yamuna's width has considerably reduced.

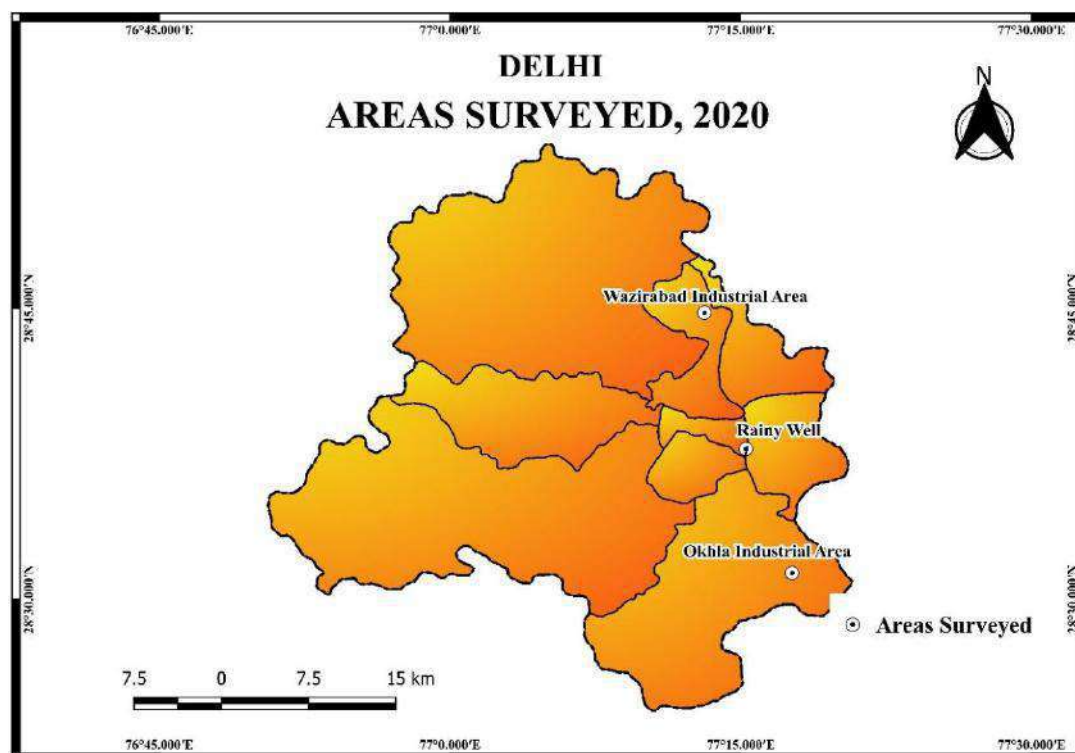


Fig.2: Areas Surveyed

Source: Prepared by Author using QGIS, February-March, 2021

### 3.1.2 OKHLA INDUSTRIAL AREA

It is situated near Abul Fazal Enclave, Kalindi Kunj, South Delhi at 28°32'8.75" North latitude & 77°16'35.16" East longitude at an elevation of 220.32 Meters (722.84 Feet). The area is mainly engaged in tertiary & primary activities. It is blessed with the Agra Canal for agricultural purposes which are serving it well. The area is having public investment but not getting the desired results.

### 3.1.3 RAINY WELL

It is located near Rainy well, ITO at 28.6308° North latitude and 77.2506° East longitude, in New Delhi. It is rich in farms and agro-based activities.

### 3.2 Sources of Data Collection

The present study is based on a combination of both primary and secondary sources of data collection. The major sources of primary data collected includes Questionnaire method, Observation survey, Personal Interview method and Field photograph. A Primary survey was conducted between September-October, 2019 by means of structured questionnaire consisting of 12 questions. Altogether three areas were surveyed across Delhi and a total of 80 respondents were chosen. The questionnaire was administered by the researchers personally via face-to-face interviews to understand the perceptions of the respondents about the role of public investments in their water usage strategies. During the survey, a few observations were made, especially while visiting the site, which gave us a discernment and helped in the better understanding of the theme of research. Field photograph authenticated the

reality. Apart from the primary sources, few secondary sources were also referred. Published Reports, Official Govt. Records, Library archives, Articles etc. relevant to the topic were reviewed and data gathered to validate and provide verity to the results obtained. Data on water resources and public investment was collected from Central Groundwater Resources Reports for various years viz, 2006, 2008, 2011, 2012, 2014, 2017-18, 2018-19 and 2019-20 and Delhi Jal Board Report 2019-20.

### 3.3 Analytical Techniques and Methodology

A reasonable combination of both quantitative and qualitative methods and techniques have been employed in tabulating, analysing and evaluating the data. As a methodological approach, both thematic and geostatistical techniques have been used like sampling plans, students' t-distribution, bar graph etc. QGIS 3.8.2 is used to map the spatial attribute and results obtained. Pie diagram is largely used to reflect the perception of respondents.

### 3.4 Z-Test and Hypothesis Testing

The study has used 'Z-test' which is a large sample parametric test with known arithmetic mean and standard deviation. The sample size is more than 30 being 80 for the surveyed areas. Results between 95% <sub>(0.05)</sub> and 99% confidence level <sub>(0.01)</sub> are accepted and anything falling below, is rejected (Rani, et. al., 2020). The test of proportions has been done for the two areas of Rainey well and Wazirabad Industrial area at 99% confidence level. The Okhla Barrage area has been excluded being a non-residential.

$$Z\text{-Test} = \frac{|p_1 - p_2|}{\sqrt{p^*q^* \left[ \frac{1}{n_1} + \frac{1}{n_2} \right]}}$$

Where;

$p_1$  and  $p_2$  are probabilities of acceptance

$$p^* = \frac{x_1 + x_2}{n_1 + n_2}$$

$$q^* = 1 - p^*$$

For the two study areas, the calculated z-score of 1.17924 is less than the tabulated value of 1.96 <sub>(0.05)</sub> and 2.58<sub>(0.01)</sub>. Hence,  $H_0$  stands to be accepted. Thus, there is sufficient evidence to conclude that 'higher the level of public investment & its proper management, lower will be the water scarcity' and vice versa.

## IV. RESULTS AND DISCUSSION

### 4.1 Water Scarcity in Delhi Metropolitan Region

Based on the data provided by Central Water Board Commission, 2019, the worst affected places in terms of water scarcity stands out to be Narela, Dwarka, Bawana,

Sangam Vihar and Burari. All these areas face the issue of water crisis either due to water contamination or lesser supply of water along with depletion of groundwater which escalates this problem. Figure 3 depicts the spatial location of these places in Delhi. The depletion of the water table poses a threat to life. It is a result of the changing land use land cover pattern of the Delhi over years due to developmental processes, where although the area under forest has increased the actual forest cover has reduced considerably, the land concretization for purposes of industrial setup and residential buildings. The change in the land use pattern of Delhi has led to a considerable loss in the depth of groundwater and the untreated effluent discharge

in the water is leading to contamination of limited water available for other purposes. It is during the survey when we explored the Delhi metropolitan area, we came across those people living in unauthorized colonies who have a severe water shortage, especially in summers. Even the places near water bodies like Agra Canal & Yamuna have depleted water table i.e., below 50 feet, that too not the freshwater. It was observed that water scarcity is not only due to depleted water level but also due to water contamination.

Lying above the bedrock beneath Delhi city are groundwater aquifers with alluvial deposits. The bedrock has an elevation ranging from about 190 to above 300 masl. The basement consists mainly of fractured and weathered quartzite hard rock (Bajpai, 2011). Wells sunk in the weathered and fractured aquifers of hard rock generally penetrate down to 80 mbgl but in some places they reach 150 mbgl (CGWB, 2012a). The DJB has estimated that about 115 MGD of groundwater is being exploited through their ranney wells and tubewells (Department of Planning,

2014). About 461,000 of the 3.34 million households in Delhi abstract groundwater, which helps bridge the gap between water demand and supply (Ministry of Water Resources, 2011). However, it has been observed that total annual groundwater draft has declined from 0.48 billion cubic meters (BCM) in 2004 to 0.4 BCM due to reduced groundwater abstraction for irrigation as well as domestic and industrial purposes (CGWB, 2006b; CGWB, 2011). The groundwater level contours of the Delhi region are controlled by a natural aquifer. The groundwater level in the alluvial plains ranges from 192 masl to 216 masl while the general groundwater level contour in the Delhi Ridge and its adjacent area is around 240 masl. The regional water trough near Kharkhari (west of the Najafgarh drain) and Pappankalan (east of the Najafgarh drain) is the result of heavy groundwater abstraction in the southwest district (Sarkar and Shekhar, 2015). These depressions have a strong influence on groundwater flow, as can be seen by the convergence of groundwater toward the Najafgarh drain in the southwestern part of Delhi (Shekhar and Sarkar, 2013).

