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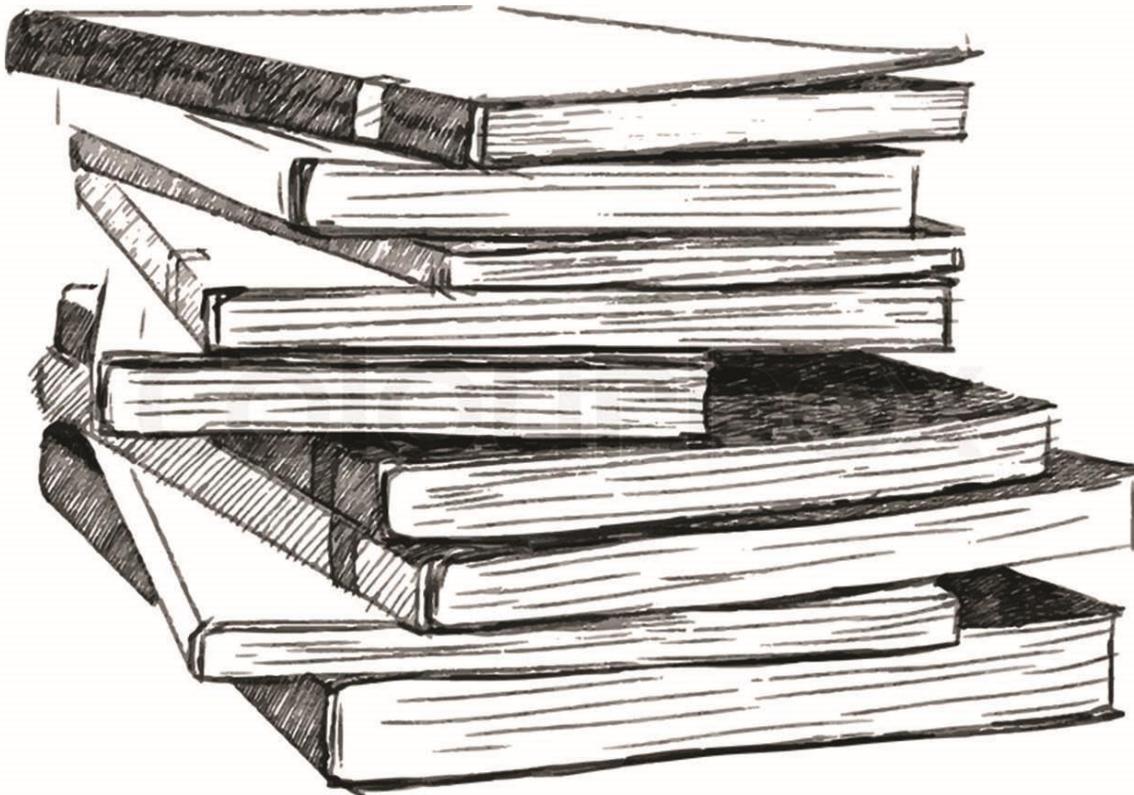
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# FOREWORD

I am pleased to put into the hands of readers Volume-3; Issue-6: 2018 (Nov-Dec, 2018) of “**International Journal of English Literature and Social Sciences (IJELS) (ISSN: 2456-7620)**”, an international journal which publishes peer reviewed quality research papers on a wide variety of topics related to English Literature, Humanities and Social Sciences. Looking to the keen interest shown by the authors and readers, the editorial board has decided to release print issue also, journal issue will be available in various library also in print and online version. This will motivate authors for quick publication of their research papers. Even with these changes our objective remains the same, that is, to encourage young researchers and academicians to think innovatively and share their research findings with others for the betterment of mankind. This journal has DOI (Digital Object Identifier) also, this will improve citation of research papers.

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

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

With warm regards.



**Dr. Manoj Kumar**

Editor-in-Chief

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# The Poetics of Disclosure Narrating the Six-Day War in the Poetry of Nizar Qabbani

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**Abstract**— Within defined political and aesthetic contexts, the 1967 war poetry was an attempt to re-describe and re-constitute projections of the war in Arab media and popular culture. Repudiating war and its diabolical motives, several Arab poets question and subvert a complex pattern of nationalist myths that gave rise to the 1967 war and sustained it. In this context, the paper explores the provocative war poetry of the great Arab poet, Nizar Qabbani, written in the aftermath of the 1967 war between Israel and three Arab armies. In his denial of the process that aims to obscure the war and bury its atrocities beneath cultural amnesia, Qabbani reveals narratives of trauma and pain demystifying a phenomenon that centuries of history have glorified. Within the parameters of contemporary critical theory, the central argument, in the paper, aims to interrogate the war narratives purveyed by Arab politicians and official state media and their destructive impact on collective Arab memory. The poems, investigated in the paper, aim to engage the politics and the language of war questioning the myths and the monolithic political discourse that triggered the war and paved the way for the defeat.

**Keywords**— War; Defeat; Arab-Israeli Conflict; Propaganda; Arab Regimes; Tyranny; Corruption; Narratives of Trauma.

## I. INTRODUCTION: CENTRALIZING THE DEFEAT

The war poetry, analyzed in the paper, is implicated in the dominant political and cultural debates following the 1967 defeat<sup>i</sup>. In this context, Qabbani denounces the establishments which sustained the 1967 war dismissing the cultural myths<sup>ii</sup> that paved the way for the war and reinforced it. Resisting attempts by state-side media to obscure the war memories and / or oversimplify the defeat, Qabbani reveals the false representation of the 1967 war to the public opinion reflecting the crisis of reception which occurred by the end of the war and the desire of the regimes to contain the catastrophic consequences of the defeat by focusing on what is called “imperialistic intervention”. Taking into account the controversy over the 1967 war in popular circles and the diversity of perspectives raised by politicians, it is

noteworthy to mention that the poetic response to the war was complex, multilayered and multi-vocal.

Introducing a tale of defeat the Arab political establishments seemed reluctant to hear<sup>iii</sup>, Qabbani repudiates the war and its political motives resisting the de-historicizing process which attempted to obscure the war and its consequences. On this basis Qabbani promotes a poetics of disclosure<sup>iv</sup> which aimed to keep the painful memory of the 1967 defeat alive in the Arab collective consciousness. Equating between the 1967 war and similar catastrophes in ancient Arab-Islamic history, Qabbani recalls the collapse of the Islamic empire in Andalusia in the fifteenth century. Incorporating significant historical episodes as inter-texts<sup>v</sup>, Qabbani illustrates that the major reason for the fall of Granada, the last Kingdom in Islamic Spain, was the conspiratorial policy advocated by the Muslim rulers against each other. In ancient Spain, the Islamic empire collapsed when Muslim and Arab rulers were divided signing treaties with their enemies against the interests of their Muslim brothers. Comparing the past with the present and drawing an analogy between the fall of Granada and the occupation of Jerusalem<sup>vi</sup>, Qabbani<sup>vii</sup> argues that what happened in the Arab world during the 1960's was “a second version of the history of defeat in Andalusia.” (Qabbani 1993 : 312).

In several poems, censored in the Arab world, the great Syrian poet, Nizar Qabbani enumerates the reasons of the 1967 defeat linking it to a variety of cultural, social and political factors<sup>viii</sup>. The poet condemns tyrannical Arab regimes who are responsible for the war and the defeat. According to Qabbani, Arab regimes are accused of deceiving their peoples with tales of false heroism and empty rhetoric during the years of mobilization that preceded the war. Therefore, the poet insists on keeping the wounds of the defeat open for public debate. In a related context, he denounces the rulers of the Arab-petroleum countries who squandered the natural resources of their people ignoring the plight of the Palestinian refugees subjected to displacement and dispersion as a result of wars against Israeli which have no strategic aims. In his war poetry, Qabbani points out that dictatorial Arab regimes willingly engaged in wars with Israel in order to camouflage internal economic and

social catastrophes. Thus, Qabbani urged the Arab masses to get out of the labyrinth of submission and ignorance and confront the forces of corruption supported by the ruling regimes: “do not curse the heavens / if they have abandoned you, do not curse circumstances/ for God grants victory to whom He will” (Khouri / Algar 1974 : 183).

Being aware of the dangers of the glorification of war in Arab culture, Qabbani attempts to demolish myths which portray engagement in the holy war / Jihad as a sign of Arab / Muslim moral superiority. Explicitly, the refusal of the Arab public opinion to come to terms with the 1967 war<sup>x</sup> is due to fixed concepts about the impossibility of defeat planted in collective memories by state-side media apparatuses during the pre-war years. Therefore, Qabbani's poetry seeks to dismantle the historical attempts to obscure war resisting collective amnesia which amounts to a denial of responsibility and history. Denouncing tyrannical Arab rulers who failed to defend their countries in a war which they sought, Qabbani's poetry becomes reflection of the frustration and disappointment of a generation shattered by defeat after being deceived by the false dream of Arab unity and nationalism

In spite of the atrocities and horrors of the war, Arab poets, since ancient times, have written epics glorifying war and its heroes identifying them with positive moral and cultural ideals. Some poets even run the risk of endowing heroism to historical figures who demonstrated brutality in war. Nevertheless, Qabbani does not give expression to the same heroic mode. Instead, he condemns the Arab policies which paved the way for the 1967 war demystifying a phenomenon that centuries of history have glorified. Due to its crippling effect on the psyche of an entire generation of Arab intellectuals, the defeat in 1967 war transforms the famous Syrian poet Nizar Qabbani - in a single moment- from a poet dedicating his poetry to romantic and sexual issues into a poet “writing with a knife”. Therefore most of his post 1967 war poetry was highly critical of the policies of Arab governments and the indifference of the Arab people toward these policies.

In Arabic cultural history and folklore, there are several epics which glorify war and its heroes identifying them with positive tribal values and moral ideals well-known in Bedouin traditions. The Arabian community in the pre-Islamic and early Islamic eras war dominated by tribal wars and Arab-Arab conflicts which gave rise to a war tradition reflected in narratives about the famous Dahesand al-Ghabraa pre-Islamic war erupting as a result of tribal conflicts over pastures and water sources in the Arabian desert. Moreover, there are other folklore epics depicting the adventures and heroism of popular

folklore heroes such as Antara<sup>x</sup>, Abu Zayed al-Hilali and Sayf Ben Ziyazan. War is also glorified in Islamic discourse particularly in the text of the holy Quran as a kind of Jihad against the invaders of the domain of Islam (Deyar al-Islam) and as a struggle for survival in the hostile environment of Arabia at the rise of Islam.

In Islamic cultural mythology, those who are killed in a just war against the enemy are considered martyrs who are immediately transferred to live in paradise together with saints and prophets enjoying the pleasure of being married to the holy inhabitants of paradise - the beautiful houri. Taking this heritage into account, classical Arab poets ignore the atrocities and horrors of war endowing heroism to Arab warriors even in poems which aim to demonstrate the atrocities of war. On this basis, it becomes obvious that the task of shuttering the holy war mythology, deeply rooted in Arab cultural and religious history is a mission impossible, however, Qabbani had the initiative of confronting a war tradition which lasted for centuries. As an ex-diplomat, Qabbani has a sharp insight into the ways through which wars are falsely projected in popular culture and mythology for the sake of achieving dubious political objectives<sup>xi</sup>. Engaging the pervasive representation of war from an official political perspective, Qabbani attempts to expose the real reasons for the Arab defeat in 1967 war. In his effort to demolish a pattern of myths and undermine attempts to view the defeat as result of imperialistic intervention, he identifies the vicious and immoral policies undertaken by the regimes that lead to the defeat.

### **The Representation of the 1967 War : An Inter-Textual Approach**

The use of socio-historical details in addition to narratives rooted in Islamic / Christian heritage and popular mythology in the war poetry of Qabbani brings to the forefront the issue of inter-textuality as an aspect of a trans-cultural literature<sup>xii</sup> that transgresses linguistic and religious boundaries as well as disciplinary barriers. From a theoretical perspective, intertextuality designates vast and undefined discursive spaces and it is a way to “dissipate the many ambiguities and errors such as those brought alone in the wake of the notion of influence” (Guillen 1993: 244). Further, Jay Clayton and Eric Rothstein point out that in modern critical canons, the premise of influence contingent upon the author or authorial intentions and background is substituted by the concept of inter-textuality (Clayton & Rothstein 1991: 3).

Theoretically speaking, the term inter-textuality was introduced for the first time in 1929 by Mikhael Bakhtin, in his book *Problems of Dostoevsky's Poetics*, which contains a collection of essays. The concept was developed in 1981 in Bakhtin's study *The Dialogic*

*Imagination* where he argues that the functional text is a hybrid entity, not a single whole, it is a composite amalgamation of a variety of formulae (Bakhtin 1981: 76). Bakhtin's argument in *The Dialogic Imagination* advances the theory of inter-textuality underlying the existence of a dialogue between the writer and early writers not just between texts as subsequent theorists such as Roland Barthes seemed to think. At the core of Bakhtin's theory lies an equation between a writer and other writers, a text and other texts in addition to a kind of human participation integral to the dialogues taking place between writers.

In addition to the aforementioned argument, inter-textuality is a two-sided issue and the inter-textual explication of a contemporary text with references to an old one should illuminate both texts because the knowledge of the old text supplements the understanding of its contemporary counterpart. Thus, prior knowledge of both texts are central for the reader in order to create analogies and bring to focus parallel connections and common issues. Therefore, it is convenient to compare a text, for explicatory purposes, with other texts by the same author or other authors from the present or the past taking into consideration inherent affinities and inter-textual comparisons. On this basis, Jonathan Culler identifies inter-textuality as a literary technique dealing with specific analogies and establishing linkages between texts:

Inter-textuality is less a name for a work's relation to particular prior texts than a designation of its participation in the discursive space of a culture. Study of inter-textuality is not the investigation of sources and influences as traditionally conceived, it casts its net wider to include anonymous discursive practices, codes whose origins are lost, that make possible the signifying practice of later texts" (Culler 1981: 103).

In a related context, Roland Barthes identifies the literary text as network of "multiple writings" which come from a variety of sources and discourses already in circulation in some form or other. To him, the writer is a synthesizer who deliberately reworks and echoes other texts because "the text is a tissue of quotations drawn from the innumerable centers of culture" (Barthes 1977: 146). Moreover, an inter-textual study of two texts or more in terms of their allusive connections may not always lead to a full understanding. Thus, the domain of inter-textuality extends beyond the limits of time, place, acquaintance, allusions and influence. The inter-textual closeness between a text and another may be determined by their

exploration of similar issues, projection of identical motifs, portrayal of similar characters, depiction of parallel situations and treatment of common problems. As expression of resembling themes, the texts, approached from an inter-textual perspective, may be close or remote in time and place and the authors may or may not have alluded to or influenced by or even heard about each other. According to Paul Ricour, "each text is free to enter into relation with all the other texts which come to take the place of circumstantial reality referred to by living speech. This relation of text to text engenders the quasi-world of texts of literature" (Ricour 1981: 149).

Apart from the diversity of perspectives on the issue of inter-textuality, mentioned above, it is relevant to argue that T.S. Eliot was a precursor of the theory of inter-textuality. As an advocate of allusiveness and inter-textuality, Eliot, in "Tradition and Individual Talent", underlines the temporal relationship of one writer with other writers and of one text with others. Eliot argues that the literary heritage of nations forms an organic whole and no single poet is able to make a complete meaning alone because his / her genius is the result of other works: "the most individual parts of work may be those in which the dead poets, his [her] ancestors, assert their immortality most vigorously" (Eliot 1972: 71). Therefore, poets should work within tradition described by Eliot in "The Function of Criticism" as paradigms or "systems in relation to which, individual works of individual artists have their significance" (Eliot 1972: 77). In "Dialogue with an Arab Who Lost His Horse", Qabbani attributes the 1967 defeat not only to strategic / military failure but also to internal factors deeply rooted in Arab cultural traditions and history. The poet extensively uses ancient Arab and pre-Islamic narratives as inter-texts in order to link the past with the present and condemn Arab / Islamic traditions and the state of moral stagnation integral to Arab deterioration and defeats.

Associating Arab backwardness and cultural decadence to rotten traditions and tribal heritage of conflict and hostility, Qabbani states: "since the seventh century / we have been living outside the platforms of history / outside the map of the world / waiting for Antara al-Absi / who may come on the back of a white horse / to put an end to our misery / and defeat our enemies" (Qabbani 1993 : 218<sup>xiii</sup>). The allusions to the folklore adventures of Antara, the pre-Islamic, black Arabian hero who achieves massive victories over his enemies in the desert, is a reference to the existence of a pattern of superstitions and false heroism dominating the Arab collective memory. Moreover Qabbani severely lampoons dictatorial Arab leaders and tyrannical regimes who launched brain-washing campaigns through media in order to conceal the destructive consequences of the 1967

war . Demonstrating that the Arab rulers talk too much and do nothing , Qabbani dismisses the empty rhetoric phenomenon rooted in Arab traditions : "we have been talking since the seventh century / and doing nothing" (Qabbani 1993 : 217).

Denouncing Arab cultural mythologies and beliefs, Qabbani questions Islamic narratives and radical religious discourse : "we have been devouring sermons of religious fanaticism" for decades . Qabbani also criticizes a nation dominated by illusions and superstitions : " we go to bed at night / with the satirical verses of Jareer<sup>xiv</sup> in our minds" and "we wake up in the morning shedding the tears of al-Khansa' <sup>xv</sup>" ( Qabbani 1993 : 218). Qabbani argues that the Arab people are feeding on the superstitions of the past to escape from the miserable reality of successive defeats on all levels – military , political , economical , social and moral . Explicitly , the 1967 defeat forced the poet to make a revision of the entire Arab history using the stories of "Jareer" and "al-Khansa' " as inter-texts to explore the contemporary political situation in the Arab world . While Jareer , the famous Arab poet devoted his life to write satirical poems lampooning rival tribes, al-Khansa' , a female Arab poet , wrote elegies lamenting the death of her brothers killed in tribal wars. Alluding to ancient history and linking the past with the present ,Qabbani criticizes Arab-Arab conflicts and the state of disintegration integral to the Arab world in the 1960's. In order to underline his argument ,Qabbani refers to the famous pre-Islamic war between the two tribes of "Dahees" and "al-Ghabra' " which water sources and oases in the desert.

In "Dialogue with an Arab Who Lost His Horse" Qabbani integrates folklore and popular culture elements to as inter-texts to explore the crises of contemporary Arab society. according to the poet , the Arab people in times of war and defeat , are preoccupied with superficial commitments and trivial activities wasting their time recalling "the Jokes of Joha<sup>xvi</sup>". Further ,Qabbani's satirical references in -"Dialogue with an Arab Who Lost His Horse"- to "the Najd desert" and "Souq Okaz" or "Okaz Market" aim to criticize particular traditions in contemporary Arab culture by evoking historical narratives and ancient events . The reference to "Najd" is a reminder of the royal Saudi family, a symbol of dictatorial Arab monarchies in modern times . "Najd" is also associated with the historical cooperation between the founder of the Saudi kingdom, King Abdul Aziz Al-Saud and Mohamed Ibn Abdul-Wahhab who established the Wahhabi Movement, the most radical Islamic institution and one of the primary sources of Islamic fundamentalism in the Middle East. It is known that the union between Saudi Wahhabism and the Egyptian

Muslim Brothers Movement in the 1950's gave rise to a variety of Islamic currents advocating political Islam and culminating in radical organizations like al-Qeda, Hamas and Islamic Jihad.

In addition to the cultural and tribal connotations associated with "Najd", Qabbani's references to "the desert of Najd" allude to the negative attitude of the rulers of some oil-producing countries toward the plight of the Palestinians. Besides , the allusion to "Souk Okaz"- Okaz Market is central to Qabbani's denunciation of Arab culture. "Souk Okaz" refers to a huge market held in the holy city of Mecca where merchants , poets , tribal leaders and people in general, from different parts in pre-Islamic Arabia meet occasionally for commercial and cultural purposes. In "Souk Okaz" people sell and buy goods and commodities including the statues of pre-Islamic gods and idols. In the same occasion "Souk Okaz" , poets from the Arabian desert participated in poetic competitions and panels near the holy shrine - al-Kaba- and the winning epics were hanged on the walls of al-Kaba, the most sacred place for the Muslim people since the rise of Islam. Apparently , the reference to "Souk Okaz" aims to castigate the empty rhetoric and polemics of Arab politicians which is similar to the poems , composed and delivered by poets from rival tribes in pre-Islamic Arabia<sup>xvii</sup>.

Moreover , the references to the pagan society of Arabia , prior to the rise of Islam , including tribal wars , corruption , violence<sup>xviii</sup> , fanaticism and rituals of polytheism are evoked to symbolize the state of contemporary fragmentation signifying the current situation in the Arab world where Arab tribes ( countries) fight rival tribes (countries) . Besides , the allusions to the worshipping rituals in ancient Arabia and the references to " the statues of pre-Islamic gods and idols" is highly significant within the religious / political symbolism of the poem. Historically , many of these statues were made from dates and when the Arabian Bedouins became hungry , they devoured the sacred statues of their deities. Qabbani utilizes this historical narrative as a metonymy indicating that fossilized Arab rulers who are transformed into idols and demigods as a result of staying in power for decades will inevitably be eradicated by their frustrated people . Finally ,Qabbani incorporates the "Souk Okaz" motif as an objective correlative to delineate the political scene in the Arab world where hegemonic regimes and conflicting governments participated in the current state of backwardness pulling their nations backward toward the ages of ignorance and darkness.

Denouncing the deception campaigns masterminded by the regime's agents which aim to mystify the 1967 war through the empty , inflammatory rhetoric of corrupt

politicians and hypocritical religious preachers , Qabbani, points out : “if I were given authority in my homeland / I will pull out the teeth of all the Friday sermons preachers in our mosques / I will cut the fingers of all the hypocritical clowns / of all the writers who write to entertain the caliph / I will whip the opportunists and profiteers / who run after a dinar or a bowl of soup” (Qabbani 1993 : 221). Challenging hypocrisy , superstitions , and religious polemics , Qabbani calls for the eradication of the forces of darkness and fundamentalism in the Arab world . To Qabbani, “the word” – language - in the Arab world, has been misused by politicians, religious leaders, poets and singers who turn into trumpets for the caliphs (the dictatorial regimes). “The word” in the Arab world, does not say the truth but it becomes a means of dominating the people and keeping them blind to the bitter realities of their life and the catastrophic consequences of the 1967 defeat. Politicians turn “the word” into “a monster devouring the flesh of the simple people” (Qabbani1993 : 223) because Arab politics has become” a prostitution market” (Qabbani 1993 : 219).

In the Arab world and due to intermittent defeats , people escape in coffee shops listening to hypocritical singers who celebrate the defeated regimes and blaming western “imperialism” for the consequences of the 1967 war . Therefore, Qabbani cries : " if I were given the authority I will execute all the coffee shops addicts / I will chop the fingers of our singers” (Qabbani 1993 : 223). The allusion to Arab songs , sponsored by the defeated regimes , aims to highlight the vicious role played by key Arab singers , musicians and artists in the post 1967 era. Many of these singers (the hypocritical voices) actively participated in hypnotizing the feelings of the people by glorifying the dictatorial policy of the regimes and keeping the Arab people blind to the damaging impact of dangerous political predicaments and repetitive defeats . Dreaming of a future time when all the Arab “oil wells go dry” and all western- made facilities like air conditioners be removed from “the red chambers” (Qabbani 1993 : 224) , of leading Arab politicians , Qabbani castigates the way of living of an elite community spoiled by extravagant petro-dollar wealth while the Palestinian refugees live in tents in isolated camps. Denouncing the repressive policy of rulers and regimes advocating western life-style while ignoring western traditions of democracy and freedom, Qabbani demonstrates : " If I have a whip in my hand / I will strip all the desert czars / of their western attires / I will strip them of their diamond rings / I will remove the paint on their fingernails / I will burn their polished shoes / and damage their golden watches/ I will force them to drink camel milk and get the saddles of their horses ready / I

will force them to restore their Arab names” (Qabbani 1993 : 225). Apparently, the poet reveals that several Arab rulers descending from tribal origins have lost their identity, manhood and potency due to extravagant wealth obtained from the petrol revenues . The allusion to the “camel milk” is a call for westernized Arab rulers to regain their traditions and cultural heritage whereas the reference to “the saddles of the horses' signifies the importance of being ready to defend one’s homeland against foreign invasions. Finally ,Qabbani affirms that the rights of the Palestinian refugees will be restored only after “the Arab profiteers and sex brokers are castrated ” and eliminated from the political scene (Qabbani 1993: 224) . Qabbani also emphasizes that the Palestinian occupied territory will not be regained through poetry or singing or political rhetoric but by scarifies and struggle.

In “Waiting for Godot” ,Qabbani incorporates the title of Samuel Beckett’s famous play as an inter-text to describe the miserable and absurd situation in the Arab world after the defeat of June 1967. According to Qabbani, Arab politicians have been waiting for Godot to liberate them from the shame of the defeat but Godot will never come. Qabbani argues that the tyrannical Arab regimes , in the post 1967 era , attempt to overcome the feeling of defeat by proliferating religious and patriotic narratives integral to ancient glories and military contributions . Qabbani points out that engaging historical victories like “the battle of Hittin” - when Saladin al-Ayyubi succeeded in defeating the crusaders terminating their reign in the East - or recalling “the battle of Badr” - when the army of the early Muslim community defeated the infidels of Mecca- , will never remove the shame of the 1967 war. Qabbani also criticizes the escapist attitudes of contemporary Arab policy-makers who feed on the myths of a bygone era waiting for Godot to re-emerge from “the battle of Badr or the battle of Hittin or the sword of Saladin” (Qabbani1993 : 281).

In “A Poem of Apology to Abu Tammam”, Qabbani alludes to verses from a poem written by the panegyrics master , Abu Tammam<sup>xix</sup>, a well known poet in Arab / Islamic history. Qabbani aims to utilize these ancient verses in order to compare a glorious Arab past with a corrupt and defeated present .Historically , the Abbasid Caliph, al-Muta'sem defeated the Byzantine army , in the battle of "Amouriyya-Amorium " in (838) . On this occasion , Abu Tammam composed a poem dedicated to the Caliph celebrating the victory and congratulating him on this great achievement. In a poem titled “Amouriyya -Amorium ”, Abu Tammam refers to the military victory of al-Muta'sem saying : “ the sword speaks louder than words”. Qabbani uses the preceding lines as inter-text to

compare between ancient Arab victories and contemporary Arab defeats.

Identifying the Arab nation at present with “Ahl al-Kahf / The Cave People” alluding to the famous Koranic narrative and the biblical legend of the “seven sleepers”, Qabbani argues that due to contemporary political corruption and cultural stagnation, the Arab nation failed to achieve a single victory. Using the story of Abu Tammam and al-Muta'sem as objective correlative and incorporating “the seven sleepers” fable as inter-text, Qabbani juxtaposes the past to the present viewing a modern world where people are dominated by religious superstitions. Qabbani laments the spread of chaos and ignorance in the Arab world. Instead of fighting internal corruption and injustice, the Arab people implore to Islamic saints and holy figures like “Umar and Ali<sup>xxv</sup>” to save the Arab nation from endless catastrophes. By the end of the poem, Qabbani describes an Arab world divided by geographical barriers, ethnic differences, Arab-Arab conflicts and dominated by brutal military regimes. Criticizing local Arab rulers, the inheritors of the colonial legacy<sup>xxi</sup>, who enhance the spirit of disintegration among the Arab nations, Qabbani denounced contemporary Arab politics expressing his denial and rejection of Arab culture and religion. Obsessed with feelings of defeat and humiliation, Qabbani expressed his doubts about the possibility of an Arab rebirth. In a pessimistic tone, he points out that a potential resurrection of ancient Arab glory is a far-reached aspiration as long as Arab people live in a homeland predominated by superstitions and governed by dictatorial regimes.

## II. APPROPRIATING HERITAGE AND TRADITION IN QABBANI'S WAR POETRY

In *The Achievement of T.S. Eliot*, F.O. Matthiessen discusses Eliot's utilization of fertility myths and rituals pointing out that Eliot succeeds in discovering that the recurring patterns in various legends are basically the same and that “the vegetation myths of the rebirth of the year, the fertility myths of the rebirth of the potency of man, the Christian story of Resurrection and the Grail legend of purification are basically the same” (Matthiessen 1958: 36). In addition to admiration of Eliot's fertility rituals and myths, Qabbani and fellow Arab poets were attracted to other aspects of Eliot's modernism. Appropriating Eliot's modernist techniques and poetic strategies to fulfill local political purposes, different from Eliot's Christian vision, Arab poets since the mid-forties have integrated Eliot's western thought into the Arabic literary canon. Instead of attempting to

disrupt Eliot's works as a symbol of western Christian hegemony and colonial discourse,

Arab poets repeatedly drew the analogy between the aridity of Arab life after the 1948 disaster in Palestine and the aridity of the land in the fertility myth saved from complete waste only by death and the spelling of blood, analogies to the falling of rain over a parched land (Jayyusi 1977: 724).

In this context, Qabbani, utilized Eliot's modernist narrative not only to depict the moral bankruptcy of the Arab world in the post 1967 war era but also to criticize aspects of life in a community dominated by injustice and political corruption. Appropriating Eliot's vision of the modern world as a wasteland, Qabbani utilizes Eliot's poetic strategies incorporating allusions, symbols, myths and other forms of literary influence to articulate Arab-Arab conflicts and internal dilemmas. Unlike post-colonial poets who undermine western narratives by negating them, Qabbani does not identify western colonial texts with authority or colonial hegemony. Instead, he assimilates them into the Arabic literary tradition creating a hybridized poetics able to address the challenges of an era of defeats particularly Eliot's “idea of the cycle of sacrificial death that leads to rebirth which attracted them most” (Jayyusi 1977: 724).

Viewing a world which turns into a big prison, Qabbani, in his war poetry, argues that Arab people are powerless, hopeless, friendless and are repeatedly smashed by repressive apparatuses. Taking the risk of living in the Arab wasteland, the poet encounters a world where there is no place for freedom, democracy or equality. Here, the political regimes turn into machines crushing people then spitting them out like chaff. Those intellectuals who try to break out and revolt<sup>xxii</sup> against the regimes are inevitably broken and crushed. Using images of violence and harshness, in a striking way, Qabbani aims to underline the destructive principle of Arab culture and the real danger of living in the Arab wasteland. Regardless of the unfavorable images which predominate the scene, Qabbani signifies that the Arab poet has no option but to go through the risky journey across the Arab wilderness challenging the advocates of dictatorship and the forces of darkness. The pattern of imagery in Qabbani's war poetry is sufficient to reveal the poet's vision of a defeated world and a destructive culture that the poet has to challenge in order to map out the way of salvation and reform. In order to overcome the tyrannical policies of the regimes, the poet has no choice but to write a poetics of disclosure able to strip the defeated leaders of their false sanctity.

In this context, Qabbani considers his poem "Footnotes to the Book of the Setback" as a dividing line between two stages in his poetic career. The first stage was devoted to women and feminist issues and the second stage was dominated by his commitment to resistance<sup>xxiii</sup> and struggle against official Arab politics toward the Palestinian question. In this poem, Qabbani speaks about the failure of Arab policy-makers to transform the indigenous natural sources into a weapon in the battle with a ruthless enemy instead of squandering Arab wealth under the feet of prostitutes: "Our desert oil could have become / daggers of flame and fire / we are a disgrace to our noble ancestors / we let our oil flow through the toes of whores" (al-Udhari 1986 : 99). In the preceding revolutionary poem, Qabbani aims to scandalize the Arab military regimes and their defeated armies that failed to defend the Arab homeland. He provokes Arab masses to revolt against the stagnation of a backward culture and the tyranny of corrupt regimes: "we want a generation / that does not forgive mistakes / that do not bend / we want a generation of giants" (al-Udhari 1986 : 101).

Qabbani also urges Arab people to protest<sup>xxiv</sup> against the forces of corruption as well as the spirit of defeatism even if it is associated with holy texts: "kill the opium in our heads / kill the illusions" (101). Further, Qabbani lampoons the absurd reality of the Arab world using the Koran as inter-text in a sarcastic manner: "Are we really the best nation on earth?". Qabbani repudiates a political system which transforms "dwarves into giants" and a culture which breeds backwardness and decadence. To him the function of poetry is "to kill the monsters" lurking in the cities of the Arab world since the tenth century devouring children, taking women as hostages and filling the nights with fear and horror. Explicitly, these monsters are backwardness, oppression and tyranny.

Due to the spirit of shock and the disappointment born out of the 1967 war which was more damaging than the earlier defeat in 1948, Qabbani attempted to emphasize his Arab identity and existence. Therefore, he clings to his cultural roots and religious heritage coming to terms with war and experiencing the consequences of the defeat. Since the feeling of defeat and humiliation has undermined the national identity and personal dignity of the Arab poet (Qabbani), he resorted to the past seeking refuge in Arab history and cultural traditions. Imitating Eliot's techniques and engaging western modernist theories, Qabbani draws upon historical and religious sources evoking ancient Arab glories as manifestations of his rejection of a corrupt and defeated present.

Obviously, Qabbani's June war poetry was not only triggered by the military defeat of the Arab armies in 1967 but it was also the result of confronting the backwardness and oppression of a stagnant society. In this context, Qabbani's war poetry becomes reflection of accumulated sadness - in Arab psyches - since the battle of Karbala<sup>xxv</sup> - in the seventh century - up to the present time. Using Eliot's modernist strategies, Qabbani evokes from history the painful story of Karbala in order to underline Arab-Arab conflicts and internal wars that have torn the Arab world apart. After the 1967 war, states Qabbani, poetry should be turned into a weapon, otherwise it will not survive. Dedicated to a politically committed literature, Qabbani believes that after 1967 war the process of writing poetry should be "an act of martyrdoms". To him, all the Arabic poetry, composed prior to the 1967 war, should be dumped in the dustbin of history. After 1967, the only literature that could survive is that which is written with the bullets of the Palestinian commandos (fedayeen) breaking the silence of the occupied territories. To Qabbani, a bullet in the chest of the enemy is better than all Arabic poetry.

In "A Reading on the Graves of Mad People", the speaker, in the poem, appears in a state of utter misery and frustration attempting to escape "from the cities of salt<sup>xxvi</sup>" (Qabbani 1993 : 304) and live in exile<sup>xxvii</sup>. The "cities of salt" motif is a reference and an allusion to the capital cities of the Arab world, dominated by oppression, tyranny and stagnation. Due to the military defeat in June 1967 and the occupation of Arab territories, the speaker lost his manhood and became sexually impotent. Like the figure of Alfred Prufrock in Eliot's famous poem, Qabbani's persona, a symbol of the Arab intellectual, fails to make love to his mistress: "Her body seemed strange to me / Her bed was very cold / and her breast became a withered lemon / After June I lost my sexual appetite" (Qabbani 1993 : 309). As a result of the trauma of the defeat, the poet denounced "the map of Arabism" and the slogans about Arab-hood and Arab nationalism" affirming that in every inch in the Arab world "there is a dictator and a tent".

Drawing upon Eliot's poem "The Hollow Men" which views the moral collapse of modern civilization, Qabbani portrays a similar community, a cartoon world dominated by false religion and the petro-dollar. Qabbani criticizes the state of sterility and aridity in the Arab world spotting a network of rotten traditions and perverted practices which distort morality utilizing religion as a camouflage. Denouncing "the straw and cotton Sultanates" and "the petrol Sheikdoms" as well "the Arab tribes" scattered like "dry papers", Qabbani throws light on rituals of victimization and injustice inherited in the Arabian environment (Qabbani 1993 :

312). In other words, Qabbani protests against a web of traditions that have marginalized women isolating them in the historical Harem. He considers these rotten traditions as one of the basic reasons that indirectly led to Arab defeats and catastrophes. Qabbani refers to a form of adultery called "the Mut'ah Marriage" or "marriage for sexual pleasure", a short-term marriage sanctioned by corrupt Islamic preachers to allow the Arab Sultans and the rich elite in the Arab world to have sexual affairs with any number of concubines (mostly under-age) at the same time.

Apparently, this kind of marriage is considered by major Islamic sects as a form of adultery and prostitution, however, it is sanctioned by religious jurists to gratify the sexual instincts of the elite. Moreover, Qabbani incorporates Eliot's juxtaposition technique<sup>xxviii</sup> utilizing the collapse of the Islamic empire in Andalusia in the fifteenth century as an inter-text illustrating that the major reason for the fall of Granada (in 1492), the last Kingdom in Islamic Spain, was the conspiratorial policy advocated by the Muslim rulers against each other. In ancient Spain, the Islamic empire collapsed when Muslim and Arab rulers were divided signing treaties with their enemies against the interests of their Muslim brothers. Qabbani argues that what happened in the Arab world during the 1960's was "a second version of the history of defeat in Andalusia." (Qabbani 1993 : 312) equating between the fall of Granada and the occupation of Jerusalem<sup>xxix</sup> during the 1967 war.

In "The Will / al- Wasiyya", Qabbani denounces a network of decadent Arab traditions which paved the way for the loss of Palestine and the defeat of the Arab armies in the wars with Israel: "I opened my father's box / and tore his will into pieces / I sold all my inherited traditions in auction" (Qabbani 1993 : 249). Qabbani dismissed fossilized traditions and religious superstitions which kept the Arab world backward since the early Islamic era including "Thousand Nights and One Night" narratives which participated in keeping the Arabs prey to myths and legends: "I burnt down my alphabets / I made a new alphabet made of Palestine, its defiance, its bullets and its wheat soaked in tears" (Qabbani 1993 : 252).

In "The Will", Qabbani exposes the scandalous behavior of the Arab rulers to the public opinion stripping them of their superficial sanctity. When the speaker, in the poem, was making a tour in "the caliph's harem", he "trod over the bodies of mistresses and castrated eunuchs" (Qabbani 1993 : 254) available for the gratification of the caliph's lust: "Like thunder, I entered through the caliph's window / I found him, like his predecessors seven centuries ago, sleeping with a Roman concubine / I read for him verses from the Koran about Jihad / about Prophet Mohamed and the religion of Islam", then "I said

to myself / May God bless the caliph's Jihad in the breasts and the soft hands of concubines and the tits of whores" (Qabbani 1993 : 253). In a dialogue with the caliph, Qabbani sarcastically implores "His Highness" to get out of "his rosy bed-room" because he has been fossilized in the same chamber since seven centuries.

Like the ex-caliphs in the early Islamic era, modern Arab rulers live in ivory towers dealing with their subjects as a flock of sheep and cattle. In a lamentable tone, Qabbani tells the modern Arab caliph: "Our Dear prince, please get out to the streets / and try to read a daily newspaper at least / Read about the Suez Canal War, the Jordan River/ the Golan Heights and the raped cities / Read about those who crossed the Jordan River / on their way to the West Bank / Sir, do you ever have a small map of the West Bank in your palace?" (Qabbani 1993 : 258). Apparently the references to the Palestinian refugees crossing the Jordan River is a reminder of the double exodus of Palestinian citizens who were forced to evacuate their "raped cities" in the West Bank during the 1948 and the 1967 wars. The allusion to the Golan Heights signifies the Israeli occupation of this strategic region, located on the borders between historical Palestine and Syria. Further, the reference to the Suez war evokes the memories of an aggressive war launched by imperialistic powers against an Arab country (Egypt) in 1956. During his confrontation with the Arab caliph, Qabbani's persona indicates that some of the rulers of wealthy Arab countries have turned their backs on the radical transformations in the region. They live in another world completely unaware of the great ramifications of the military conflict in the Middle East and the consequences of the Palestinian tragedy.

### III. UNVEILING THE REALITIES OF THE 1967 WAR

Describing backward Arab cultural traditions as a monster eating the minds and imagination of an entire nation, Qabbani displays the damaging consequences of tyranny, religious fundamentalism, sexual repression and technocracy which led to the death of the spirit. His indignation against contemporary Arab society turns his poetry into a prolonged elegy about a whole generation of optimists who were denied the fulfillment of their political and intellectual aspirations in an era of nationalism. Expressing the disillusionment of a generation who expected prosperity and reform in a postcolonial era, Qabbani denounces the emerging regimes that failed to fulfill the aspirations of their people. After the departure of the forces of western colonization, the expected dream of Arab nationalism and unity was frustrated. According to Qabbani, the corrupt post-colonial rulers, the inheritors of the colonial

legacy, have sold out the interests of their nations to the imperialist West in return for diabolical mutual interests. Accusing the Arab regimes of treachery, Qabbani castigates the pro-imperialist / bourgeois rulers and the reactionary forces, who support the imperialist agenda in the Middle East. Through a conspiracy between local dictatorial regimes and imperialistic countries, the western democratic world turned deaf ears to the policies of oppression and human rights violations in the Arab world.

In a famous poem entitled "When Will they Declare the Death of the Arabs?" Qabbani castigates the Arab official system where "tribes are fighting tribes" and where women are oppressed and human rights are denied. He laments a world where poets "are licking the feet of the Caliphs for the sake of fifty Dirhams and a handful of rice". In the same poem, Qabbani portrays communities dominated by secret police agents, where people are afraid of the regime "more than their fear of God". Qabbani also attacks a world, governed by sword and fire where media is controlled by the regime's informers and where journalists are forced to prostitute their talents serving a corrupt system. In "When Will they Declare the Death of the Arabs?" Qabbani introduces an image of a bankrupt political system which plays no significant role in current international politics: "The Arab world is exhibited in a furniture auction but I did not see the Arabs" (cited in Gohar 2001: 150).

In "A Summer Invitation for the Fifth of June", Qabbani recalls the memories of the military defeat which took place in the fifth of June 1967. Written five years after the 1967 war, on the fifth anniversary of the defeat, the preceding poem introduces the month of June in hyperbolic context whereas "June" is personified as a bare-footed man with miserable features and a face revealing "the sorrows of heaven" and "the pains and anguish of al-Hussein<sup>xxx</sup>" (Qabbani 1993: 209). Apostrophizing June and evoking the memory of Karbala (the greatest catastrophe in the entire Islamic history), Qabbani addresses "the month of the defeat" sarcastically quoting Arab politicians: "we will make you forget Palestine / we will remove the trees of sadness from your eyes / we will burn the Koran / and assassinate Jesus Christ / we will give you a one-way Arab passport" (Qabbani 1993: 212). After condemning the indifferent attitude of the Arab policy-makers toward the 1967 defeat, Qabbani criticizes Arab cultural mythology responsible for the backwardness of the entire region. The central irony in the poem is that while Arab politicians were involved in ideological rhetoric and propaganda slogans, the agents and executioners of the regimes were writing the names of their victims on the bodies of "the belly dancers" (Qabbani 1993: 214).

In Qabbani's post 1967 war poetry, the Arab leaders appear, in an unfavorable way, as vampires who work against the interests of their people squandering national resources. In several poems, Qabbani depicts hypocritical and corrupt Arab politicians in a humiliating manner viewing them as opportunists and profiteers blocking the way toward salvation and reform in the Arab world. Inimical to the interests of their people and in league with the reactionary forces of evil and darkness, Arab politicians attempted to prevent the Arab community from regaining its vigor and achieving advancement. In "The Governor and the Sparrow", Qabbani severely criticizes the Arab political system supported by a police apparatus specialized in the arts of brutalization and subjugation. Arab citizens, in the poem are tortured and humiliated for no apparent reasons. In "The Ruler and the Sparrow", Qabbani foregrounds the policies of persecution advocated by the Arab regimes against voices of freedom and liberation in the Arab world: "I traveled in the Arab homeland/ to read my poem/ I traveled with only a notebook/police stations tossed me about /soldiers tossed me about/and all I had was a sparrow in my pocket" (Al-Udhari 1986: 103).

Depicting a homeland which is transformed into a big prison and detainees camp extending from the Arabian Gulf to the Pacific Ocean, Qabbani criticizes the aggressive attitude fostered by the ruling establishments against Arab intellectuals. In spite of carrying a sparrow, an epitome of his poetic talent, "the officer asked/for the sparrow's passport / the word in my country needs a passport" (Al-Udhari 1986: 103). Using the "sparrow" as a symbol of the free poetic word, the poet - during his imaginary tour in the Arab world - criticizes the inhuman practices of the state-side police, sponsored by the regime to tyrannize the voices of opposition. In reality Qabbani, himself, was frequently prevented from reading his poetry to the masses: "I travelled from one country to another / carrying a book of poems / but I was taken from jail to jail / beaten by brutal police operatives" (Qabbani 1993: 244).

#### **IV. CONCLUSION: FROM THE SUEZ CRISIS (1956) TO THE OCTOBER WAR (1973)**

Prior to the 1967 war, which erupted as a result of strategic failure on the part of the Arab regimes who declared war against Israel for no reasonable reasons, Qabbani denounced the tripartite attack against Egypt. In a poem titled "A Message from a Soldier on the Suez Front", Qabbani describes the military offensive, known as the Suez War. In 1956, three countries, England, France and Israel launched an assault on the Egyptian forces and civilians on the Suez canal region. The invasion took place primarily because of differences

between the Egyptian government and England over political and financial issues including the future administration of the Suez Canal in the aftermath of the British withdrawal from Egypt. The Egyptian president, Nasser, was forced to nationalize the Canal Company to secure revenues required to build the Aswan High Dam- crucial to Egyptian agriculture and food security- after the World Bank turned down an Egyptian application for a loan due to the intervention of imperialistic countries particularly England and France. But, France participated in the assault initially because of Nasser's military support to the Algerian rebels in their revolution against the French occupation.

Further, Israel also took part in the war as a result of hostilities with Nasser's regime over the Palestinian / Israeli issue. The air forces and the navy ships of England and France were engaged in the war in addition to the interference of the Israel ground troops which occupied parts of the Sinai desert. The aggression against Egypt in 1956 ended in fiasco due to the failure of the invaders to recapture the Suez Canal. As a result of formidable armed resistance particularly in the city of Port Said and in response to international pressures from the Soviet Union and the United States, the forces of the three attacking countries were compelled to withdraw without achieving the strategic goals of the war. England and France failed to occupy the Suez Canal Zone and remove Nasser from power while Israel was not able to capture any parts of the Sinai Peninsula. Consequently Nasser's regime achieved a diplomatic victory and Nasser was hailed as a hero.

In Qabbani's poem, the invaders are depicted as international pirates and mercenaries with "blue eyes" and "black hearts" (Qabbani 1993: 42). Unlike other poems where Qabbani compares a backward and decadent East with a civilized West, "A Message from a Soldier" is highly critical of western imperialistic policies in the Middle East probably because the 1956 war not based on any moral ground. Since the war was motivated by colonial aspirations and the desire to keep control over an independent country leading to the death of Egyptian civilians in heavily populated cities located near the Suez Canal, Qabbani describes the attacking forces as criminals and thieves: "the highway robbers come back / climbing over our walls and threatening our existence / turning the homeland of my ancestors into inferno" (Qabbani 1993: 41).

The strategic victory, achieved by Nasser's regime in 1956 over three powerful countries increased the confidence of the regime in its military potential providing impetus which accelerated the events leading to the involvement of the Egyptian army in the civil war in Yemen in the early sixties. After the failure of the

Egyptian troops in Yemen due to their unfamiliarity with guerrilla war tactics, the regime was searching for any possible victory to compensate for the loss in Yemen. Therefore, the media war campaign against Israel was intensified after the return of the Egyptian army from Yemen. The strong Egyptian economy – at that time- was devastated beyond repair during the Yemeni war as a result of the war costs. Therefore, the regime in Egypt – as well as other tyrannical Arab governments – was ready to go through new military adventures to keep the public opinion blind to the catastrophic consequences of the military interference in the war in Yemen. The regime's irresponsible war mobilization particularly the blockade of the Tiran strait in the Aqaba Gulf which put the Israeli security in jeopardy triggered the first sparks of the 1967 war<sup>xxxii</sup>, denounced by Qabbani and a generation of Arab intellectuals.

Disappointed by the spirit of defeat - crippling the Arab collective consciousness after the 1967 war -, Qabbani attempts to give his generation some hope of a better future. Thus, Qabbani's speaker, in a poem titled "One Way", expresses his desire to carry arms and fight the enemy: "I am in dire need of a rifle / I will sell the rings of my mother and get a rifle" (Qabbani 1993 : 327). After purchasing a rifle, Qabbani's persona decides to be involved in armed resistance against the invaders: "now I have a rifle / take me with you to Palestine / I have been searching for my homeland and national identity for twenty years / I have been searching for my usurped house surrounded by electric wires" (Qabbani 1993 : 328).

In the aftermath the military victory of the Egyptian army over the Israeli forces and the crossing of the Egyptian troops of the Suez Canal barrier into Sinai in October 1973, Qabbani temporarily regained his potency. Thus the raped homeland is metaphorically transformed into a beautiful woman making love to the poet who restores his sexual power after years of emasculation following the 1967 defeat. At a particular moment, Qabbani expressed his wish that the October war would lead to the death of the spirit of defeat born out in June 1967 but his desire was frustrated because Arab defeats have no end. Though "June is dead", Qabbani resumes his criticism of the Arab governments responsible for an everlasting series of catastrophes and successive defeats including the Lebanese civil war and the Israeli invasion of Lebanon in 1982 resulting into the third Exodus of the Palestinian refugees. Qabbani also criticized the Iraqi / Iranian war sponsored by the oil-producing countries which only served the interests of imperialistic powers in the region. Further, Qabbani severely attacked the Iraqi invasion of Kuwait in 1990 which opened the doors of the Arab world for foreign intervention leading to the

fragmentation of the Arab nation and reinforcing hostilities among Arab peoples.

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### Notes

<sup>i</sup> See Saddik Gohar. "Re-Contextualizing the Six-Day War: The Counter-Poetics of Nizar Qabbani". *Middle East Panorama* (Fall -2010): 1-15.

<sup>ii</sup> See Gohar Saddik. "The Use of Political Discourse in the Poetry of M. Al-Nawwab and Le Roi Jones: Trans-cultural Approach". *LiCuS-Journal of Literary Theory and Cultural Studies* Vol.2.3 (2007): 21-45.

<sup>iii</sup> Saddik Gohar. "The Discourse of Humiliation and Shame in Qabbani's 1967 War Poetry". *Middle East Mirror*. (September - 2010): 1-18.

<sup>iv</sup> Saddik Gohar. "Engaging British Modernist Traditions into Contemporary Arabic Poetry". In *Reflections on World Literature*, Ed. Nilanshu Kumar Agarwal. New Delhi, 2009. 51-62.

<sup>v</sup> Saddik Gohar. "The Use of Eliot's Modernism in Al-Sayyab's City Poetry". *Comparative Civilizations Review* Vol. 56 (2007): 40-55

<sup>vi</sup> Saddik Gohar. "Engaging the Cities of Exile in Modern Arabic / Palestinian Poetry". *Folia Linguistica et Litteraria* Vol. 314 (2011): 201-2012.

<sup>vii</sup> Nizar Qabbani was born in Damascus in 1932 in a district famous for its struggle and resistance against the French occupation troops during the era of colonization. As a young man, he married Zahra, a Syrian lady, and had two children, Tawfiq and Zahra. Then he married an Iraqi lady, Balqis, after a great love story but Balqis was unfortunately killed in an explosion which targeted the American embassy in Beirut, where she works, during the Lebanese civil war in the 1980's. Qabbani, who descended from a well-known family, in Damascus, was appointed as an ambassador after his graduation from Damascus University in the 1950's. However, he was forced to resign from his job as a result of publishing poems attacking the Arab rulers and governments after the defeat of the 1967 war. Consequently, he left his country and spent most of his life in Lebanon and Europe where he became a professional writer and poet. Most of his poetry prior to the 1967 war was devoted to the issue of feminism and the degrading status of women in the Arab world. Originally identified as the poet of women and erotic love, his poems were censored in many Arab countries, however his poetry opened new horizons extending the boundaries of Arabic poetics and challenging conservative Arab traditions. His first anthology was published when he was a student at Damascus University and created controversy in conservative circles due to its candid treatment of the

issues of sex and male / female relationship in the Arab world. His repudiation of backward and conservative Arab traditions started at an early age when he witnessed the suicide of his sister who killed herself because she was forced to be separated from her lover and marry a man she did not love. Therefore, his early poetry was a severe criticism of a male-dominated world and a challenge of the repressive policies advocated by a hegemonic patriarchal society which oppressed women. Moreover, his political poetry, particularly his famous and provocative poems "Love and Petroleum", "Bread, Hashish and Moon" and "Margins on the Notebook of the Defeat", led to the censorship of his literary works in most of the Arab countries. Qabbani's reputation and popularity in the Arab world is unprecedented particularly because most of his love and romantic poems that give credit to women are transformed into well-known popular songs performed by famous Arab singers. Qabbani died in 1998 leaving behind him large legacies of books, anthologies, songs, prose works and a history of struggle against all forms of oppression in the Arab world. His unequal poetic works stand as a testimony of a great poet and a modern warrior. Qabbani is undoubtedly one of the most famous and prominent poets in the entire history of Arabic literature from the Pre-Islamic era until the modern times.

<sup>viii</sup> Saddik Gohar. "The Protest Poetry of Muhamad Al-Fayturi and Langston Hughes". *Studies in Islam and the Middle East* Vol.4.1 (2007): 1-11.

<sup>ix</sup> In May 1967 Arab countries particularly Egypt, Syria and Jordan mobilized their forces in addition to an extensive media campaign against Israel threatening to drive Israel to the sea. The fear of an imminent attack as well as the withdrawal of the United Nations emergency forces located on the Egyptian-Israeli borders due to Egyptian orders led the Israeli government to believe that an Arab military assault war was imminent. Things became worse when Jamal Abdul-Nasser, the Egyptian president at that time, announced the blockade of the straits of Tiran preventing Israel to have access to its Eilat port on the Gulf of Aqaba. Mutual defense pacts were signed between Egypt on one hand and Jordan and Iraq on the other. Anti-Israeli incendiary Arab rhetoric and daily threats in Arab media terrified the Israeli community and contributed to the pressures to go to war. The Arab call of a war of total destruction against Israel ended with their defeat. In six days and due to a successful and preemptive military operation led by the Israeli air forces on the fifth of July 1967, the Israeli army was able to capture the Sinai peninsula, the Golan Heights, the West Bank including Eastern Jerusalem in addition to Gaza strip. The war which started on the fifth of June and ended on the tenth of June changed the standards of power in the Middle East forever.

<sup>x</sup> Antara, the black son of a noble tribesman from Arabia was subjugated to different forms of humiliation including the betrayal of his father who denies his paternity and considers him as a slave living in his

household. As a young man, Antara was famous for his poetic talent and war adventures. He was a talented poet who composed famous epics dealing with tribal life. He was also a great warrior who defended his tribe against the invasions of the enemies. Due to his kindness and heroism, Abla, the most beautiful girl of the noble tribe of Abs, fell in love with him in spite of being a black slave.

<sup>xi</sup> Saddik Gohar. "Rethinking *Watariyyat Layliyya / Night Strings*." *Rupkatha Journal on Interdisciplinary Studies in Humanities* Vol.3.4 (2011): 443-480.

<sup>xii</sup> Saddik Gohar. "The Use of T.S. Eliot's Literary Traditions in Contemporary Arabic Poetry". In *Chewing Over the West: Occidental Narratives in Non-Western Readings*, Ed. Doris Jedamski. New York: Rodopi, 2009. 127-160.

<sup>xiii</sup> All the extracts and citations from *The Complete Political Works of Qabbani* (1993) are translated by the author of the paper. See Saddik Gohar, Selections from Twentieth-Century Arabic Poetry. Cairo: Oyun Press, 2001.

<sup>xiv</sup> Qabbani refers here to the historical hostility between two rival poets representing tribal conflicts in ancient Arab culture. The first one is Abu HerzahJareer (653-732) a poet from the Kulayb tribe who lived in Yamama in the Arabian Peninsula. Jareer was a talented poet but he descended from a very poor family and a modest social background. The second poet was titled al-Farazdaq and his name was Homam Bin Ghaleb al-Tamimi (658-728) who came from noble origins and lived in Najd in the Arabian Peninsula. During the Umayyad era, Jareer and al-Farazdaq exchanged satirical poems attacking and lampooning each other. For fifty years, each one of them composed tens of poems glorifying the traditions and glorious contributions of his own tribe. As the speaking voices of their tribal communities, they mutually attack each other's tribe using obscene rhetoric and humiliating polemics.

<sup>xv</sup> Al-Khansa' bent Umr (575-664) is the title given to Tumadder al-Sulmeyya (from the Banu Sulaym Tribes) the famous Arabian female poet who lived in pre-Islamic (Jaheliyya – age of ignorance) and early Islamic eras. The word (al-Khansa') in ancient Arab culture signifies the wide / beautiful eyes of wild cows. The title is also associated with women who have beautiful noses. Al-Khansa' was famous for her eloquent poetry particularly her elegies written in lamentation of her two brothers who were killed in tribal conflicts. She deeply loved her brother Sakher – in particular- because of his kindness and generosity. After his murder she wrote the most memorable elegies - dedicated to him - in the history of Arabic literature. Unfortunately, al-Khansa' lost her eye-sight completely and became blind as a result of excessive weeping and sadness in the aftermath of the murder of her brother.

<sup>xvi</sup> Joha, is a popular folklore figure, a symbol of idiocy and cunningness at the same time. This character appears in different cultures under a variety of names. He appears in different shapes in Turkish, Kurdish,

Armenian, Central Asian and East-European cultures. The Arabian Joha was associated with the character of Abu al-Ghusn Dojajn al-Fazari who lived in the seventh-century during the Umayyad dynasty. The figure of Joha and his donkey are very famous in Arabic culture. Joha's jokes and anecdotes which reveal his criticism of different aspects of the socio-political life in Arab-Islamic community along history are part and parcel of Arabic cultural traditions.

<sup>xvii</sup> Saddik Gohar. "Rewriting Islamic History in Contemporary Arabic Poetry". *Romano-Arabica* Vol. 8 (2011): 54-93.

<sup>xviii</sup> Saddik Gohar. "Frontiers of Violence and Fear: A Study of Native American and Palestinian Intifada Poetry". *Nebula: A Journal of Multidisciplinary Scholarship* Vol.2.3 (2005): 34-69.

<sup>xix</sup> Abu Tammam is the title of the Arab poet Habib Ibn Aws Ibn al-Harith al-Ta'ee (796-843) who descends from Christian origins. His father was a Christian from Horan in Syria and he had a tavern in Damascus. After the conversion of Abu Tammam to Islam, he affiliated himself with the Ta'ee tribe. Abu Tammam started his life as a tailor in Damascus, then he settled in Homos city – in Syria- where he became a famous poet. His al-Hamasa anthology brought him reputation and wealth. One of his famous poems is addressed to the Abbasid caliph al-Muta'sem after his military victory over the army of the Byzantine empire in (838) at the battle of Amorium, a city in Phrygia, Asia Minor, founded during the Hellenistic period. Its ruins are located near the village of Hisarkoy, Turkey. The city flourished under the reign of the local emperor Michael II. Its strategic location in central Asia Minor made it a frequent target for successive Arab invasions after the Arab conquest of the Levant. It was attacked in 644 and occupied in 646 but regained later. Sieges were laid around the city in 716 and 796 but it fell only in 838 during the offensive led by caliph al-Muta'sem. In 1116 Emperor A.I. Komnenos defeated the Seljuks who tried to re-occupy Amorium.

<sup>xx</sup> Umar (Umar Ibn al-Khattab) was the second Muslim caliph after the death of prophet Mohamed. He was famous for achieving justice and taking the rights of the poor from the rich. He lived a life of simplicity and austerity and he was an embodiment of power and forgiveness. On the other hand, Ali (Ali Ibn Abi Taleb) the fourth caliph, and a key figure in Islamic history was known for his wisdom, self-denial and resistance against oppression. He was the prophet's cousin and son in law who slept in his bed at the night of his escape from the infidels of Mecca to establish the Muslim state in Medina. Ali was considered as a hero –since his childhood- because he jeopardized his life to death in order to save the prophet.

<sup>xxi</sup> Saddik Gohar. "Subverting the History of Slavery and Colonization". *Western Journal of Black Studies*. Vol.1 (2008): 16-29.

<sup>xxii</sup> Saddik Gohar. "Exile and Revolt: Arab and Afro-American Poets in Dialogue". In *Creativity in Exile*, Ed. M. Hanne. New York: Rodopi, 2004. 159-181.

<sup>xxiii</sup> Saddik Gohar. "The Poetics of Resistance". *International Journal of Arabic and English Studies* Vol.7 (2006): 5-28.

<sup>xxiv</sup> Saddik Gohar. "The Protest Poetry of Muhamad Al-Fayturi and Langston Hughes". *Studies in Islam and the Middle East* Vol.4.1 (2007): 1-11.

<sup>xxv</sup> The massacre of Karbala' which took place forty-eight years after the death of Prophet Muhammad could be traced back to the antagonism between Ali, Prophet Muhammad's cousin and Moawiyya, his political rival and the founder of the Umayyad Dynasty. When Othman, the third Muslim Caliph was mysteriously assassinated, Ali became the Caliph of the Muslim people but the murder of Othman and the inability to identify his killers triggered a conflict between Ali and Moawiyya, the governor of Damascus, because Ali believed that Moawiyya was aware of the identities of the Caliph's assassins. After the murder of Ali, Moawiyya became the Caliph and Ali's family accepted him as the leader of the Muslim nation on the condition that Moawiyya's successor should be selected by the Muslim people through election. Nevertheless, Moawiyya violated the agreement and appointed his corrupt son Yazid as a future Caliph. After the death of Moawiyya, Yazid became the Caliph of the Muslim people. Some prominent figures from Makka expressed rebellion against Yazid in addition to the people of Iraq who sent to Al-Hussein, inviting him to come from the Arabian Peninsula to establish a separatist Islamic State in their country. In response to their invitation Al-Hussein and about thirty of his followers including his family came from Makka to Iraq riding horses and camels. When Al-Hussein and his company arrived at Karbala', southern of Iraq, the Iraqis betrayed him because they were intimidated by the powerful army of Abdullah Ibn Zeyyad, who was appointed as the governor of Iraq by Yazid. After being besieged and prevented from food and water in Karbala', Al-Hussein was given two options, either to acknowledge Yazid as the Caliph of the Muslim people or face his army, more than thirty thousand soldiers. Al-Hussein appealed to the leaders of the enemy army to allow him to return to Makka in peace, but his appeal was turned down. Determined not to surrender or acknowledge Yazid as the Caliph, Al-Hussein's decision to fight to the end was a suicidal mission. After being killed, the dead bodies of Al-Hussein, his families and followers were mutilated and his head was cut off and fixed on a spear and carried to be exhibited in Yazid's palace in Damascus.

<sup>xxvi</sup> It is noteworthy to argue that the phrase "cities of salt" is quoted afterwards by the famous Saudi novelist Abdul-Rahman Munif and used as a title for a sequence of novels depicting the miserable reality of the Arab world.

<sup>xxvii</sup> Saddik Gohar. "The Discourse of Exile and Displacement in Arabic and Palestinian Poetry". *Hyphen: An International Journal of Interdisciplinary*

*Studies in Literature, Art and Culture* Vol. 2 (2011): 30-41.

<sup>xxviii</sup> Saddik Gohar. "Toward a Dialogue between the Arab World and the West: The City Analogy in the Poetry of T.S. Eliot and Badr Shaker Al-Sayyab". *Journal of Middle Eastern and North African Intellectual and Cultural Studies* Vol. 4 (2006):43-67.

<sup>xxix</sup> Saddik Gohar. "The Use of Eliot's Modernism in Al-Sayyab's City Poetry". *Comparative Civilizations Review* Vol. 56 (2007): 40-55

<sup>xxx</sup> The allusion here refers to the assassination of Prophet Mohamed's grandson, al-Hussain. The brutal and ritualistic murder of al-Hussain, the prophet's grandson, by the followers of the Umayyad caliph, in Karbala', during the early Islamic era, split the Muslim nations into two parts, the Shiites and the Sunnis. The battle of Karbala' where al-Hussain was assassinated for vicious political reasons, is frequently used as a symbol of Arab-Arab conflicts while al-Hussain is immortalized as a mythic hero who sacrifices his blood for the sake of his principles.

<sup>xxxi</sup> Saddik Gohar. "Re-historicizing the Six-Day War: The Counter Poetics of Nizar Qabbani". *SKASE Journal of Literary Studies* Vol.3.1- (2011): 97-116.

# Cry, the Peacock: Portrayal of Feminine and Masculine Doctrines

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“Above all, be the heroine of your life, not the victim.”

- Nora Ephron

Contemporary women value individualism and persist to safeguard it. The sensitively apprehensive, socially vibrant surroundings often turn out to be lethal to the establishment and progress of strong interpersonal relationships. Deprived of a sense of individuality the majority of women feel psychologically debilitated to face life. Unable to resist the assault of the external world, they waft towards solitude, seclusion, obsession, or death. Female marginality, psychic and spiritual despondency, wrecked marital relationships, concealed sexuality or the disillusioned endeavors of establishing individualism are some of the tribulations touched upon by women writers like Anita Desai.

Anita Desai is one of the most admired contemporary Indian novelists writing in English. She is more concerned with contemplation, passion, and consciousness. As Kanwar says, the trait of Desai's fiction is “to focus on the inner experience of life” (71). According to Desai, most marriages confirm to be blending of incompatibility. Men are pertinent to be rational and matter of fact while women are schmalzy. Naturally they look at things in different ways and respond in a different way to identical situations.

Anita Desai's novels are the manifesto of female predicament. Her obsession with the woman's private world, annoyance, and tornado rampant within her mind intensify her predicament. Desai's concern with the liberation of woman is found page after page in her novels. Human distinctiveness is usually linked to and defined by societal and cultural standards. When it comes to woman, she is defined only in relation to a man as she is deprived of an individuality of her own. It is easy to unshackle woman in a primeval societal composition even if she is uneducated but it is very hard to think of her freedom in a society which is moving forward at the path of evolution and civilization. But hearty appreciation to the Women's studies which are rising fast and paying consideration to the female predicament in a male subjugated set up. Woman has always been measured as an accomplice to man. No autonomous survival has been

allotted to her. Frail, submissive, imprudent, fat-headed are a few of myriad adjectives endorsed to her. Her natal features are coupled with her providence. She is laden with a conventional role and cramped within the four walls of the house. Simon de Beauvoir puts it in a precise way in *The Second Sex*, “One is not born, but rather becomes, a woman” (295).

The present paper aspires to study the tribulations faced by women in Indian society which, indubitably, is marching in advance at the path of evolution but still consigns customary roles to women. Women cannot come out of these customary roles because of the conservative outlook of the male dominated society. She is incarcerated within the four walls of the house where there is no one else to share her anguish. Even if she is offered with the material comforts, she endeavors hard to let others give attention to her misery which goes unheard in most of the cases. It spotlights on how the marital disharmony between Maya and Gautama in *Cry, the Peacock* results in paroxysm in Maya. Anita Desai infiltrates into the frenzied world of Maya's perception and psychic states caused by her melancholic fixation with death. Desai makes Maya her mouthpiece to express her views about woman. As Cixous says, “Woman must write herself: must write about women and bring women to writing, from which they have been driven away as violently as from their bodies (78).”

*Cry, the Peacock* illustrates the failure of marriage between Maya and Gautama. Maya marries Gautama who is quite elder in age to her. She marries Gautama as she finds a surrogate father in him. The early part of her married life is somewhat happy. Later, they both are utterly opposed to each other in their disposition and emotional responses. Maya suffers from a mystifying premonition about the disastrous end of her marriage. She trusts that either she or her husband would die in the fourth year of their marriage. The heaviness of the prediction threatens to explode her married life. Maya's fear is provoked as she fails to communicate to Gautama because of the communication gap between them. They live in diverse worlds.

Maya is an instinctive woman of fervor and sentiment. She longs for love and life of involvement. There is a striving on her part to land at a more genuine way of life than the one which is offered to her. She wants Gautama to love her intensely, for his love would provide significance to her existence and facilitate her to accomplish her desires. She asks him: "Is there nothing; I whispered, is there nothing in you that would be touched, ever, so slightly if I told you I live my life for you?" (114). Hence Gautama, a rational thinker who believes in the values of objectivity gets annoyed at this query. Maya feels estranged and reinforces her sense of isolation. She is neither able to acquire companionship from him, nor physical, sexual fulfillment. Rajeshwar pertinently depicts their divergence: "Maya expects some emotional and physical satisfaction in married life but both of them are denied to her, one by Gautama's cold intellectuality and the other by his age" (241). This is because Maya and Gautama are disparate to each other and both of them symbolize the fringes of feminine and masculine doctrines.

Opposing to the outlook of Maya, Gautama has a mechanical attitude towards life. This incompatibility of temperament causes unfathomable hostility in the mentality of the protagonist, Maya, and she becomes extremely abnormal. K.R. Srinivasa Iyengar writes: "Her intensity-whether she is sane, hysterical or insane-fills the whole book and gives it form as well as life (468)". Because of their psychological make-ups Maya and Gautama do not share anything at the emotional level. Even on a physical level, they hardly get pleasure in any spontaneity. Even when they make love, it is an involuntary, formal ritual executed in a loveless manner.

Gripped in his hectic schedule, Gautama prolongs to toil late in the night. This makes him both psychologically and physically exhausted to meet the conjugal expectations of his wife. Maya endures the torment of her disgruntled desires thus: "Telling me to go to sleep while he worked at his papers, he did not give another thought to me, to either the soft, willing body or the lonely wanting mind that waited near his bed" (9). Bitterly thwarted by Gautama, Maya has no one or nothing to turn to. According to S. Gunasekaran:

When a woman is caught in the trap of marriage, she has only one way left  
that is to languish in misery. Somehow she reveals an evident lack of trust in  
marriage and marital relationships. Every attempt a woman makes to redefine  
herself inevitably ends up in lack of  
communication. This leads them to  
alienation. (285)

Even when Maya deliberately strives to deflect herself from her agony, Gautama does not help her at all. Once she suggests Gautama to take her to south as she wants to see the Kathakali dances. But Gautama says: "If that is your only reason for wanting to go all the way south, I suggest you wait till a Kathakali troupe comes to give a performance in Delhi . . ." (23). This physical, psychological, and emotional severance tortures Maya.

The duo lives a loveless cage of marriage in which Maya's poignant urges get trampled by Gautama's idealistic gibberish. Maya snivels under the weight of Gautama's borrowed astuteness as he frequently quotes from *The Bhagavad Gita* to demonstrate to her his scholarly supremacy. To Maya life is a vivacious, excruciating possibility while for Gautama it is an obvious, accurate and tangible truth. It is their option of living on diverse planes that refutes them a genuine understanding. Maya and Gautama stand poles apart in their attitude to life. Their diversity disjoins them from each other and slams them to a lifeless relationship. As Srinivasa Iyengar says, "What is real to her is shadowy to him. What are facts and hard realities to him have no interest for her" (466).

All that Maya ever pines for, perishes quickly. She desires to be loved but also defies surrender and attachment. Surrender of the self surfaces to her to be subtraction from her individual sovereignty and completeness. Her life appears to her as an eternal tale of partition and lovelessness as she commences to lose everything just after her marriage. Her melancholy is not linked to the reality of her conditions; it is a product of her own perception.

Maya's gloom is in part related to the procedure of her growing up. She has led a confined life and has been brought up on fantasies, and now when confronted with the actuality of life and its disillusionment, she is powerless to face it. She misses the company of her father, his optimistic and friendly attitude. She is devastatingly stunned to see her father turning impervious to her after her marriage to Gautama. Overpowered by human beings, she tries to latch on to her pet Toto, but it too dies unexpectedly. Toto's death triggers off a set of responses and becomes a reason for her present desolation. But even while mourning his death, it is not tears which ease her but "a fit of furious pillow beating, kicking, everything but crying" (9). With a child's yearning for solace she wishes to be assured that all will be well. But this kind of assertion is not offered to her. This deteriorates the condition and Toto's death fills her with trepidation of the indefinite: "Something slipped into my tear hazed vision, a shadowy something that prodded me into admitting that it was not my pet's death alone that I mourned today, but another sorrow, unremembered,

perhaps as yet not even experienced and filled me with this despair” (8).

Maya's qualms of the actual are projected through her withdrawal from her environs. She visualizes them as having an authority and a vigor they do not have and locks herself within a concealed world. Maya thrusts into problems as she fails to do or deliver anything meaningful. Her household is run by the servants around leaving her idle and more tuned to developing her neurosis. The lack of activity thus renders her unoccupied and more conducive to mental nervousness and anxieties.

To append to her melancholy, Maya happens to be a childless woman, deprived thus of a prospect of a healthy, spontaneous outlet for her feelings. Her life thus suffers from a dreadful eventlessness. Unoccupied, despised, and unaccompanied Maya begins to hallucinate things. The world of her aspirations falls apart and she begins to lose her sanity. Her inability and indisposition to unburden her heart to Gautama lead to her mania with her uncertainties, her delirium, and finally her psychosis.

A sense of gloom, a threat for an imminent disaster chokes Maya. She is dogged by the prophecy of the astrologer who predicted her husband's or her own death. If she were given a healthy, spontaneous and occupied routine, she would have shrugged aside the fears of the prophecy. Since nothing significant takes place in her life she plunges deep into a life of miserable existences of bizarre fantasies and nightmares.

It is Gautama who exacerbates Maya's annoyance. He repudiates to come out of his cocooned shell of intellectuality and falls short to see Maya's mounting desperation. Maya's rootlessness keeps on escalating every day. It culminates in a kind of schizophrenia. Destined to live a life of physical, emotional, and spiritual loneliness, Maya becomes frantic. Her conscious mind makes her apprehend that they are not made for misfortune, while her unconscious mind moves towards thoughts of murder. So Maya hurls down her husband into death in a blinding instant of excruciating woe which echoes the building up of paroxysm in Maya. She has become the tool of her own fanatical destiny. It is a reflection of her impulse of belligerence which comes to the surface. Three days later in a well-developed paroxysm, Maya jumps off the balcony of her ancestral house in Lucknow and meets with an instant death. Thus Maya, as her name implies, becomes a victim of her own illusion.