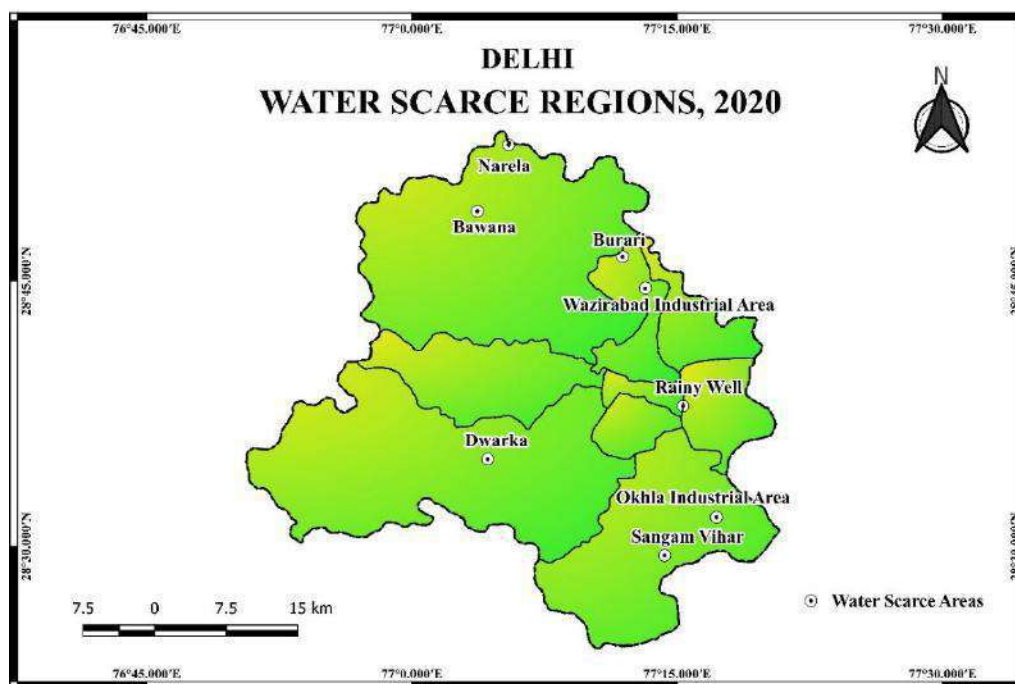


Fig.3: Worst Affected Places in Delhi (2020)

Source: Prepared by Author using QGIS, February-March, 2021

During the field survey, it was observed that the groundwater found at 35 feet was not even suitable for bathing purposes and the boring was done at 100 feet to get fresh water. It can be deduced that groundwater salinity emerged as a common problem in Delhi. The depth to the interface between fresh and saline water, which also varies with contours in the groundwater level, has been Xed on the

basis of varying electrical conductivity ranging from 1500 mS/cm to 2000 mS/cm for groundwater depth (Shekhar et al., 2005). The struggle for water is real and can be seen in the capital (Fig. 4). During the process of mapping the spatial variations concerning the availability of water in Delhi, it was quite discernible that South & South-Central Delhi receives more water than other parts of Delhi, but



there are exceptions (Fig. 3). Public investment in the areas having great potential of extraction of groundwater is quite low & it is likely to have negligible plans of investment shortly. This problem is widespread in nature but also varies over space like Delhi, Bangalore & Chennai on one side its various big-small cities are running out of water at an alarming rate. On the other hand, places like Bihar and Assam experience flood almost every year. It's very ironic that Mawsynram, the world's wettest place, is suffering from the drinking water crisis. At the places where public

investment was done the results were non-satisfactory as the implementation of the public policies was done but further maintenance was disregarded.

The water crisis in Delhi, as visible in the map that different areas in Delhi are water-deficient and the groundwater level has gone down considerably like in Mukherjee Nagar the groundwater level has gone down nearly by 30%, wherein Vasant Kunj and Chhatarpur have seen the depletion up to 100 and 200 per cent respectively (Fig. 5)



*Fig.4: Drinking Water Crisis*

*Source: Primary survey, January, 2021*



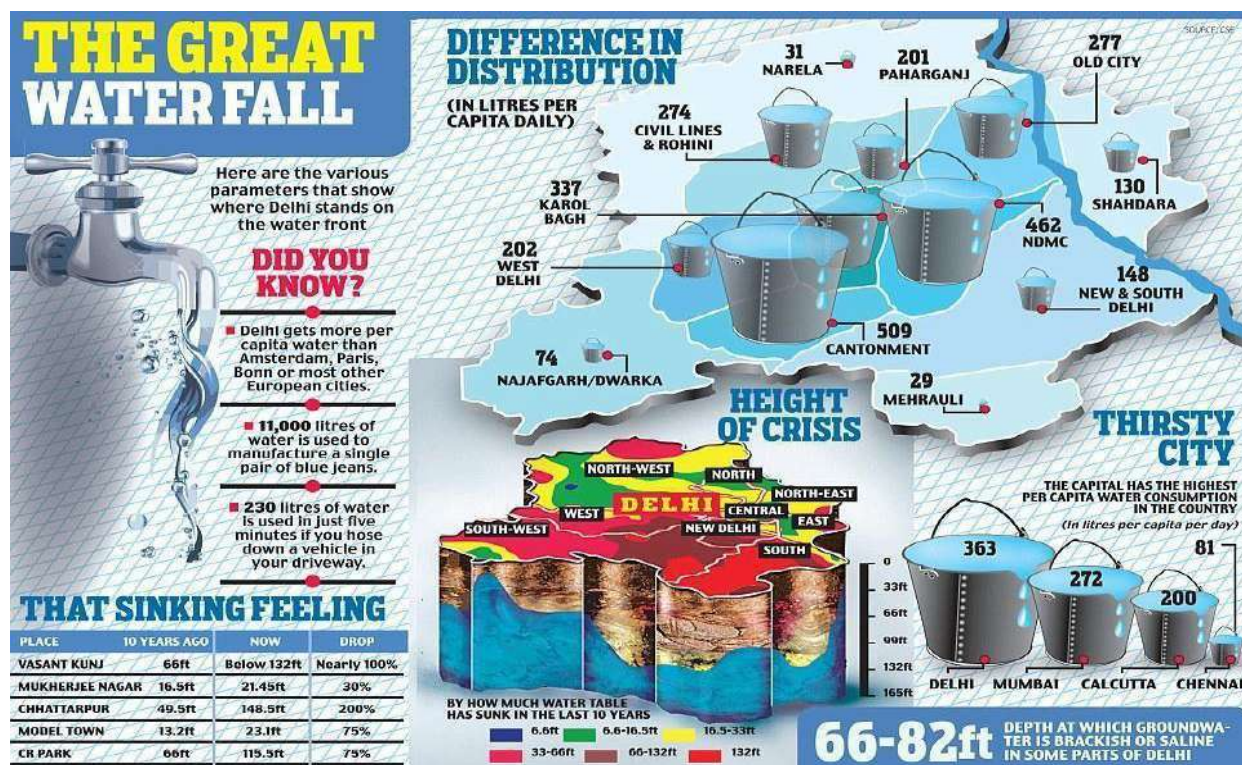


Fig.5: Water Crisis in Delhi Through the Eyes of Media

Source: www.cgwb.gov.in

#### 4.1.1 Wazirabad Industrial Area

The residents of the Wazirabad Industrial Area told us that there is an erratic water supply that gets even worse in the summer season. They rely on tankers during that time. The

untreated sewage from Dhobi ghat and the domestic waste enters the Yamuna directly. The picture below reveals the pathetic conditions of the Yamuna and the people nearby (Fig. 6).



Fig.6: Untreated Sewage from Dhobi Ghat

Source: Primary survey (September-October, 2019)



The Najafgarh drain is the biggest drain in NCT Delhi, discharging 287.5 million litres per day (MLD) (0.2875 million m<sup>3</sup>/day) wastewater into river Yamuna (NEERI 2002). The Najafgarh drain contributes about 60% of the total wastewater that gets discharged from Delhi into river Yamuna (Kumar et al. 2006). The Najafgarh drain enters Delhi from Haryana from the south-west corner of Delhi. It traverses a length of 51 km before joining river Yamuna (INTACH, 2003). It was informed by an officer from Delhi

Jal Board that for surveillance of drinking water quality in the distribution network, six modern zonal laboratories have been set up in NCT of Delhi, who check the quality of water from Rainy Wells & Tube wells regarding Bacteriological & Chemical aspects in all parts of Delhi. Even though the water treatment plant was near, the region still faces water scarcity, be it in the form of freshwater or water for other purposes (Fig. 7).



*Fig.7: Stretch of land along the Yamuna River*

*Source: Primary Survey (September-October, 2019)*

#### **4.1.2 Okhla Industrial Area**

During our survey in the Okhla, in a Nursery named Anil Nursery, located about 20 m away from Agra Canal, the boring was done at 100 feet for watering the plant. Harilal, a Nursery worker told us that the water was available at 40

feet, but was highly contaminated, hence unfit to serve its purpose. A 'Barrage' has been constructed in Okhla but it wasn't giving desired results (Fig. 8 A, B & C).



(A)



(B)



(C)

Fig.8: (A). Survey in Anil Nursery, (B) Agra Canal, (C) Okhla Barrage

Source: Primary Survey (September-October, 2019)

#### 4.1.3 Rainy Well

People were living in a very unhygienic and pathetic condition with lack water even for the basic amenities. Most of the people were dependent on agriculture either directly or indirectly, while others were masons. Rainey well is their prime source of drinking water and other domestic water needs. Hardly 100m away from the Yamuna, the average

depth of the boring was 80 feet which they used for irrigation. The water was also available at 40 feet, which was highly polluted and even unfit for bathing. The present state of Yamuna is highly vulnerable and it adversely affects the health of the people and their crops. People face acute water shortages in the months of May-June (summers). Public Investment in this area is nil & the worst sufferers are the locals (Fig. 9).



Fig.9: Survey near Rainey Well

Source: Primary Survey (September-October, 2019)

#### 4.2 Land Use and Land Cover Change in Delhi

Over some time, the built-up area and fallow land in Delhi have increased considerably, wherein the width, quality and quantity of vegetation cover and water bodies have declined

sharply. This has in turn led to further aggravate the water scarcity to a major extent as the groundwater table has declined due to blockage of percolation of water because of concretization, waterlogging etc. (Fig. 10).



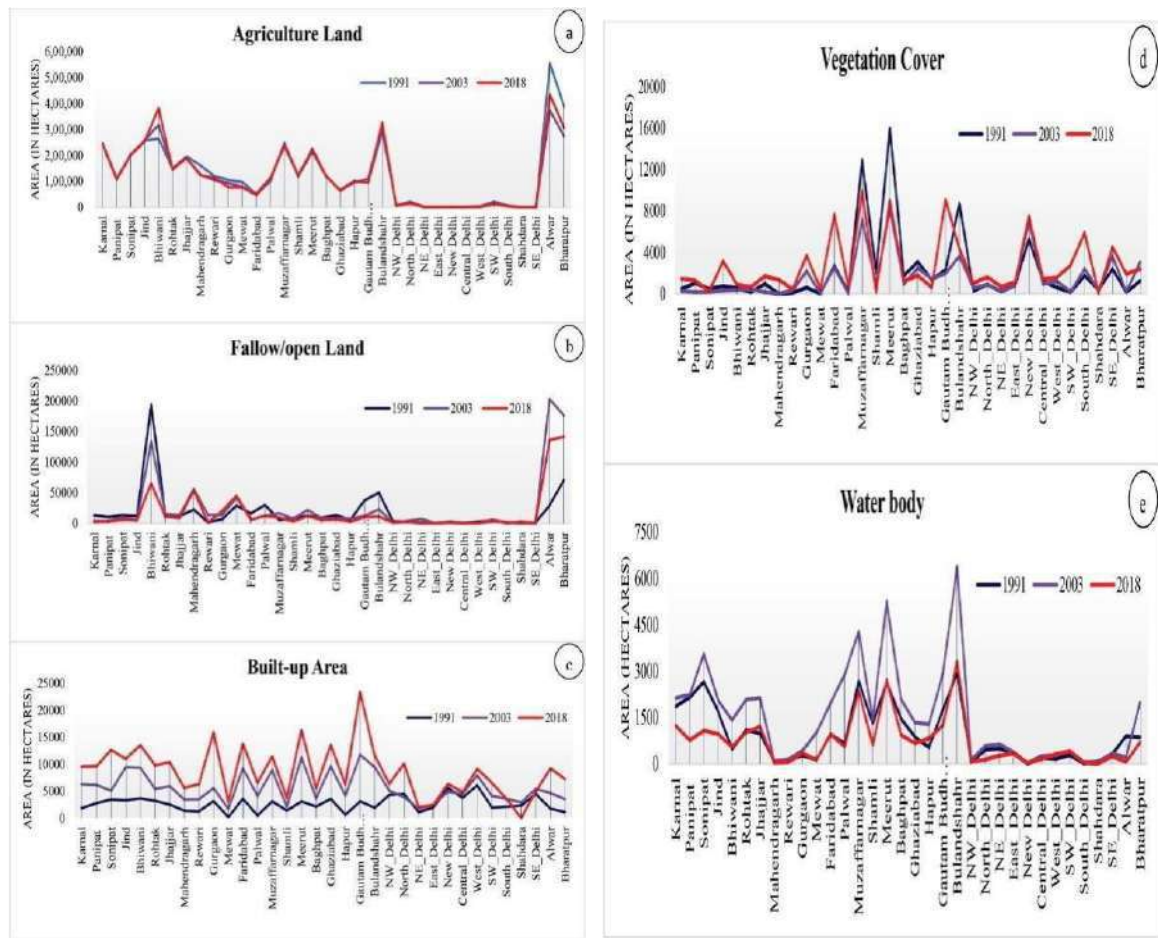


Fig.10: Land Use and Land Cover Change in Delhi

Source: Journal of Urban Management (2019)

#### 4.3 Status of Ground Water Availability and Aquifer Management Plan

The Groundwater availability, draft and development (Fig. 11A & B) in Delhi varies spatially and temporally. In the rainy season, the availability of the groundwater rises as water seeps through the ground and thus the groundwater level rises, whereas in the summer season as the draft is far

more than the availability thus the water level falls deep below. The South Delhi district of Delhi has developed its groundwater resources the most followed by the South-West district and New Delhi district. North Delhi has the least developed groundwater resources suggesting less public investment thus relatively lesser developed areas and people suffering from the water crisis.