The novel portrays Maya's confrontation between life and death and her inability to accept them as they are. In her closed world, pity and fear merge to develop into horror not compassion – where the emotional fears she experience blur her sensibility. She fails to rise up and denies to live or to love. She is a

quintessence of pure instinct without the essential accompaniment of insight Maya's life reflects the quotation from *The Bhagavad Gita* quoted by Gautama: “From attachment arises longing and from longing anger is born. From anger arises delusion, loss of memory is caused. From loss of memory, the discriminative faculty is ruined and from the ruin of discrimination he perishes” (118).

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# Tarafah ibn Al-A'bd and his Outstanding Arabic Mua'llagah

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**Abstract**— *This paper is an attempt not to claim to be comprehensive in dealing with a poetic piece as one type of expressive text in Arabic but a fair endeavor through analytical evaluation of a poem. The paper is limited to a few selected verses of Tarafah ibn Al-A'bd Mua'llagah. Al-Mua'llagah is a representative of the Arabic language and its magnificence. It is a long piece of poetry cannot be examined and scrutinized in a short paper like this. The study focuses with analysis on the first twenty-five verses Tarafah's Mua'llagah.*

*The study applies an analytical and critical approach, attempting to illustrate the influence of Arabic poetry as a means of the language and its glory. It commences with an introduction presenting the importance of Arabic poetic language then it moves to give a suitable picture of Tarafah ibn Al-A'bd as a man and a poet. The researcher afterward shifts to the main part of the study, attempting to bring a paraphrase to some selected verses of the long poem. The work reaches its end by a recommendatory afterword.*

**Keywords**— *Arabic poetry, Arabic tongue, Mua'llagah, pre-Islam, Tarafah ibn Al-A'bd.*

## I. INTRODUCTION

### 1. Arabic language

History of the language literature as defined by Al-Hashimi in his encyclopedic book *Jewelry of Literature in Literatures and Growth of the Language of Arabs* (1969), is that science which searches in the language and its circumstances – its prose and verse – in its various ages. It is the science that explores its high situation and position, as well as what happened for its pioneers who left touched influence in it (p. 3). Also, he defines Arabic language saying that it is one of the Semitic languages; it is the ancient common language of the Arabs nation who dwelled the peninsula that took its name from them which is located to the western edge of Asia. “The sciences were transmitted into the Arabic language from different parts of the world; by it they were embellished and penetrated the hearts of

men, while the beauties of that language flowed in their veins and arteries” (Lewis, 2002, p. 142). Furthermore, Mou'nis (1978), comments that the purest portrait of the original Semitic that developed in the Arabian Peninsula is the Arabic language which indeed initiated as a perfect culture; it is not a mere tool of culture but a tool and culture together (p.343). In addition to that, Faheem (1986), talks about the Arabic language saying that the Arabic language is the language of human science (p. 200).

The Arabs of the Desert is people of bravery, at all occasions. Their adventurous mode of life makes courage central. Perpetual wanderers, they wander to and fro looking for the required water-supply for their camping area. They are outstanding horseman; and, from the fourth century time, Arabs cavalry make its presence. When the sight of battle is reached, a rider would drop, and ascending the mount he hadled, barebacked, to the spot. The “Arabic-Muslim-speaking people were the major bearers of the torch of culture, knowledge, and civilization throughout the world” (Dahami, 2015). See also (Hitti, 1989, p.557).

It was from Arabia, then, that Arab poetry was to come; for the lands were too much engrossed with commercial materials, matters and kinds of stuff to give literature any possibility of growth. “Towards Arabia, from which they brought gold, agate, and onyx, incense and myrrh, and the perfumes of Arabia; pearls, spices, ivory, ebony, ostrich plumes and apes from India” (Seignobos, 1912, p. 81). Thaif (1960), in *History of Arabic Literature: Ignorance Age*, comments saying: we do not reach the pre-Islamic age that we talk about until we find the classical Arabic has been perfected and reached the summit of its development (p. 121). In addition to that, “Arabic poetry has always been regarded as the diwan al-Arab (the repository of Arabs), a resort in times of sorrow and happiness, of defeat and victory, an expression of the Arab people's cultural ideals and great aspirations” (Allen, 2000, pp. 65-66).

Furthermore, “In both religious and secular poetry, but especially the latter, medieval culture discovered and

celebrated the magical potent bitter-sweetness of the glorious image of the Feminine. Of many influences perhaps the most significant, paradoxically enough, was that of the great enemy to Europe, the superior civilization of Arabia" (Coyle, M. et al.p.228). Southwards, the Himyarite inhabitants, living on those commercial routes which, from the most antiquetimes, had linked Egypt with India by water road, had created towns that congregated themselves into States—amongst them that of Sheba, whose famous Queen Balqeas figures amongst the prodigious folk who traveled to salute the magnificence of the son of prophet *DAWOUD* (David), the sagacious King and Prophet *SULAIMAN* (Solomon), and the reality of which, in the first eras of the Christian era, is demonstrated by monuments now uninhabited, in ancient Yemen, and by inscriptions in Himyaric alphabetical fonts.

Northwards, Syrian progress, civilization, and refinement had early extended to the Arabian oases. On the frontiers of the Roman Realm, small States had flourished such as the princes of Ghassan, to the west of the Syrian barren land, and the princes of Hirah to which the land of our poet Tarafah ibn Al-A'bd belongs, not far from the river of Euphrates, ruled minor kingdoms, centers of civilization that shed their illumination farther than one would have believed. At Hirah, notably, where varied inhabitants are drawn from various countries had inhabited.

One of the significant elements of pre-Islamic poetry is that it portrays the communal and moral condition of the culture of the Arabs before the appearance of Islam. Surely it is the Pre-Islamic Poetry that serves as a gate via which one can envisage the situation, whether, it is ethical or communal, it is political or social, of the society of pre-Islamic epoch. Furthermore, the poet is a significant figure in such an epoch. "For a poet was a defence to the honour of them all, a weapon toward off insult from their good name, and a means of perpetuating their glorious deeds and of establishing their fame forever" (Hoyland, p. 212). Through the poetry of pre-Islam, critics might identify that Arabs, genealogically, were sometimes open-minded and in some other times opinionated without any chief government or authority. The Arabs are disintegrated into tribes in which the young are taught and trained to be warriors and poets.

The period of the Middle Ages, indeed, was of great importance. It "saw considerable progress in many areas of scientific thought (thanks to the Arabs, much of Greek science had been rediscovered)" (Coyle, M. et al. p. 76). "The influence of literature among nations, from a country to another and from continent to another, is tangible and palpable all over the ages. No one can deny the contribution

and influence of Arabic and Islamic civilization on the West" (Dahami, 2017). Such influence commenced since the middle ages until the resurgence or revival period and likely after, with witnesses, proofs, verifications and corroborations of Holy Mecca and Al-Medina El Monawara, Andalusia, Constantinople, Al Quaraouiyine Masjid of Morocco, Great Masjid of Kirwan in Tunisia, Al Azhar of Cairo, Baghdad of Iraq, Umayyad Masjid in Damascus, and many other beacons of erudition and knowledge in the Arabic Islamic world.

## 2. Tarafah: The Man and The Poet

Tarafah ibn (This Arabic expression *ibn* means son of) Al-A'bd Al-Bakri belongs to that part of the tribe of Bakr. Probably, "he was born in 543 in Bahrain" (Az-Zawzani, 1983, p. 81). Forced and Pushed first by his family, because of the energy of his satires against his clan, he wandered into areas that did not belong to his community; he then took part in the wars which his tribe Bakr and Taghlib had been making for several years. He stayed for a period of time at the court of Hirah, in which he was put to death by order of the king A'mru ibn Hind.

It is in the various periods of this traveling about without any clear destination that he has composed his poetry so diverse in character. Sometimes, he praises his supporters, sometimes he overpowers his parents with reproofs; sometimes he eulogizes his glory, at times he groans over the misfortune that collides with him; but above all, Tarafah is the panegyrist of bounty, hospitality, and pleasures. From an edge to the other of his poetry one feels the vitality of a young, eloquent and tender poet. The sole objective of the poet is to show that his clan is more respectable than the rival one.

The best basis to write a career of the poet as careful as possible is his poetry. On his death, critics might have some details on the part of *Kitab Al-Aghani*, which deals with Al-Mutalammis, Tarafah's uncle, however, this book does not articulate enough about the period of Tarafah's life that preceded his coming to the court of Hirah. Some other historians do not extend either to this matter, perhaps this is for the reason that there were no fixed number of the poems of Tarafah: some historians have certainly placed him among those who are called *Al-Mogollon* 'those who left few poems'; some others have placed him among the 'authors of one piece', assigning only the piece called Al-Mua'llaqah. It is undeniable that by examining only a minor number of Tarafah's poems, one cannot get a thorough inkling of his lifespan.

It is difficult to tell with precision either his birth date or that of his death because different sources do not confirm

a definite information. We know that he lived under the reign of A'mru ibn Al-Munthir III, commonly known as A'mru ibn Hind. It is not surely confirmed in what year Tarafah was killed and how old he was when he died, but what is confirmed is that he died very young. However, Az-Zawzani, (2011), mentions in the book of Al-Mua'llaqat As-Saba' that Tarafah was born in 543 and died in 569 (p. 43). In addition to that, it is mentioned in *Kanz Ad-Durar wa Jame' Al-Gherar* by Ad-Dawadari (1994), that he used to versify before reaching twenty years (p. 483).

Tarafah ibn Al-A'bd is the name typically given to the poet A'mru ibn Al-A'bd ibn Sufyan ibn Sa'd ibn Malik ibn Thubai'a ibn Kais ibn Tha'laba ibn' Oukaba ibn Sa'b ibn Ali ibn Bakr ibn Wa'il, from Ma'add ibn' Adnan (see Majmou' Al-Motoun Al-Kabeer, 1958, p. 650) by several authors. His father Al-A'bd is the brother of the young poet Al-Margash; both were nephews of Al-Margash Al-Akbar (the Elder), *Kitab Al-Aghani*, Vol. (6) for Al-Asfahani, 2008, p. 99). His mother's name is Warda. She is the sister of the renowned poet Al-Mutalammis, of the family of Thubai'a ibn Rabiya. See *Kitab Al-Aghani*, Vol. (24) for Al-Asfahani, 2008, p. 146). Tarafah had a brother named Ma'bad and a sister called Khamag who is a poet too.

In this part, it is significant to say a few statements about how Tarafah's talent has been judged by various authorities. "Tarafa displayed his poetic talent, especially for satire of friend and foe alike, at a very early age" (O'Orady, 1997, p. 13). *Kitab al-Aghani* gives a judgment or an evaluation of three distinguished poets, Jarir, Al-Akhtal and Labid. As said by the first, Tarafah is the greatest poet, as stated by the second, 'the first is Al-A'sha and after him, comes Tarafah; on the word of the last, 'the first is Imruou Al-Kais, then Tarafah is in the second place. The nickname of Tarafah, which has been attached to the poet, perhaps comes from a type of tamarisk, perhaps also it is given for the reason that he had collected the following verse:

ولا أميركما بالدار إذ وقفا  
لا تعجلا بالبكاء اليوم مطرفا  
(Ali, 2001, p. 102)

Neither push both of you to weep for the one buys a new thing, nor your two princes in the house they stop.

Tarafah's genius, talent and forte were early. From his childhood, he was distinguished by his swift wit and intelligence and biting words.

An anecdote as in *Khizanat Al-Adab*, for Al-Baghdadi, (1997), p. 424; tells the story about our poet. One day when Tarafah was itinerant with people from his clan, he went hunting chasing larks. He held out his snare and waited for

a bit, but no lark having been ensnared, he had to relinquish his plan. When we moved off, he saw a lark comes to the place and pick up the fragments spread on the ground. He directly composed these verse line:

يا لك من قنبرة بمعمر خلا لك الجو قبيضي واصفري  
وتقري ما شئت أن تنقري قد رحل الصياد عنك فابشري  
ورفع الفح فمادًا تحذري لا بد من صيدك يوماً فاصفري  
(Nisabori, p. 239)

O you, lark hovering over this enormous plain, space is free, lay eggs and sings.

Burrow and dig the way you like; the hunter has left be happy.

The net is lifted, what you to fear of; a day will come you will be taken. Be patient

It looks that the poet was young when he versified such lines. Tarafah was also young when his father died. His uncles (related on the father's side) wanted to dispossess Tarafah and his family of the property to which they were entitled. Tarafah, as a boy, could help his mother, brother and sister only with his tongue, improvising an amazing expressive satirical poetry, and threatening his uncles by saying that, although the children of Warda were tiny and she was remote from her own clan, they ought not to mistreat her. Tarafah commented on a speech about him that he is 'A little thing'; he retorted that this little thing sometimes might give rise to serious calamities.

Over the years, Tarafah's genius, talent and forte developed and simultaneously his caustic vigor sharpened. He devoted himself to alcoholic drink and love; he spent the majority of his youth with women and spent his money so much that he wrecked his future. His friends deserted him; he said, moved away from him equally one regresses from a mangy camel. Tarafah was then to wander in lands which did not belong to his clan, alone, discarded and a vagabond, spending nights in hollows like a dying man. Remembering his past he once said, a man who has wasted his youth out of his kinfolk is regarded as a dead man. He undertook, to oust his grief, dangerous expeditions, probing into hard paths over his honorable camel, which he admired in warm terms as we will realize in his *Mua'llagah*. Tarafah joined forces with invading parties and thus gained adequate sustenance to live on.

After losing his beloved Khawlah who traveled away with her clan avoiding a war, Tarafah identified his fault and returned to his family, undertaking to be a wiser man in the future and hands over his debauchery. He went back to favor with them and, as opposed to using his forces to raid, raids far from his people, he employed them in the

known war of Al-Basos. For this war, see Al-Ikd Al-Farid, Vol 6: pp. 69 and following that for some time had burst out between his tribe Bakr and that of Taghlib, both of which return to Wail. He took a very energetic part; he was young, nimble, and courageous like a lion. He possessed two weapons, his blade and his tongue, and both were strident. The people of his tribe gained the triumph under the leadership of Al-Harith ibn O'bbad who took away a significant loot and distributed it among them all. Tarafah got his portion, became affluent, and from then on he was totally reconciled with his clan. He attended gatherings where public affairs were argued and where he was given a grade of honor. Tarafah deserved it since his people were the most honorable of the tribe of Bakr.

Harder (1911), comments that the love of freedom and independence is a natural trait for all the people of fur particularly the Arab tribes. They do not care about sacrificing their blood or extinguishing their properties for the cause of keeping and preserving freedom. It is a characteristic continued within them all over the ages (p. 260). And Tarafah is one among them. He could not stay rich for long. Very generous, as it is a natural habit of Arabs, he gave many assistances, gifts and donations as well as helping anyone who asked him in a similar way to the famous Arabic poet in the period before Islam Orwa ibn Al-Ward who used to support and aid the poor and weak people. Orwa used to raid the rich miser ignoble, dastardly and shameful people in order to feed those who are lacking. Orwa ibn Al-Ward once versified that if he cannot provide food for his guests or for those who are in need, he will present them his body as a gift and a sacrifice.

Ibn Al-Ward, ) أقسم جسمي في جسم كثير وأحسو قراح الماء والماء بارد (1998). p. 61.

'I would divide my body to feed my guests, and then I will drink untainted cold water at a time it is very cold winter'. Generosity, bounty and hospitality are innate morals of Arab people all over the ages.

Likewise, Tarafah had friends who survived at his expense where he bounteously wasted his property. He spent his time in feasts, slew fat camels, and called all the young men of his community to share his plates containing camel hump meat. Tarafah never thought of the expense when it concerns buying a drink for himself as well as for his friends, even when it is winter where commonly any item of consumption was of a great charge. He substituted the best camels of his herds for a heady drink. Consequently, he was reproached, and the women of his clan blamed him harshly due to his excessive disposition for the drink. He

said that the camels do not belong to himself alone but belong to both himself and his friends that they led them to graze one after the other. Nonetheless, Tarafah, speaking of the camels, always says that they are his brother's camels. His access generosity to anyone and everyone puts him in a state of fraud, deception and counterfeit. It is possible when he is betrayed by his friends and becomes meager that he goes to join his brother Ma'bad but he is blamed for being too lavish and open-handed in which he keeps nothing for himself. He then speaks to his cousin Malik, asks for his backing, however, instead of helping, drives him away, reproaching him and criticizing him with his life of dissipation. On the other hand, he is menaced by his brother and is consequently in a precarious situation. It is at this point in time that he composed his Al Mua'llaqah, the most appealing piece of poetry, the one where he portrays his past life and his personality. If the verses spoken to A'mru ibn Hind had not brought him back into ownership of his camels in previous poems, he thrived better with this new one. Having stated his two blood relation Kais ibn Khalid and A'mru ibn Marthad, rich and of significant rank, the last called Tarafah and said to him: Only God can give you children; but treasures and wealth, I myself is able to give you. He sent for his seven sons and his three grandsons directly and directed them all to bestow Tarafah ten camels each. Tarafah was able to go back to his clan bringing with him a hundred camels.

Tarafah had compensated his brother for the damage of the camels then he left his service. Now he is his own master, and as he was profligate, Tarafah soon lost the remaining of his camels, and soon subsequently he was bankrupt once more. The wars between the two famous tribes, Banou Bakr and the Banou Taghlib, were over from the time when King A'mru ibn Hind had sent to settle peace. The occasion to fight for the tribe was no longer afford to him. A'mru ibn Hind had just crowned king to the throne of Hirah; it was on this part that Tarafah made his way. The King, A'mru ibn Hind was a very austere man, ferocious and dreaded by his followers; he was known by the nickname as 'The one who lets stone winds blow'.

One day, a very beautiful woman sitting at the table in front of Tarafah; she is the sister of the king. Tarafah seized with esteem, admiration and improvised:

(Ali, 2001, p. 104) الذي يبرق شفافه  
قد أثنى فاه

لا يا أبني الظبي  
ولولا الملك القاعد

The gazelle with bright-eyed met with me.

If not the king is sitting, prevent me of her lips

The king is offended by such freedom. The anger caused by these daring expressions, together with the grudge he

felt against him, made him decide to end the days of Tarafah. Fearing also the satire on the side of Al-Mutalammis, the king determined to put him to death likewise. To dispose of Tarafah, ibn Hind planned, as Clement (1903), said, "of sending him with his uncle Mutalammis on a mission to the Governor of Bahrain. The uncle opened his own letter of credentials and discovered that the king therein commanded the governor to put him to death" (p. 14). So the king called them both and gave them two letters, to carry to the governor of Bahrain, Abu Karib. They carried the letters and left. The minute they were out of Bahrain, Al-Mutalammis informed Tarafah: 'I know the dishonesty of the king because we both attacked him; hence, I am afraid he has written something that is deadly to both of us. Let us read what is written in the letters and check. If there is anything satisfactory to us, we carry them to their recipients; if, on the contrary, there is something hazardous against us, we drop them to the river. However, Tarafah refused to open the royal stamp. Passing by the river of Hirah, Al-Mutalammis gave the letter he carries to a child there who opened the stamp and read the letter (Jad Al-Moula, 1962, pp. 343-344). Although the matter seems probable, it may be supposed that Al-Mutalammis, having not wanted to break the royal stamp, he caused it to be broken by somebody else.

In the letter, the governor of Bahrain is instructed to execute him. Al-Mutalammis dropped the letter into the river and advised Tarafah to follow him, however, he firmly refused. Al-Mutalammis escaped to Syria but Tarafah brought his letter to the addressee, the governor of Bahrain. The governor, after opening it, said to Tarafah 'Do you know what is written in the letter? Tarafah answered that he knows to say: 'it is written that you do me good'. The governor said 'you are wrong! I have instructions to take your life; but because I am your patient, I will not execute you, I appeal your flight. Go on the spot, so as not to, meeting you here, you should be aware of the content of the letter. Again Tarafah rejected to follow such decent advice, saying that if I do so, people would think I am guilty of a wrongdoing, but in fact, I am not. The governor is obliged to imprison him.

Being in jail, Tarafah knew the disloyalty of his brother-in-law A'bd A'mru ibn Bishr and understood that it was he who was the reason of all the wickedness; he composed a poem where he exposed the treachery of A'bd A'mru ibn Bishr, his cruelty and his inexperience. Tarafah was sad to have such a low and wicked parent as A'bd A'mru ibn Bishr, who unfolded the infection like a disgusting dirty

camel. He then made new efforts to secure the backing of his old friends, but, as he protests in a short poem, they deserted him. He continued alone under the weight of his illness and delivered to his meditations.

The governor of Bahrain did not accept to kill his relative Tarafah and wrote to King A'mru ibn Hirah, giving his resignation. The king then sent another governor from Taghlib, an energetic man, who did not delay to order the death of Tarafah. The poetic energy of Tarafah was not affected and even composed some poems during the arrangements of his execution, while he was taken to be attached to the scaffolds. He is hanged, irrespective of his youth, for his princely character as well as his poetic gift and talent.

### 3. Al-Mua'llaqah (the Hanging Poem on Ka'abah)

It is confident that the poems of Al-Mua'llaqah are from Tarafah; there can be no disagreement on this point. However, the disorder of the verses and the diversity of the topics treated in the same piece indicate that the whole piece was not versified at one time. Indeed, Tarafah, on several incidents, celebrated his mistress, Khawlah, in terms that are approximately identical. The first ten verses, which are a eulogy (Madaih) of Khawlah are later inserted by a publisher. Furthermore, he has reiterated the same lines, simply with diverse rhymes. These first ten verses are placed at the beginning of Al-Mua'llaqah to form a comprehensive poetry.

Several poets, critics and commentators – ancient or current – indicated that Tarafah is one of the distinguished and eminent poets. He is classified to be among the leading poets. One as Jarir preferred Tarafah to all other poets however, there are others who ranked him in the middle or even the last. For Jarir I consider, he is true for the reason that Tarafah died a very young person. The matter is similar to Christopher Marlowe – the contemporary of Shakespeare – who was killed very young in a fight inside a tavern. Many critics said that if Marlowe lived the same age as Shakespeare, he might be better than Shakespeare. Likewise, if Tarafah lived similar years of other poets, he might be ranked first.

whatever may come, all agree that Tarafah was one of the greatest Arab poets ever. In his *Mua'llaqah*, Tarafah ibn Al-A'bd said:

1. لَحْوَلَةُ أَطْلَالٍ بِيَرْقَاتِهِمْ  
تَلُوْحُ كَيْفِي الوَشْمِ فَيُظَاهِرُ الْبَيْدَا

<sup>1</sup> Az-Zawzani, Abo Abdullah Al Husien ibn Ahmad. (2004). *Sharh Al-Mua'llaqat As-Saba'*, (Interpretation of the Seven Hanging Poems of Arabs) Beirut: Dar El-Ma'refah. p. 71.

1. The remains of Khawlah's dwelling in the stony tract of Thahmad that shines like a tattoo on the surface of the hand.

Tarafah speaks about his beloved's ruins symbolized by the vestiges of tattoo marks on the surface of a girl's hands. Readers look to share the poet's bafflement, anxiety, and astonishment over the traces of the dwellings. Such dwellings are in tune with what occupies the mind and heart of the poet. *Al-Atlal* refers to ruins, relics, traces or remains of the beloved's abandoned place. *Bairqat* is a gravelly tract molded by small rocks. *Thahmad* is the name of a domicile familiar to our poet *Taluh* might mean shiny and lively, and *Washm* is the mark of the tattoo.

2. وَقُوفًا بِهَا صَخِيعَلِي مَطِيَّهْمُ يَقُولُونَ لَا تَهْلِكْ أَسَى وَتَجَدِّدُ

2. There, my companions, halted their mounts with me, saying: Do not perish of grief and take courage.

*Mataiyais* a riding mount; *asan* means grief. This second line symbolizes the poet stopping at *Al-Atlal* of the beloved's former dwellings. It conveys to the readers the anxiety and grief of the poet while showing his mates around on their riding mounts requesting him to stay tranquil and not to be nervous. It can be assumed that the suffering caused by love is alarmed.

3. كَأَنَّ خُدُوجَ الْمَالِكِيَّةِ غُدُوءٌ خَلَا يَا سَفِينًا النَّوْاصِفِ مِنْ نَدَى

3. On the dawn of departure, Al-Malikhia sailed like desert ships, in the valley of Dadid.

The poet uses a metaphorical vision, well known in Arabic communities old or current when he pronounces the camel as a desert ship. Tarafah compares the howdahs on the camel of the tribeswomen to the traveling fleet of ships in terms of their enormous litters and luggage transport. *Hudj* means the camel howdah which is used for the carriage of women. Its plural is *Haduj*. *Khalaya* signifies large ships, and *nawasif* is a large broad place close to the sides of the valley. *Dadid* is the name of a valley known by the poet.

4. غَدُو لَيْتَةً أَوْ مُسْتَفِينِ ابْنِ يَامِنٍ يَجُوزُ بِهَا الْمَلَاخُطُورَ وَيَهْتَدِي

4. Adawliyyan or Ibn Yâmin's fleet, that the mariner sometimes diverts, sometimes straight forward;

This line gives a brief description of Tarafah himself comparing trip taking by camel to the tacking of a ship. The poet gracefully presents a high standard usage of Arabic language in which he portrays how camels occasionally werve from a straight path. The poet uses deep Arabic expressions such as *A'dulii*, *Ibn Yamin*,

*Safin*, and *Yajor*. *A'dulii* is a tribe in Bahrain and *Ibn Yamin* is a tribal fellow. *Safin* means ships; it is taken from the singular word *safina*. *Yajor* is a verb from the noun *jawr* which means a deviation from the right way, that is, to trip via the wrong track.

5. يَتَشَقُّ حَبَابَ الْمَاعِزِ وَمُهَا بِهَا كَمَا قَسَمَ النَّزْرِيَّ الْمَقَابِلُ بِالْيَدِ

5. Split the waves via prows, as a player divides the hoarded sand with his hand.

This insequence indicates the sense of a gambler. This verse reveals a unique symbolic image of poetry in the pre-Islamic period. In the three verse lines (3-5) we find that Tarafah is one of those thinkers who believe in life as a useless and vain thing and thinks that one should live unassumingly. The principle of Tarafah was to live in delights and enjoy life as much as probable.

6. وَفِي الْحَيِّ أَحْوَيْتُفُضُّ الْمَرْدَ شَادِنٌ لَوْلُورَ زَيْجِدِ مُظَاهِرِ سَمَطِي

6. In the tribe there is a beautiful young gazelle, old enough to reach the fruit, with a neck flaunting double necklaces of pearls and chrysolite;

Our poet, Tarafah, in this particular line evaluates his beloved's lips, murky eyelids and eyeballs as those of a young dark deer. He transmits a comparable representation of the beloved's beauty in distinguished Arabic culture, paying special attention to the connotative meaning. The poet exhibits careful poetic images. He sticks to the description of his adored lady who is compared with a young gazelle, murky-lipped with a gorgeous long neck. Generally, the vivid image presented by the poet allows readers and critics to retain formal poetic features as closely as possible by his talented way of applying the language.

7. خَدُولٌ ثَرَاعِي زَيْزَبِ بِحَمِيلَةٍ تَنَازَلُ أَطْرَافَ الْبَرِيرِ وَتَرْتَدِي

7. Viewing aloof, with the herd glancing in the lush thicket,

nibbling the tips of the arak, covers them in her cloak. This distinct verse exhibits other moments of reminiscence, craving and concern. This is represented by the female antelope that has been absconded behind by the rest of the flock. Likewise, this line attempts to make a straight comparison of the beloved's neck to that of an antelope's long neck in terms of its attractiveness and straightness. This sequentially reveals the poet stopping at the traces of the former dwellings and experiencing an ephemeral moment of longing about his beloved after her leaving.

8. وَتَبْسِمُ عَنِ الْمَسْكَانِ مُمُورًا تَخَلَّلَ حُرَّ الرَّمْلِ دَغِصٍ لَهُ نَدَى

8. She shows pleased white teeth like a vivid chamomile that propagates in the middle of a moistened mound of the purest soil.

[All Arabic verses about Mua'llaqa Tarafah ibn Al-A'bdin this study are from this edition of the book, pages 71-82].

In this line, Tarafah compares the lips of his beloved with the flower that sparkles and shines on a clear sandy hummock. The poet emphasizes the accurate meaning of the verse line, for instance, the expression 'teeth like a brilliant chamomile' underline the quality of beautiful metrical poetry with an explicit point of reference that goes in the company of a sense of profound expression.

9. سَقْنَهُ إِيَّاهُ الشَّمْسُ إِذَا لَيْتَهُ أَسِفَتْ وَلَمْ تَكْدِمِ عَلَيْهِ بِأَثْمِدٍ

9. To its teeth the sun has divulged its brilliant water but not to the amount where they grow, that is interspersed with lead-ore, while the ivory persists unspotted.

The poet elucidates an amazing picture about the prettiness of the dark mouth which is ornamented by the shining bright teeth. This prettiness is completed by the ray of the sun which is flashing to the face where its beauty increases by a pure smooth color. Tarafah ingeniously creates an attractive image by mixing the brownish mouth with the white teeth beside the reflection of the sun adding further beautification.

10. وَوَجْهَ كَأَنَّ الشَّمْسَ أَفْنَتْ رِءَاءَهَا عَلَيْهِ نَقِيُّ اللَّوْنِ لَمْ يَتَّخَذِ

10. And a face is like enfolded in the sun's coat, Pure of hue, the skin is light and smooth.

The symbolic images are seen in this verse convey the truthful features of the beloved's appearance in terms of its lucidity and brightness. The use of the conjunction and at the beginning of the line emphasizes the image depicted by the poet the illumination of the beloved's face. Such idea compels the readers to fix their attention on one purpose. It is the purity and gracefulness of the face of the beloved as it is the habit of Arabic poets and thinkers mostly mention in Arabic culture and literature, that the sunlight is commonly used to designate a bright face. Tarafah compares the beauty of the face of his lady as the brightness of the sun.

11. وَإِنِّي لَأَمْضِي الِهَمَّعَدَةَ اخْتِصَارَهُ بَعُوجًا مِرْقَالِ التَّرْوِخِ وَتَعْنَدِي

12. أَمُونٌ كَالْوَرَّاحِ الْإِرَانِيْنَ صَانَتْهَا عَلَى لَاجِبِ كَأَنَّهُ ظَهْرُ بُرْجِدٍ

13. جَمَالِيَّةٌ وَجِنَاءٌ تَرْدِي كَأَنَّهَا سَقْنَجَةٌ تَنْبُرِي لِأَزْ عَرَّازِيْدٍ

14. ثُبَارِي عِتَاقًا نَاجِيَاتٍ وَتَأْتِبَعْتُ وَظِيْفًا وَظِيْفًا فَوْقَ مَوْجِ مُعَيِّدٍ

15. تَرَبَّعَتْ الْفَقِيْنُ فِي السُّؤْلِ تَرْتَعِي خَدَائِقَ مَوْلِيَا لِسِرَّةِ أَغْيَدٍ

16. تَرَبَّعَ إِلَى صَوْتِ الْمَهِيْبِ وَتَقِي بَدِي خُصَلِي رُوعَاتٍ أَكْفَمُ لَيْدٍ

11. I dispel sorrow when it displays itself, appreciation to a light and fast camel that goes unfatigued from evening to morning.

Tarafah in this verse and the next five lines, he enjoys giving elegant *wasf* (description) of his she-camel. He connotes that if disaster falls upon me and on my area, I expel it away via mounting my camel *A'wja* because it is

used to long travels with endurable patience from dawn to dusk.

12. Its steps are as harmless as the planks that back the stretcher; I drive it on a path covered with footprints, like a piece of cloth decorated with strips.

Linking the previous line with this one, Tarafah makes a comparison between the camel with its wide sides to the wooden coffin of the dead.

13. Pretty she-camel struggles speed as, an ostrich presented with little hair and grey.

14. My camel imitates the generous man, hurries, quickly its legs follow its hand on a prepared track.

Continuing from the previous lines, the poet still in his portrayal of his she-camel saying that this camel is a rival to others in its quick walking not like other slow ones. This camel when walk, it walks with a systematic move in which the legs land on the preceding hand which is already prepared.

15. My camel stayed all spring on both green hills, among other milk fewer ones, in rained gardens of the valley.

It spends the spring in Al-Kouffan, in the middle of full camels, grazing in orchards in a fertile valley, the bottom of which is watered by successive rains.

16. It turns to the voice of the one who calls and defends herself with her bushy tail against the dreaded attacks of the brown male whose tail is stuck to the rump.

In the verses 11 – 16, Tarafah insists on producing the picture of the camel as a gorgeous one using the best expression. He increases a developed invented artistic paint when he associates the short hair of the camel's tail as wings of a white eagle. Also comparing the camel's fleshed two thighs to two elongated smooth gates of a huge palace; its armpits to two beasts' hole in a tree. Similarly, the poet compares the hugeness of the body as a roman bridge characterized by firmness and strength.

17. كَأَنَّ جَنَاحِي مَضَرَ حَيْثُ كَتَّفَا جفا فيه شكاً في العسيبيبي مسرد

18. فَطُوراً بِهِ خَلْفَ الزَّمِيلِ وَتَارَةً عَلَى حَتَفِ كَالشَّنِّ ذَاوِ مَجْدٍ

19. لَهَا فَخْدَانِ أَكْمِلًا لِلْحُضْنِ فِيهِمَا كَاتِهَمَا بَابَا مِنْبِمْزِدٍ

20. وَطَيِّ مُحَالٍ كَالْحَنِيخْلُوفَةِ وَأَجْرِنَةَ لَزَّتْ بِدَائِمِنُضِدٍ

21. كَأَنَّ كِنَاسِي ضَالًا لِيَكْنِفَانَهَا وَأَطْرَ قِيسِي تَحْتَصُلِبِ مُؤَيِّدٍ

22. لَهَا مِرْقَانِ أَقْتَلَانِ كَاتِهَمَا تَمْرُ بِسَلْمِي دَالِجِمْتَسِيْدٍ

23. كَقَطْرَةِ الرُّومِيَّاسِمِ رَبِّهَا لَنُكْتَفَنَ حَتَّى تُشَادِقِرَ مِدٍ

24. صُهَابِيَّةُ الْعُنْتُونِ مُوَجِدَةٌ الْفَرَا بَعِيدَةٌ وَخَدِ الرَّجْلِمَوَارَةِ الْبِيْدِ

25. أَمْرَتْ يَدَاهَا فَتَلْتَضَّرُّ وَأَجْنَحَتْ لَهَا عَضْدَاهَا فِي سَقْفِيْمِسِيْدٍ

17. It appears like the wings of a great vulture, sewn with an awl to the bones of the tail, cover it on both sides.

18. Sometimes it strikes her posterior part, sometimes her dried breasts, like an old flabby and milkless.

19. The camel's two thighs are of dense flesh as if they were the two gates of a large and high fort.

The flesh of her two thighs is perfectly firm. They are as a gate of a lofty smooth-walled fortress.

In this line, the poet describes the physical appearance of his she-camel: her thighs are robust, strong, resilient and durable and. Tarafah thus makes use of allegories to create a personal point of comparison. Putting this in mind, he attempts to give a description by focusing on the physical objects in portraying the fleshy thighs of the she-camel.

20. As if two dens in a thicket of lotus surrounded the camel, his ribs are curved and bows under its strong reins.

21. The two elbows are arched as if they support the two buckets of a sturdy water carrier.

22. Broadly spaced are its elbows, as if it walks carrying loads of a sturdy water bucket carrier.

In this verse, our poet tries to compare the elbows of his she-camel with a water carrier. The portrayal here focuses on a comparison based on the attributes of the she-camel. Tarafah depicts the strong elbows as the most dominant feature to portray the strength of Tarafah's camel, hence giving a close figurative image.

23. A shape like a Byzantine's bridge, whose builder insisted to raise up brick and mortar side to be true. The line can be read another way. 'Like a bridge constructed by a Greek, whose designer would have sworn to surround it with well-cemented blocks.

Tarafah in this particular line, endeavors to portray a direct comparison of the concrete body of his camel to a Byzantine bridge in terms of its distinctive power, arrangement and the robustedifice of its components. He attempts to provide leading features of the strong parts of his camel using distinctive connotation. Tarafah proves more than a few times in his poems that he devoted great significance to oaths.

24. The cluster of hair under her chin is fair-haired, its spine vigorous, the stride of its long hind foot, the swaying of its firm front foot.

Another paraphrase of the line can be read as 'With a red-bristle under the chin, very firm her back, long stride, and lashing forearms'

In the above verse line, the poet illustrates further specific qualities related to the look of his camel. After illustrating its reddish tufts, he goes on to elucidate its strong back.

25. She is swaying, her race is impetuous, her head is strong, her two shoulders are attached to a very high height. To sum up the previous nine verses, it can be said that the camel has attracted the mind and heart of Tarafah in which he estimates it his shelter in all his circumstances – good or

bad / sorrow or gladness – for that we find him better select his word and images. He concludes forming his long inventive portrait by describing the camel's long neck as the tail of a ship swimming in Dejlh River of Iraq, gathering two images in one, the symbol of the desert and that of sea and civilization, shifting to its lips as the manipulated smooth leather of cows. Similarly, Tarafah compares the eyes of his camel to two polished untainted pure mirrors which glitter like the pure unpolluted water.