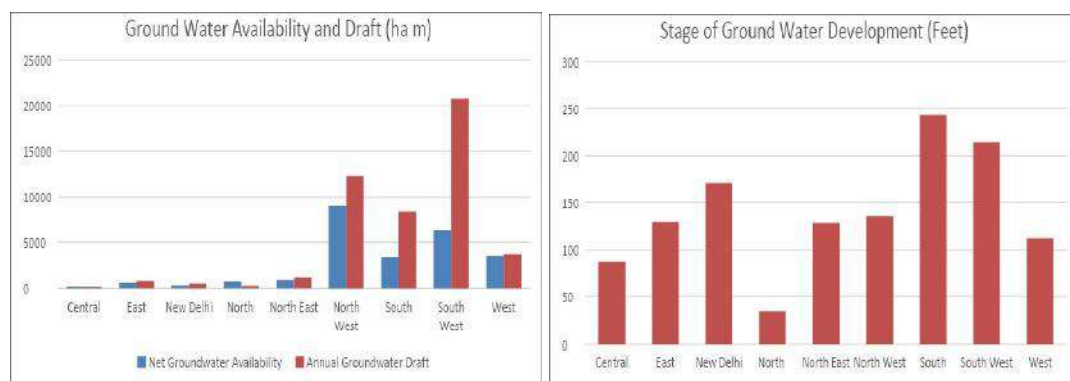


Fig.11(A) Groundwater Availability and Draft, (B) Stages of Groundwater Development

Source: www.cgwb.gov.in

Through the data we can see that most of the area of Delhi lies in the declining aquifer zone (Fig. 12), which shows that in most of the area the groundwater extraction exceeds the recharge rate, resulting in the declining water quantity. It is

also evident from the data that many places of Delhi have polluted groundwater mainly due to the low recharge leading to pollutant concentration.

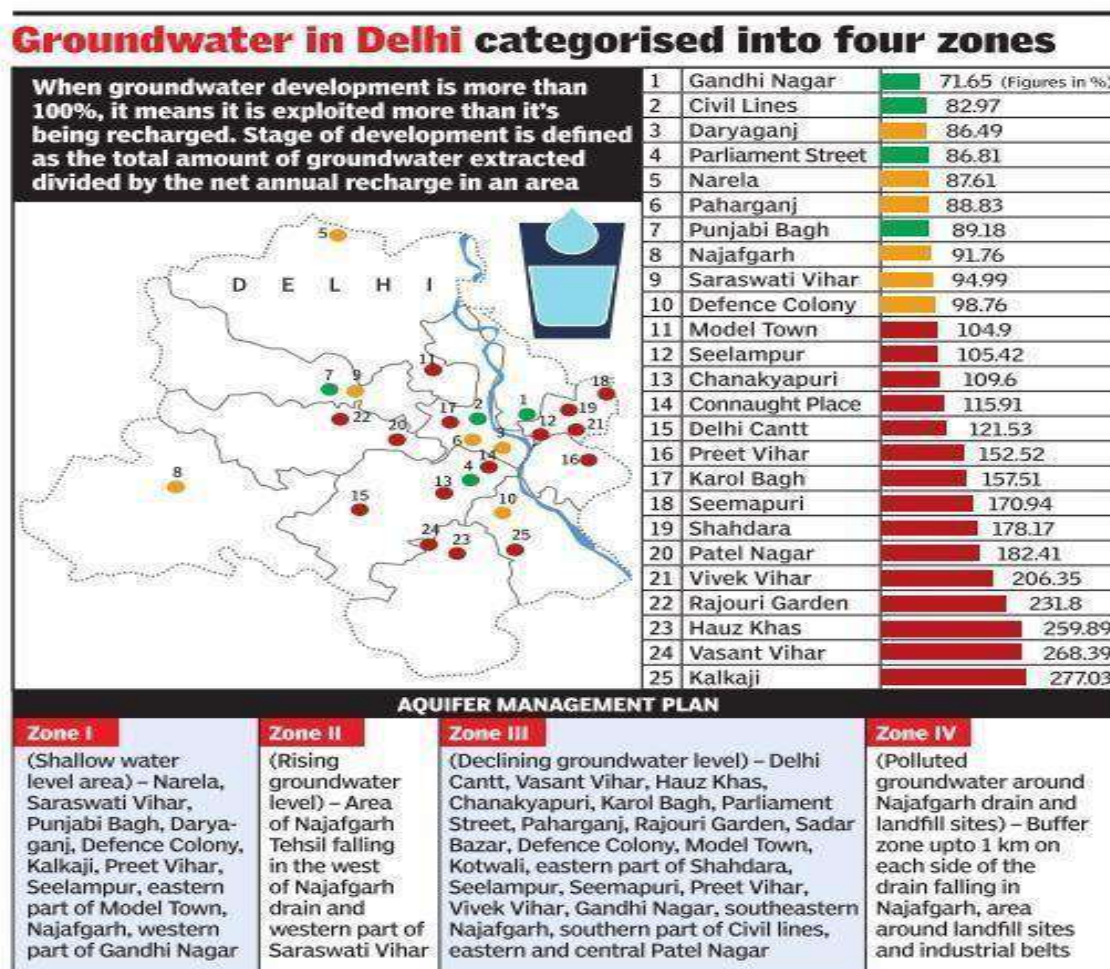


Fig.12: Zones in Aquifer Management Plan

Source: [www.cgwb.gov.in](http://www.cgwb.gov.in)

#### 4.4 People's Perception: Public Investment and Water Scarcity

During the survey, it was found that 71% of the people agreed that the increased level of public investment will lead to further betterment of their livelihood activities as well as reduce the prevailing level of water scarcity, wherein 12% of the people of the people said there is no relation between public investment and water scarcity. 17% of the people were not even aware as to what does public investment means and clueless of its relation with the problem of water scarcity that they are facing (Fig. 13).

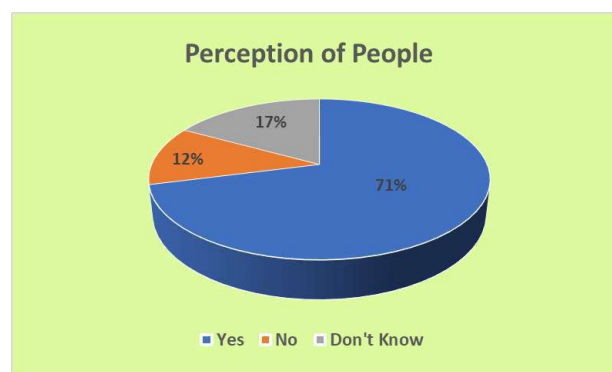


Fig.13: Perception of people regarding Public Investment and Water Scarcity

Source: Primary Survey (September-October, 2019)



#### 4.5 Discussion

Based on the data collected through the primary survey and various secondary sources, it is established that that public investment in the selected areas is quite low, and it has shown a higher spatial variation due to varied investments. Through the calculations done using the Central Groundwater Board, Delhi Jal Board and primary survey, it was found that there is a negative correlation between public investment and water scarcity thereby sustainability i.e., the higher the level of public investment for water management, the lower is the water scarcity in that area thereby higher is the work done for sustainability. The survey was conducted in the Okhla Industrial Area, near Okhla barrage, the public investment made in the form of the Agra Canal is serving the purpose of agriculture and others very well. The motivation is needed for the purpose of further proper utilization of available resources thus their sustainable management. Contrary to this, in the Rainey Well area with Yamuna being less than 200 meters away, the boring at 100 feet to get freshwater for drinking purposes reveals the pathetic condition of the people living there and the level of groundwater degradation. With almost nil public investment, the area was performing very poorly in water availability and management, thus threatening the sustainability of the environment.

### V. CHALLENGES

The major challenges observed in the present study include:

#### 5.1 Concretization of the Land Area

Concretization refers to covering of soil surface with concrete. The problem with concrete is that it doesn't allow water to percolate. When compared to soil, it allows only 5% of water to percolate and the rest goes waste in the form of runoff while open soil allows percolation up to 45% which helps in recharging of groundwater. Hence it poses a great problem in recharging groundwater.

#### 5.2 Economic [WATER MAFIA]

The difference between the total demand and the total supply gives rise to the water mafia. At present, the total demand is 1200 MGD while the supply by the DJB moves around the figure of 900 MGD. Hence there is a massive gap of 300 MGD. The water mafia exploits this gap and operates illegally by digging illegal bore-wells. These mafias operate without licence and supply water without any treatment.

With the help from the staff of water bottle companies, they get access to the plastic jars on which they apply the false name and false seals and sell at premium prices.

#### 5.3 Uncontrolled population growth

Over a period, the population of Delhi has skyrocketed, from less than 20 lakhs in 1950 to over 20.25 million in 2021, Delhi is the second most populous urban agglomeration. Due to this high population, water consumption has increased tremendously in Delhi. It is also noteworthy to mention that despite the uncontrolled growth of population, Delhi still is the thirstiest city in the country with per capita consumption at 363 litres.