After finishing the *Wasf* 'description' of the parts of his sturdy she-camel, Tarafah moves to give us a picture of the function and importance of this mount in life in which, for him, it is his eyes that he sees with; it is his ears that he hear through. *Wasf*, *Fakhr*, *Madaih*, *Hija*, *Marthiyah* and several other poetic elements are the main types of poetry. Consequently, Tarafah has framed an ideal portrait for the mount that he roams the lands with it because he is a brave knight refuses a less quality mount than this one. Tarafah "is almost the only one of the ancient poets in whose work we find some signs of meditation, maxims, or apophthegms" (Clement, 1903, p.15). our poet, Tarafah ibn Al-A'bd, as a poet-knight indeed, roamed with his audiences into a beautiful paint incarnating performance, imagination and design. Thairf (1960), states on the situation saying: the poet brings images through his mind from the wide concrete world around him. With such sensitivity, if the poet wanted to describe something, he scrutinizes profoundly in its parts. The poet amply labels it as if he wants to move the described thing accurately to his poems (p. 221). Thairf adds that the poet is a sculptor who does not compose a poem but makes a statue. A better example of that is Tarafah when describing his camel.

## II. AFTERWORD

The paper anticipated at scrutinizing inspecting the figurative, metaphorical and aesthetic pictures in Al-Mua'llagah of Tarafah ibn Al-A'bd Al-Bakri. As the analysis shows, it pursued the logical method centered on the most substantial sources. This piece of Arabic poetry depicts original Arab values and standards in pre-Islamic age. The researcher might say that the task arrived at certain concerns the most significant of which is the impact of Arabic graceful language.

The Arabic language is presented as the perfection and excellence of phraseology and full with flashes of humor and pageantry. Generally, the poem of Tarafah can be estimated as one of the gallant pieces of literature of Arabic convention, for it comprises Arabic heritage. Al-Mua'llagah had been revealed as a work of genius. Tarafah ibn Al-A'bd

by composing this Al-Mua'llagah succeeded to convey an ancient Arabic harmonic flavor in his piece of work through his terminology. He could create an intelligence of striking moods and provoke the tensions of motivating elements. Al-Mua'llagah, therefore, is a significant example of Arabic poetic language. In addition, it is one of the poetic masterpieces to have made a touchable impact among Arabs.

As a recommendation, the researcher recommends in further examinations to deal with poetic concerns and artistic qualities, values and figurative visualizations. What has been stated in this short paper, might be not enough to entirely fulfill the objective of searching the complexity of a work like this Mua'llagah. It is commendable of additional studies.

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# A Linguistic Analysis of Friday Sermons of three Mosques in Yola Adamawa State Nigeria

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**Abstract**— This paper carried out a linguistic analysis of Friday sermons preached in three mosques in Yola, Adamawa state. It examined the lexico-syntactic structures of the language of these sermons. Purposive sampling technique was used to select six sermons from three different mosques covering the period of January to March 2015. The paper adopted the Lexical Functional Grammar (LFG) Theory of Bresnan and Kaplan (1970) to analyse the syntactic structures. This is a based grammar in theoretical linguistics. It posits two separate levels of syntactic structure, a phrase structure grammar representation of word order and constituency, and a representation of grammatical functions such as subject and object, similar to dependency grammar. It mainly focuses on syntax, including its relation with morphology and semantics. The paper found out that the sermons were structured in the conventional pattern of presenting Islamic sermons: the overall diction was simple. The sentences were varied. Simple, compound and complex sentences were all present in the sermons. Functionally, affirmative declarative sentences dominated the sermons. The paper concluded that the lexico-syntactic structure of the sermons aided the semantic import. Thus it recommended that religious preachers should endeavour to adopt simple words and sentences that would enable the adherents imbibe the positive tenets of their religious worships and practises.

**Keywords**— *Linguistics, Analysis, Sermons and Mosques.*

## I. INTRODUCTION

This paper is aimed at carrying out a linguistic analysis of the texts of sermons preached at three different mosques in Yola, the capital city of Adamawa state in Nigeria. Halliday and Webster (2006) define language as a medium employed by human beings to aid communication. Language therefore becomes very effective as a communication tool when it is put into use within some contexts. Thus it is not experienced in isolation. It is situation or context-bound. The context, under which this analysis examines language, is therefore

that of religious congregation. Here it is the Islamic religion.

In any Friday sermon the Imam, tries to convince the congregation and shares a message that relates to their religious obligations and day to day activities such that, at the end, it may lead to a change of opinion or action. Friday sermon texts are expected in some ways to make the listeners take heed and act upon what they have listened to (Liman, 2018)

Accordingly Liman (2018) posits that Friday sermon texts are mainly designed to call the worshippers to action. In other words the language of the sermons is fully loaded. Thus this study is aimed at analysing the content of such sermons with a view to unravelling its linguistic and scholarly imports. Because it is aimed at calling the worshippers to take action on their belief system, the language expectedly has the pragmatic force of persuasion which may captivate the interest of the listeners.

## II. PROBLEM OF THE STUDY

The language of religious sermons has attracted the attention of researchers lately (Danladi, 2017 and Yerima, 2018). A good number of the scholars have concentrated on traditional and Christian religious practices. The few that examined the Islamic religion paid much attention to the themes of the sermons. The present researchers are poised to fill the gap provided by the apparent lack of interest on the language of Islamic sermons particularly in the North Eastern part of Nigeria.

### Aim /Objectives of the Study

The general aim of the study is to carry out linguistic analysis of the translated English versions of the Friday Islamic sermons from three mosques in Yola metropolis of Adamawa State of Nigeria.

The specific objectives of the study include to:

- i. Identify the linguistically significant lexical items in the sermons
- ii. Examine the syntactic structures of the selected sermons

### Scope of the Study

The study examined the linguistic features of selected English translations of Friday sermons in selected mosques in Yola, Adamawa state viz: Old GRA Mosque Yola, Airforce Base Mosque Yola and Federal College of Education Yola Mosque. In all a total of six sermons were purposively selected for the study, two from each mosque.

### III. REVIEW OF RELATED LITERATURE

Wales (2001) worked on a dictionary of a wide range of linguistic phenomena in the field of interlanguage pragmatics (intonation, coherence devices, word order & speech acts). He offered what he termed 'a representative overview of the current "state of the act" in cross-cultural pragmatics in general and pragmatics of inter language, English in particular. The study was far-reaching in terms of its scope but failed to narrow its analysis down to the study of the basic rudiments of the language of Islamic religious sermons. In this wise Wales (2001) fails to meet the yawning gap in the area of the study where the present study aims to fill the lacuna.

Another study (Bai and Shi, 2002) identified the multilingual style of sermons. These scholars examined the linguistic components of itinerant preachers whose sole aim was in getting a wider, cross-cultural audience and patronage. In other words the preachers of the various sermons had other motives in mind. They thus considered the fact that the album would not sell as much as it should if speakers of other Nigerian languages are not accommodated in the listenership, or the possibility of the preachers being classified as being ethno-linguistically biased.

Liman (2018) has also carried out a very similar study. The only major difference between the present study and that of Liman is in methodology. Liman used nine (9) texts while the present study is employing six (6). Above all, Liman used Halliday and Hasan's (1996) Cohesion in English as his analytical methodology while this study employs Bresnan and Kaplan's (1970) lexical Functional Grammar Theory.

In all, the present study posits that there has not been a very committed study on the area of the language of sermons from a strict linguistic perspective especially in the North Eastern part of Nigeria from where this study generates its data. Therefore it is hoped that the present study would provide the much needed anchor from where further studies would spring forth.

#### Theoretical Framework

For the purpose of this study, the analysis of data is anchored on the theoretical framework of Lexical functional grammar (LFG). This is a constraint-based grammar framework in theoretical linguistics. It posits two separate levels of syntactic structure, a phrase structure grammar representation of word order and

constituency, and a representation of grammatical functions such as subject and object, similar to dependency grammar. The development of the theory was initiated by Joan Bresnan and Ronald Kaplan in the 1970s, in reaction to the theory of transformational grammar which was current in the late 1970s. It mainly focuses on syntax, including its relation with morphology and semantics, (Bresnan, 2001). There has been little LFG work on phonology (although ideas from optimality theory have recently been popular in LFG research).

LFG views language as being made up of multiple dimensions of structure. Each of these dimensions is represented as a distinct structure with its own rules, concepts, and form. The primary structures that have figured in LFG research are:

- i. the representation of grammatical functions (**f-structure**).
- ii. the structure of syntactic constituents (**c-structure**).

For example, in the sentence *The old woman eats the apple*, the c-structure analysis is that this is a sentence which is made up of two pieces, a noun phrase (NP) and a verb phrase (VP). The VP is itself made up of two pieces, a verb (V) and another NP. The NPs are also analysed into their parts. Finally, the bottom of the structure is composed of the words out of which the sentence is constructed, (Dalrymple, 2001).

The f-structure analysis, on the other hand, treats the sentence as being composed of attributes, which include features such as **number** and **tense** or functional units such as **subject, predicate, or object**.

The LFG conception of linguistic structure differs from Chomskyan theories, which have always involved separate levels of constituent structure representation mapped onto each other sequentially, via transformations. The LFG approach has had particular success with non-configurational languages, languages in which the relation between structure and function is less direct than it is in languages like English; for this reason LFG's adherents consider it a more plausible universal model of language, (Falk, 2001).

Another feature of LFG is that grammatical-function changing operations like passivization are relations between word forms rather than sentences. This means that the active-passive relation, for example, is a relation between two types of verb rather than two trees. Active and passive verbs involve alternative mapping of the participants to grammatical functions, (Kroeger, 2004).

Through the positing of productive processes in the lexicon and the separation of structure and function, LFG is able to account for syntactic patterns without the use of transformations defined over syntactic structure. For example, in a sentence like *What did you see?*, where

*what* is understood as the object of *see*, transformational grammar puts *what* after *see* (the usual position for objects) in "deep structure", and then moves it. LFG analyzes *what* as having two functions: question-focus and object. It occupies the position associated in English with the question-focus function, and the constraints of the language allow it to take on the object function as well, Bresnan, Asudeh, Toivonen & Wechsler, (2015).

A central goal in LFG research is to create a model of grammar with a depth which appeals to linguists while at

the same time being efficiently parsable and having the rigidity of formalism which computational linguists require. Because of this, computational parsers have been developed and LFG has also been used as the theoretical basis of various machine translation tools, (Dalrymple, 2001).

**The corpus:** The table below shows the sources and dates of various sermons selected for analyses:

Table.1: Corpus Selection

S/N	Title	Months	Mosque
1	Text I: On choosing friends	January	OLD GRA, YOLA
2	Text II: Tolerance and kindness to non Muslims	February	AIR FORCE, YOLA
3	Text III: Good Ethics and their impact on society	January	OLD GRA, YOLA
4	Text V: On thanking workers	February	AIR FORCE, YOLA
5	Text VII: Roads to paradise	January	F.C.E. YOLA
6	Text IX: Taking good care of Children	March	F.C.E YOLA

**IV. DATA PRESENTATION AND DISCUSSION**

**Text 1: On Choosing friends**

All the praise and thanks be to Allah, who has fostered mutual affection amongst His servants, making them intimate with each other. I bear witness there is no deity worthy of worship save him Alone, having no partners. I also certify that Muhammad is the servant of Allah and His Messenger. He was the best friend and companion, may the peace and blessing of Allah be upon him, his family, his

companions and all those who will follow them in righteousness till the Day of judgement.

The significant lexical items in the above text are shown in the table below. It must also be stressed here that Islamic sermons unlike those of their Christian counterparts are usually very brief. The entire worship hardly lasts twenty minutes because according to the rites of worship, the preparations (ablutions) are performed prior to the actual prayer session. The brief discussion on the lexical items comes after the table:

Table.2: On Choosing Friends

Abstract nouns	Concrete nouns	Proper nouns
Allah ( <i>perception</i> )	Friends	Allah
Coexistence ( <i>perception</i> )	Servants	Muhammed
Desire ( <i>perception</i> )	Partners	Ibn Abbas
Deity ( <i>perception</i> )	Companions	Luqman
Adversity ( <i>perception</i> )	Messenger	Quran
Relation ( <i>social quality</i> )	Individuals	Sunnah
Bond ( <i>social quality</i> )	Mothers	
Friendship ( <i>social quality</i> )	Fathers	
Respect ( <i>social quality</i> )	Houses	
Intimacy ( <i>social quality</i> )	Brothers	

The above table is self-explanatory. The three columns isolated some of the different types of nouns seen in the text. The opening sentence is very remarkable. It opened with a kind adulation: 'All praise and thanks'. Here we witness a compound subject. But the irony is that the second noun 'thanks' is in its plural number while the first

noun *praise* is singular. It becomes somewhat incongruent because the word *praise* can be pluralised as *praises* and then to be followed by *thanks*. That way the two would synchronise. One may also question the rationale for the inclusion of the determiner, *the* before the word *praise* in the first phrase.

Again, there is a little form of inconsistency in the form of the pronouns and some other lexical items. For instance, the first letter in the word *Allah* is capitalised. This is understandable. Even from the above table the words suitably appears in the column for proper nouns. Moreover, being the supreme Deity of the Islamic religion, this is very suitable. The pronouns that refer to Him also have the first letters capitalised but this does not follow through in this text. The translators of the text must have erred grammatically because whereas in the first sentence, *His servants* refer to the servants of Allah, then in the clause *I bear witness there is no deity worthy of worship save him Alone...* letter *A* in *Alone* is capitalised in place of the *h* in Him. The same applies to other items in the text where capitalisation is omitted.

### Text 2: Tolerance and kindness to non-Muslims

- i. Thanks for Allah who honoured us with the tolerant religion of Islam...
- ii. Dear Muslims, Islam calls upon us to have good relations, sound understanding, and peaceful coexistence with all human beings irrespective of their faith, race or nationality.
- iii. The history of Islam is full of great stories about cooperation among the three faiths.

Basically, text two comprises three sentences as abridged above. Some important lexical items (adjectives in all) capture the essence of this sermon. Thematically the sermon is anchored on *tolerance*. The following words (already underlined in the text) are of great semantic significance. They are:

Tolerant	good
sound	
Peaceful	great

These adjectives coming before very important nouns: religion, relations, understanding, coexistence and stories actually foretell the positive image which the Islamic religion shows to the worshippers and even non adherents. It is believed that such positive attributes will make the religion attractive to all and sundry. To this effect, Liman (2018) posits:

Islam is a religion espousing the universal brotherhood of humanity. In fact, Islam

Islam was sent by Allah as a mercy, compassion and peace to mankind. There will be no stability without peaceful cooperation among Muslims and people from all over the world. The history of Islam is full of great stories about cooperation among the three faiths: Islam, Christianity and Judaism. It is our responsibility, dear Muslims, to shed light on the tolerance and moderation of our faith. (Paragraph 7)

### Text 3: Good Ethics and their impact on society

The true believers keeps on performing acts of worship and avoids earning his living through any way that might displease Allah. He does so because he believes in and relies on his creator. What is more, his faith makes him rise above looking at what others have.

The first grammatical thing that hits the reader of this text is the lack of concord between some nouns and their verbs as in: *believers...keeps; (believers)...avoids*. There is also a lack of concord between the noun *believers* and the pronoun pointing back to it *his* as in '*believers...avoids earning his living...*'. This error has already been attributed to the medium of translation through which this text got to us. It is believed that this error does not exist in its original Arabic rendition. Thus we shall proceed with our analysis. From the first clause, it can be seen that Islam enjoins its adherents to be consistent in observing good work ethics both in worship and in secular means of livelihood. The progressive aspects of the verbs deployed and the present tense forms *inkeeps, avoids, does, believes, relies* and *makes* go a long way towards impacting on the worshippers the state of currency which these virtues demand of them.

### Text 4: On thanking workers

- i. Truly, thanking people is a highly valued human virtue and moral decreed in Islam.
- ii. Saying good words is one more way among many to show appreciation.
- iii. ...expressing gratitude should be as much for numerous favours as for little.
- iv. We need also to be kind to them through good words and gentle smile.

The structuring of the phrase *highly valued human virtue* is very catchy. The Imam who chooses the lexical items really knows how to attract and sustain the interests of the worshippers through his choice of words. The three lexical items: *highly, valued* and *human* end up qualifying the noun *virtue*. The virtue itself is another way of restating the subject of the sentence which was introduced at the beginning of the sentence through the gerundive phrase: '*...thanking people*'. In other words the sentence could have read: **thanking people is a virtue**. But then the Imam in an attempt to drive home the import of this virtue decided to include the phrase. So the complete sentence reads: **Truly, thanking people is a highly valued human virtue decreed in Islam**. The second and third sentences are just elaborations of the first sentence which actually serves as the topic sentence or the thesis of the entire sermon. The adjective phrases in the text really support this claim. Here are some examples: good words (repeated in iv), numerous favours and gentle smile.

**Text 5: Roads to paradise**

O Allah, forgive all the Muslims, men and women, living and dead, and make blessings follow us and them. May Allah have mercy on Sheikh Zayed and Sheikh Maktoum and all their brothers, the late UAE Sheikhs. O lord forgive and show mercy, you are Ever Merciful and there is no strength or power save with Allah, the High, the Great.

Text five is a peculiar kind of prayer. Its peculiarity is derived from the subject matter as shown in the caption *Roads to paradise*. It started with what is known as a vocative case in classical grammar: ‘O Allah.’ This is expected because the act of prayer is an implied dialogue between a person and his unseen listener, the supreme Deity. In this case the deity is Allah. The person saying the prayer started by pleading for forgiveness not just for himself alone but for ‘...all the Muslims, men and women, living and dead...’ this is very comprehensive. It does appear that text six is a kind of Islamic Prayer Schema because immediately after the general prayer of forgiveness, he comes to the second stage of asking for blessings as in: ‘*make blessings follow us and them*’. But the question that readily jumps to the reader’s mind is: who are the *them* in the prayer? The positioning of the pronoun makes it easy for one to interpret *them* as pointing back to the phrase: *all the Muslims, men and women, living and dead*.

Another peculiarity in the prayer is in the introduction of the word *us*. The Imam prays thus: *make blessings follow us and them*. The word **us** makes it very inclusive. The Imam does not want to invoke Allah’s blessings on the people while neglecting himself. Thus the use of the word **us** ensures that the blessings of Allah touches him too.

**Text 6: Taking good care of children**

- i. Islam has laid solid foundations that ensure happiness for all mankind...
- ii. Taking good care of children is a great responsibility.
- iii. ...we avoid using violence, speaking obscene words...
- iv. So for their good education, we need to strengthen in them our most beautiful values, good manners, noble norms and authentic traditions

The above text is replete with adjectives that seem to suggest the Imams love and interest in the lives of children. A tabulated presentation might make the meaning more obvious:

Table.3: list of adjectives and nouns in text 6

Adjectives	Nouns
------------	-------

Solid	Foundation
Good	Care
Great	Responsibility
Obscene	Words
Good	Education
Most, beautiful	Values
Good	Manners
Noble	Norms
Authentic	Traditions

In all, there are ten (10) adjectives qualifying nine (9) lexical items. The word *values* has two adjectives: *most beautiful* qualifying it. The implication of the above is that there is a great attachment paid to the children in Islam taking into consideration their roles as the future parents. Again, it is observed that only one adjective has a negative connotation, that is the word *obscene*. This is appropriate because the context of its utterance indicates that children should avoid it. It is one of those vices that children should avoid as they grow up. In the first sentence, the Imam uses a present perfective aspect of the verb...*has laid*. This indicates that it is something established not in the remote past but something still within their reach. This is appropriate semantically. The second sentence is very interesting syntactically. The interest stems from the fact the speaker uses gerund as the subject of the sentence as it takes the nominal position thus: *taking good care of children is a great responsibility*. This is very interesting as it brings elements of syntactic variety in the entire sentence structure of the sermons.

In the third sentence, the inclusiveness noticed in the previous text is repeated here through the use of the first person pronoun *we* in the sentence: *...so we avoid using violence, speaking obscene words...* Another implication here is that the Imam seems to have incorporated the adults in the task of moulding the characters of the children through the use of the pronoun *we*. The last sentence is very loaded with adjectives as noted earlier. The essence is to ensure that the children do not end up as societal failures. The norms and good traditions of the society must be inculcated into them at a very early stage of their lives and the mosque is one of the avenues for his transmission of worthwhile values.

**General linguistic Observations**

It is observed that the first text contains four sentences; three of them complex and only one is a simple sentence. The three complex sentences have asyndetic paratactic sentence structure marked off with commas and subordinating linkers with special graphic notations. For instance the words denoting the supreme deity have their first letters capitalised. What defies grammatical

interpretation is the shifting of the capitalisation to the word *Alone* instead of the pronoun *him* which refers to Allah. Ideally, the *him* should have been written as *Him* while *Alone* should be written as *alone*. The only explanation one can hazard here is the translation error since the original text appeared in the Arabic language. This same text has two unique spellings in the proper noun column of table 2. The first is the word *Luqman* and the second *Quran*. All these are attributable to the Arabic etymology of the original text.

The second text has three sentences, two simple and one complex. The first sentence seems to have been culled from a more complex one due to the presence of the three elliptical dots. But what seems to be the most remarkable linguistic feature of this text is the presence of positive and attributive adjectives extolling the virtues of the Islamic religion as we see in the following phrases: tolerant religion, good relations, sound understanding, peaceful coexistence and great stories. These adjectives do not just adorn the text but they have specific religious functions to perform. They are inserted first to appeal to the adherents of the religion and also to appeal to non-Muslims to appreciate the virtue of Islam as a religion that tolerates and accommodates other shades of opinion. This can be seen in the last sentence of the text: *The history of Islam is full of great stories about cooperation among the three faiths*. The three faiths alluded to here are Christianity, Judaism and Islam itself.

Text three has three sentences in all. Only the last sentence could be said to be a simple sentence. The first two are a mixture of compound and complex sentences. This study has already commented on the lack of concord witnessed in the syntactic relation between some nouns and their verbs. The error was attributed to the translator and not necessarily to the Imam who preached the message. Beyond this, the present study is very much interested in the simplicity of the verbs employed by the text in conveying its message as in: *keeps, avoids, does, believes, relies, makes and rise*. The verbs are all in the present simple tense. This has one obvious message which is the ever presence of Allah who aids the adherents of the Islamic religion in carrying out both their religious and social obligations with a view to achieving the full goal of the particular message in the text entitled: *Good Ethics and their impact on the society*.

The peculiar linguistic feature witnessed in text four, apart from the use of adjectives ( which is like a recurring decimal in the entire texts) is the use of the gerundives as witnessed in the following expressions: *truly, thanking people is...; saying good words is...; expressing gratitude should be...* there are four sentences in all and three use the gerunds in the nominative positions while the last sentence alone has a definite one-word subject *We*. It is

also worth noting that all four sentences are simple sentences.

Text five is a direct prayer to Allah as we see each of its three sentences beginning in a mood of supplication employing the lexical items: *O Allah...; May Allah...; O lord...* . In an attempt to further emphasize its semantic import of rendering prayers to Allah, the text goes further to use the following phrases: *forgive all...; make blessings...; have mercy on...; O lord forgive and show mercy....* The text is again very interesting linguistically through the deployment of the word *lord* in the third sentence. Perhaps this is the first time the texts use that word in place of Allah. This study believes that the word is used as a mark of linguistic emphasis. In the end one notices that the interpretation of the entire text as a prayer is correct when it is noticed that certain individuals are mentioned by name as those that will receive Allah's forgiveness and mercy. Such names include: *Sheikh Zayed and Sheikh Maktoum and all their brothers, the late UAE Sheikhs*. This is in addition to the prayer earlier said for all in the first part of the text thus, *O Allah, forgive all the Muslims, men and women, living and dead, and make blessings follow us and them*. We have already commented on the semantic inclusiveness of the pronoun *us* in this text.

Text six is morphologically loaded and much has been said about it both in the table made from it and the brief comments after the table.

## V. CONCLUSION

It can be seen from the brief comments above that Islamic sermons are usually very brief and to the point. It does not make unnecessarily long sentences. But the few sentences witnessed are mostly declarative or imperative. The lexical items employed by the preachers are not ambiguous in any way. The preachers have a way of saying exactly what they mean either by way of prayers or giving injunctions to Moslem faithful. The Linguistic theory employed for the analysis is also the one that is straight and simple devoid of any linguistic complexities. The Lexical Functional Grammar makes linguistic analysis very simple as it identifies lexical items and categorises them according to the functions they perform in the sentences either as C-or F-Structures. This is what the above study has done. Based on this, the study recommends that preachers of all religions should choose simple dictions and sentences devoid of any ambiguity even when they talk about other religious groups as we seen above.

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# Narrating Railways through accounts and films

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**Abstract**— Indian Railways, now more than 160 years old has not only played the role of the lifeline of the nation, but has also been instrumental in diminishing boundaries and as seen not only in documentaries, but railways have been effectively been employed in movies as well as an instrument of reunion of the two lovers, or the start of a new relationship (Azmi: 2007). While many debates range around the benefits to railways, many accounts of people working for the railways have through the means of narrations as seen in the story loyalty by Jim Corbett or during the most traumatic of the political events such as partition, yet again railways have been personified as people who come to narrate stories or during the British Raj they have been used as means to describe the experiences of the people travelling in different classes (Kerr: 2007) or by writers like Bharatendu Harischandra or by our very own nationalist leaders like Mahatma Gandhi and Jawaharlal Nehru who travelled across the country in the first, second and third classes and observing wide differences amongst the people of different classes. The paper seeks to examine the role played by the writers and nationalists during the colonial era and modern era and how the portrayal of Railways have altered over a span of 160 years from an object of criticism to an object of fantasy

**Keywords**— Partition, accounts, nationalists, experiences.

## I. INTRODUCTION

Indian Railways is one of the largest railway network in the world with 1,15,000 kms of track across 8000 stations with 21000 trains running daily with the number of people travelling by the railways almost equaling to the population of Australia and employing 14 lakh people almost equal to army emerges as the lifeline of the nation. While we regard railways as a colonial instrument which resulted in the drain of financial sources and as remarked by Romesh Chandra Dutta as a wasteful expenditure (Misra: 2009) and used by the British to spread its tentacles across the subcontinent in terms of administrative efficiency, Indian Railways has been interpreted as means beyond just economics. Indian Railways has been portrayed in stories of partition as trains of death which carried dead bodies across the border as

portrayed in Bollywood or books like train to Pakistan by Khushwant Singh or portraying different emotions witnessed in human nature such as that of jealousy (Chopra: 1988) , reunion (Ali: 2007) or love (Chopra: 2005) to mention a few. Many poems and writings also have reflected a variety of reactions by nationalists and writers on the impact that the railways has in terms of space and the religious connection of the railways when we look at Bharatendu Harischandra. In the following sections we will look at the representation of Railways in:

- a) Literature
- b) Films

## II. REVIEW OF LITERATURE

Indian Railways has often been represented in literatures which describes the pleasures of a train journey across different journey and the diverse culture and nature of people that we come across during a journey spanning of 2.5 days to even 4 days has been very well portrayed in Around the world in 80 trains by Monisha Rajesh (2012). The task of constructing the railways was plagued by various challenges which is seen in the accounts of Ian.J.Kerr in his book Engines of Change (Kerr: 2012), which again is talked off in the short story Loyalty by Jim Corbett, where he talks about his experience as a fuel inspector who travelled in the forests as trains that time ran on wood or billets other than coal. In his account Peter Morey (2000) the role of railways during the partition of India in Khushwant Singh's novel, Train to Pakistan (1956) Regarded as the "Third World literature", the novel explains the impact of village by the passing of a train through the fictitious village of Mano Majra, the time of the day with the first. The description of the village in connection to the village also draws religious connections by mentioning a village mullah and a Sikh priest therefore bringing in a notion of interdependence between the village and the train and therefore the village of Mano Majra is described as an idealized and a trans historical location, which will soon emerge as the new frontier of the soon to be partitioned Punjab.

Yet our social understanding of the railways is shaped through the Monsoon Railways (2004) which talks about

the social initiatives taken by the railway employees such as the poor children whose lives as portrayed in the documentary makes one ponder on the holistic domains of our lives and introspect if we are actually moving forward or are we still static when we talk about development, thus we don't only limit to the railways, but to the lives of the people who are dependent on the railways for their livelihood.

MS Dhoni – The Untold Story (2016) again is a brilliant example which effectively employs train as a symbol of opportunity knocking at you and conveying a message of seizing the opportunity is upto the person or else you would wait have to wait for the next opportunity. The train and the opening of the door have been effectively employed as a symbolic shot.

### III. RAILWAYS IN LITERATURE

Indian Railways has often been represented in literatures which describes the pleasures of a train journey across different journey and the diverse culture and nature of people that we come across during a journey spanning of 2.5 days to even 4 days has been very well portrayed in Around the world in 80 trains by Monisha Rajesh (2009). The author does not weave a story within the train itself, but also drives the attention of the readers towards the places she goes through the trains and the uniqueness in each journey which ranges from visiting to places of religious significance to places which make one introspect oneself, the variations in the train journey through the entire book proves the point that railways is an inevitable link in the modern Indian Context which is divided by states, but united by railways.

The task of constructing the railways was plagued by various challenges which is seen in the accounts of Ian.J.Kerr in his book engines of change, which again is talked off in the short story Loyalty by Jim Corbett where he talks about his experience as a fuel inspector who travelled in the forests as trains that time ran on wood or billets other than coal. The author talks about his responsibility of transporting the fuel. Through the story we are not only exposed to the hazards of the forest dwelling, but also the ability to reach to the remotest corners of the country. The construction of Hill Railways to the remotest hill regions is an excellent example.

Railways came under tremendous resistance during the period of colonial rule. Gandhiji in his book Hind Swaraj has criticized the coming up of railways and has described it as a necessary evil and considered it as the reason behind

the poverty. In his account Peter Morey (2000) the role of railways during the partition of India in Khushwant Singh's novel, Train to Pakistan (1956) Regarded as the "Third World literature", the novel explains the impact of village by the passing of a train through the fictitious village of Mano Majra, the time of the day with the first. The description of the village in connection to the village also draws religious connections by mentioning a village mullah and a Sikh priest therefore bringing in a notion of interdependence between the village and the train and therefore the village of Mano Majra is described as an idealized and a trans historical location, which will soon emerge as the new frontier of the soon to be partitioned Punjab. The following is an extract which shows the regulation of the life in Mano Majra by the train.

*"By the time the 10:30 morning passenger train from Delhi comes in, life in Mano Majra has settled down to its dull daily routine. Men are in fields. Women are busy with their daily chores. Children are out grazing cattle by the river. Persian wheels squeak and groan as bullocks go round and round....., Sparrows fly about the roofs, trailing straw in their beaks. Pye- dogs seek the shade of the long mud walls. Bats settle their arguments, fold their wings, and suspend themselves in sleep"*

The railways also helped in understanding the discrimination by the British. Nationalist leaders like Jawaharlal Nehru, Mahatma Gandhi and C. Rajagopalachari travelled in the third class where people travelled in the most troubled conditions in the third class coaches which was availed by passengers who belonged to the lower classes and were deprived of the luxurious ambience that were otherwise enjoyed by the people of the first class. Literary sources also point towards existence of Princely State Railways which were managed individually by the kingdoms (Misra: 2009) , thus we find the legacy of luxurious trains which resemble the trains of the princely states thereby can be regarded as being one of the most expensive trains which target the higher classes of the Indian segment and the Foreign Tourists. Taking people across the region and exposing the travellers to the past legends. What is even more evident that the railways has been a populist measure ever since its advent and of the late has been attempted to have reduced the influence of populism on the Railways (Menon & Mahajan) The Railways had been the target of the nationalist leaders and the revolutionaries, especially when we look at the Quit India Movement. One of the major events in the Indian independence struggle. On the eve of Quit India Movement a passenger train was stopped at Kakori Station near

Lucknow by armed revolutionaries who included Ram Prasad Bismil, Chandrasekhar Azad, Sachindranath Sanyal, Jogesh Chandra Chatterjee and Manmath Nath Gupta and the government money was looted.

Or for that example when we look at modern day narrations of railway journeys such as in Chai Chai (Ghosh: 2009) which takes us to stations which we encounter while travelling from one point to another, stations which disappear in the race to reach your destination, but when you risk out from the conventional journeys to exploring the unexplored is something that makes Bishwanath Ghosh's account different from other accounts, making us realise the importance of small towns in the journey of railways. In the next session, I shall try to elaborate on the role of the railways in the visual media and its impact

### **RAILWAYS IN FILMS**

Indian Railways have had a role not only in terms of oral and written presentation, but with the help of visual media, railways have received a widespread recognition in both good and bad ways depending on the circumstance. In this paper I intend to discuss only from the positive aspect, Railways have had from the beginning been a means of portrayal of India and its significance. Through railways there have been different shades of emotions that have been portrayed, romance being one of them, when we look at the song sequence of *meri sapno ki rani* from *Aradhana* (1969) or *Parineeta* (2005) or for that matter *Dilwale Dulhaniya Le Jayenge* (1995) where we witness the reunion of two lovers at a railway station. The Darjeeling toy train is very special not only from the perspective of being one of the oldest hill railways, but also being one of the special attractions from the Bollywood point of view or when we look at certain advertisements like the Honda. Other hill railways like the *Udagamandalam Toy train* have been spotted in *Dil Se*, especially *Chhaiyan Chhaiyan* song which has been shot on the very same railway.

Feelings of jealousy, revenge, diversity and unity have been again portrayed in a beautiful manner in *The Burning Train* (1988) where jealousy takes over and results in change of relations between friends (Danny and Vinod Khanna) where we find an attempt to destroy the train named *Super Express* and the train being a reason for the breakup of a married life and reunion of a friend. Many themes have been witnessed in the movie.

The diversity of people travelling in the train has also been shown by the presence of a priest and a Muslim clerk, a Pathan and a Punjabi and a Christian. The last scene makes the diversity very evident with people praying to god for

returning home alive in different ways. It would rather be tragic to limit ourselves only to Bollywood. We should also focus on the portrayal of railways by different documentaries, which I shall be discussing further. The first example is *The Great Indian Railway* (Hunt: 2002) which symbolizes railways as an instrument of power and prestige and the nostalgia over the loss of rich heritage which is marked by the demise of the steam locomotives shown in the documentary. The string of diverse connections naturally and individually has been portrayed in the documentary through the exhibition of contrasts such as the deserts of Rajasthan and the greenery to of countryside. Or the chaotic scenes of big junctions like Chennai to silence of stations like the Palur Station that is no longer operational. The trains of common man to the trains of the rich. To the trains that talk about the glory of the ruling families like the Scindias. Let us not forget that the luxury air-conditioned intercity trains such as the *Shatabdi* were introduced by Late. Madhav Rao Scindia who was instrumental in the bringing of the train in 1988. Yet our social understanding of the railways is shaped through the *Monsoon Railways* (2004) which talks about the social initiatives taken by the railway employees such as the poor children whose lives as portrayed in the documentary makes one ponder on the holistic domains of our lives and introspect if we are actually moving forward or are we still static when we talk about development, thus we don't only limit to the railways, but to the lives of the people who are dependent on the railways for their livelihood.

Despite India being unified and partitioned simultaneously, the railways responsibility of keeping the relations between countries intact through cross border train services to Bangladesh and Pakistan (Although due to tense relations with Pakistan has led to irregularity of train services) this service has again been showed in *Gadar – EkPrem Katha* (2002) and we happened to have train services to Sri Lanka, once upon a time, which after the cyclone of 1964 (Bhandari: 2005) ceased to exist and are now looking towards having a rail link to Russia, which would be boost to the cultural exchange between the two countries.

*Chennai Express* (2013) is yet again another important movie which shows the “diversity” that our railways exhibits which is more regional in nature. The examples mentioned above are more to do with the Bollywood melodrama which aims at understanding the role of trains in uniting and breaking of relations or reunion of lost relations. *MS Dhoni – The Untold Story* (2016) again is a brilliant example which effectively employs train as a symbol of opportunity knocking at you and conveying a message of

seizing the opportunity is upto the person or else you would have to wait for the next opportunity. The train and the opening of the door have been effectively employed as a symbolic shot.

As mentioned in literature, the era of partition exhibited in movies still holds prominence and leaves a greater impact on the minds of people, yet on the other hand he documentaries leave us with a feeling of nostalgia in our hearts for things that long gone and can only be cherished.

#### IV. CONCLUSION

In the following paper we have tried to understand the impact of railways beyond the economical and historical domains. The novels and travelogues play a crucial role in helping us understand the social impact of the railways and the lives of the people dependent upon it. The Railways has also made its space in the visual media, especially when we look at movies, some of them have really changed we just look at the railways and have made us realise that the railway not only exposes us to cultural diversity, but is a part and parcel of our everyday life.