#### 5.4 Inter-State Water disputes (Delhi-Haryana)

Delhi and Haryana for long now are indulging in the water dispute over the sharing of Yamuna River water. The total demand by the so called 'Delhite' generally exceeds the total water released by Haryana due to which dispute never ends. Despite several committees and tribunal, a mutually acceptable decision has not arrived.

#### 5.5 Low-quality Infrastructure

According to the Delhi Committee of the Associated Chambers of Commerce and Industry of India (ASSOCHAM), Delhi loses 40% of its water due to the poor infrastructure mainly in the form of leakage. It is also noteworthy to mention that though DJB supplies around 3,000 million litres of water every day, but only 1,700 million litres reach the consumer due to the infrastructural losses.

### VI. WHAT CAN BE DONE BY PUBLIC SECTOR?

#### 6.1 Rainwater Harvesting at Community Level

Rainwater harvesting is a simple process or technology used to conserve the rainwater by collecting, storing, conveying and purifying it that runs off from rooftops, parks, roads, open grounds, etc. for later use. A Catchment is used to collect and store the captured rainwater, then via conveyance system, it is transported to the harvested water from the catchment to the recharge zone, then it is used to flush out the first spell of rain, further a Filter is used for filtering the collected Rainwater and remove pollutants (Fig. 14). Ultimately the tanks and the recharge structures used to store the filtered water which is ready to use. This process can be used for each house rooftops for the conservation and groundwater recharge process.

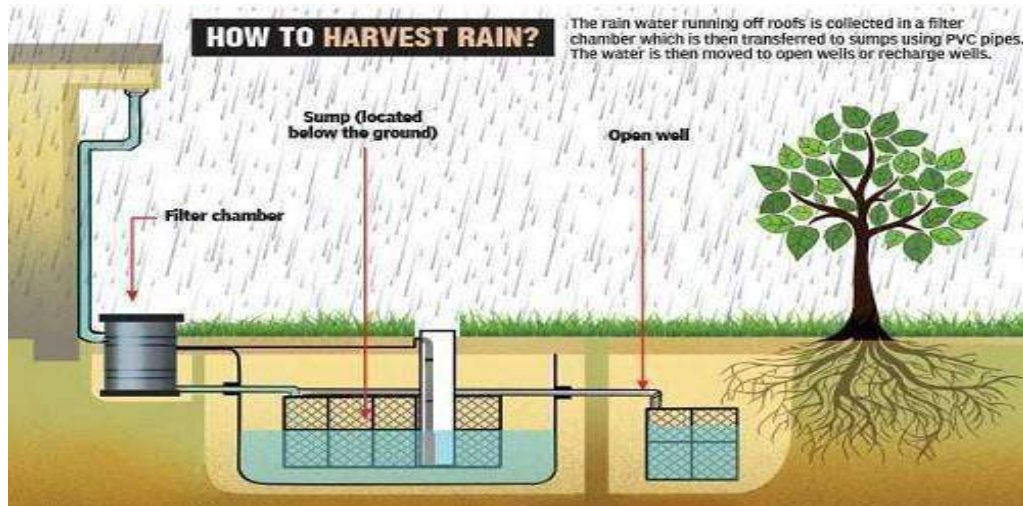


Fig.14: Rainwater Harvesting

Source: <https://orissadiary.com/manthan-rain-water-harvesting-roman-way/>

The Delhi Government has made rooftop water harvesting mandatory for a plot size of 100 square metres and above in the Building Bye-Laws for Delhi in 2012. While it is the responsibility of the societies to set up the RWH system themselves, the Jal Board provides support of up to Rs 50,000 to establish it. The cost of setting up the system costs around Rs 5-7 lakh. DJB also provides technical assistance, empanelled agencies and simplified designs. The strict implementation of the building by-laws is necessary as even after making laws there are only 1200 structures installed till now.

## 6.2 Following the Ideal way of Water Flow

Figure 15 depicts the ideal way to use water judiciously. Presently we see a disconnect between the residential and industrial usage of water. Hence, it is proposed that an integrated approach where instead of supplying fresh water to industries directly, the water first go to the residential area via treatment plants, from there it should be treated and send to industries and for horticulture and from industries it should be diverted again to the water plant before entering Yamuna. In this way we can fulfil our water needs and maintain the quality and quantity of water in the river.

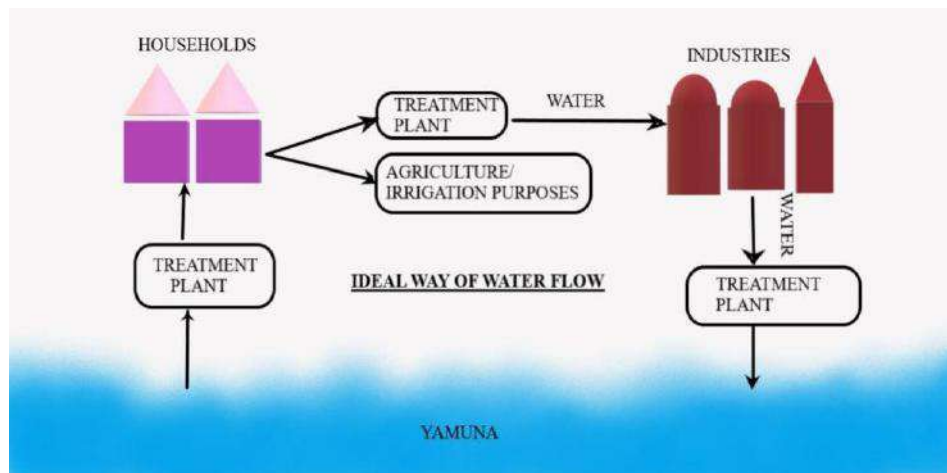


Fig.15: Ideal Way of Water Flow

Source: [www.cgwb.gov.in](http://www.cgwb.gov.in)

## 6.3 Increase in Vegetative Cover

Vegetation plays a vital role in regulating atmospheric moisture. The process of ET (evapotranspiration) is responsible for at least 40% of the total terrestrial rainfall. They not only help bring rainfall but also help in the intensification of rainfall by releasing various biological

particles in the air like pollen, bacterial cells, fungus spores etc. (Fig. 16). It is also important to mention that an increase of vegetative cover should be of native plants and not of alien species like eucalyptus, Kabuli kikar, vilayati kikar which uses a lot of water and does not allow native plants to grow.



*Fig.16: Panoramic View of Vegetative Cover*

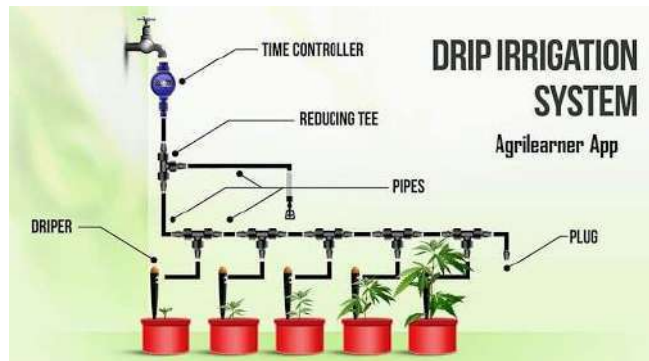
Source: <https://unsplash.com/s/photos/vegetation>

#### 6.4 Provision of incentives for new irrigation techniques

The provisions promoting the new water-efficient irrigation techniques reduces the use of water in the agriculture sector which contributes a major percentage of the total water usage. In the drip irrigation system, water is applied near the plant root through emitters or drippers, on or below the soil surface, at a low rate varying from 2-20 litres per hour. The soil moisture is kept at an optimum level with frequent irrigations.