#### V. LIMITATIONS

Lack of literary sources talking about the cultural significance of Railways

Sources not elaborated so as to facilitate interpretations about the significance of Railways in Visual Media

No general overview. The perceptions of common public not reflected

#### VI. SUGGESTIONS

Scope for exploration of the role of railways in public domain

Researching the significance of employing railways as a symbolic shot and its impact in the people

Inculcating the role of travelogues in understanding railways

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# Popularity of Vampire Fiction among Teenage Masses

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**Abstract**— *The purpose of this research is to show the amount of obsession of the teenagers, especially the teen girls on vampire fiction. It is also the purpose to find out the reason of this obsession and what effects do it have on the lives of the teenagers. In today's world, where culture is changing rapidly and people are demanding newer things to read, the writers now rolling their sleeves up and are exploring newer areas, rejuvenating the older folkloric traditions. The effects are very visible as these topics of exploration are being readily accepted and the teens especially are responding to these works very actively. It is taking a great toll on the minds of the teenagers and they are craving more of it.*

**Keywords**— *Vampire Fiction, Teenage.*

## I. INTRODUCTION

Culture varies from place to place and each culture has its own flavour. Such is the popular culture of vampire fiction which has gained immense popularity in the field of literature in abroad. As the title of my project suggests, I will be dealing with the issue of the towering popularity of vampire fiction among the teenage people, not just based in abroad, but also its budding interest and its spread among the Indian teenage masses also. It has been quite a huge topic of discussion since time immemorial. Vampire fiction has evolved in full fledge and gaining a permanent place gradually in modern literature. Teenage is a growing period of the minds and hearts of individuals and at this point of stage they start fantasizing, especially girls, about their knight in shining armour, who would be incredibly handsome, powerful enough to protect her from all evils and “vampire”, in modern culture seems to serve all their criteria. Therefore, the popularity of vampires in modern culture is very much relevant.

Several studies have been done regarding this subject matter and I have chosen this topic due to the fact that it is all the more appealing and is not so much popular among the Indian people, who have been only acquainted with these since few years. “The Vampyre”, was first published in 1819 anonymously, followed by “Dracula” by Bram Stoker. Many researches have been done as well about these bloodsuckers. One such research has been done by John Edgar Browning of Georgia Institute of Technology. If myths are to be believes 17<sup>th</sup> and 18<sup>th</sup>

century village society was also infested with real vampires. Recent researches have showed that, the myth of vampire has become very much popular and has got hold of a very strong position in modern literature.

To make my thesis more justifiable, I have resorted to three kinds of theory: the cultural and the reader response theory. As methodology, I have referred some articles from the web as well as from some books.

The aim of this thesis is to show the growth of the vampire issue and how it has spread its tentacles inside the head of the teenagers and how much they are obsessive about vampires. My purpose of this research will be to show through three different novels, namely “The Twilight saga”, “The Vampire Diaries” and “Dead Beautiful”, that how in these three fictions, the idea of the vampires shifts and change.

The thesis is divided into three chapters, dealing with three novels and the discussion about the various reasons because of which the vampire fiction is so huge among the teenage masses.

## II. POPULARITY OF VAMPIRE FICTION – THE CULTURAL EVOLUTION

There is a very thin line like difference between fantasy and horror. Horror, as we all know, essentially deals with all the gruesome and bloody as well as the supernatural incidents; whereas, fantasy can be both like a fairytale story or something horrific other-worldly things. Such a kind of culture had started to be cultivated in literature since the late 1800s which started dealing with all kinds of horrific incidents as well as characters whom people could only fantasize about – the vampires. Originally, when Bram Stoker had first published his novel “Dracula”, people had originally developed the concept of vampires as something who were savage, animalistic and bloodsuckers. To sum up all their characteristics, they were typically the monsters, whose only motive was to suck blood from the humans and looked like walking corpse with pale skin and sharp pointed canines. Stoker, had essentially made his anti-heroes (vampires), as seductive as well as corrupt with superhuman powers and immortality. “Dracula” is widely different from what we understand by vampires today or what we read about them nowadays. Modern vampire fiction has nothing to

do with folklore and no longer belongs to the genre of horror; rather it has become a modern fantasy where we find some new and interesting theories about the night creatures. In “Dracula”, the Count had been depicted as a terrifying personality with cruel looks and sharp teeth, overall very much menacing. But today’s version of vampire, as we see in Stephanie Meyer’s “Twilight” saga, people, especially the teenage girls, seem to drool over the protagonist vampire Edward Cullen. Another new aspect comes under the light of consideration that, here in the novel “Twilight”, the vampire Edward, does not survive on human blood; rather he and his family are in the town to protect humans from getting slaughtered by the other bloodsuckers. They survive on the animal blood and call themselves ‘vegetarians’. Edward’s beauty is incomparable as he is perfect in every way – his modest behaviour, his perfect chiseled looks and his unconditional love for his human mate Isabella (Bella) Swan.

Applying the two prominent theories in literature, namely the cultural and the reader-response theories, we will try to see how these modern-day vampire fictions and their heroic characters are taking a toll on the minds of the teenage people, especially the girls and why they are so obsessed with the idea of vampires. Teenage is a period of growing minds and hearts of different individuals and during this age, they grow some kind of unknown fascination for the fantasy world. In the modern day, they are obsessed with vampires. Edward Cullen, is that dreamy guy whom every girl desires, despite the fact that he is also the harbinger of death. Nobody under the sun ever wants to die, and this thing is the only wish in a teen’s life and that is why most of the girls want to be bitten once by Edward after reading the novel to attain an immortal and young life.

“Cultural studies” are devoted to the analysis and interpretation of objects and social practices and we will see how, from Bram Stoker’s “Dracula”, to the three novels which are going to be discussed here – “Twilight saga”, “The Vampire Diaries” and “Dead Beautiful”, the cultural interpretation of vampires has changed. Also, according to the reader response theory, “a text has no meaning before a reader experiences or reads it” and a text may have many alternate meanings. The above-mentioned texts will show that aspect too, from the following three chapters.

### **III. TEENAGE OBSESSION WITH “TWILIGHT”**

As it is already talked about, the way in which we portray vampires today has changed over the centuries and nowadays, if someone utters the word ‘vampire’, people do not think of them as a menacing, cruel, bloodsucking

creature; the image of one very popular guy comes instantly on their minds; that is, Edward Cullen from the book “Twilight”. Such an impression these modern-day culture vampires have created, that it has instilled in the minds of the teenage people like a nail hammered inside a wall. They are obsessed, they daydream and they all the time fantasize about having a vampire partner instead of a prince charming or a princess, which teens usually do. Once, Stoker’s “Dracula”, was a sensation among the readers and now, Meyer’s “Twilight” has become the source of fascination.

Basically, according to me, because of the three main reasons the teenagers are so much obsessed with vampires: they are in love with the idea of mystery and all the supernatural things and they want to move in a fantasy world where everything will be like a fairytale, with a “happily ever after”. Also, they just want to escape from the real, mundane, boring and complicated life, because at this point of their life, they want to experience new things. Secondly, the idea of dark romance excites them. They are completely in awe with the idea that someone who would be tall, dark and incredibly handsome would be in their life and would be romantically involved with them; who would always protect them and would take on different, new and exciting adventures. And the most important thing, they want to have a grip upon during this particular age is, power – power over almost everything; be it over their parents, in the friend circle and power to take decisions. Levi Strauss had himself said that, nature is universal and spontaneous and it does not belong to any culture or any determinate norms. Now, it can be so that, by the term ‘nature’, he meant the characteristics of different individuals. The culture may be different of Indians, Americans and many others but the nature of the teenagers are almost the same everywhere. The Indian teens came into contact with the idea of vampires much later than any foreign teenagers did, especially in U.S. but the effect it had on them is probably the same. Now, the teens of India are also equally obsessed with vampires, and essentially Edward from “Twilight”, Stefan and Damon from “The Vampire Diaries”, have become a household name.

Coming back to “Twilight” and why has it influenced the teens so much, has been vaguely discussed by the three common characteristics which have been mentioned earlier, but it needs a lot more specific explanation to justify the reasons properly. All the three series of this novel have sold 220 million copies and the movies which were made based on these novels, have grossed over \$2 billion worldwide. A short summary of this novel is necessary, to deal with the reason of the obsession. So, basically the novel talks about a small-town girl called Bella, who comes to Forks for continuing her studies due

to family issues. There she meets a coven of vampire and specifically, one member of the family strikes her in one shot, whose name is Edward Cullen, and is strikingly handsome and appealing at the same time and eventually she falls for him, later knowing the fact that he is a vampire. Even after knowing this, her feelings for Edward does not change and they both fall in love with each other. So, the lion too fell in love with the lamb and they continued facing many obstacles but eventually they eradicated them and led a happy life. In this novel, mention of werewolves have also been made and Jacob, the other male protagonist, is a werewolf and plays a very important part but since the theme is on vampires only, the werewolves would be brought in for references. In this novel, some very striking things happen which influence and excite the teenage readers very much. Bella, falls in love with Edward who is a “good” vampire and does not harm the humans and survives on animal blood. This is a very good reason, for which the teenage girls fall instantly in love with Edward though he is a vampire because here, he is a saviour; he protects the lives of humans and that is the thing which a girl seeks as one of the qualities in their partners; that they would be good-willed and caring by heart. Bella also befriends Jacob, a werewolf, who falls for her but Bella however marries Edward, expects a baby with him too, who would be half human and half vampire; again, this exciting and thrilling idea appeals the teens; when almost Bella is on the verge of death during the delivery, Edward changes her into a vampire. This transformation of Bella, achieving immortality, becoming incredibly beautiful and gaining immense power is another main reason because of which the teens are tempted. Some people credit Meyer’s style of writing which is descriptive with alluring characters and some others point out Edward’s romantic charm and appreciates his old-fashioned nature, his respectful and protective ways towards Bella and his idea of keeping Bella chaste till marriage.

Teenagers, are generally very much inexperienced in love and they sometimes tend to idolize the opposite sex. A teenage girl might think that boys are more experienced than them and they feel intrigued by this fact and feel insecure. Teenage boys also sometime think that girls are more experienced and is great at toying with their feelings. So, that is why it is understandable that why are teens are attracted towards Edward and Jacob in the case of girls and Bella in case of boys. In the novels, Jacob loves Bella so much that he never gives up on her, even after she rejects; though at the end, their relationship change drastically. However, to talk about a guy, who is of sixteen or seventeen years of age, has never had a girlfriend before, his unattached behaviour as well as his straight forward attitude and physical advances would be

very much unlikely in real life. “Both Edward and Jacob’s self-assured behaviour also saves Bella the trouble of taking the first steps in their relationship which, to a young girl, would be a very intimidating thing, and also something she might automatically expect guys to take care of.

Many teenage girls feel that they are not good enough for anybody and feels at times lonely, left out, ugly and unlovable. Their self-esteem kind of lowers down and they feel that they are just “normal” and no hot and handsome hunk can fall in love with them as they are not that special and not a “knock-you-dead” beauty. They may consider themselves intelligent enough but they know they are no Einstein. Added to all these, if they find themselves clumsy then that is the end of their self-confidence. This is the description of more or less of 75% of the population. Bella, though confident and pretty, possesses all these above characteristics; but everything changes when Edward Cullen walks into her life and finds the “normal” Bella very special and falls for her. Well, the kind of adoration, love, unfathomable devotion is indeed irrational in the real world, as that much perfection can be seen nowhere in a guy. But for the food of imagination of the teenagers, after seeing Edward, they feel that such guys do exist and that is where they get delusional. Edward is that perfect ‘boyfriend material’, who is immortal, smart, hot, rich and compassionate. A fantasy as it is, it creates a perfect imaginative world for the teens as they are not mature enough or experienced enough to know that this kind of world or this sort of perfection does not exist. After reading these books, they, though, for a short period of time can pretend to think that real life Edward exists; which is mere escapism. The love between Edward and Bella is no ordinary love, it is a crazy one. For example, Edward watches Bella sleep the whole night every day, he tries to commit suicide when he hears the fake news of Bella’s death and struggles with jealousy when she gets close to Jacob. These typical boyfriend features if one experiences in real life, a girl will go mad as it is not normal; but for the teens, these are magical and they crave for someone like this. Again, immortality is another factor which everyone craves but this craving is more dominant among the teens. They never want to age and want to remain forever beautiful and handsome; this brings out their love for Edward and Bella more because of their immortality. Basically, perfection resides in this series. Therefore, being the most important, sensational and contemporary vampire novel, which the teens of India as well as abroad come in contact with, Meyer’s “Twilight” is of great importance. It has somewhat become a cultural phenomenon and if we look at it from today’s point of view, it is really relevant with the demands and fantasies of teens, no matter from

whatever culture they belong. Though some of them have got the taste of it later, but the effect is still very much the same on them. For any text, the response of a reader is very important otherwise, the text would not have any meaning. Stanley Fish has said that “the focus of reader-response theory is to include the validity and significance of interpretations guided by the environments or communities inhabited by the readers.” Here, according to the culture of U.S. the concept of vampirism and supernatural creatures and elements are very much common but for the Indian people, and as per their communities and environments, it would take time to understand and interpret these things and in the process, get entangled in the web of these ideas. Eventually it happened and the effect is almost the same though the level of craze might vary.

#### IV. THE OBSESSION INCREASES MORE WITH L.J. SMITH'S “THE VAMPIRE DIARIES”

New born vampires really do have some issues with controlling blood thirst and it is very much evident in L.J. Smith's famous vampire series, “The Vampire Diaries”. Smith is an American bestselling author of many children as well as adult novels. Now here is a twist to this story and it is a lot different from the novel “Twilight”; while in “Twilight”, there were only one hero and heroine, in “Vampire Diaries”, there are two heroes and one heroine. Stefan and Damon Salvatore are two brothers who captures a sweet and petite human, Elena Gilbert's heart. Vampires are bad and gruesome, it was a fact well known since Stoker's “Dracula” and later the notion got broken by Meyer's “Twilight” saga. In “Vampire Diaries”, there are to be found a mixture of two types of vampires – a good one and a bad one. Basically, in this series there is a mixture of the “old” and the “new” vampire; that is, a mixture of both “Dracula” and “Twilight”. Stefan Salvatore represents the “new” vampire with all the good attributes like Edward and Damon Salvatore represents the “old” bad vampire who is all about evil.

The meeting of Stefan and Elena is such that it would take only a second for the teens to swoon as it was that much romantic and mysterious at the same time. The idea of solitariness, isolation also intrigues the teens and they find it really fascinating that Stefan who had led a solitary life before coming to Fell's Church, is now ready to take up a normal life by attending high school and mingling with people. Like Edward Cullen he too feeds from animals and very rarely kills them altogether. During teenage, girls and boys suffer from unrequited love and also suffer from that shyness due to which they sacrifice their love sometimes. Here, Stefan, in order to protect Elena from himself only, tries to stay away from her as he

might not control his thirst for human blood but ultimately fails to do so as ultimately love demolishes all hurdles. This idea of love conquers in the end, instigates a certain kind of hope in the hearts of the teens that they could also find their true love and achieve their romantic “forever”. Obviously, the sweet looks of Stefan are also another cause because of which the teens drool. Eventually his brother Damon, comes in the town and starts creating havoc by creating massacre, drinking human blood and killing people. He manipulates Stefan in such a way that he almost believes that he is causing all these things and questions his sanity. This high voltage drama is loved and enjoyed by the teens very much and they hang on impatiently to what unfolds next. The extra drama is added when a doppelganger is introduced of Elena, who is Katherine Pierce and happens to be Stefan's ex-girlfriend.

Robert Pattinson as Edward Cullen and Paul Wesley as Stefan Salvatore has managed to pull off that hard-to-get-over charm and dazed all the girls especially the teens, still there are some girls who prefer bad boys too and Ian Somerhalder as Damon Salvatore, has filled that gap. He is a bad boy extraordinaire who makes all the bad decisions, all the bad deeds he does but still under the magical spell of Elena's love, he redeems himself and falls in love with her and eventually Elena does too, ending things with Stefan. Well, somebody will call it fickleness but others will feel that it's just the way it is – sometimes it is just all about the person with whom it clicks and we will feel our souls connected to them; and this happens with the teenagers too. Break-ups, multiple relationships are all common among the teens and they use their loneliness as imagination, when they escape to find this kind of a perfect world. Friendship is something which matters to the teens a lot as they make among themselves lots of promises to stay together and some set perfect examples of it. A kind of friendship is shown in “Twilight”, where Bella and Jacob share a sweet relation of friendship but the fact that he is head over heels in love with Bella, mars their friendship and becomes a kind of different relation in the end. On the other hand, in “Vampire Diaries”, we get to see a how much strong the friendship is between Elena, Caroline and Bonnie. Despite the ongoing entering of various supernatural forces, their friendship remains unharmed and where it is a popular saying that girls cannot be best friends as some sort of jealousy always works, these three have proven the notion wrong and has set an example. This thing gives the teenage girls and boys a great amount of positivity, that they can also establish this kind of friendship, and trust each other blindly which sometimes gives a friend for life or a lesson for life; the teens love to explore these kinds of dramatic friendships in their lives. Here, a huge

cultural difference comes. In U.S. if a girl and a boy breaks up, and after sometime that girl's best friend starts liking that guy then she directly tells her, confirms the fact that they are over their relationship or not and then starts dating that guy, which too is a normal thing for the former girl also. But, in India, if any such thing happens, the best friends can become strangers in a minute. So, after reading these novels, the teens of U.S. or any other country will feel very much comfortable, as it is very much normal there, the Indian teens, even if by a slightest moment, will feel awkward about it, and it is not their fault; the culture has made them think like that.

Now, comes a very interesting part, and which has not been included in any vampire novels till "Vampire Diaries" happened. These are the race of beings, who have never been seen in either "Dracula" or "Twilight". Where the "Twilight" vampires have powers of carrying out conversations through telepathy, here in the "Vampire Diaries", this power has been given to the 'witches'. For the first time, the witches are included in a vampire series. Magical spells, indomitable power aid them in their work. Bonnie, one of Elena's best friends, is a psychic, as well as a witch who can take down any weak vampire by giving them killing migraines and in the process, defeat them. This is a fact which gives an added interest to the teens as, as it is they are very much obsessed with powers which they are getting to experience from the vampires and if magical spells be included then nothing will be of so much importance to them than this; because, magic is something which is of great interest to them as they want magic to happen in every sphere of their life. Though here, magic is used both in a good and bad way, but either way, it excites the teenagers. This series of vampire fiction, as I feel is a great move from horror to fantasy and runs on a different format. L.J. Smith, wanted to include his own ideas about vampires and deviates from the conventional terms and conditions of portraying a vampire. People have already read about the conventional nature of the vampires and when they read "Vampire Diaries", they feel that they are getting to explore a new area of the vampire fiction altogether. We can see this novel from a different angle. This novel features boarding schools which are located outside the city and the vampires come there as students and study there. The only adults who are around them are their teachers and their guardians. This indicates that they have some sort of freedom from their constant parental supervision and they become independent too, in the process. They, as a result, have to rely on them only to solve all their problems which they love to and want to do. This is wanted by all the teenagers. At a certain point of their age, they want to explore things, make decisions, be it good or bad, make mistakes and solve their own problems. This gives them a

sense of freedom and encourages them to tackle their problems in their own way. So, this is another reason for which they love these kinds of novels. Good vs evil is also another factor which interests the teens very much. Villainy will be there and then the hero or the heroine will emerge. In "Vampire Diaries", Katherine is a doppelganger of Elena and is a hardcore villain and so is Klaus. The interest of the teens lie in the fact that how these two would be defeated by the good boy Stefan and the bad boy Damon (who also, changes because of Elena's love); and above all both the brothers want to protect Elena. Teen girls love bad boys too and here, though Damon is a devil incarnate, he too has a soft side which he does not show but he admits his love for Elena and does everything to protect her from all sorts of dangers. Another fact is very interesting is that, Elena is nothing like Bella. Where Bella was a soft, timid sort of a person and would let Edward, Jacob and her father make all the decisions for her, Elena on the other hand is not a "spineless, swooning damsel-in-distress". She is ballsy enough to stand up for her friends and herself but she just faces a small problem or rather a dilemma – whom to choose.

Therefore, in this novel, there is everything which "Twilight" somewhat lacks according to me. There is an eternal bond of friendship, complex relationships, hardcore love, witches' spells, villainy, horror, fantasy, etc. Overall, this is a compact example of vampire fiction where there is a perfect balance between the "old" and the "new" vampire.

#### **V. YVONNE WOON'S UNIQUE "DEAD BEAUTIFUL"**

"Dead Beautiful" by Yvonne Woon, an U.S. based writer, is like "Twilight" and "Vampire Diaries", an urban fantasy but the characteristics of the vampires or the 'undead' as it is called here in this book, are not the same as those of the afore mentioned novels. Rather, they are completely different and it is a complete different take on the vampires. Renée Winters, one of the protagonist of this story becomes an orphan when she loses both of her parents in a mysterious accident. She finds them inside the woods where she is being taken through some mysterious compulsion; as if someone wanted her to lead to her parents and there she finds them – "...my mother had looked inexplicably older than she had the day before." Again, her grandfather when comes tell her that, "Your parents died. I don't know why or how or by whom, but it certainly was not by natural causes". Both of her parents were discovered gauze stuffed in their mouths but no physical injuries were not there. Later, she gets transferred to a boarding school, called "Gottfried Academy" where she tries to adjust with her new life and

new conventional and ancient subjects like Latin and others. There is where she meets the mysterious, incredibly handsome Dante, for whom she is attracted all at once, typically smitten like Bella was by Edward. So, their meeting was almost the same but the circumstances led thereafter was completely different. The characteristics of a typical vampire though maybe present but not fully. Dante is an undead but his life span is limited as he is about to die after a certain period of time and he can only be immortal, if he kisses a human girl and takes her soul away from her. As the teens want to meet their prince charming, under dramatic circumstances and want their love story to go on dramatically, the same thing happens with Renée and Dante. They just love what unfolds next as both these lovers fight with all the obstacles that life put forth and finally overcomes them and confesses their love for each other. But problems do not end there because continuous disappearances and deaths start happening. Renée's best friend Eleanor goes missing and ultimately, she has been found but not as a human but as a vampire; as an undead. Intriguing and interesting is the fact to the readers especially the teens that this storyline keeps them glued up as they can't wait to see what drama will unfold in the next moment. It soon becomes evident that Renée, has the capability to detect dead bodies and she is drawn towards death as her mother was and learning about a death which is very similar to her parents' she begins to investigate this supernatural mystery.

This novel is filled with gothic elements which is of great interest to the teenagers as they are obsessed with gothic and mystery and everything related to supernatural. Coming to the characters which the vampires have, Dante can be said to have these features which are about to be mentioned. Dante is a loner but he is not lonely. Eleanor says, "He even stopped hanging out with his friends, and now just does everything alone. He's sort of like this social outcast, except that everyone is secretly obsessed with him." In this novel, Renée is herself a teenager and she is very much attracted to Dante which is natural, being one of the criteria of the teens, that their boyfriends or girlfriends should be charming. Eleanor also says to Renée, that "... The thing is...he's beautiful. He's this rugged, devastatingly gorgeous guy who has inexplicably chosen a life of solitude. And he's brilliant. Some Latin prodigy or something. Most people here can't decide if they love him, hate him, or are scared of him."

Renée was attracted to this solitariness of Dante and every other teen girl reader would, as they themselves want in their adolescent stage to stay lonely sometimes. Though the ending of this novel is a bit sad and cliffhanging sort of, but throughout the novel it gives the teen readers those elements of mystery, passionate love,

death incidents which keep them wondering of the fact that what if this magical world would have been real and they too would have got the opportunity to experience these adventures. Gore and cruelty is not present in this novel and there is also the perfect mixture of the "old" and the "new" vampires. Overall, this is a good novel; though not as famous or compact and concrete like "Twilight" or "Vampire Diaries", still it has managed to grab the attention of the teen readers as for a one time reading it will give them immense pleasure.

## VI CONCLUSION

The whole point about this discussion raises only one question at last – that is, "so what"? So, what if the teens are so much obsessed with the vampire fiction which is nothing but fantasy? Well, from the post- "Twilight" season, the teens especially have become obsessed with the idea of vampires and werewolves and witches. They just seem to can't get enough of it. Because of their involvement in this area, they are somehow going deeper and deeper into the black hole, where there will be no Edward, or Stefan or Damon to come and save them. They are trying to imagine such a world and is getting so much obsessed with it, that it is affecting their personal and academic lives very badly. These vampire fictions are seemingly, becoming a dangerous element to the teenage girls, specially of the foreign countries, as they are more in contact with these than the Indian teens. But now, it has started spreading rapidly among the minds of the Indian teens as well, as they have also now become so much obsessed with vampire models that they are forgetting that they dwell in the reality where magic does not exist. They start expecting more from their friends, that they would give up their lives for each other if situation demands, comparing the friendship of Bonnie, Elena and Caroline. They also start expecting that their parents would be as open minded to discuss about their personal lives and let them stay at their friend's home whenever they ask, comparing the relationship between Bella and her dad. The perfect relationship like Edward and Bella cannot exist in real life and when the teens start comparing this kind of relationship to theirs, problems start cropping up and in the process their near perfect relationship suffers. Every relationship has problems and no one is perfect; if such comparisons are to be made then, no relationship would survive. This particular thing is to be properly nailed inside the minds of the teens by giving them proper guidance and parents should also be open enough to discuss things with their children and eradicate their loneliness by engaging them in various activities. Nowadays, parents have become so busy that they don't have enough time for their children and as a result of that, children are trying to find means of

escaping to a world where they won't be alone and they will get to identify themselves with these characters, thus finding a new identity for them.

Again, it definitely can't be said that Edward Cullen or the other handsome vampires are a total bad influence on the teenagers. The fact that Bella manages both her love life as well as her studies give impetus to the children to balance their lives and academic career at a same pace. So, the effect is both good and bad on the teens and they should get the taste of these things and can escape the reality for some time but they should also not forget the reality and where they belong and with what kind of people. They should realize the fact that, relationships cannot be perfect and they will have to find perfection within the imperfections to achieve a good and healthy relationship in all sectors of life.

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# Racial and Gender Implications in African Female Literature: an Afrocentric Feminist Reading of Emecheta's *Second Class Citizen*

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**Abstract**— *The paper analyzes and explains the racial and gender meanings in African female literature, particularly in Buchi Emecheta's Second Class Citizen. The analysis is made from an Afrocentric -feminist perspective. Thus the research findings have shown how the social and ideological constructions of race and gender could engender networks of racism and sexism for both sexes. Through the experience of Adah, the paper describes the manner in which the colored woman could be double oppressed due to her gender and race. In spite of the obstacles placed before her due to racism and sexism, the findings have indicated that the heroine, Adah, thanks to her determination, and her strong desire to be independent, was able to integrate the English society by obtaining a first class job as librarian at North Finchley Library. She succeeded where many black men failed like her husband, Francis. Although the paper concludes that education and financial independence are efficient means for the empowerment of the African woman, it also reveals the Eurocentric attitude of the novelist. It is therefore found out that Emecheta reproduces some of the same Eurocentrists' stereotypes about Africa by considering the African man and his culture as responsible for the marginalization of the African woman.*

**Keywords**— *Race, Racism, Gender, Sexism, Culture, Afrocentric feminist Perspective.*

## I. INTRODUCTION

Buchi Emecheta is a Nigerian novelist who is highly important in African female literature. She is also a committed writer who has always struggled for the equality of sexes in Africa and in Europe. Her different literary texts better attest such a point of view. From her first novel, *In the Ditch* (1972), to the last one, *The New Tribe* (2000), she

has placed an emphasis on issues like gender, racism, sexism, African culture and many other important topics related to the mental, political and cultural freedom of colored people in Africa and outside Africa, especially the black woman. This does not mean that Emecheta is not interested in other issues of great importance for humanity such as peace, development, economy, justice and others.

In regard to the above, it becomes axiomatic to specify that the paper's main objective is to discuss and explicate the particular way the issue of gender in relation to race can cause the double-subjugation and oppression of African women, especially, when they leave Africa for a newly racial disparate society (Europe). It does not only explain how this particular work of Emecheta depicts and interrogates the oppression and subalternization of African women within capitalist, male-oriented societies across the two continents: Africa and Europe, but it also shows the way through which the subalternity and oppression of African women could be alleviated or terminated. It signifies that the emphasis of the study is placed on explaining the issue of race and gender as foregrounded in the character of Adah in *Second Class Citizen*. Although this is the main objective of the paper, it as well seeks to criticize the Eurocentric attitude of Emecheta in such a literary text from an Afrocentric feminist perspective because of the importance that the authors of the paper have also given to the defense of African culture and civilization. They also do this because they believe that no civilization on earth can entirely be regarded as perfect without having within itself some good and bad aspects. In addition, people or writers should not be blind about cultural difference and diversity which is important to avoid the ideologies of essentialism and Eurocentrism.

In order to attain such an objective, the study has formulated the following research questions:

- What are the different racial and gender implications in Emecheta's *Second Class Citizen*?
- What is the kind of feminist ideology that is developed by Emecheta in her narrative of *Second Class Citizen*?
- And can we really rate Emecheta as a true African feminist who does not reproduce Eurocentric feminists' thoughts in her narrative?

It is actually from striving to find some answers to these formulated research questions in consistence with the objective of the study, and from an exclusively afro-feminist perspective that the below sections develop the theme of race and gender as evoked in Emecheta's *Second Class Citizen*.

### 1. Color and Racial Implications in *Second Class Citizen*

To begin with, it is cautious to elucidate that the term, color, is generally related to the notion of race which is defined and understood by people according to the complexion of one's skin. The implication of the foregoing is that the meaning of race is generally associated with the ideological conception and perception of blackness and whiteness. As it can be noticed across nations, the very idea of race<sup>1</sup> has been the subject and object of many debates for many years now culminating in some Western scholars defining and categorizing human beings into different groups on the basis of the color of their skin. In conformity with Caucasian racist ideas, theories have been propounded by some Western thinkers, such as Gobineau, Darwin, Hegel, Jung and Lucien Levy Bruhl<sup>2</sup>, to show and promote

<sup>1</sup> For more clarification, this postcolonial concept means the different divisions and classifications of human beings on the basis of their physical and biological characteristics. Race indeed started to bear ideological meanings of discrimination in the eighteenth and nineteenth centuries. During those periods, it was generally used as a pretext by colonial European powers to justify the practice of slavery and "the White man's burden" which is the civilizing mission.

<sup>2</sup> He is one of the most important French theorists of race and color. In his book, *How the Natives Think*, Trans. Lilian A. Clare (1926; reprint, Princeton, N.J; 1985), Levy Bruhl in referring to black people says: "Primitives see with eyes of like ours, but they do not perceive with the same minds." This thought of Levy Bruhl importantly attests the

the idea of the superiority of the white race over the black race and others.

In order to establish and maintain a world of polarities between and among human races and to justify their scramble for the wealth and raw materials of Africa, Europeans saw themselves as being divinely ordained by God to civilize "the heart of darkness" in reference to Africa. So they accordingly promoted what they call "the civilizing mission" so as to hide their actual economic and exploitative intentions towards Africa and Africans. The spirit of the civilizing mission is indeed enshrined in the belief that some people or races are naturally "civilized" and "superior" whereas others are believed to be "uncivilized" and "inferior". Thus, Europe or the West becomes the center and the reference of the world. Any belief or practice which is different from such a cultural locus is denigrated and considered "primitive" or "harmful". This has been one of the major strategies used by some White Westerners during the slave trade and the colonial periods to enslave, colonize, exploit and marginalize people of color on their own soil as well as on the white Man's land as displaced people. In like manner, neo-colonialism and the present globalizing trend are actually new strategies invented by Westerners to continue to exploit, marginalize and discriminate against black people on the basis of the color of their skin. They are actually coalesced in the promotion and the maintenance of the superiority and hegemony of the white race over the black one economically, politically, culturally and even globally through their economic power.

In view of the foregoing, it is important to note that when a black African woman immigrates to the West, where Eurocentrism is the norm, she would also be the subject of various stereotyping and discriminatory behavior vis-a-vis herself as the other on the basis of her color. The literary text which is the object of our investigation is also written by a person of color who is presently living in England. It is a place where she has immigrated to in search of a better education, and qualification. She also migrates to this new geographical location for her self-fulfilment without fully being aware of the stereotypical problems and racism that she and other black people of England might face as depicted in her biographical book, *Head Above Water* (1989). Like in the experience of this female novelist herself, the protagonist of *Second Class Citizen*, Adah, also experiences the same stereotypical treatment by the English

stereotypes and misconceptions generally associated with the black race.

people. Emecheta, in her struggle against any form of discrimination against people of color, especially women of African ancestry, intelligently depicts and shows in this novel that color constitutes a real problem in English society with its corollary of stereotypes and racism. She indirectly does this through the character of Adah in order to sensitize the reader about the misconceptions and false ideologies which are generally engendered by the ideology behind the issue of race in Western society. By this story of Adah and from a biographical approach, the Nigerian novelist may intend to emphasize, through the voice her narrator, the denigrating power of color and race in Western society like England as exemplified by Adah's experiences as a young and black woman in a particular White society. The following excerpt subsequently paints a poignant picture of racism against Blacks by English people:

On one occasion, he was asked to remove his trousers, his mates wanted to see whether Africans had tails or not because that was the story they were told during the war. Adah remembered her father telling some of his friends something like that, but she had been too young to understand. When she heard of Mr. Noble's case, she knew that such stories really were told. In any case, Mr. Noble removed his trousers for a pint of beer. It was then that he became so popular, popular and generous enough to be given the name 'Noble'. He was such a noble man that he would do anything for his mates, even taking his trousers off. (Emecheta, 1974, p.84)

The connotative meaning of Mr. Noble in the excerpt implicitly refers to white people's racist concept of "noble savages" while talking about black people in general. This concept is paradoxical and ironical because how can a savage be noble? That is the question to be asked, but in the white man's mind, a noble savage is an "uncivilized" or "backward" black person who begins to adjust his way of life to that of the white man but who has not yet reached the same standard of civilization like the former or who simply knows that he should obey the master like a "loyal dog". In the eyes of the other white characters of the novel, this behavior of Mr. Noble perfectly rhymes with the idea of a "tamed savage" black man who is now being touched by Western civilization because of his obedience. Yet, the fact that these white characters ask Mr. Noble to take off his clothes so that they can see whether Mr. Noble has a tail or

not clearly shows the extent to which certain white people have developed false ideas about the black race. Through this incident, the novelist intends to express the degree to which black people, due to the invented meanings associated with the color of their skin, are looked down upon through the gaze of the white man as depicted in *Second Class Citizen*. In addition, the fact that the novelist names this character Mr. Noble, it is first meant to reflect the ways through which white people unconsciously or consciously view colored people as animal-like, and second to make an implicit allusion to the Western enterprise of the civilizing mission. In closely analyzing the other side of the coin, people may also see that Mr. Noble indeed symbolizes this type of African who has not been able to understand that he is just like the white man.

In the same dynamics and through the character of Adah in *Second Class Citizen*, people may clearly see that, like the novelist herself as already mentioned in the paper, the protagonist also immigrates to London which may signify that there is probably a close relation between the story of Adah and the life of the author herself. It may also connote that the experience of Adah is presented in the novel in order to unveil the problems that black men and women may encounter while in a new culturally displaced world like London. In this regard, when Adah reaches England as she has always wished it, she soon gets pregnant and gives birth to her third child, Bubu, a boy. As a mother, a wife and an African Igbo woman in a new "hostile" socio-cultural environment, Adah sees and experiences "the coldness of the English people" because she is first a woman and then an African. This coldness of the English people is well expressed as it follows:

England gave Adah a cold welcome. The welcome was particularly cold because only a few days previously they had been enjoying bright and cheerful welcomes from ports like Takoradi, Freetown and Las Palmas. If Adah had been Jesus, she would have passed England by. Liverpool was grey, smoky, and looked uninhabited by humans. It reminded Adah of the loco-yard where they told her Pa had once worked as a moulder. In fact the architectural designs were the same. But if, as people said, there was plenty of money in England, why then did the natives give their visitors this poor, cold welcome? Well, it was too late to moan, it was too late to change her mind (Emecheta, 1974, p.33).

As expressed in the above, Adah has not totally been accepted by the British people as a full member of their society like the other black people that she finds in London. In reading between the lines, the reader may understand that the kind of white society depicted in Emecheta's text is phallogenically capitalist where people are judged and divided into classes according to their gender, race and economic power. It means that some works are only destined to black people or women and certain other lucrative works are reserved for white males only, and despite the kind of education that Adah received in Nigeria before coming to London does not help her when she first puts her feet on the British soil. This state of affairs has greatly impacted negatively on the living conditions and the integration of Adah in such a new socio-cultural environment in the first place. Through the voice of an omniscient narrator, the novelist directly or indirectly tries to reveal how the issue of color and gender can affect the life of any colored woman. In addition people could come to comprehend that this is due to Eurocentrism which is based on the power and domination of the white male figure over the other races and sexes.

As the title *Second Class Citizen* indicates, it is in England that the protagonist becomes a second class citizen. This idea of being considered as second class citizens is due to the ideological organization of the English society in which roles are defined according to the status and the color of one's skin. This has a great psychological impact on the protagonist, as well as the many Africans living in a London of discrimination, racism and segregation nearly in all levels of the English society. For instance, in the novel, animals such as dogs are portrayed as having better treatment and consideration by English people than colored people, especially Africans or descendants of Africans living in such a culture. Through the particular attention and the great care that English people have for dogs in *Second Class Citizen*, the author thus intends to highlight the extent to which animals are better treated by English people than Blacks who are human beings. In the same vein, it is revealed in the novel that, "They love dogs, the English do. Yes, they love their dogs, Francis continued; so much so that they would rather the dogs butcher a black man, than let the black man kill the dog." (p.134). The foregoing consequently indicates that the issue of color is problematized by the novelist in this text in order to project the pernicious implications that are associated with the idea of color and race in the Western world, namely in England, and at the same time to alert people about the racist and

sexist networks at work in the English society. For instance, in a discussion with her wife in *Second Class Citizen*, Francis explains that:

"You must know, my dear young lady, that in Lagos you maybe a million publicity officers for the Americans, you may be earning a million pounds a day, you may have hundreds of servants: you may be living like elite, but the day you land in England, you are a second class citizen. So you can't discriminate against your own people because we are all second class." (Emecheta, 1974,p.37)

The passage undoubtedly sustains that the level of education of Africans does not generally prevent them from being marginalized and rejected in a London of the sixties because the rule was based on the ideological constructions of racial connotations. Blacks are looked down upon and this English attitude shows that colored people are considered undesirables in the English society. They are accordingly confined to their own space of subalternity which negatively impacts on the psychology of black people like the character Francis and his other countrymen. From analyzing the character of Francis, it can be observed that he is unconsciously programmed and interpellated by the racist ideology of English society. He, therefore, accepts his subalternity and the secondary role that he has to play in England. In the same way, he wants to force his wife to accept this fact because he is deeply convinced that a Black cannot succeed in such a racially divided English society. By the narrative voice, the author reveals that although God created all human beings equal, some are rated superior to the others just on the basis of their races. This is also exemplified in *Second Class Citizen*, especially, when Adah and her husband start looking for a better accommodation. The different white landlords they visit for accommodation refuse to give them their houses because of their "Blackness" even though they have the required money to pay their rent. In some cases, Adah and her husband even propose double the normal price for the rent but they were still refused accommodation. They have failed so many a times that when they were given an appointment to see a house for rent; Adah has to affect her accent to resemble the American accent. She does so in order to give the impression that she and her husband are not Blacks but Americans. In other words, they have to hide their black and African identity before being accepted into the English

society. This attitude of the heroine clearly evidences shows the extent to which black people are marginalized and relegated to the periphery of the English society and the narrator better illustrates this in the like manner:

In any case, Francis and Adah had to look for another place to live. If it had been possible for them to find a new place, they would have been moved within weeks of her arrival in London. But it had not been. During the days and weeks that followed, she had asked people at work if they knew of anywhere. She would read and reread all that shop windows had to advertise. Nearly all the notices had 'sorry, no coloureds' on them. Her house-hunting was made difficult because she was black...She was beginning to learn that her colour was something she was supposed to be ashamed of. (Emecheta, 1974, pp.70-71)

This issue of race is problematized in Emecheta's *Second Class Citizen* in order to conscientize Africans and Whites about the predicament that the ideological implications of the concept of race may cause for colored people living in a European society. The author of the above mentioned novel is race-conscious and her intention may be to remind the reader that race and racism are unfortunately woven. They are consequently responsible for the social stratification of the English society into two racial classes: white people and black people. This particular division plays a great psychological damage on Francis and his other male countrymen as portrayed in *Second Class Citizen* because they were called into accepting and believing in the inferior position which is given and imposed upon them as true and natural.

## 2. Understanding the Meanings of Gender in *Second Class Citizen*

Europe has historically been known for its patriarchal culture and its relegation of women on the margins of society where European women were denied some of their basic rights such as the right to vote, education, job etc. This particular fact in the history of Europe has greatly contributed to also render the African woman vulnerable as a subhuman being on the margins of the Western world. Consequently, Adah in *Second Class Citizen* is badly treated from a multiplicity of centers: within her own community and among other black people, because of certain phallogocentric and patriarchal values inherent in

many African cultures especially in the Igbo, Yoruba and English societies as written by the novelist. Despite the fact that Adah is caught between two gigantic forces of racism and patriarchy, which she experiences daily and encounters among her own people and on the streets of London, she never gives up the fight in rejecting the inferiority of black people, as well as her subalternity among her own people because of her being a woman. Adah is viewed by white Londoners as of an inferior race and she is at the same time oppressed and ill-treated by her husband and her other Igbo and Yoruba countrymen as if they were still in Nigeria. To show the denigrating attitudes of Adah's husband and her other kinsmen towards her on the basis of her gender, the narrator of *Second Class Citizen* cleverly expresses the worry of the protagonist in the face of the sexist attitudes of her compatriots and the acceptance of Blacks in general to play secondary roles in the kind of English society depicted in the novel in the like words:

What worried her most was the description 'second-class'. Francis had become so conditioned by this phrase that he was not only living up to it but enjoying it, too. He kept pressing Adah to get a job in a shirt factory. Adah refused. Working in a factory was the last thing she would do. After all, she had several 'O' and 'A' levels and she had part of the British Library Professional Certificate [...] Why should she go and work with her neighbors who were just learning to join their letters together instead of printing them? Some of them could not even speak any English even though it was becoming a colloquial language for most Igbos. To cap it all, these people Yorubas, the type of illiterate Yoruba who would take joy in belittling any Igbo. But Francis mixed with them very well, and they were pushing him to force her to take the type of job considered suitable for housewives, especially black housewives. (Emecheta, 1974, p.38)

The above quotation better illustrates the extent to which African women can be victims of their gender, especially when they are from a culture which socially constructs, encourages and maintains some male phallogocentric ideologies and values. Beside to this, it can be understood that Emecheta is exposing the complexities of Adah's challenge, as well as those of African women in general. In

a reflection on the first year of Adah's arrival in London, the narrator reports that:

Thinking about her first year in Britain, Adah could not help wondering whether the real discrimination, if one could call it that, that she experienced was not more the work of her fellow-countrymen than of the Whites. Maybe if the blacks could learn to live harmoniously with one another, maybe if a West Indian landlord could learn not to look down on the African, and the African learn to boast less of his country's natural wealth, there would be fewer inferiority feelings among the blacks. (Emecheta, 1974,p.70)

This indeed reinforces the predicament in which the African woman finds herself. She is trapped by her gender and race and suffers because of the ideology behind these two concepts. Hence, it may be construed from the above excerpt that Emecheta, as an African feminist, is clearly showing, through the character of Adah, how it is not easy to be a woman generally, not to mention the case of a person of color abroad, because some African customs and traditions also favor the negligence, marginalization and deprivation of African women of their "humanness", as well as of most of their basic rights. The experience of Adah is intelligently constructed by Emecheta to criticize and reveal the hostilities and discrimination of Whites against other races, especially the black one. The latter can also downplay the psychological confidence of the African woman or man in herself or himself. Thus, in *Second Class Citizen*, the novelist is at the same time raising the awareness of the reader about the various stereotypical assumptions associated with the issue of race and subalternity, and implicitly explaining the existence of a world of diversity and difference. She via the voice of the narrator throws up the issue of cultural difference as an established barrier between cultures and races and indirectly pushes for the harmonization and dialog of cultures where some cultures and races will not be considered superior in comparison with the others like the West and the Orient or the North and the South, or men and women or White and black in an ideological binary opposition.

Now, the importance of cultural and racial difference lies in the possibility of going beyond these polarities and oppositions between cultures, races and sexes in order to give way to a third space where the other may emerge. It is actually within this kind of third space that Adah succeeds

to obtain a first class job of her rank as a librarian and it is also thanks to this third space of enunciation that she has been able to integrate into the English society where color or race seriously matters.

From the analysis of *Second Class Citizen*, it is understood that the emergence of a third space deconstructs all the binary oppositions between races and sexes because there is no pure culture or race, or true nature (males' attributes more positive than female ones) and everything is related through hybridity<sup>3</sup> and complementarity. In the same direction of showing the necessity for the complementarity between black people of different sexes in a totally "hostile" and racist environment, as well as the importance that an African woman has or can have in displaced families, the narrator of *Second Class Citizen*, in talking about Adah, reveals that: "She had not been able to buy any clothes since she arrived in England as all the money she had brought with her went on food. Francis would not work as he was studying and he said this would interfere with his progress (p.39)."

From these lines, people can grasp that the role played by Adah in her family is deliberately stated by the novelist to demonstrate that women are useful in society and complementary with men. They can always help in the family like in the case of Adah in *Second Class Citizen*. In other words, women should not be regarded as inferior and useless in African societies or seen as mere means of solving one's financial difficulties. In addition to all that, the friendly relationships that Adah develops with the other white characters in the novel, especially with the girls of the library and Janet, is just to attest this sense of complementarity between white and black races. From her particular relation with Trudy in comparison with her other White friends, Adah also comes to comprehend that White people are just like Blacks and the preconceived idea that she has had about the superiority of the white race over the black one ended up to be unfounded through the below revelation of the narrator:

She babbled all the way home, telling Adah her whole life history and the history of her parents and grandparents. But Adah could not

<sup>3</sup> Hybridity here means that all cultures and people are interrelated through origins and ancestry. That is, there are no pure and superior cultures than others in the world because all cultures have the same socio-historical origins. And all human beings created by God have the same original ancestry.

stop thinking about her discovery that the Whites were just as fallible as everyone else. There were bad Whites and good Whites just as there were bad blacks and good blacks! Why then did they claim to be superior? (Emecheta, 1974, p.52)

From an Afrocentric perspective the above implies that Africans and Blacks in general should not underestimate themselves, for a Black is not that different from a White in terms of human terms (intelligence, feelings, creativity and civilization). Apart from the color difference, whatever the White can do or does, the Black can also do it. He may even do it better than the white man and vice versa. This is a reminder for those postcolonial Africans or Blacks who have unfortunately accepted their subalternity and inferiority before the white man like Mr. Noble in this narrative of Buchi Emecheta. This realization of Adah in *Second class Citizen* is actually salient because it more reassures the heroine about the problems that a black woman may face in a culturally displaced location. It also eases her integration into the English society. This realization has also helped her to get rid of the complex of inferiority that she has always had about the meanings of gender, race and subalternity and the happy ending of the story confirms this.

### 3. The Eurocentric Discourse of Emecheta's *Second Class Citizen*

Although *Second Class Citizen* is a good African text which criticizes certain negative cultural practices and values of Igbo culture, it unfortunately disseminates some Western stereotypical images of Africa. The stereotypical images of Africa conveyed in this novel are believed to be rooted in the unconscious effects of colonialism and neocolonialism upon the author of such an interesting literary text. For instance, she has used the term tribe many times in *Second Class Citizen* to refer to her Igbo community or the Yoruba nation:

From that day on, no boy ever volunteered to back Adah up any more, but that incident gave her a nickname which she never lived down: the tigress. Some of her Yoruba classmates used to ask her what human flesh tasted like, because 'you Igbo used to eat people, didn't you?' Well, Adah didn't know about the cannibalistic tendencies of her tribe;... (Emecheta, 1974, pp.15-16).

The term tribe from the viewpoints of scholars like Ngugi Wa Thiong'o, Kwakuvi Azasu, the author of this paper and many others, is connotatively negative and ideologically charged. What the author tries to point at is that it generally implies: conflict, disunity between native communities and on the top of all that this term tribe in English and French is used by Eurocentrists to show the "uncivilized level" of a racially different people from the white caucasian color. As for the above excerpt, it accurately confirms the kinds of Eurocentrists' views on the African. This sort of misrepresentation of Africans is further amplified in Emecheta's *Second Class Citizen*, especially, when she writes: "Francis was an African through and through. A much more civilized man would probably have found a better way of saying this to his wife (p.24)". There are many other examples in the text which reproduce the same unfounded descriptions of African culture as if African culture or her Igbo culture is totally "primitive" in comparison with Western civilization. For the author, there is no culture which is entirely perfect without any flaws. There are good aspects of African culture as well as there are bad aspects of European culture. This blindness of Emecheta constitutes the major failure of her *Second Class Citizen* to authentically depict the socio-cultural realities of Igbo people and Africans at a larger scale. This does not mean that she does not promote African cultural values such as wifehood, motherhood, sisterhood and family.

## II. CONCLUSION

To conclude, it can be uttered that despite all the problems that Adah faces while in a displaced place like London because of her status as a woman and because of her skin's color in different English social spheres, she never abandons the struggle for her social ascension in such a foreign place. This is due to the fact that she is strongly convinced that she can overcome the horrors of the patriarchal attitudes of her husband towards her. Things that the heroine succeeds in achieving in the course of the development of the story are due to the novelist's particular method of characterizing Adah in the novel. Emecheta indeed characterizes Adah not just as a dynamic and round character but also as a strong and self-conscious character that believes in herself and her capability to succeed where her husband and her other countrymen fail, especially in a foreign land like London. Thus, it can be understood that Emecheta's *Second Class Citizen* functions as a didactic novel because it teaches people that the issue of race and gender is purely ideological and gives birth to mechanisms of oppression such as racism and sexism. Despite all these,

like Adah does in the novel, Black people who migrate to Western countries should never give up the fight if they want to be recognized as full human beings with all their rights. Besides, people should not always see African culture as entirely “primitive” because it has also many good aspects like Western culture and the empowerment of the colored woman lies in her education and economic autonomy.

In regard to the findings of the study, it can be retained that race and gender always matter in the English society because they are responsible for the networks of oppression such racism and sexism. Also, the findings have shown that Emecheta’s strand of feminist thought has its roots in the feminism of Marxism because she advocates the intellectual and economic autonomy of women through education and paid jobs. As for the last research question, the study finds out that Emecheta is still under the influence of Eurocentric ideology because she creates and recreates the same eurocentric replicas of the African cultural reality by representing the African man and his culture as the two major obstacles hindering the social ascension and empowerment of the African woman.

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# The relationship between online marketing and consumer behavior: A Qualitative study of online marketing in Kurdistan

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**Abstract**— *The main aim of this study is to examine the relationship between online marketing and customer behavior in Kurdistan. Qualitative method employed to analyze the relationship between online marketing and customer behavior in Kurdistan. We were able to carry out 10 interviews with different people and in different places in Erbil city. The findings showed that there are many barriers in Kurdistan that keep customers away from online marketing, one of the most important barrier is currently there is not method of payment or there is no safe method of payment to allow us to purchase online, moreover most of businesses are too slow in delivery products or sometimes they are delivering wrong products, or may be broken products, especially when it comes to clothes, most of the time they are delivering different size or different color than the one ordered and High cost shipping could be one of the main reason customers usually ignore purchasing online, most of time the shipping price is almost the same with the product price, or when they add shipping price it will be higher than product in the market.*

**Keywords**— *Online marketing, customer behavior, Erbil, Kurdistan.*

## I. INTRODUCTION

Online marketing is vital for any marketing action that is accompanied by using internet. According to Chong, et al. (2018) online marketing could be basically defined as attaining marketing goals by implementing numerical technologies. Customers purchasing is changing by internet usage, and has quickly developed into a worldwide phenomenon. Businesses are utilizing the Internet to distribute, connect and transfer information, to purchasers of the service or the product, to get response or certain reaction and also to measure consumer satisfaction level. Purchasers utilize the Internet not only to purchase service and products, none the less additionally to compare product

and service features and price. Several specialists are positive regarding the view of online marketing. It is the submission of Internet and associated digital technologies in combination with traditional marketing to attain marketing goals. It comprises not only advertising that is shown on websites, but also other kinds of online activities like email and social networking. In order to win customers in the online market place, where all the competitors and their products are readily accessible, companies require a comprehensive understanding of their customers. Online marketing has faced challenges in pointing customers' expectations and needs and using the abilities of this situation to the supreme. Most customers when they are purchasing online service or products are behaving differently and additionally they have extra cultural and fancy requirements and demands. Online marketing has been counted as a modern statement of marketing and presented better chances for businesses. Online marketing actions carried out by digital marketing channels allow marketers to straight connect and interact with purchasers on daily bases, no matter the location of the purchasers, still online marketing facilitate the communication between purchaser and business. The online marketing and particularly online life advertising has radically changed the customer conduct and marketing technique. Web-based social networking is a way to impart with respect to specific products or administrations of a specific brand on its web based life page. Internet based life clients for the most part have a place with the youthful or young side as opposed to business and expert individuals. The web based life is one of the online marketing apparatus which draw in or catch an extensive variety of buyers. It's a way for customers to impart with respect to item or administrations on the web. Olson, et al. (2018) characterizes customer conduct that the basic leadership is the social comprehension towards the buy of the item. He more characterized customer as the

issue solver. Purchaser conduct requires the time and consideration of the item towards the items that influences them to buy based on their choice and goal towards buy. Other than this, the creator shared the three-level that affects the basic leadership of the purchaser. The level that impacts the conduct of the buyer is broad critical thinking, routinized conduct reaction, and constrained critical thinking.

### Statement of the Problem

Effective and efficient of online marketing interactions affect purchasers' behavior regarding of buying regularly and common visits to online markets. This creates the problem of determining the influence of effective and efficient interaction via online marketing with purchasers, and purchasers' behavior in this regard. Today, since online marketing considered as a new marketing method in Kurdistan, therefore many businesses faces challenges in terms of customers' behavior towards online marketing.

### Purpose

The main purpose of this study is to investigate the relationship between online marketing and customer behavior in Kurdistan.

### Research objectives:

- To determine the main barriers that keep customers away from shopping online.
- To determine the crucial factors that influence customers' decision making in the final selection of the product.
- To determine factors that stimulate customers from purchasing products that they don't need.

### Research Questions:

1. What are the main barriers which keep customers away from shopping online?
2. What are the crucial factors which influence customers' decision making in the final selection of the product?
3. What factors will stimulate customers from purchasing products that they don't need?

## II. LITERATURE REVIEW

### Online marketing

In view of Mackey, et al. (2018), we can state that "Marketing is the administration procedure in charge of distinguishing, envisioning and fulfilling client necessities gainfully". They characterize online marketing as marketing of merchandise and enterprises done through electronic device. In their examination, they discovered that E-marketing is the eventual fate of globalization and online marketing industry (Bhowmik & Bag, 2017). Study

demonstrated that online informal exchange has incredibly affecting on shopper buy conduct and choice. "Online marketing is any methods you use to advertise your business on the web." It is the significant plat-shape on which the purchasers and merchants convey through electronic media (Padon, et al. 2017). It has bit by bit expanded shopper's basic leadership control by looking definitely into the advancements, item relevance and variety of various administrations and items. Online marketing is otherwise called online marketing and online marketing publicizing. Associations contact clients to convey special messages by utilizing online marketing. The utilization of different online structures, for example, publicizing pennants, pop-ups, online daily papers, magazines and interpersonal organizations empower associations to acquaint their items with online clients over the globe. Internet business produces a considerable measure of advantages to the merchant (Haq, 2017). According to Salamah, (2017), online marketing can be defined as the marketing gives appropriate brand esteem and brand mindfulness for a specific brand". Without a doubt, the Internet decreases costs from multiple points of view. Intuitive site diminish individual offering costs, online marketing based shopping center supplant retail outlets, diverse business materials as indexes can be changed into an electronic shape killing printing costs (Kaur & Singh, 2017). "Since clients bargain straightforwardly with dealers, e-marketing frequently brings about lower costs and enhanced efficiencies for channel and coordination capacities, for example, arrange preparing, stock taking care of, conveyance, and exchange advancement" (Mata & Quesada, 2014). Online marketing intends to demonstrate flag from the organization on the site page from another organization. What began with common standards turned out to be more grown these days? Close to standards likewise layer-promotions, interstitials and recordings are utilized to stand out enough to be noticed on outside sites. Execution marketing comprises of measures whose question is to get a quantifiable response of costumers, e.g.: tap on a standard; buy an item or enrollment on a site. The primary objective is an abnormal state of cooperation with clients, to impact their blueprints (Halaj, et al. 2018). Internet searcher marketing is a piece of online marketing and incorporates all measures to procure clients on premise of online marketing based looking devices. In light of Google's approach to introduce indexed lists, online marketing turned out to be more perplexing (Quilumba, et al. 2015).

### Customer behavior

Indeed, even the online marketing has been quickly grown, particularly in customer merchandise industry; however there still has a major distinction amongst customary and online shopper (Han, et al. 2016). Today, it is the most difficult undertaking for the associations to know their clients, when purchasers are acquainted with new innovations their conduct changes. An extraordinary measure of studies has analyzed online buyer conduct. An ongoing examination bolsters that it is exceptionally hard to comprehend the online purchaser conduct as every day organizations and the advertising place is being changed has likewise inspected if the passionate reactions to a site may influence clients to visit the site once more (Jerath, et al. 2015). Customer behavior of an individual assumes a transcendent part in the purchaser conduct by and large and among the adolescent specifically. Customer behavior marketing is a procedure of building up connections between items offered in the market and focused on customer behavior gatherings. Purchasing behavior conduct, thought processes and goal alongside the disposition of the online purchasers is inside the hypothetical develops of the Theory of Reasoned Action. The Theory of Reasoned Action (Kim, 2015), looks at the connection amongst states of mind and future expectation to take an interest in these purchasing practices. The practices include: when they tap on standard promotions, reaction to email notices, manner by which item data is looked utilizing web indexes and inside the webpage, utilization of comparison motors, consideration and time to client survey and response toward them, item bushel, online help administrations, utilization of email benefit, criticism shape, checkout. Understanding the components of virtual shopping and the conduct of the online shopper is a need issue for professionals contending in the quick extending virtual commercial center. This theme is likewise progressively drawing the consideration of scientists. Characteristic of this is the way that in excess of 94 applicable scholarly papers were distributed in alone. Understanding the obtaining conduct is fundamental when endeavoring to accomplish proficient choices with respect to the marketing blend (Echchakoui, 2016). According to Kaur & Singh, (2017), stated this had turned into a central component in numerous marketing programs inside the scholarly world and that it has establishes particularly in the sociologies, for example, brain science, human science and financial aspects. Purchasers' shopping propensities have changed over the previous decade. The utilization of advanced innovation to research, peruse and buy has gone from fragment particular or sporadic to standard. The relationship showcasing writing proposes that shopper

attributes, e.g., sociological introduction, assumes a critical part in a customers' affinity to participate in the Internet exchanges (Padon, et al. 2017). The retailing writing likewise proposes that buyer qualities are imperative markers of the likelihood of settling on buy choices on the Internet. Customer behavior as per Quilumba, et al. (2015), is the procedure in which people and gatherings are influenced when they assess, get, utilize or discard merchandise, administrations or thoughts. Buyer and customer are imperative to the undertaking for the way that in numerous events it happens that buyer is additionally the purchaser, yet it is realized that buy is frequently directed by the people who does not mean to devour the result of advantage of the administration.

### III. METHODOLOGY

Qualitative method employed to analyze the relationship between online marketing and customer behavior in Kurdistan. Eight questions were prepared by the researcher to examine the relationship between online marketing and customer behavior. We were able to carry out 10 interviews with different people and in different places in Erbil city. However, the challenge was of choosing the right person as interviewee, since most of people did not purchase any products online. The researcher was able to carry out 10 interviews by asking them eight different questions regarding the online shopping.

### IV. ANALYSIS AND RESULTS

We have carried out 10 interviews with random online purchasers. The researcher created eight different questions concerning the relationship between online marketing and customer behavior. According to the interview questions and answers, the following results have been found:

**First question: according to the first interview questions which stated the main barriers that keep customers away from online marketing, the following results have been found;**

As for first interviewee stated and claimed concerning the main barriers that keep customers away from online marketing as follow:

*“ In my personal point of view, I believe there are many barriers in Kurdistan that keep us away from online marketing, one of the most important barrier is currently there is not method of payment or there is no safe method of payment to allow us to purchase online”.*

As for second interviewee stated and claimed concerning the main barriers that keep customers away from online marketing as follow:

*"I think that the main barrier of not purchasing online is method of payment, most of us don't have bank account or a credit card, this could be the essential barrier to not let me purchase any products or service online, however this is not only barrier, there is another barrier as well which is lack of trust, we don't trust most of businesses here in Kurdistan when it comes to online marketing"*

As for third interviewee stated and claimed concerning the main barriers that keep customers away from online marketing as follow:

*"based on my personal experience on online shopping, most of businesses are too slow in delivery products or sometimes they are delivering wrong products, or may be broken products, especially when it comes to clothes, most of the time they are delivering different size or different color than the one ordered"*

As for fourth interviewee stated and claimed concerning the main barriers that keep customers away from online marketing as follow:

*"High cost shipping could be one of the main reason I usually ignore purchasing online, most of time the shipping price is almost the same with the product price, or when they add shipping price it will be higher than product in the market"*

As for fifth interviewee stated and claimed concerning the main barriers that keep customers away from online marketing as follow:

*"The essential barrier in purchasing online, is refund policy, most of the businesses do not have any refund, even when you receive broken products or wrong product still you have to keep it, beside this barrier, I think there is another important barrier to be considered, which is bank account, or method of payment, we are facing huge challenges in paying for certain product online"*

As for seventh interviewee stated and claimed concerning the main barriers that keep customers away from online marketing as follow:

*"lack of warranty on the product keeps us away from online marketing, almost none of the online shopping provide warranty with their products"*

As for eighth interviewee stated and claimed concerning the main barriers that keep customers away from online marketing as follow:

*"In my opinion, the major barrier in online marketing, is method of payment, without having a credit card or bank account, you will not be able to purchase any products online"*

As for ninth interviewee stated and claimed concerning the main barriers that keep customers away from online marketing as follow:

*"I believe the main barrier in online marketing, is being unable to create PayPal account, since almost all businesses are required to do payment through PayPal account, although some businesses are allowing to purchase their products via credit card or bank account, but in this case safety and security issue will be the main barrier to purchase in online marketing"*

As for tenth interviewee stated and claimed concerning the main barriers that keep customers away from online marketing as follow:

*"I believe most of people don't purchase any products from online marketing due to lack of trust of the product and company, moreover method of payment will be considered another barrier while purchasing online product"*

**Second question: according to the second interview questions which stated that what are the crucial factors which influence customers decision making in the final selection of the product, the following results have been found;**

As for first interviewee stated and claimed concerning the crucial factors which influence customers' decision making in the final selection of the product as follow:

*"I believe that the crucial factors which influence customers decision making in the final selection of the product is when I find the best price for my product"*

As for second interviewee stated and claimed concerning the crucial factors which influence customers' decision making in the final selection of the product as follow:

*"I think that the crucial factors which influence customers decision making in the final selection of the product is when the product is not available in the marketplace"*

As for third interviewee stated and claimed concerning the crucial factors which influence customers' decision making in the final selection of the product as follow:

*"In my personal view the crucial factors which influence customers decision making in the final selection of the product is when I find review on that product which I am willing to purchase"*

As for fourth interviewee stated and claimed concerning the crucial factors which influence customers' decision making in the final selection of the product as follow:

*"according to my opinion, I think the crucial factors which influence customers decision making in the final selection of the product is when I find good quality of the product that I am willing to purchase"*

As for fifth interviewee stated and claimed concerning the crucial factors which influence customers' decision making in the final selection of the product as follow:

*" I think the crucial factors which influence customers decision making in the final selection of the product is when I find positive comments and positive review about the product that I am willing to purchase"*.

As for sixth interviewee stated and claimed concerning the crucial factors which influence customers' decision making in the final selection of the product as follow:

*" I believe that the crucial factors which influence customers decision making in the final selection of the product is when I find Price comparison available for the product that I am willing to purchase"*.

As for seventh interviewee stated and claimed concerning the crucial factors which influence customers' decision making in the final selection of the product as follow:

*" I think that the crucial factors which influence customers decision making in the final selection of the product is when I find cheaper than the marketplace, but of course cheaper including shipping"*.

As for eighth interviewee stated and claimed concerning the crucial factors which influence customers' decision making in the final selection of the product as follow:

*" I believe that the crucial factors which influence customers decision making in the final selection of the product is when I find reasonable price of the product that I am willing to purchase also the product is not available in the market"*.

As for ninth interviewee stated and claimed concerning the crucial factors which influence customers' decision making in the final selection of the product as follow:

*" I think that the crucial factors which influence customers decision making in the final selection of the product is when I find a good quality of the product with reasonable price including delivery cost"*.

As for tenth interviewee stated and claimed concerning the crucial factors which influence customers' decision making in the final selection of the product as follow:

*" I believe that the crucial factors which influence customers decision making in the final selection of the product is when I find a product doesn't exist in the market"*.

**Third question: according to the second interview questions which stated that How do you find the specific electronics product fitting to you own needs, the following results have been found;**

As for first interviewee stated and claimed concerning the How do you find the specific electronics product fitting to you own needs as follow:

*" I find the specific electronics product that fit my needs and I am looking for to purchase, by recommending from online stores"*.

As for second interviewee stated and claimed concerning the How do you find the specific electronics product fitting to you own needs as follow:

*" I find the specific electronics product that fit my needs and I am looking for to purchase, by searching for popular online marketing for example eBay"*.

As for third interviewee stated and claimed concerning the How do you find the specific electronics product fitting to you own needs as follow:

*" I find the specific electronics product that fit my needs and I am looking for to purchase, by using social media as tool for finding product to purchase"*.

As for fourth interviewee stated and claimed concerning the How do you find the specific electronics product fitting to you own needs as follow:

*" I find the specific electronics product that fit my needs and I am looking for to purchase, by comparing the price with the real market, if I find it cheaper price then I will purchase it from online stores"*.

As for fifth interviewee stated and claimed concerning the How do you find the specific electronics product fitting to you own needs as follow:

*" I find the specific electronics product that fit my needs and I am looking for to purchase, by visiting online shopping for example Kurd shop"*.

As for sixth interviewee stated and claimed concerning the How do you find the specific electronics product fitting to you own needs as follow:

*" I find the specific electronics product that fit my needs and I am looking for to purchase, by searching for a good quality of product"*.

As for seventh interviewee stated and claimed concerning the How do you find the specific electronics product fitting to you own needs as follow:

*" I find the specific electronics product that fit my needs and I am looking for to purchase, by comparing the price, usually if the price is less than price of the market, at that time I will proceed to buy the product online"*.

As for eighth interviewee stated and claimed concerning the How do you find the specific electronics product fitting to you own needs as follow:

*" I find the specific electronics product that fit my needs and I am looking for to purchase, by reviewing online"*

stores comments and feedback, if I find positive feedback and comments regarding the online store in this case I would purchase my product from that online store”.

As for ninth interviewee stated and claimed concerning the How do you find the specific electronics product fitting to you own needs as follow:

“ I find the specific electronics product that fit my needs and I am looking for to purchase, by comparing the online price with the price available in the market”.

As for tenth interviewee stated and claimed concerning the How do you find the specific electronics product fitting to you own needs as follow:

“ I find the specific electronics product that fit my needs and I am looking for to purchase, by searching in Kurd shop as the main and trusty online store in Kurdistan”.

**Fourth question: according to the second interview questions which stated that How do you find the specific electronics product fitting to you own needs, the following results have been found;**

As for first interviewee stated and claimed concerning the getting the thought of purchasing certain electronics product through an online store as follow:

“ I got the idea of purchasing electronics product in the online stores from Facebook friends”.

As for second interviewee stated and claimed concerning the getting the thought of purchasing certain electronics product through an online store as follow:

“ I got the idea of purchasing electronics product in the online stores from online advertisement”.

As for third interviewee stated and claimed concerning the getting the thought of purchasing certain electronics product through an online store as follow:

“ I got the idea of purchasing electronics product in the online stores from family.

As for fourth interviewee stated and claimed concerning the getting the thought of purchasing certain electronics product through an online store as follow:

“ I got the idea of purchasing electronics product in the online stores from friends.

As for fifth interviewee stated and claimed concerning the getting the thought of purchasing certain electronics product through an online store as follow:

“ I got the idea of purchasing electronics product in the online stores from friends.

As for sixth interviewee stated and claimed concerning the getting the thought of purchasing certain electronics product through an online store as follow:

“ I got the idea of purchasing electronics product in the online stores from friends”.

As for seventh interviewee stated and claimed concerning the getting the thought of purchasing certain electronics product through an online store as follow:

“ I got the idea of purchasing electronics product in the online stores from social media”.

As for eighth interviewee stated and claimed concerning the getting the thought of purchasing certain electronics product through an online store as follow:

“ I got the idea of purchasing electronics product in the online stores from friends”.

As for ninth interviewee stated and claimed concerning the getting the thought of purchasing certain electronics product through an online store as follow:

“ I got the idea of purchasing electronics product in the online stores from social media”.

As for tenth interviewee stated and claimed concerning the getting the thought of purchasing certain electronics product through an online store as follow:

“ I got the idea of purchasing electronics product in the online stores from online advertisement”.

**Fifth question: according to the second interview questions which stated that what types of products that customers are buying online, the following results have been found;**

As for first interviewee stated and claimed concerning the type of product that customers are buying online as follow:

“ I purchase clothes from online stores”.

As for second interviewee stated and claimed concerning the type of product that customers are buying online as follow:

“ I purchase cosmetics from online stores”.

As for third interviewee stated and claimed concerning the type of product that customers are buying online as follow:

“ I purchase clothes from online stores”.

As for fourth interviewee stated and claimed concerning the type of product that customers are buying online as follow:

“ I purchase watches from online stores”.

As for fifth interviewee stated and claimed concerning the type of product that customers are buying online as follow:

“ I purchase electronic products from online stores”.

As for sixth interviewee stated and claimed concerning the type of product that customers are buying online as follow:

“ I purchase electronic products from online stores”.

As for seventh interviewee stated and claimed concerning the type of product that customers are buying online as follow:

“ I purchase electronic products from online stores”.

As for eighth interviewee stated and claimed concerning the type of product that customers are buying online as follow:

*"I purchase clothes from online stores".*

As for ninth interviewee stated and claimed concerning the type of product that customers are buying online as follow:

*"I purchase electronic products from online stores".*

As for tenth interviewee stated and claimed concerning the type of product that customers are buying online as follow:

*"I purchase watches from online stores".*

**Sixth question: according to the second interview questions which stated that when the customers are not purchasing online even if they have willingness and they wanted the product from online, the following results have been found;**

As for first interviewee stated and claimed concerning when the customer is not purchasing online even if they have willingness and they wanted the product from online as follow:

*"I would give up from online shopping even if I like the product and I have willingness to purchase in case if the bad manner seller".*

As for second interviewee stated and claimed concerning when the customer is not purchasing online even if they have willingness and they wanted the product from online as follow:

*"I would give up from online shopping even if I like the product and I have willingness to purchase in case if I see negative and bad comments from other people online regarding that product or that online store".*

As for third interviewee stated and claimed concerning when the customer is not purchasing online even if they have willingness and they wanted the product from online as follow:

*"I would give up from online shopping even if I like the product and I have willingness to purchase in case if the store does not have return or refund policy".*

As for fourth interviewee stated and claimed concerning when the customer is not purchasing online even if they have willingness and they wanted the product from online as follow:

*"I would give up from online shopping even if I like the product and I have willingness to purchase in case if the bad manner seller".*

As for fifth interviewee stated and claimed concerning when the customer is not purchasing online even if they have willingness and they wanted the product from online as follow:

*"I would give up from online shopping even if I like the product and I have willingness to purchase in case if I see negative and bad comments from other people online regarding that product or that online store".*

As for sixth interviewee stated and claimed concerning when the customer is not purchasing online even if they have willingness and they wanted the product from online as follow:

*"I would give up from online shopping even if I like the product and I have willingness to purchase in case if the store does not have return or refund policy".*

As for seventh interviewee stated and claimed concerning when the customer is not purchasing online even if they have willingness and they wanted the product from online as follow:

*"I would give up from online shopping even if I like the product and I have willingness to purchase in case if the bad manner seller".*

As for eighth interviewee stated and claimed concerning when the customer is not purchasing online even if they have willingness and they wanted the product from online as follow:

*"I would give up from online shopping even if I like the product and I have willingness to purchase in case if I see negative and bad comments from other people online regarding that product or that online store".*

As for ninth interviewee stated and claimed concerning when the customer is not purchasing online even if they have willingness and they wanted the product from online as follow:

*"I would give up from online shopping even if I like the product and I have willingness to purchase in case if the store does not have return or refund policy".*

As for tenth interviewee stated and claimed concerning when the customer is not purchasing online even if they have willingness and they wanted the product from online as follow:

*"I would give up from online shopping even if I like the product and I have willingness to purchase in case if the bad manner seller".*

**Seventh question: according to the second interview questions which stated that What factors will stimulate customers to purchase products that they don't need, the following results have been found;**

As for first interviewee stated and claimed concerning factors will stimulate customers to purchase products that they don't need, as follow:

*"I would purchase some products from online even if don't need that product in case of the online store is providing sales promotion on that product".*

As for second interviewee stated and claimed concerning factors will stimulate customers to purchase products that they don't need, as follow:

*"I would purchase some products from online even if don't need that product in case of the online store is providing bidding on that product".*

As for third interviewee stated and claimed concerning factors will stimulate customers to purchase products that they don't need, as follow:

*"I would purchase some products from online even if don't need that product in case of the online store is providing holiday discount in limited time".*

As for fourth interviewee stated and claimed concerning factors will stimulate customers to purchase products that they don't need, as follow:

*"I would purchase some products from online even if don't need that product in case of the online store is providing discount on that product and is cheaper comparing with the market".*

As for fifth interviewee stated and claimed concerning factors will stimulate customers to purchase products that they don't need, as follow:

*"I would purchase some products from online even if don't need that product in case of the online store is providing sales promotion on that product".*

As for sixth interviewee stated and claimed concerning factors will stimulate customers to purchase products that they don't need, as follow:

*"I would purchase some products from online even if don't need that product in case of the online store is providing bidding on that product".*

As for seventh interviewee stated and claimed concerning factors will stimulate customers to purchase products that they don't need, as follow:

*"I would purchase some products from online even if don't need that product in case of the online store is providing holiday discount in limited time".*

As for eighth interviewee stated and claimed concerning factors will stimulate customers to purchase products that they don't need, as follow:

*"I would purchase some products from online even if don't need that product in case of the online store is providing discount on that product and is cheaper comparing with the market".*

As for ninth interviewee stated and claimed concerning factors will stimulate customers to purchase products that they don't need, as follow:

*"I would purchase some products from online even if don't need that product in case of the online store is providing sales promotion on that product".*

As for tenth interviewee stated and claimed concerning factors will stimulate customers to purchase products that they don't need, as follow:

*"I would purchase some products from online even if don't need that product in case of the online store is providing bidding on that product".*

**Eight questions: according to the second interview questions which stated that which factors will block customers to purchase online, the following results have been found;**

As for first interviewee stated and claimed concerning factors will block customers to purchase online, as follow:

*"one of the main element that block me as customer to buy online is personal information easily to be disclosed".*

As for second interviewee stated and claimed concerning factors will block customers to purchase online, as follow:

*"one of the main element that block me as customer to buy online is I am afraid of buying the fake product".*

As for third interviewee stated and claimed concerning factors will block customers to purchase online, as follow:

*"one of the main element that block me as customer to buy online is delivery is too slow".*

As for fourth interviewee stated and claimed concerning factors will block customers to purchase online, as follow:

*"one of the main element that block me as customer to buy online is the online store does not have refund or return policy".*

As for fifth interviewee stated and claimed concerning factors will block customers to purchase online, as follow:

*"one of the main element that block me as customer to buy online is personal information easily to be disclosed".*

As for sixth interviewee stated and claimed concerning factors will block customers to purchase online, as follow:

*"one of the main element that block me as customer to buy online is I am afraid of buying the fake product".*

As for seventh interviewee stated and claimed concerning factors will block customers to purchase online, as follow:

*"one of the main element that block me as customer to buy online is delivery is too slow".*

As for eighth interviewee stated and claimed concerning factors will block customers to purchase online, as follow:

*"one of the main element that block me as customer to buy online is the online store does not have refund or return policy".*

As for ninth interviewee stated and claimed concerning factors will block customers to purchase online, as follow:

*"one of the main element that block me as customer to buy online is personal information easily to be disclosed".*

As for tenth interviewee stated and claimed concerning factors will block customers to purchase online, as follow:

“one of the main element that block me as customer to buy online is I am afraid of buying the fake product”.