##### 6.4.1 Drip Irrigation

Being one of the most efficient irrigation techniques it can be practised for a large variety of crops, especially in vegetables, orchard crops, flowers and plantation crops. It reduces fertilizer and nutrient loss due to localized application and reduced leaching. The field levelling is not necessary and recycled non-potable water can be used. Water application efficiency increases. Soil erosion and weed growth are lessened (Fig. 17)



*Fig.17: Drip Irrigation*

Source: [www.drishtiias.com/to-the-points/paper3/different-irrigationsystems#:~:text=It%20is%20used%20in%20dry,fields%2C%20preventing%20soil%20consolidation%20etc](http://www.drishtiias.com/to-the-points/paper3/different-irrigationsystems#:~:text=It%20is%20used%20in%20dry,fields%2C%20preventing%20soil%20consolidation%20etc)

##### 6.4.2 Sprinkler Irrigation

In this method, the water is sprayed into the air and allowed to fall on the ground surface somewhat resembling rainfall. The spray is developed by the flow of water under pressure through small orifices or nozzles. It is a very suitable method for irrigation on uneven lands and on shallow soils

on which nearly all crops are suitable for sprinkler irrigation systems except crops like paddy, jute, etc. The dry crops, vegetables, flowering crops, orchards, etc. are all suitable and can be irrigated through sprinklers. It is suitable for all types of soil except heavy clay, a water-saving technique, increases the yield (Fig. 18).





*Fig.18: Sprinkler Irrigation*

Source: [www.drishtiias.com/to-the-points/paper3/different-irrigationsystems#:~:text=It%20is%20used%20in%20dry,fields%2C%20preventing%20soil%20consolidation%20etc](http://www.drishtiias.com/to-the-points/paper3/different-irrigationsystems#:~:text=It%20is%20used%20in%20dry,fields%2C%20preventing%20soil%20consolidation%20etc)

#### **6.4.3 Ditch Irrigation**

It is a traditional method, where ditches are dug out and seedlings are planted in rows. The plantings are watered by

placing canals or furrows in between the rows of plants. Siphon tubes are used to move the water from the main ditch to the canals (Fig. 19)



*Fig.19: Ditch irrigation*

Source: [www.drishtiias.com/to-the-points/paper3/different-irrigation-systems#:~:text=It%20is%20used%20in%20dry,fields%2C%20preventing%20soil%20consolidation%20etc](http://www.drishtiias.com/to-the-points/paper3/different-irrigation-systems#:~:text=It%20is%20used%20in%20dry,fields%2C%20preventing%20soil%20consolidation%20etc)

#### **6.4.4 Sub Irrigation or Seepage Irrigation**

It is a method where water is delivered to the plant root zone from below the soil surface and absorbed upwards. The excess water may be collected for reuse. It can be used for water and nutrient conservation, and as a labour-saving technique.

#### **6.5 Change in Tile Structure for Footpath**

The change in tile structure on the footpath is among one of the most successful ways for groundwater recharge, as the open tiles allow the percolation of water to the ground thus gradually, leading to a reduction in loss of rainwater through surface runoff (Fig. 20).



Fig.20: Glimpse of Permeable Pavements

Source: <https://www.mdpi.com/2071-1050/12/18/7422/htm>

### 6.6 Adopting new construction technologies

The old and traditional methods of construction are outdated and water demand. For constructing 1 sq m of wall 400-450 litres of water is required. With technology and science, modern methods of construction are present which eliminates the use of water significantly. These are known as green construction material. These materials are made up of pollutants and simplify the process of construction and reduce the construction cost. This green product comes in the form of ready to use wet mix hence it eliminates the use of water for the curing purpose and hence saves a lot of

water.

### 6.7 Steps to Reduce Water Scarcity

At individual level, many steps are required to reduce the scarcity of water. These are represented with the below flow diagrams (Fig. 21). Along with the public investment, the steps at the individual level are necessary to conserve water like rainwater harvesting, low flow of tap, use of buckets instead of showers etc. The small steps at the individual level and proper implementation of governmental policies can reduce the problem of water scarcity.

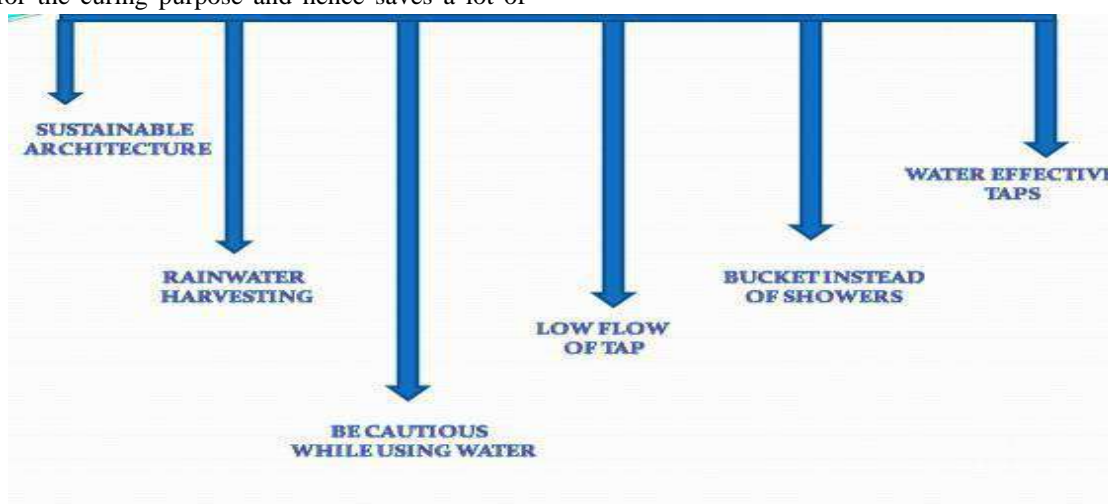


Fig.21: Steps to reduce water scarcity at individual level

## VII. CONCLUSION

The preceding analysis reveals that there are widespread regional variations in the availability and distribution of water and levels of public investments made in the study area. It is due to the variations in population growth, urbanization, industrialization and expansion of economic

activities. Concretization of the land area hindering recharge of groundwater, unlicensed economic operation of *Water Mafia* to fill the demand-supply gap of water, uncontrolled population growth leading to a mammoth increase in water consumption and consequent pressure on its increased supply, low-quality Infrastructure like leaked and rusted water pipes leading to water loss both in quantity



and quality etc. are some of the major challenges observed in the study area. Water is essential for life and is increasingly getting scarce, which requires immediate attention from all facets of the society which includes government, NGOs, general public etc. Even the statistical tool of Z-test proved the hypothesis of the study, thus establishing the fact that “higher the amount of Public Investment, lower will be the Water Scarcity”.

There are some curative measures to overcome the challenges of water scarcity and low public investments such as rainwater harvesting structure, using water percolation tiles, enforcing water guzzling sectors to adopt science and technology which would reduce their water consumption. It can be also done with direct engagement of people in form of afforestation drive, public camps, social awareness programme and activities, etc. and in other forms as well. These steps will bridge the gap between demand and supply of water and thus will ensure sustainability of Delhi Metropolitan Region. It is our last and the best chance to tackle this problem on an equal footing, because if we will delay, then we will decay.

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# Re-echoing the Self against the Male Politics of Denial: A Study of the Poetry of Kamala Das

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Received: 14 May 2021; Received in revised form: 11 Jun 2021; Accepted: 20 Jun 2021; Available online: 30 Jun 2021

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**Abstract**— Kamala Das has brought into the discourse those issues of women which were generally shied and shielded in the Indian academia. That women have been marginalized not only in terms of their social positions but also in terms of the basic needs of body and mind have never got that campaigning as have been aggressively expressed in the poetry of Kamala Das. She has created her distinct discourse augmenting upon those issues which European authors such as Ibsen, Simone de Beauvoir, Sylvia Plath and others have done at best. Woman has the right to feel her body and its needs. Man is supposed to respect this. If not, then, Man is just one animal sans sensitivity. She enacts the whole psychology of female desire and sexuality and finds man completely miserable to understand this. Her poems aim at giving those messages on the art of love as given by Pablo Neruda in his poems.