## V. CONCLUSION

The main aim of this study is to examine the relationship between online marketing and customer behavior in Kurdistan. The researcher carried out ten interviews with different interviewee, to measure the relationship between online marketing and customer behavior. Three main research questions were addressed for the purpose of measuring this relationship, the results showed the followings: concerning first research questions which stated that “ what are the main barriers which keep customers away from shopping online?” The findings showed for the first research question that customers believe there are many barriers in Kurdistan that keep customers away from online marketing, one of the most important barrier is currently there is not method of payment or there is no safe method of payment to allow us to purchase online, moreover most of businesses are too slow in delivery products or sometimes they are delivering wrong products, or may be broken products, especially when it comes to clothes, most of the time they are delivering different size or different color than the one ordered and High cost shipping could be one of the main reason customers usually ignore purchasing online, most of time the shipping price is almost the same with the product price, or when they add shipping price it will be higher than product in the market.

Concerning the second research questions which stated that “ What are the crucial factors which influence customers’ decision making in the final selection of the product?”, the findings showed that The crucial factors which influence customers decision making in the final selection of the product is when customers find the best price for their product, when the product is not available in the marketplace, when customers find review on that product which they are willing to purchase, when the customers find good quality of the product that they are willing to purchase, when the customers find positive comments and positive review about the product that they are willing to purchase and when the customers find Price comparison available for the product that they are willing to purchase.

Concerning the second research questions which stated that “What factors will stimulate customers from purchasing products that they don't need?”, the findings showed that there are many factors that influence customers to purchase online, for example, when the online store is providing sales

promotion on that product, when the online store is providing bidding on that product, when the online store is providing holiday discount in limited time, and when the online store is providing discount on that product and is cheaper comparing with the market.

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# An Overview of Translation Science

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**Abstract**—The article attempts to present basic terms, used in translation science. It explains the types and forms of translation and differences between translating and interpreting. Types of interpreting are also named. Some organizations, which deal with translating, are enumerated. The article also explains what is translatability and skims through the history and branches of translation science.

**Keywords**—interpreting, translating, translatability, translation science

## I. INTRODUCTION

In the globalized world none of us can escape the necessity of a text being translated into a foreign or mother tongue. Translators and interpreters play a huge role in making this happen. However, it is of vital importance that the translation is of a good quality and that it is able to perform its function. Consequently, the need of translation assessment has appeared and a new scientific branch was born, i. e. translation science. Translation science defines terms, sets criteria for assessment, educates translators and interpreters etc.

## II. WHAT IS TRANSLATING?

Translating is mostly defined as saying or writing something in a different language or expressing something in a different way, using a different system or alphabet.

A text, which is being translated, is called a source text. A language of the source text is called a source language, the language into which the text is being translated is called a target language. Said in another way: translating is conversion from source (L1) into target (L2) language. The person, who is translating, is called a translator.

Translating into a foreign language is called decoding, translating into a mother tongue is called encoding. The product of translating is translation.

## III. THE HISTORY OF TRANSLATION

The need of translating appeared together with the creation of a text; Cicero and Hieronymus are most known translator pioneers. However, scientific research of translation is relatively new. It is now under the leadership of FIT (Fédération Internationale des Traducteurs), which is devoted to researching the history

of translation. They put most attention to an author's contribution to intellectual and cultural history. They are interested in written and spoken translation; who the author is, what is translated, social and political context etc.

Most recent approaches are triple:

- according to geographical and cultural units, where the history of translation is researched regarding individual cultures and traditions in certain periods (e. g. European tradition in renaissance);
- according to national units (e. g. Slovenian tradition);
- researching different translations of the same work and author (e. g. translation of Bible in different cultures; translation of Shakespeare in different languages).

There have been some doubts about the purpose of such research and its method. Furthermore, there have been some dilemmas about the word history; historiography and historiology have also been used. Regardless of this, there are more and more articles, debates, monographies and other works, dedicated to the history of translation, which is becoming independent and self-sufficient branch of research.

## IV. WAYS OF TRANSLATING

There are three ways of translating:

- close translation,
- free translation and
- machine-aided translation.

Close translation is word for word translation; the unit of translation is a word or a phrase and the translator tries to translate it with as little adaptation as possible. Close translation is possible only when source and target languages belong to the same language group, when they have similar cultural backgrounds, and when language structures and thought concepts are close. Close translation is impossible when the meaning of the source text is changed, when it is structurally impossible, does not express any objective or thought concept in the target language, or the translation belongs to another register.

Free translation is diametric to close translation. It is used for translating bigger language units, like clauses, sentences, or paragraphs, which become the units of translation. The translator translates their meaning.

Machine-aided translating refers to the use of language

technologies, such as electronic dictionaries and translation software. The latter enables faster, more efficient and better quality translating. It does not mean that the translation is done automatically; it only provides some help.

Two of the translation tools are Wordfast in Trados; they provide partial automatization of translation process, but only after words / phrases / sentences have already been translated and stored into programme's corpora by the translator. The advantage is that the translator does not need to translate the same words / phrases / sentences more than once. It is an excellent aid in legal, technical, business etc. translating, which demand consistency and unambiguousness.

## V. TYPES OF TRANSLATING

5.1 There are different types of translating:

- interpreting,
- literary translation,
- scientific-technical translation,
- subtitling.

5.2 Interpreting is oral conversion into target language.

A person doing interpreting is called an interpreter.

Languages, known by the interpreter, are:

- A language, which is an interpreter's mother tongue,
- B language) is an interpreter's foreign language of which an interpreter has an active knowledge and
- C language, of which an interpreter has a passive knowledge.

An interpreter translates into languages A and B and from languages A, B and C.

5.2.1 Modes of interpreting:

- consecutive interpreting, where an interpreter stands by speaker's side and is translating in sections;
- simultaneous interpreting, where an interpreter translates from the cabin, while the listener wears earphones and hears only translation;
- whispering (whispered interpreting, chuchotage) is used only when a maximum of three people do not understand the source language. An interpreter is present with the client and translates using whisper, with no devices. There are at least two drawbacks to whispered interpreting: it is very burdening for the interpreter's vocal cords and the client might have problems hearing interpreter's speech;
- sign language interpreting is for people with hearing problems.

5.2.2 Mona Baker distinguishes the following types of interpreting:

- community interpreting,
- legal interpreting or court interpreting,

- conference interpreting,
- business interpreting,
- technical interpreting,
- dubbing.

Community interpreting is used in public facilities, such as police, social services, customs, medical centres, immigration services etc. It is usually consecutive and two-way. An interpreter is not only a translator, but also a social intermediary.

English terminology distinguishes precisely between legal and court interpreting; legal interpreting refers to all types of interpreting in legal procedures, such as questioning at the police and customs, interviews with a solicitor, public attorney etc. Court interpreting refers strictly to interpreting in the court of law.

Conference interpreting demands a group of interpreters, who are interpreting to participants of a conference, usually in multiple languages. It can be done in any mode of interpreting, but most common is simultaneous.

Business interpreting is used in business world, where different companies communicate with their clients etc.

Technical interpreting is very wide area of interpreting (mechanics, electronics, telecommunications, mobile technology etc.), which means that the interpreter must specialize in a certain area.

Dubbing is oral translation of television shows, where a source spoken text is substituted with the target language. Dubbed text tries to follow the source text regarding the length of speech, the use of words etc.

5.2.3 Forms of interpreting

Forms of interpreting are:

- face-to-face, liaison, ad-hoc interpreting,
- telephone interpreting, over-the-phone interpreting / OPI and
- Videoconference interpreting.

Face-to-face interpreting is interpreting when an interpreter is physically present with the client, who needs interpreting. It can be done in any mode and type. Since the competition is huge, new types of interpreting appear. One of more interesting ones is so called escort interpreting, where an interpreter escorts the client on the field, excursions, shopping, airports etc.

Telephone interpreting is done over the phone. Its advantages are lower costs, the possibility of rapid service and distance interpreting. It can be done simultaneously and consecutively.

Modern technology enables the use of internet. Interpreting done via internet (e. g. Skype) is called videoconference interpreting. The advantages are the lowest costs, the possibility of rapid service. The

conversation is more authentic, because the speakers can see each other. Another advantage is that besides simultaneous and consecutive it enables sign interpreting.

5.2.4 Basic difference between translating and interpreting is that translation is done in a written form, while interpreting is done orally. Translators must have a great command of written language and interpreters of oral language. The difficulty of interpreting is facing with unknown, spontaneous dialogues in two languages. Since an interpreter must know the terminology of a certain area very well, they are specialized for smaller number of areas (e.g. medical interpreting, pedagogical interpreting etc.).

### 5.3 Literary translation

Literary translating is defined as translating literary works: poetry, prose, and drama. Literary translation means translating belletristic works only.

Literary translation has had a vital role since the Antiquity, although then it was limited to translating only the most important authors and works. Translation theory is more and more focused on intercultural conversion and less and less on linguistic analysis as such. A translator represents a bridge between two cultures. Translator's aim is to make a source text understandable to a reader in a target language. It is here that practical part of translating (so called practices) and theoretical part (so called translation theory) of translating clash. Today, besides excellent knowledge of source and target languages, literary translators are required to be familiar with literary history, literary theory, translation theory, and cultural history of linguistic communities from which and into which they are translating. The clash between two cultures is called interculturality.

### 5.4 Scientific-technical translation

Scientific-technical translation is a translation of scientific or technical text. The translator must be very consistent, precise, and must be familiar the area of his expertise very well. Style must be objective, unambiguous, unemotional, and clear. Thus long sentences and complicated clause structures should be avoided.

### 5.5 Subtitling

Subtitling is written translating of television shows. Written translation of speech is written at the bottom of the screen simultaneously with speech itself. Subtitles are written in two lines, one of which does not exceed 35 signs. Subtitles are centre or left aligned.

## VI CORPORA

Corpora are extremely comprehensive collections of texts in electronic version. They provide information about a certain language with the use of special software called concordancer; concordancing programme. Baker (2001) names three types of corpora: parallel (text A together with its translation), multi-lingual (similar monolingual texts in source languages with no translations provided; texts are chosen according to set criteria); comparative (source and translated texts in one language). Development of lexical corpora began with the development of computers, mostly in English speaking countries. In 1987 the first monolingual English dictionary, based entirely on lexical corpora, was published (Collins Cobuild). United Kingdom founded BNC (British National Corpus), which is the collection of more than hundred million words. Terminology banks are the collection of words from various professional areas. They are mostly electronic. Disadvantage is that they do not provide translations into foreign languages, but only definitions and examples of use. European Union has more such terminology banks, e.g. Euroterm (legal expressions) etc. Web corpora are mostly freely accessible, but majority of them (including Euroterm) is not adapted to the use of professional translators.

## VII TRANSLATION ORGANIZATIONS

There are more institutions, societies and organizations, which deal with translation. International Standing Conference of University Institutes of Translators and Interpreters, abbreviated as CIUTI, is an international academy associating translation and interpretation institutes affiliated to universities. Founded in the 1960s, the institution aims at promoting international T&I cooperation in both professional training and academic research. The establishment of CIUTI was proposed by the universities of Geneva, Heidelberg, Mainz/Germersheim, Paris-Sorbonne, Saarbrücken and Trieste, in response to the high demand for competent translators and interpreters after World War II. The CIUTI membership is open to institutions at the level of tertiary education only, and restricted to those who offer programs in translation, interpreting and multilingual communication. A set of high quality standards is attached to membership applications, which involves strict requirements on curriculum structure, research, academic infrastructure and resources of applicant institutions.

European Masters in Conference Interpreting, abbreviated EMCI, is an organization for conference interpreting training at advanced (postgraduate) level provided by a consortium of European universities in collaboration with the European Commission and the European Parliament.

The EMCI programme is designed for students with European and non-European languages. The member institutions pursue a common policy on student recruitment and assessment and are committed to quality maintenance and regular reviews of the programme to adapt to changing needs and new developments. The EMCI Consortium underwent a complete reform in 2011-12 and became the EMCI Consortium II.

EULITA, the European Legal Interpreters and Translators Association, was founded in Antwerp, Belgium, in 2009. It is a non-profit association, established under the Criminal Justice Programme of the EU Commission's Directorate-General of Freedom, Security and Justice.

FIT (Fédération Internationale des Traducteurs / International Federation of Translators) is an international grouping of associations of translators, interpreters and terminologists. More than 100 professional associations and training institutes are affiliated, representing more than 80,000 translators in 55 countries. The goal of the Federation is to promote professionalism in the disciplines it represents.

In 1991 FIT launched the idea of an officially recognized International Translation Day to show solidarity of the worldwide translation community in an effort to promote the translation profession in different countries. International Translation Day is celebrated every year on 30 September on the feast of St. Jerome, the Bible translator who is considered the patron saint of translators. This day is an opportunity to display pride in a profession that is becoming increasingly essential in the era of progressing globalization.

CEATL is an international non-profit association under Belgian law, officially created in 1993 as a platform where literary translators' associations from different European countries could exchange views and information, and join forces to improve status and working conditions of literary translators. Set up by 10 founder members, CEATL now has 35 member associations from 29 countries across Europe, representing some 10,000 individual authors.

CEATL has two sets of aims, one internal and one external. On the internal front they gather information on the situation of literary translation and translators in the member countries and share experiences and examples of best practice. On the external front they defend the legal, social and economic interests of literary translators in a European context, which includes EU lobbying and reacting publicly to trends or events impacting on our profession and on the quality of literary translation. They help individual member associations to strengthen the position of literary translators in their countries.

## VIII. TRANSLATION STUDIES

Translation studies is an academic discipline, which studies translation in the broader sense of the word. This includes all types and modes of translation. Translation studies involve a huge range of research and pedagogical activities (mentorships to future translators, studies, education etc.), preparation of theoretical guidelines for translation assessment etc.

Translation studies is a relatively new branch of science. It has been active since approximately 1970. James Holmes (1970) was the first who prepared an in-depth overview of activities within translation studies. He divided translation studies into two branches: pure translation studies and applied translation studies. Pure translation studies has two goals: descriptive and theoretical.

In descriptive translation studies he distinguishes: product-oriented translation studies (assessment and description of existent translations), process-oriented translation studies (analysis of mental activities in progress during translation process), and function-oriented translation studies (analysis of the function, which is performed by the translation in the target culture).

In theoretical translation studies he distinguishes general translation studies and partial translation studies. Partial translation studies are further divided into medium-restricted translations (analysis of translation regarding who/what is translating - a person or a computer, whether it is done orally or in writing etc.), area restricted translation (analysis of translation considering specifics of certain groups, e. g. cultural and/or linguistic groups), text-type restricted translation (analysis of translation regarding genre, forms etc.), time restricted translation (analysis of translating regarding when it was made), and problem restricted translation (analysis of specific themes, e.g. translation of metaphor).

He divides applied translation studies into translator training (education of translators), translation aids (dictionaries, corpora, terminological corpora etc.), and translation criticism (assessment of translation).

Toury (1995) wrote a similar overview, but unlike Holmes he does not regard applied translation studies as equivalent discipline within translation studies, but only as subsidiary discipline

## IX. TRANSLATABILITY

Translatability or untranslatability is a concept, which describes what is translatable, what is untranslatable, when, how, and where certain concepts become untranslatable. It creates new areas of decisions and principles, opens new ways of solving practical problems and offers new approaches to discussions about

theoretical themes. There are no unified criteria to what is translatable or untranslatable; it is a decision based upon discussions and research. The aim (function) of the source and target texts is likewise of vital importance. Translatability is usually explained regarding the relationship between source and target texts and the meaning expressed in both. The term describes the capability of conversion of a certain meaning from source to target language without any significant changes. In this regard there are three approaches to translatability. The first is rationalistic, which claims that the ideas are universal and thus translatable into every language. Relativistic theories claim that ideas are untranslatable into other languages, because the meaning and verbalisation are too closely connected. Other authors (e.g. Grosman, Jakobson) claim that it depends on the target culture; according to them it is difficult or impossible to translate the notions, which are little known or unknown in the target culture. Grosman also points out that it is important to keep in mind that words have different connotations in different cultures. E. g., a word democracy has various constellations of meaning, which depend on location and time of use and cultural space.

## X. CONCLUSION

The article skims briefly through the main points of translation science and does not offer an in-depth discussion of any points. It provides some basic starter information for those interested in studying translation.

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# The English Language Teaching in Andhra Pradesh should meet the requirements of the present Global World

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**Abstract**— This paper throws light on the status of language learning in Andhra Pradesh and draw backs, problems and education system in the state. It tries to reveal the practical difficulties in teaching English language at school level. The paper focuses on a shift from medium of instruction in the state government schools and a change that occurred in the system since then. It suggests utilizing the resources that are available for rectifying the problems in order to meet the requirements of the present situation globally by the learners.

**Keywords**— *third language, mother tongue, regional medium, communication skills, English, foreign language.*

## I. INTRODUCTION

The most common language spoken in India after Hindi is English. It is estimated approximately that 120 millions of Indians speak English today. English is known the world's lingua franca at present global scenario. There are several regional languages existed in India and Hindi being a common spoken language by the people. The southern states of India have regional languages as their first languages and Hindi as a second language whereas English is a third language. In the state of Andhra Pradesh, Telugu is the mother tongue of the people as well existed as a regional language of the state. English is considered as the first language in schools which have English as a Medium of instruction whereas it is prescribed as a third language for the Telugu Medium schools.

Students who ever possess communication skills and fluency in English are placed in good positions and they have constant career growth and financially better in their lives. Viewing this factor parents intend to get their children educated in English Medium. This situation has been occurred since the year 2000 in Andhra Pradesh.

## Education system in Andhra Pradesh:

Education in the state at Government schools consists of Primary and Secondary levels whereas teachers are recruited specially for both the levels. In private schools the education starts from Pre-Primary, Primary and High School whereas it is totally shows difference with corporate schools. Education in those schools starts from Kinder Garden to tenth standard. These are highly attracted by the all categories of people in the state. Irrespective of economical status they want to send their children to these corporate schools. The main reason for this is too simple to mention that the whole environment and education of these schools exists English as a medium of instruction and create an atmosphere of making students converse in English.

English is the first language in private and corporate schools according to academics and such priority is given for even communicative English. There is a special focus on students to communicate in English apart from their regular studies. The situation is quiet different in the Government schools where the education continuously goes in the regional language that feels the students home. It is academically brought achievements at the end of the academic year and students excel at the final examinations. It leads to possess a certificate with good marks or grade on the contrary students may not have ability to compete with the global market.

Government of Andhra Pradesh has introduced English medium in state government schools since the year 2000 initially with sixth standard. Students are given choice either to be instructed in any medium. It has brought change in the education system.

## Curriculum followed by the schools in the state:

The curriculum in the government schools is according to SCERT whereas in private and corporate schools follow

NCERT, some of them CBSE and others follow ICSE. The curriculum has lot of impact on teaching as well language development among the students. It is the responsibility of the curriculum to lay emphasis on language learning. SCERT gives equal priority for all the subjects for learning and NCERT simplifies the subjects to the levels of the learner and convince the learners feel easy. Both the syllabi deal with state and national levels. It treats all the learners equal though there are lots of parities in learning.

In case of the later type of schools follow CBSE and ICSE prioritize English language to the extent since lower classes. Students are introduced to English language through different books and number of activities apart from other subjects. It gives learners a wider scope to learn language in many ways. The learning process has continuity till they complete schooling.

#### **Problems in teaching English Language at school level in Andhra Pradesh:**

Most of the Southern States in India are bound up to teach in regional language even lessons, prose and poetry of English was also translated into regional language. In this circumstance, students couldn't acquire language skills. It has become unaccomplished dream for them. Previously, English is treated as one of the academic subjects to be scored in order to promote to the next class. In this criterion, students couldn't meet the demands of the present global market

The schools mostly located in the rural and remote villages are far from the culture of the urban society. Teachers whoever are recruited in these schools by the government of the state generally teach students for the sake of completion of the academic year. L2 is not much given importance to teach as a communicative language. This leads to trouble the student in his future and he completely lose interest in learning language.

#### **Major draw backs of teaching English language at school levels:**

There are many reasons contribute for these draw backs have been taking place from many years. The unchanged curriculum is one of the draw backs which impact the students' general and academic learning. Though there is a considerable significance to learn English language to connect with the world yet the curriculum is not changed according to the needs of the present days and still it has been experimenting at some other level by the committees whichever appointed by the state government to prepare curriculum for government schools.

Lack of teacher training programs in also another major drawback that effect teaching as well learning. It leads to monotonous teaching and learning. Learners neither pay

attention nor put concentration if the teacher lacks skills in teaching creatively. Teachers have to be updated with the latest methodology from time to time as it is necessary for the present scenario. Government has to provide some basic training classes in language learning occasionally for the teachers to enhance their knowledge and teaching skills. And also the government has to make it mandatory that the teachers whoever have to be recruited in the private and corporate schools should be trained and choosy for teaching.

Learning and teaching language go hand in hand which requires lot of resources. Lack of providing resources is also a drawback of language teaching in the state. Training programs, activities, competitions and audio video aids are said to be primary resources in schools. Though some of the schools have been providing these, there isn't expected result from the students.

It is clear that time constraint is also another drawback of language learning. The time table in corporate schools obviously concentrates on Mathematics, Physics, Chemistry and social studies. Languages are prescribed for the sake of scoring marks. This narrow approach makes the learners far from acquiring English language.

Translation and Grammar methods of approach in teaching add to one more draw backs in learning language. Teachers teach students in regional language even the basics of the grammar and old translation methods from English language make the learner scared of acquiring a language. It would be certainly a Greek and Latin to the learners. Language learning becomes complex with these approaches.

References of learning language from various corners of the world are not being taken place in the education system. Sharing experiences, exchanging ideas and learning from others should be done in every step of the schooling through educational tours, interstate competitions and guest lectures.

## **II. CONCLUSION**

In view of the above problems and draw backs mentioned regarding learning a language as well measurements to be taken up to rectify the problems may bring fruitful result in equipping English language by the learners.

There are various institutions worldwide which offer English training classes and courses as well. If the Government takes a further step to train the teachers into enrolling into these courses will have multi benefits, changes in the curriculum and sufficient time allotted in the time table may bring better English language teaching and it definitely lead to meet the requirements of the present world.

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# Correlation between Students' Learning Motivation and speaking Competence at SFL FKIP University HKBP Nommensen

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**Abstract**— Motivation has big impact in learning English achievement as it can motivate the students to do hard effort to improve their speaking competence. To know the students motivation in speaking this research presents tending to find out the correlation between students' learning motivation and speaking competence. It conducted to thirty students of foreign language (SFL) at FKIP Univ. HKBP Nommensen. In collecting data, the researcher gave questioners to assess motivation and speaking test to see speaking competence. Then in analyzing data, quantitative design was applied to find out students' scores for both score of students' learning motivation and speaking competence. The analysis found that correlation between the students' learning motivation and speaking competence; variable "x" and "Y" is at the position of "0.315". It means that students' motivation in learning English correlate significantly to the students' speaking competence.

**Keywords**— learning motivation; speaking competence.

## I. INTRODUCTION

In learning English as a foreign language there are found most of students to be reluctant. It can be seen at their performance such in speaking. To have speaking competence, the speakers have to know how to recognize and how to use sentence perform of what he or she rhetorical acts, e.g: defining, warning and classifying if the listener can classify the utterances of the speaker. To optimize the students' speaking competence, the teachers have essential roles by providing authentic practice that prepares students for real-life communication situations. They help their students develop the ability to produce grammatically correct, logically connected sentences that are appropriate to specific contexts, and to do so using acceptable pronunciation. Language learners need to recognize areas of knowledge involves speaking, they are (1) Mechanics (pronunciation, grammar, and vocabulary): Using the right words in the right order with the correct pronunciation, (2) Functions (transaction and interaction): Knowing when clarity of message is essential(transaction/

information exchange) and when precise understanding is not required (interaction/ relationship building), (3) Social and cultural rules and norms (turn-taking, rate of speech, length of pauses between speakers, relative roles of participants): Understanding how to take into account who is speaking to whom, in what circumstances, about what, and for what reason ( He, 2009). Motivation has big impact for students' speaking achievement as learning English without expectation is same with doing without purpose. Students with limited ability have difficulty in developing expectations and it also makes them difficult to learn in such situations which sometimes lead them to focus only on performance goals but not learning objectives, thus influencing low achievement in academic ability due to motivation problems (Brophy, 2004). Motivation can influence for students' attitude and their doing in their learning in all aspects. (Zhou in Mei, 2013). Learners have pleasure to learn English learning when they receive internal motivation which predicted by perceived English language ability and independence. (Wu in Mei, 2013). Students will pleasure their language learning if they have strong motivation. (Sakiroglu in Mei, 2013). In line with this, the key concept in learning foreign language is motivation which is known as Integrative and instrumental (Klimova in Mei, 2013). Integrative and instrumental orientations were very high level motivation and indistinguishable that found in learning language like speaking. (Lamb,M, 2004:3). One focuses on individual interest is understand and know individual's motivation in learning and particular activities because it can increase knowledge, attention and effort. Knowing student's motivation is very important because we know what their reason to learn, or they have a goal so they want to learn something. Sometimes, students learn English language because they have a goal like to be a teacher, a tour guide and others or students learn English because they interest with someone who speak English. Means that the students learn based on motivation which has differently owned by every student. High motivation and prepared communicative tasks to the

students are importantly considered in developing communicative competence in speaking. They will be brought into situations of speaking atmosphere that really enable them to speak naturally. Interactional dialogue or face to face interaction, spontaneous improvised drama, and other communicative applied strategy and techniques become important parts for them in developing communicative competence. Absolutely, all can improve their speaking ability through the implementation of communicative competence in learning speaking on them. Hymes (in Brown 2000: 246) explains communicative competence as the aspect of our competence enables the students to convey meaning and interpret messages and to negotiate meanings interpersonally within specific context. When the students' speaking of English is natural, their communicative competence for that their performance is already developed. Developing communicative competence in learning speaking is faster and better if they are exposed to maximum natural communication. As informed at previous statement, during natural communication process, the meaning or understanding is primary.

## II. REVIEW OF LITERATURE

### Motivation

Motivation in the present context refers to the combination of effort plus desire to achieve the goal of learning the language plus favorable attitudes toward learning language. Motivation in learning a second language is seen referring to the extent to which the individual works or strives to learn the language because desire to do so and the satisfaction experienced in the activity. Motivation is considered as an integral part in the achievement of any goal. It is an important factor that has a positive influence in any educational learning process especially in learning second language. Motivation is the importance component or factor to achieve new knowledge, skill in the learning process. In learning, motivation is classified into two types; they are integrative and instrumental motivation.

### 1. Integrative Motivation

Integrative motivated learners want to learn the target language so that they can better understand and get to know the people who speak the language and mix up in their culture. Integrative motivation refers to "an openness to identify at least in part with another language community" (Gardner and Masgoret in Nawaz 2014). Integrative orientation is second language group desire to interact and willingness becomes similar members of language community with positive disposition. (Gardner and Lambert in Ushiola, 2011). Integrative motive is motivation learns and speaks language toward the

community by positive feeling. (Gardner in Ushiola, 2011). Integrative motivation has similarities with intrinsic motivation. Integrative motivation is for better understanding and to know about the people who speak that language (Veronica, 2002). Referring to integrative motivation, learners are interested to learn and know the specific language, people and culture with involving affective, affective, cognitive and behavioral components like motivation, integrativeness, attitude toward the learning situation and language anxiety (Gardner in Wimolmes 2009). The integrative motive is a composite construct made up of three main components, they are (1) Integrativeness is interest foreign language and reflecting the individual's willingness in social interaction towards second language community (Gardner and MacIntyre in Ushiola, 2011), (2) Attitudes towards the learning situation, which comprises attitudes towards the language teacher and the L2 course, (3) Motivation is effort, desire and attitude toward learning. Integrativeness is the powerful component of participants which determine language choice and general level of effort students in learning process (Dörnyei and Clément in Ushiola, 2011).

### 2. Instrumental Motivation

Instrumental motivation is motivation that increase learner's careers or business opportunities, and give them a good prestige. It also is accessing scientific and technical information. Instrumental motivation is learners want to learn language because they want to get social and reward economic, like getting a good salary or getting into college. (Gardner and Lambert in Asma Nawaz, 2014). Instrumental motivation is learners learn English because they want to get job, salary and others (Wong, 2011). Students were classified as interactively or instrumentally oriented on the basis of the alternative they ranked as most important to them personally. They were classified as interactively oriented if they emphasized one of two reasons which stressed both meeting and conversing with more and varied people. Students are classified as instrumentally oriented if they emphasized that they were learning English because it would be useful in obtaining a job or if made them better educated. The focus in these instances appears to be away from any social – emotional contact with the other community, emphasizing instead pragmatic reasons for learning English. The important point here, however, is the integrative and instrumental orientations represent ultimate goal for achieving the more immediate goal of learning the second language recognition of this point eliminates much of confusion surrounding these concept. For example, equates an integrative orientation with an intrinsic interest in the language, and the instrumental orientation is more complex, in fact both the integrative

and instrumental orientations are extrinsic in that they indicate that language is being learned in order satisfy some goals not simply because of an intrinsic in the language itself (Soon, 2008). The definition of integrative motivation is concluded as students learn English because they interest with the foreign language, and they know the target language, and Instrumental motivation is students learn English because they have a future purpose like getting career and etc.

### III. RESEARCH METHODOLOGY

Performing “Students’ Learning Motivation and Speaking Competence at SFL Univ. HKBP Nommensen” in this research was investigated by quantitative approach which focuses on survey that take a sample from a population and use a questionnaires as a tool to collect basic data (Sugiono, 2011). The purpose of survey is to get imagine that represent a good region. The use of survey methods will allow researchers to obtain data to process with the aim of solving the problem that became the ultimate goal of a study. The researcher use some step to collecting the data. Firstly the researcher asked the subject to create dialogue then practice it in from of the class. While they are practicing dialogues, the researcher recorded the subjects’ performance. Secondly gave set of questionnaires to the subjects. The last collected the students’ works. In analyzing the data in order to answer the research question, the researcher did some steps. It was started by transcribing the subjects recorded dialogue. Then continue to assess speaking competence. To find out the learning speaking motivation, the researcher, identified the students motivation based on their answer in doing questionnaires. The last is to find out the factors that influence the students to learn speaking. Then the correlation between speaking competence and learning motivation is measured by correlation product moment as follows:

$$r_{xy} = \frac{n \sum xy - \sum x \sum y}{\sqrt{(n \sum x^2 - (\sum x)^2)(n \sum y^2 - (\sum y)^2)}}$$

Note:

$r_{xy}$  = coefisien correlation between variabel x and variabel y

N = number of sample

$\sum xy$  = total of variabel x and y

$\sum x^2$  = number quadrad of x value

$\sum y^2$  = number quadrad of y value

$(\sum x)^2$  = total of x value then quadrad

$(\sum y)^2$  = total of y value then quadrad

### IV. FINDING AND DISCUSSION

After getting the total of students’ score on motivation the researcher get the mean of the students’ score of motivation. The same way is done to the students’ speaking competence. The mean score is gotten after calculating the total score of students’ speaking competence. Referring to analyzing the data which is taken from the students’ score of measuring students’ competence and speaking competence, the total score of students’ in motivation is 2605 and the mean ( $M_x$ ) is 86.8, then the total of students’ speaking competence score is 2340 and mean ( $M_y$ ) is 78.0. Then to see the correlation between the students’ motivation and speaking competence, the researcher analyze it by using correlation formula which has been formulated in chapter III at the point of technique analyzing data. The result shows that correlation variable “x” and “Y” is at the position of “0.315”. It means that students’ motivation in learning English correlate to the students’ speaking competence. In other words says that from the data in the table can be described that there is correlation between the students’ motivation and speaking competence. It can be proved from the calculation of correlation between variable “X” and Variable “y”.

#### Discussion

Motivation is a term which often used with respect to second language learning as a simple explanation of achievement, as in the statement. “If the students are motivated to learn the language, they will”. Motivation has very distinct characteristics and a clear link with the language learning process. Motivation in the present context refers to the combination of effort plus desire to achieve the goal of learning the language plus favorable attitudes toward learning language. That is, motivation to learn a second language is seen referring to the extent to which the individual works or strives to learn the language because desire to do so and the satisfaction experienced in the activity. They are motivated individual expending effort. Individual is studying the language because refers to the goal. Many reasons could be listed: to be able to speak with the members of the language community, to get a job, to improve one’s education, to be able to travel, to please one’s parents, to satisfy a language requirement, to gain social powers. Motivation is considered as an integral part in the achievement of any goal. It is an important factor that has a positive influence in any educational learning process especially in learning second language. Motivation is the importance component or factor to achieve new knowledge, skill in the learning process (Parsons, Hinson and Brown in Wimolwas, 2009). When the students have good

motivation in learning English it can be seen from the product produce by them. In this case the product is in speaking competence. The result of the data analyzing in this research is there is good correlation between students' motivation and students' speaking competence. It can be seen from the students' score. Most of the students who has high score in motivation, they also have high score in the point of speaking competence.

## V. CONCLUSION

Referring to analyzing the data which is taken from the students' score of measuring students' competence and speaking competence, the total score of students' in motivation is 2605 and the mean (Mx) is 86.8, then the total of students' speaking competence score is 2340 and mean (My) is 78.0. Then to see the correlation between the students' motivation and speaking competence, the researcher analyze it by using correlation formula which has been formulated in chapter III at the point of technique analyzing data. The result shows that correlation variable "x" and "Y" is at the position of "0.315". It means that students' motivation in learning English correlate to the students' speaking competence. In other words says that from the data in the table can be described that there is correlation between the students' motivation and speaking competence. It can be proved from the calculation of correlation between variable "X" and Variable "y".