**Keywords**— chauvinism, confessional, ego, extramarital, hegemony, menstrual, sexuality, subjugation.

## I. INTRODUCTION

What takes a woman to lose her body to a man or say both the body and soul to a man? Is there a possibility of a reverse process? Or, both require augmenting each other's dignity by either losing or gaining together. Is the relationship between man and woman that of gain and loss for one or it ought to be a gain and loss for both at the same time? Is there a conservative necessity to qualify the lust of a woman as 'poor lust' and that of a man as a persecutor on 'poor lust'? Is physical build a constant superiority on the physical delicacies of a woman? These are some of the various questions that Kamala Das, as a personally lived agent of womanhood against the 'monstrous ego' of manhood, wants to investigate and get answers in her poems. Macho superiority with a senseless subjugation of the body of a woman gets a very tough response from Kamala Das. The *Old PlayHouse and Other Poems*, *Summer in Calcutta*, *Collected Poems* and many independent poems bring out the complete picture of this male hegemony over the female body and psyche that Kamala Das wants to question. She is closely compared to

Marguerite Duras and Sylvia Plath in terms of confessional poetry.

## II. THE ARGUMENT

Probably she is one Indian author who set the perspective on femininity and feminine sexuality vis-a-vis male supremacy and sexuality into the most convincing metaphors. There is a scientific temper that renders her confessional poetry of the female body and then needs a very rational and yet emotional color. She is successful in introducing that equipoise in her presentation of sex and sexuality that brings a natural agreeability with her ideas. MK Naik (1982) in his *History of Indian English Writing* writes: "The most self-evident (And to the easygoing reader vivid) include is of Kamala Das' poetry is the uninhibited bluntness with which she discusses sex, alluding, non-chalantly to the musk of perspiration between the bosoms, 'the warm stun of menstrual blood and even my pubis'." (Rathee 2018:178)<sup>i</sup>

The most attractive part of Kamala Das' poems is their expressions. Her poems are textured in a rich imagery of varied sort from vine and vintage to animals and birds to

varied male-female emotions that get categorised in masculine and feminine compartments. She has exemplary, audacious and bold expressions on the physical and mental torture of a woman by man that gets executed under the garb of pious morality of marriage and relationships. She can be seen as the most experimental poet in this sense to come to an idea after reassessing her need inside and outside the nuptial bonds. Vrinda Nabar observes: "My Story and her responses to my questionnaire suggest that she began seriously writing verse because of her intense unhappiness in her marriage."<sup>ii</sup>

Kamala Das in no sense is looking forward to being a rigid rebellious woman against the insensitive lustful man. She has the courage to appreciate if the men who she wants to connect herself understand what she as a woman wants. However, to her utter disappointment she is unable to find the Man in the crowd of many. To exhibit her frustration she records them meticulously in her confessional poetry. Eunice de Souza rightly observes: "While Kamala Das plays out her various roles in the poems, unhappy woman, unhappy wife, reluctant nymphomaniac, she also talks of the 'said lie/ of my unending lust'."<sup>iii</sup>

The postmodernist liberated woman is obviously skeptical of the ruling patriarchal mindset that sees women in certain fixed perspectives. Women have every reason to desire and search for freedom, self-advancement and a penchant for passion to fulfil their dreams the way they want to. The protagonist of Kamala Das' poems is the woman who instead shows her prowess to bring the house in order and brings out the emotional and physical anguish of her in a male dominated household. She feels as a caged bird in her 'ought to be' own house under the constant seen-unseen presence of her male governor: "Your room is/ Always lit by artificial lights, your windows always/ Shut. Even the air-conditioner helps so little,/All pervasive is the male scent of your breath. The cut flowers/In the vases have begun to smell of human sweat"(The Old Play House).

A study of her poetry exhibits that a woman in order to find the suitable sensitive treatment for herself tries the marital and extramarital boundaries but finally reaches a point where no more such experimentation may promise the soulful gratification. Some of her poems such as "The Sunshine Cat", "The Freaks", "Composition", "An Introduction", "The Looking Glass", "The Descendants" and "The Stone Age" may be analyzed to bring out the imagery of male chauvinism and female subjugation and suffering there on. She brings out this angst in one of her interviews: "A woman had to prove herself to be a good wife, a good mother, before she could become anything

else". She further says that fulfilling her role-bound duties, if at all she had any energy left to exercise her intellectual creativity". She was allowed by her husband to write late at night, that too with a caveat, that it would add on the family income.<sup>iv</sup>

Kamala Das relapses in pragmatics of rationalization of the sexual humiliation of scores of women under the institution of marriages by associating herself with them in her autobiography *My Story*. She describes the horrific cruelty of a compartmentalised love in the boundary of a married house. Unfortunately the institution of marriage itself on many occasions becomes denial of the conjugal rights one is expected to receive. Of course in a patriarchal set up the donor is predominantly a male and the receiver is the woman. So many a time it turns out to receive on the whim and mercy of the donor. "The Sunshine Cat" wonderfully depicts the anxiety, anguish and torture of a woman put into the fence of marriage under the denial of many things. Kamala Das brings out the sad nemesis of a 'poor lust' that biologically as a woman she is entitled to fulfill. She brings out the horrific cruelty within the fence of marriage in "The Sunshine Cat". The free and fair spirit of a promising young girl is just arrested in the shackles of marriage. *She describes the scores of men in around her to love her but many of them turn as cowards and cynics: "they said, each of /Them, I do not love, I cannot love, it is not / In my nature to love, but I can be kind to you."* She gets into the shackles of a husband who- the husband who neither loved nor /Used her, but was a ruthless watcher.../Her husband shut her/ In, every morning, locked her in a room of books/ With a streak of sunshine lying near the door like/ A yellow cat to keep her company/...she was a cold and/Half dead woman, now of no use at all to men" (The Sunshine Cat). She maintains a scientific temper in saying this. The poor sexual lust, if not satiated, then at least, could be channelised towards a meaningfully more engaged work of talent and apprenticeship, but the chains of marriage even denies that too. She turns to other men to get the kind of love she deserves. However, they all show their inflated masculine attitude. They would invariably say: "I do not love, I cannot love, it is not /In my nature to love, but I can be kind to you" (The Sunshine Cat).

Her autobiography *My Story* may be taken as the rational theory behind the sexual wantedness in her life. What they feel pride in exhibiting towards women is the male axiom that they can be kind to them as if kindness towards women is the only fine sense out of an otherwise cruel mind. The big question that Kamala Das puts forward is the loss of irreversible time and beauty, which once lost, is lost forever. A dejected and defunct body and soul she becomes a cold and / half dead woman now of no use at all



to men" (The Sunshine Cat). Carolyn Heilbrun write "women have been deprived of the narratives, or the texts, plots, or examples, by which they might assume power over- take control of – their own lives" <sup>v</sup>

A big question is how Kamala Das would have reacted to Sigmund Freud's controversial reading of the mental landscape of women. Freud's sweeping comments were almost anti-women. "Women oppose change, receive passively, and add nothing of their own," he wrote in a 1925 paper entitled "The Psychical Consequences of the Anatomic Distinction Between the Sexes" and further said "The great question that has never been answered, and which I have not yet been able to answer, despite my thirty years of research into the feminine soul, is 'What does a woman want?'" <sup>vi</sup>

There is a constant angst in her poetry. As a woman she clashes with herself to discover and survive. Morning followed by light and evening followed by darkness help her placing before the agents that tell her who she is and what she ought to have been. Kamala Das expresses this occasional ecstasy of a gleaner woman's body to fall in, however, in drab and disappointment later in "The Looking Glass". This poem brings a very close parallel with Sylvia Plath's "Mirror" in which Plath establishes a mirror like 'silver and exact' no preconceptions no repelling unmisted by love or hate. The mirror compares herself to the 'eyes of the little god' 'four cornered'. A beautiful metaphor. She wishes to relay that even the gods too look helplessly to those who atone regretfully the waning of their age without love and affection they deserve and were left in puzzled anxiety to the questions who they are and why they are under the mercy of human will and ostentatious display. The Hare Krishnans (devotees of ISKCON) attach great deal of importance to the regular treatment of Krishna's idol as living embodiment and serve him constantly. Probably Kamala Das yearns for that. What Kamala Das wishes to convey is the robbing of her such god-like exuberance and innocence by the uncaring cruel mistful man albeit husband. In "The Looking Glass" she writes: "Getting a man to love you is easy.../Stand nude before the glass with him/ So that he sees himself the stronger one/ And believes it so, and you so much more softer, younger, lovelier." She finds the physical love and its warmth and affection very ephemeral as the man who realized the gains of this orgasm of love for himself and leaves her languishing in despair and want after the love of body is over. There is a big disappointment afterwards as there is no continuity of perpetuating this 'gleaming body like burnished brass'. It then turns out to be 'drab and destitute'.

It now becomes very interesting to place side by side the exploration of love by Kamala Das and Pablo Neruda. Lets see the desired perpetuation of love beyond the temporary physical and juxtaposition to the 'drab and destitute' feeling of a wedded woman of Kamala Das in 'Sonnet XVI' by Pablo Neruda. The very initial expression itself is that of everlasting promise, companionship and a journey together as if the other can not move in the void of the other: I love the handful of the earth you are.../I have no other star. You are my replica.../Your wide eyes are the only light I know.../your deep mouth and its delights, that much sun;.../So I pass across your burning form, kissing/you — compact and planetary, my dove, my globe." In 'Sonnet XVII' Neruda further sums it up: "I love you as the plant that never blooms / but carries in itself the light of hidden flowers.../so I love you because I know no other way/than this: where I does not exist, nor you."

Probably the "Old Play House" is one such work of Kamala Das that successfully relates the western epithet of a woman's plight and subordination with that of the Indian subcontinent. Ibsen's Nora in *A Doll's House* and autobiographical Kamala of closely titled piece of art protest the same rottenness of oppression under a towering egotistical male pride. How an institution may kill the innocence of the 'whole raw seasons' and clip the wings of a flying bird to be caged under the 'towering monstrous ego' that will fill the whole environ with its suffocating 'sweat and breath' and would demand servile favours at its will vis a vis the 'poor lust' of a woman is well expressed in this poem: "The strong man's technique is/ Always the same, he serves his love in lethal doses,/ For, love is Narcissus at the water's edge, haunted/ By its own lonely face, and yet it must seek at last/ An end, a pure, total freedom, it must will the mirrors/ To shatter and the kind night to erase the water." She here has successfully assimilated the rhetorical expression of Sylvia Plath

Kamla Das does a total psychoanalysis of what a woman wants. She however does not put any economic, social or political condition for a true love. Love does not seek conditions of riches and palaces in abundance but in moderation which she biologically needs ; this need seeks rather the art of making love, an intellectual but artistic maneuvering in which the man and woman are beyond any subjugation or superiority. Nobel prizewinner Vicente Aleixandre brings out the consummation of real and ever satisfying love in his poetics of 'kissing' *Poems of Consummation*. The volume of 50 poems cherishes a special place for 'el beso' "The Kiss". There is an ethereality involved in this simple amorous act. In the poem "Kisses are like the Ocean", he writes what stands



in stark contrast to what Kamla Das writes in "In Love". Aleixandre writes

"You were more substantial,/ more lasting, not because you were kissed,/ nor because kisses burned you more firmly into existence./ But because the ocean,/ after its fearful rush on the sand, grows deeper./ In greens or in foamy whites the ocean happily retreat."<sup>vii</sup> Let's see how Das describes the disgust of a lusty kiss in these words: O what does the burning mouth/ Of sun, burning in today's,/ Sky, remind me....oh, yes,/ his Mouth, and....his limbs like pale and/ Carnivorous plants reaching/ out for me, and the sad lie/ of my unending lust./ Where is room, excuse or even/ Need for love, for, isn't each/ Embrace a complete thing a finished/ Jigsaw, when mouth on mouth, i lie,/ Ignoring my poor moody mind".

### III. CONCLUSION

Kamala Das, therefore, inspires the inflexible man to rise beyond the artificial shackles of rigid societal mindsets and explore the art of love in a free and fair environment of mutual respect, admiration of each other. There is a constant angst in her poetry against male domination on a woman's body. She instead advocates a mutual translation of love into a sublime existence beyond the physical lust. She believes in a truly romantic approach of adventure, conflict and upheavals of married life into a more organized force of two bodies and minds to further yearn for such adventures. This, thus, takes away the repulsiveness of an isolated tormented soul and keeps the love growing overtime afresh.

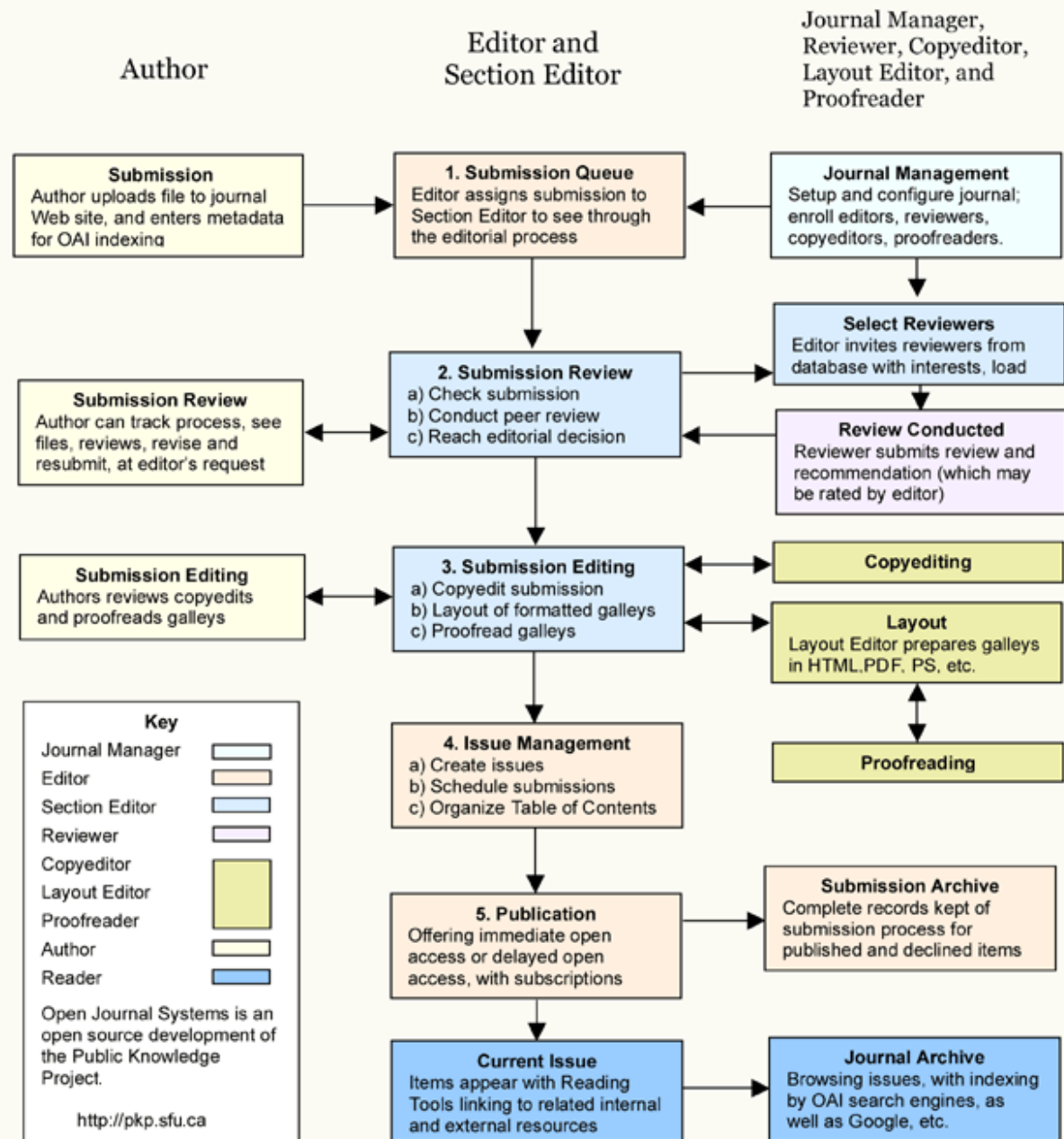
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