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# Students' Problems in Transactional Speaking on English Foreign Learners (EFL) FKIP Nommensen Pematangsiantar

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**Abstract**— This research is a study on the Students Problems in Transactional Speaking on English Foreign Learners (EFL) FKIP Nommensen Pematangsiantar. In this research, the problem is "What are the students' problems in vocabulary when they are speaking English?" To answer the problem of the study the writer follow some theories namely Nunan (1991) which concern with definition of speaking and the elements of speaking, Brown (2001) which concern with types of speaking performance, Richards (2008) which concern the functions of speaking, Ur (1996) which concern with some difficulties in speaking, Thornburry (2005) which concern with classroom speaking activities and Keegen (2009) which concern with descriptive qualitative research. The methodology which is used in this study is qualitative research, which purposes to find out the result of this research. This subject of the study is the students transactional speaking the second semester academic year 2017. The object of the study is the students' problems in vocabulary when they are speaking English. To collect the data, the writer use test as instrument by asks the students to practice promoting product. The data analysis shows that most of the students face problems in vocabulary namely the choice of word inaccurate, the arrangement of word is wrong and limitations of vocabulary. Finally the writer concludes that the students have problems in speaking English. The students face some problems in vocabulary namely the choice of word inaccurate, the arrangement of word is wrong and limitations of vocabulary. The writer hopes that this research can be useful for the readers.

**Keywords**— Problem, Transactional Speaking.

## I. INTRODUCTION

Talking about language, students in language are one of the instruments of the people for communication. It is taught to the students in order to communicate. They are taught language as a means to express human taught. We use language to inform the people around us of what we feel, what we desire, and question/understand the world

around us. We communicate effectively with our words, gestures, and tone of voice in a multitude of situation. The writer defined that is one way to express something, and make interaction, and also making communication between the people. The students doing activities that involve real communication, carrying out meaningful tasks, and using language which is meaningful to the learner promote learning.

They key terms used in this research are as follows:

1. Problems : difficulties that students pass in speaking, such as they have no confident, they lack of vocabulary, they difficult speak with grammatically right, they use mother tongue, and they can not pronounce the words correctly.
2. Speaking : a way to communicate , share idea or opinion, and the way to express the feeling but most of the students had low ability in speaking.

### 1. The Problem of Research

Based on what has been described in the background of the study, the writer formulates the problem as follow: "What are the students problems in Transactional Speaking On English Foreign Learners (EFL) FKIP Nommensen Pematangsiantar?"

### 2. The Objective of Research

In reference to the problem that have been shown, this research is intended to find out Students' Problems in Transactional Speaking On English Foreign Learners (EFL) FKIP Nommensen Pematangsiantar.

### 3. The Significances of Research

The finding of this research is significance as theoretically and practically. As theoretically this research is usefull for the researcher to know the students problems in vocabulary when they speaking english. As practically is useful to inform the teacher about the students problems in speaking english that need to be given emphasis to assist students in speaking english well.

## II. REVIEW OF RELATED LITERATURE

### 1. Definitions of Speaking

According to Nunan (1991: 47), speaking is one of four skills of English. It can help people to understand

something from other interlocutors of language. Speaking will be focus for the first section on speaking. It involves fluent and accuracy expression meaning, the exercising of pragmatic, or communicative, competence and the observance of the rules of appropriate. Communication is a collaboration venture in which the interlocutors negotiate meaning in order to achieve their communication. Brown (2001: 267) stated that when someone can speak a language it means that he can carry on a conversation reasonably competently. In addition, he states that the benchmark of successful acquisition of language is almost always the demonstration of an ability to accomplish pragmatic goals through an interactive discourse with other language speakers.

## 2. Elements of Speaking

Language use in such a situation is primarily message oriented. It is important that the recipient gets the informative detail correct when they are speaking. Nunan (1991) there are five components of language that influence speaking ability. The ability in speaking English is not only seen how fast they are speaking but they are pay attention to the elements or characteristic a good speaking. There are five elements in speaking :

### a. Pronunciation

In pronunciation, the students are emphasized to master the vowels, consonants, stress and also intonation. If the students want to be able to speak english fluently, they have to understand how to pronounce them. If the speaker has good pronunciation so the listener will be easy to understand what the speaker says so that the communication can be understood clearly. They must be able to articulate the words and create the physical sounds that carry meaning.

At the level of word pronunciation, foreign language learners regularly have problems distinguishing between sounds in the new language that do not exist in languages they already know. English words can be difficult to pronounce and when speaking English, you have to consider not only the pronunciation of the individual words, but also the connection between the words in the sentence. There's also the "rhythm" and intonation of the sentence to consider and sometimes your mouth gets confused.

### b. Grammar

It is obvious that in order to be able to speak foreign language, it is necessary to know a certain amount of grammar and vocabulary. Grammar is the basic unit of meaning such as words, phrases, clause, and sentence. Therefore, grammar is very important in speaking because if the teacher doesn't master grammar structure, he could not speak English well. To form a good communication, the speaker must master the structure in the sentence about what he wants to say so that the

listener can understand it. English always deals with reference of time while Indonesian does not have one. Moreover, there are singular and plural forms that the students have to distinguish and still many forms that have to be learned. Most students are very easy to get confused with English grammar, while grammar is very needed to form a right sentence. If the students do not have grammar mastery, of course they will not be able to produce sentences that grammatically right. Realizing that the grammar students have is very weak, so they feel shy when they want to produce English sentences orally.

### c. Vocabulary

According to Ur (1996), vocabulary refers to words that are taught in foreign language. It means that those words do not come from the students' native language. They come from foreign language being learned, in this case English. The writer concludes that vocabulary is a list or set of words with their meanings for certain foreign language which is being taught and learned. To speak in a foreign language learners must master the sound system of the language, have almost instant access to appropriate vocabulary and be able to put words together intelligibly with minimal hesitation. In addition, they must also understand what is being said to them, and be able to respond appropriately to maintain in amicable relations or to achieve their communicative goals. Because speaking is done in real-time, learners' abilities to plan, process and produce the foreign language are taxed greatly. The range, precision, and the usage of vocabulary features in a conversation used by test takers indicate the level of how proficient they are. While according to Hughes (2003:131), proficiency description of vocabulary when speaking english, the choice of words sometimes inaccurate, limitations of vocabulary, and the arrangement of word is wrong cause not appropriate to the topic. The choice of word is simply usage of the best words for getting the point across or the manner in which something is expressed in words. If the choice of word inaccurate it's a misunderstanding of the meaning of a word that cause the word inappropriate to the topic, difficult to interpret and understand the meaning. Lack implies that there is none there to start with, but sometimes missing something. Vocabulary is the important thing in using language. It can be defined as single words, phrases and also idioms. It is clear that limited vocabulary mastery makes conversation virtually impossible. Sometimes when speaking English, there is a sentence in mind, but missing two or three important vocabulary words and then it becomes difficult to say what our thinking. So the speaker must memorize as many as he/she can in order to create a good communication. A sentence is a collection of words that convey sense or meaning. If the words in a sentence are arranged wrong the meaning of the sentence

certainly cannot understand. The arrangement of word wrong cause difficult to interpret and understand the meaning even the sentence has error meaning

#### d. Fluency

Fluency is the ability to talk freely without too much stopping or doubting in speaking. In speaking, we must speak fluency because listeners are able to response what we say. It is about the ease and speed of the flow of speech. A person tries to speak or to say the utterances based on some aspects. People have to be aware in deciding the word stressed or unstressed. The stress influenced by the words syllable. In English, in normal style, there are some words that have no stress like pronoun, number, article, etc. But there are some word that have stress such as : verb, noun, adjective, or adverb. If a person is correct to decide the stress position in the sentences will have good fluency.

#### d. Comprehension

The last element in speaking is comprehension. Comprehension is discussed by both speakers because comprehension can make people getting the information what they want. Comprehension can be defined as the ability to understand about the meanings what the speaker says. So, if the students want to get something from the speaker, they have to be able to do comprehension about it.

### III. RESEARCH METHODOLOGY

#### 1. The Design of Research

This research is a descriptive qualitative research. As Keegan (2009:11) states “Qualitative research explores questions such as what, why and how, rather than how many or how much, it is primarily concerned with meaning rather than measuring”. This research is to find out what are the students problems on vocabulary in Transactional Speaking On English Foreign Learners (EFL) FKIP Nommensen Pematangsiantar”

#### 2. The Subject of Research

The subject of this research is students English Foreign Learners (EFL) FKIP Nommensen Pematangsiantar on Transactional Speaking Classs at the second semester, the first year.

#### 3. The Object of Research

The object of this research is the students’ problems on vocabulary in Transactional Speaking On English Foreign Learners (EFL) FKIP Nommensen Pematangsiantar”. The problems that are researched by the researcher are viewed from elements of speaking focuses on vocabulary.

#### 4. The Instrument of Research

In a research, instrument is a tool for collecting data. It plays a very significant role in that it greatly determines the result of the study. The writer uses test as an instrument of the research. The test is oral test. The writer

asks the students to promote a product in front of the class one by one.

### IV. FINDINGS AND DISCUSSION

#### 1. Research Findings

The writer finding during the research that most of the students of *English Foreign Learners (EFL) FKIP Nommensen Pematangsiantar* in transactional speaking class have problems in speaking English especially on their vocabulary. The students face some problems in using vocabulary when they are speaking English namely the choice of word is not accurate, the arrangement of word is wrong and the limitations of vocabulary. Most of the students when they are speaking English the word that used is not accurate so that not appropriate to the topic. The writer also finds most of the students when they are speaking English can not arrange the word correctly so that cause difficult to interpret and understand the meaning. And when they are speaking English they use indonesian language because they limits in vocabulary.

#### 2. Discussion

Based on the research finding, the writer interprets that most of the students of *English Foreign Learners (EFL) FKIP Nommensen Pematangsiantar in transactional speaking class* have problems in speaking English. Most of the students face some problems in vocabulary when they are speaking English namely the choice of word is not accurate, the arrangement of word is wrong and the limitations of vocabulary. Most of the students cannot arrange word and sometimes the choice of the word that used is not accurate. The students also limits in vocabulary because most of them when they are speaking English, they use indonesian language. The students problems in vocabulary when they are speaking make their presentation not good enough. They need to know more vocabulary so that they can speak in english totally and can able to choose the accurate word that appropriate to the topic. By trying to speak english to their friends or teacher can improve their speaking skill and add their vocabulary.

### V. CONCLUSION

Based on the research findings the writer concludes what the students problems in using vocabulary when they speak English. Most of the students of *English Foreign Learners (EFL) FKIP Nommensen Pematangsiantar in transactional speaking class* have problems in speaking English especially on their vocabulary. They face some problems in using vocabulary when they speak English namely choosing the correct choice of word, arranging of word in the sentence and limitation of vocabulary. Most of students when they speak English the choice of word is not accurate. If the choice of word is not accurate it is

misunderstanding of the meaning of the word that makes not appropriate to the topic they talk about. Most of the students when they speak English, the arrangement of word is wrong. If the sentences are arranged wrong that makes difficult to interpret and understand the meaning even the sentence has error meaning. And most of the students limits in their vocabulary. Sometimes when they speak English, there is a sentence in their mind but missing two or three important words and difficult to say what they want to say so they use Indonesian language. From the conclusion above, the writer give a contribution towards to the problems the students faced in using vocabulary when they speak English. The students have to try to speak English in daily activities even in the school or out of the school so it can improve their ability in speaking English.

1. Some students got stuck to say what they want to say. Students don't know how to express their idea by using English. There are many words in their mind but they lost the word when they try to speak the language they only give a short answer like yes or no even when they feel agree, disagree or even want to suggest someone.
2. Most of the students are too shy and afraid to take a part in the conversation. Most of the students are still clumsy in speaking, they just speak when the teacher ask them.
3. The cause of the weak value of speaking students.
4. The lack of attractiveness of the students in learning English
5. The students who are lack of vocabulary
6. Some students did not give positive response

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# The effect of applying video on the Students' English Pronunciation Accuracy at the Fifth Semester Students at the English Study Program of the Teacher's Training and Education Faculty the University of Sisingamangaraja XII Tapanuli in Academic Year 2018/2019

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**Abstract**— This research is an Experimental research design, the problem of the research is; Does the application of videos significantly affect on the students' pronunciation accuracy? And the objective of the study is to find out whether the application of videos significantly affect on the students' pronunciation accuracy. The sample of this research is the fifth semester students of English Study Program Faculty of Teacher's Training and Education The University of Sisingamangaraja XII Tapanuli (UNITA) in Academic Year 2018/2019. There were three phases in conducting the research; Pre-test phase, Treatment, and Post-test within in four weeks. The instrument used to collect the data was pronunciation accuracy with thirty questions or words to be pronounced. Based on the data gathered and its analysis, in which the mean score of pre-test is lower than the mean score of post-test or  $10.23809524 < 20.76190476$ , in addition the *t*-test is higher than the table or  $3.3755 > 1.684$ . In other words, the Null Hypothesis (*H*<sub>0</sub>) is rejected and the Alternative Hypothesis (*H*<sub>a</sub>) is accepted. As a conclusion, there is a significant effect of the application of videos on the students' pronunciation accuracy. Finally, based on the research conclusion, the researcher would like to recommend of using videos in dealing especially with English Phonology and Pronunciation.

**Keywords**— Students' Pronunciation Accuracy, Videos.

## I. INTRODUCTION

It is widely known that English is an international language since it has been largely spoken among foreign language speakers. Dewi (2015), Jackson and Stockwell (1996) asserted that English was used in every corner of the world as a medium to interact among people from different cultural, ethnic, and social backgrounds. Their

findings indicate that the language, at present, is being articulated by not only native Speakers, but also non-native speakers. Aside from being the world language for international communication, English is used in foreign countries in major venues, like the news (Ammon, 2001; Seargeant & Erling, 2011).

In Indonesia, an incredibly diverse and multicultural country, English is regarded as one of the most popular foreign languages. The 1989 Law on the Indonesian educational system gives English a place as the first foreign language among other foreign languages used in Indonesia such as German, Arabic, or Japanese. Its policy implication is that the language becomes one of the compulsory modules to be taught in secondary schools and tertiary education. In addition, English is offered as a programme study in higher education institutions in Indonesia, including in public university and non-public university.

There are often learning and production problems when mother tongue (L1) differs from target language (L2). The degree of differences between a learner's native language and the target language can lead to greater difficulty (Lightbown and Spada, 2006). In an EFL teaching context, this issue has been discussed in almost all the world's languages (eq. Walter, Duguid in Swain & Smith (2001) The areas of characteristic problems which have been reviewed are phonology, grammar and vocabulary and these findings might help teachers to examine how these typical difficulties arise and anticipate the difficulties in their teaching contexts. Phonology is the distinctive area in which one's native language often interferes with one's attempt to acquire English as a foreign language.

Pronunciation is the most important skill of spoken English. Not surprisingly, pronunciation instruction plays a significant role in the teaching of English as a second language (ESL). Given that the majority of ESL learners seek to speak native-like English, the importance of teaching pronunciation cannot be emphasized too much. Obviously, it is imperative that teachers help learners of English develop the ability for the communication needs and the ability for being understood easily (Morley, 1991). However, many of English language learners (ELLs) confront difficulties in learning English pronunciation (Gilakjani, 2011). Problems in pronunciation weaken their communicative competence (Hinofotis, 1981). More severely, many of them still lack sufficient proficiency in pronunciation even if they have learned English in an ESL course. In fact, it is understandable that an ESL student using a nonstandard variety of English might be negatively affected while acquiring English language if they are not familiar with standardized English. Specifically, ESL students' pronunciation conventions differ from those of English speakers. Accordingly, helping ESL students learn standardized English should begin with understanding pronunciation variations that ESL students possess while acquiring English.

Technology has developed rapidly in education field. Of course, teachers can use the technology development, such as television, radio, computer, as a media to teach English. Interest in the use of film and television for teaching at all levels increased throughout the 1950s and 1960s (British Universities Film and Video Council, 1995: 79). In contrast, English teachers in Indonesia tend to use conventional methods during their teaching. They just teach their students in a particular way. The students just sit down and listen to the teacher's explanation without any competence achieved. The educational technology is a technology applied to the teaching and learning process. AVAs is the common term used for teaching aids that bring media other than speech into the learning equation (Poole, 1998: 224). Kenworthy (1987: 122) states that learners should be involved occasionally in activities which require them to 'put on their best pronunciation'—activities involving planning, rehearsal, and presentation.

Teacher can use techniques and practice materials. Listen and imitate: A technique used in Direct Method in which students listen to a teacher-provided model and repeat or imitate it. This technique has been enhanced by the use of tape recorders, language labs, and video recorders. Video is a powerful medium – more so than its audio counterpart due to the visual element. AVAs are the use of technology to present information in several different formats (e.g., visual, auditory), usually

supplementing a teacher-or text-based presentation. For example, overhead projectors, slide projectors, television, and video players. Poole (1998: 224) states that Audio Visual Aids are the common term used for the teaching aids that bring media other than speech into the learning equation. Moore states that: Classroom audio visual equipment today is lighter, more energy efficient, and easier to operate than in the past. Video and television are similar in that they both portray moving images, along with sounds, and in that these sounds may be either natural or contrived and tailored to desired situation. Additionally, as instructional tools, both provide a teacher the opportunities for presenting, describing, and clarifying information, ideas, and concepts; for teaching a skill; for condensing or expanding time; and for affecting attitudes. By using AVAs, the students will be more interested in learning pronunciation, because they can see as well as hear what is being said. Besides, video is much easier to understand because it includes the speakers' facial expressions and gestures. The visual element is attractive and commands the attention better than audio alone.

Besides teaching the students by using video is more attractive, the researcher is also certain that it will also makes the students easier to learn specifically English pronunciation. In this research will firstly download and select some videos from 'youtube' related to the material such as under these URL;

- <https://www.youtube.com/watch?v=D8PBv1m4uB8>
- <https://www.youtube.com/watch?v=TY8hbvSjzBM&pbjreload=10>
- <https://www.youtube.com/watch?v=n1KN01TGALA>
- <https://www.youtube.com/watch?v=GdtdTJkRtkE>
- <https://www.youtube.com/watch?v=SbarejDZmcI>
- <https://www.youtube.com/watch?v=lkVdkds84aM>
- etc

Based on the discussion presented, the researcher is interested in conducting a research entitled THE EFFECT OF APPLYING ENGLISH NATIVE SPEAKER VIDEO ON THE STUDENTS' ENGLISH PRONUNCIATION ACCURACY AT THE FIFTH SEMESTER STUDENTS AT THE ENGLISH STUDY PROGRAM OF THE TEACHER'S TRAINING AND EDUCATION FACULTY THE UNIVERSITY OF SISINGAMANGARAJA XII TAPANULI IN ACADEMIC YEAR 2018/2019.

#### **The Research Problem**

In relation to the background of the study, the research problem of this study is formulated as follows;

Does the application of videos significantly affect on the students' pronunciation accuracy?

### The Objective of the Study

Related to the problem of the study, the objective of this study is to find out whether the application of videos significantly affect on the students' pronunciation accuracy.

### The Scope of the Study

English sounds is generally divided into vowels and consonants, but they are also classified into some terms such as, voice, voiceless, nasal, plosive, approximant, etc. however, this study is scoped into dental fricative sounds teaching by applying videos.

### The Significance of the Study

This study is expected to be useful for:

1. The students/ English learners  
They realize that technology is beneficial in learning, since nowadays abundant material of teaching and learning can be easily found in internet, so, they can use it for self-granted in improving their learning especially their English pronunciation.
2. The English teachers, lecturers, and instructors  
Teaching English pronunciation especially for those who are non-native speakers of English is challenging. Therefore, the use of technology especially video available in internet is useful and helpful to be applied.
3. Other researchers  
This study will be useful as a reference in conducting other research relating to English pronunciation and videos application.

### Research Hypothesis

- Ho (Null Hypothesis) : There is no significant effect of the application videos on the students' pronunciation accuracy.

- Ha (Alternative Hypothesis) : There is no significant effect of the application videos on the students' pronunciation accuracy

## II. REVIEW OF LITERATURE

### The International Phonetic Alphabet and Transcription

Articulatory phonetics deals not only with the organs of speech but also with the categorisation and classification of the production features of phones. An extensive knowledge of how concrete vowels and consonants are articulated by particular organs of speech is essential for successful articulation. There are 44 phonemes in English. The English Phonemic Chart, as presented by Underhill (1994) and given in *Table 1*, exhibits clear sets of vowels (monophthongs and diphthongs), consonants, and sonorants.

Table.1: The English Phonemic Chart

ɪ	ɪ	ʊ	u:	ɪə	eɪ	ɔ:	ʌ
e	ə	ɜ:	ɔ:	ʊə	ɔɪ	əʊ	
æ	ʌ	ɑ:	ɒ	eə	aɪ	aʊ	
p	b	t	d	tʃ	dʒ	k	g
f	v	θ	ð	s	z	ʃ	ʒ
m	n	ŋ	h	l	r	w	j

The symbols for the English phonemic chart have been compiled from the International Phonetic Alphabet (IPA) devised by International Phonetic Association (also abbreviated IPA). The association was established in 1886, and since then, it has been functioning as the major as well as the oldest representative organization for world phoneticians. The association's mission is to promote the scientific study of phonetics by providing phoneticians worldwide with a notational standard for the phonetic representation of all languages, i.e. the IPA. The alphabet is based on the Latin letters and diacritics that indicate slight alterations to the usual value of phonetic symbols, e.g. [ŋ] (meaning /n/ is syllabic). The latest version of the alphabet was published in 2005.

The term transcription refers to the process and "the methods of writing down speech sounds in a systematic and consistent way" (Crystal 2008: 490). Each sound must be identified and written in an appropriate symbol. Principally, there are two kinds of transcription: phonemic and phonetic transcription. Phonemic transcription gives only a basic idea of the sounds, and is thus often termed as broad transcription. It uses the 44 English phonemic symbols and does not show any phonetic details of the sounds. The symbols are enclosed in slashes / /, e.g. /t/; /taɪp/.

Phonetic transcription has a high degree of accuracy and shows a lot of articulatory and auditory details. It is often termed as the narrow transcription or transcription proper because it aims to represent actual speech sounds in the narrowest sense and uses additional diacritics. The symbols are therefore enclosed in square brackets [ ]. For example, [tʰ] means that /t/ is aspirated, and [spɪːɹ̥] means that /d/ is a bit devoiced at final position.

### Sound Classes: Vowels, Consonants, and Sonorants

Speech sounds are generally divided into two classes: vowels and consonants. Vowels are produced with a comparatively open vocal tract for the airflow to pass unimpeded. As a result, vowels are considered to be open sounds, whereas consonants are produced with a certain

constriction in the vocal tract. Roach (2009a) gives the following characterisation of the sounds:

Vowels are the class of sounds that are associated with the least obstruction to the flow of air during their production. Consonants are the class of sounds that are associated with obstructed airflow through the vocal tract during their production.

Vowels can also be distinguished from consonants as they display a different acoustic energy: vowels are highly resonant and intense and have greater sonority than do consonants. Vowels also have the function to be syllabic (a syllable can contain a minimum of one vowel), while consonants are units that function at the margins of syllables, either singly or in clusters, and are optional. Vowels typically involve the vibration of vocal folds, so they are voiced, while consonants split into voiced and voiceless forms.

A special set of consonants that demonstrate reduced levels of obstructed airflow during their production are called sonorants (sonants, semivowels). According to Roach (2009): Sonorants are sounds that are voiced and do not cause sufficient obstruction to the airflow to prevent normal voicing from continuing.

### **Teaching English Language Learners through Technology**

Today's classrooms increasingly include students for whom English is a second language. *Teaching English Language Learners through Technology* explores the use of computers and technology as pedagogical tools to aid in the appropriate instruction of English language learners (ELLs) across all content areas. The authors identify various technologies and software programs regularly used in the classroom for all students that can also specifically aid ELLs. *Teaching English Language Learners through Technology* provides successful strategies for varying levels of access—whether teachers have one computer in their classroom, have multiple computers, or can only occasionally use a computer lab. A fully annotated list of web and print resources completes the volume, making this a valuable reference to help teachers harness the power of computer-assisted technologies in meeting the challenges of including all learners in effective instruction.

As teachers, we have a wealth of information from which to choose for our classrooms. We can now bring history into the classroom through pictures, music, and other visuals to a degree never before possible. We can communicate with students from other countries, and we can take classes from teachers we have never met in places we have never been. We can apply the physics from the classroom to simulations available to us through the Internet, and we can develop projects across grade levels and campuses. Students are no longer limited by the walls of a classroom or the knowledge of a single textbook. The

world is available to most classrooms, even when students do not have their own computers. We can bring the media into the classroom through visuals, sounds, smells, and tastes. Because our brains rely heavily on stimulus from the outside for learning, this is just one of the reasons that teaching with media is brain friendly.

In addition, we should bring technology to the classroom because:

- Technology is not limited by the classroom walls.
- Technology does not know or care what the student's socioeconomic status may be, and thus helps to level the playing field for these students.
- Technology provides an equal opportunity for everyone to learn.
- Technology is more in tune with the way our students learn today.
- Technology is so much a part of the real world that to limit its use in the classroom is to limit our students' ability to compete in the world.

### **The Nature of Video as Teaching Media**

#### ***The Definition of Video***

Video is one of media that can be used by teachers to teach their students in the classroom. It helps the teachers transfer the materials that are related to the lesson. The students can watch the acts and hear the language in the video. They can catch the materials in the video clearly. Video can be a powerful educational and motivational tool in the teaching and learning process. Video is an audio visual medium that can be used to distribute messages from sender to receiver so that it can facilitate learners to study certain materials. Video is an electronic storage of moving images. He adds that any electronic media format that employs —motion pictures to present a message can be referred to as video. Harmer (2003: 290) states that video can enhance simulations, not only because it can provide feedback when students can watch themselves and evaluate their performance, but also because the presence of a video help make students feel more realistic.

#### ***The Benefits of Using Video***

Videos can have a strong effect on the mind and senses. There are some benefits of teaching English using video. They are as follows:

- a. Learners enjoy language learning with the video. One of the aims of teaching English to learners is to instill in them. The idea that language learning is happy experience and video creates an attractive enjoyable learning environment. Teaching using video make the teaching learning process more various. The various media that are applied by the teachers can motivate the students to learn and give comfortable feeling during teaching learning process in the classroom.

- b. Video is an effective way of studying body language. Language learners are learning about the world around them. Because the video consists of action, so the students can learn about body language based on the action of the video.
- c. Learners gain confidence through repetition. Learners love to hear stories again and again and the same goes for video. By watching a video several times learners can learn by absorption and imitation. Raimes (1997: 8) states that video can draw the attention of the students (attention), come up with the emotions to being more active in writing lessons (affection), support the students in sharing their feelings in written forms (cognitive), and help the students who have less achievements in lesson orally (compensatory).

### **The Disadvantages of Using Video**

According to American Hospital Association, the disadvantages of the video are:

1. Relatively expensive. Reduplication film or video in general way cost money and take time.
2. There is video that not appropriate with purpose and requirement of learning or material

### **Teaching Pronunciation Using Video**

In the process of teaching and learning in the classroom, the teacher can use good media to support the teaching learning process. In this case, the teacher has to think the appropriate and effective media that will be applied in the teaching learning process. In this research, the researcher will use video as teaching media to teach English pronunciation.

There are some guidelines relating to the specific use of video to promote active viewing and maximize learning.

#### a. Segment

Allow your students to watch the video in short segments.

#### b. Notes

Video are ideal for developing note taking skills. Take notes on the first viewing, then rewind, replay and check them. This can be done individually or collectively as a class discussion/brainstorming session.

#### c. Pause

Use the —pause feature to temporarily stop the tape and allow your students to try to predict/recall what will happen next.

#### d. Sound off

For video sequences that rely on visuals, turn the sound off and narrate. This technique works especially well for listing the steps of a process.

#### e. Preview

Each video carefully to determine its suitability for the lesson's objectives and students' learning outcomes.

#### f. Integrate

The video includes into the overall learning experience by adding an experimental component to the lesson. Activities can be done prior to viewing; to set the stage, review, provide background information, identify new vocabulary words, or to introduce the topic.

#### g. Cut

It is often unnecessary and time consuming to screen a program in its entirety. When previewing a program, look for segments particularly relevant or useful to the lesson or activity planned.

#### h. Focus

Give the students a specific responsibility while viewing. Introduce the video with a question, things to look for, unfamiliar vocabulary, or an activity that will make the program's content more clear or meaningful. By charging students with specific viewing responsibilities, teachers can keep students —on task and direct the learning experience to the lesson's objectives. Be sure and follow up during and after viewing the tape.

#### i. After

When students have viewed the video consider, what interested them? What didn't they understand? How can you relate the program to their experiences and feelings?

## **III. CHAPTER THREE RESEARCH METHODOLOGY**

### **Research Design**

Research in common parlance refers to a search for knowledge. One can also define research as a scientific and systematic search for pertinent information on a specific topic. In fact, research is an art of scientific investigation. Research is an academic activity and as such the term should be used in a technical sense. Research comprises defining and redefining problems, formulating hypothesis or suggested solutions; collecting, organizing and evaluating data; making deductions and reaching conclusions; and at last carefully testing the conclusions to determine whether they fit the formulating hypothesis.

In this research, the researcher applied quantitative research method namely experimental research design. The main characteristics of experimental studies are: (1) active manipulation of treatment variables by the researcher, and (2) the use of random assignment of units (usually students) to each type of treatment. These characteristics constitute the essential controls exercised by a researcher to establish a causal relationship. For example, consider a situation where a researcher is interested in studying the effect of two methods of teaching multiplication of decimals on student achievement as measured by a test of multiplication of decimals. In a true

experiment, the researcher selects the method of teaching to be studied, instructs two groups of teachers, (each in one of the selected methods), assigns students in a random fashion to one of the two types of classes, follows each class to see that it is following the prescribed method of instruction, and tests each student at the end of the period of instruction on a common test of multiplication of decimals.

The resulting data are then analyzed and if the difference in the average level of performance between students in the two methods of instruction differs sufficiently, one comes closer to obtaining a causal relationship than in a situation where pre-existing conditions are merely compared. Such a study is experimental in nature because the researcher was able to exercise full control over the selection of methods to be studied, the random assignment of teachers to each method of instruction, and, finally, the random assignment of students to each method of instruction.

There are some types of experimental design such as; quasi experimental design, true experimental design, etc. in this research, the researcher will use pre-experimental design, the one group pre-test post-test design. This is a simple experimental research design without involvement of a control group. In this design the experimenter takes dependent variable measures (Yb) before the independent variable (X) is manipulated and again takes its measures (Ya) afterwards: The difference if any, between the two measurements (Yb and Ya) is computed and is ascribed to the manipulation of X. The application of the design can be seen as in the table below.

Pre-test	Independent variable (Treatment)	Post-test
Yb	X	Ya

### Population and Sample

The population of this research is the fifth semester students of English Study Program Faculty of Teacher's Training and Education The University of Sisingamangaraja XII Tapanuli Unita. The total number of the students is 27 students.

A sample design is a definite plan for obtaining a sample from a given population. It refers to the technique or the procedure the researcher would adopt in selecting items for the sample. Sample design may as well lay down the number of items to be included in the sample i.e., the size of the sample. Sample design is determined before data are collected. There are many sample designs from which a researcher can choose. Some designs are relatively more precise and easier to apply than others. Researcher must select/prepare a sample design which should be reliable and appropriate for his research study.

The sample of this study was all the fifth semester students of English Study Program Faculty of Teacher's Training and Education The University of Sisingamangaraja XII Tapanuli Unita. The total number of the students is 27 students, but there were only 21 students who attended the research.

### The Instruments of Collecting the Data

In collecting the data, the researcher gave test relating to dental fricatives sound. The total of words pronouncing by the students are thirty words in which fifteen is about [θ] sound and fifteen is about the [ð] sound.

### Data Analysis Technique

In answering the research problem, the data will be analyzed as follows;

- Recording the students pronunciation based on the words tested,
- Transcribing the recorded data into written form,
- Calculating the incorrect and incorrect pronunciation produced by the students,

Analyze the students score by t-test.

## IV. CHAPTER FOUR DATA AND DATA ANALYSIS

### Data

The data obtained of both pre-test and post-test is presented in the table below.

Table.4.1: The students' score of pre-test and post-test

No	Students' name	Pre-Test (X1)	Post-Test (X2)
1	Leonardo Simanullang	8	16
2	Theresia Sianturi	17	30
3	Ida R.Aknes	13	20
4	Juniar Siahaan	11	18
5	Eliade L. Toruan	10	22
6	Nova	6	22
7	Imasinta	9	23
8	Novita	7	19
9	Dorasi Nainggolan	9	21
10	Asima Manalu	9	17
11	Nurcahaya Sihombing	8	19
12	Hermin Pasaribu	5	18
13	Taruli Silaban	11	23
14	Kesya Sinaga	3	13
15	Wydia Simanjuntak	13	25
16	Romiani Pasaribu	14	21
17	Ben Putra Nainggolan	14	21
18	Lusiana Parhusip	9	21
19	Jepri Simbolon	12	22
20	Kristianita Hutahean	14	22
21	Sona santri	13	23

In analyzing the data, the researcher applied Microsoft Office Excel, and the result is presented below;

<b>t-Test: Assuming Unequal Variances</b>	<b>Two-Sample</b>	
	Pre-Test X1	Post-test X2
<b>Mean</b>	10.23809524	20.76190476
<b>Variance</b>	11.99047619	12.19047619
<b>Observations</b>	21	21
<b>Hypothesized Mean Difference</b>	0	
<b>Df</b>	40	
<b>t Stat</b>	- 9.807220174	
<b>P(T&lt;=t) one-tail</b>	1.68775E-12	
<b>t Critical one-tail</b>	1.683851014	
<b>P(T&lt;=t) two-tail</b>	3.3755E-12	
<b>t Critical two-tail</b>	2.02107537	

Based on the data above, it can be concluded that t-test is higher than t-table,  $3.3755 > 1.684$ . In other words, the Null Hypothesis ( $H_0$ ) is rejected and the Alternative Hypothesis ( $H_a$ ) is accepted.

## V. CHAPTER FIVE CONCLUSION AND SUGGESTION

### Conclusion

The problem of the research is; Does the application of videos significantly affect on the students' pronunciation accuracy? And having analyzed the data by applying Microsoft Office Excel, it is concluded that there is a significant effect of the application of videos on the students' pronunciation accuracy. Based on the data analysis, it is found out that t-test is higher than t-table,  $3.3755 > 1.684$ . In other words, the Null Hypothesis ( $H_0$ ) is rejected and the Alternative Hypothesis ( $H_a$ ) is accepted.

### Suggestion

Based on this research and its finding and conclusion, the researcher would like to suggest;

- The students (English Learners)
- Especially those who learn English as a foreign language, it is beneficial to learn English phonology and pronunciation by taking the advantage of internet specifically Youtube, for there are abundant of videos related.
- English Educators

- As it has been proved by this research, the researcher expects that the English educators eagerly improve their ways of teaching or lecturing by using videos, especially in dealing with English Phonology or Pronunciation subjects.

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# The Influence of Gender Differences on Jordanian Second Grade Pupils' Spelling in English

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**Abstract**— *This study investigated The Influence of Gender Differences on Jordanian Second Grade Pupils' Spelling in English .The sample consisted of two second grade sections from Douqarah Co-educational Basic School (N= 33 male students and 29 female students) in the second semester of the academic year. 25 words spelling test was administered to identify differences in spelling skills. There were statistically significant differences between students' scores on the spelling achievement test due gender, in favor of the females. In light of these results, some recommendations were suggested.*

**Keywords**— *Gender, spelling, Jordanian second grade students, teaching techniques.*

## I. INTRODUCTION

Despite the numbers of studies examining gender differences in EFL skills, there is a need for more studies shedding light on this so as to help EFL teachers, especially in the basic grades, adapt their teaching methods to eliminate these differences in a way that may help them achieve what they pursue, which is to provide rich learning experiences for students from both genders. Several studies have documented the variances in language acquisition due to gender, while others indicated that there are no statistically significant differences in language skills due to gender. For example, Allred (1990) has documented in one study that female students reported higher scores in spelling achievement and that this was a major finding in most of the previous studies that examined gender differences. Affirming this fact, AL-Omari (1997) investigated gender differences in spelling acquisition between male and female Jordanian students, and concluded that a significant difference, in favor of females, was established. By contrast, Woods (2016) reported in her study no statistically significant differences in students' writing skills due to gender, while Burušić and Šerić (2015) reported in their review study of

previous studies examining gender differences in language skills that the results of related previous studies were not decisive about the existence of gender differences in language skills. This dictates the need for more studies examining these variances, especially among EFL students in the basic level, and this what has urged the researcher to perform this study as she found paucity in previous studies after a thorough review of previous related studies.

Males and females have been noticed to differ in language learning strategy use. One of the explanations underlying this is the differences in personality style. Thus, each sex has been noticed to adhere to specific personality style which, in turn, affects the kind of strategy being utilized. Oxford (1993) stated that an analytic field independent learner (probably a male student) usually utilized strategies of logic, such as deductive reasoning, whereas a global, field-dependent learner (often a female student) chooses strategies of searching for the main idea and intuitively guessing from a multiple clues when some pieces of information are missing. These generalizations cannot be understood without recourse to brain hemisphericity. Right hemisphere and left hemisphere deal with the language differently. The left hemisphere is in charge of interpreting the meaning of words, whereas the right hemisphere deals with verbal tones, patterns and musical qualities of the language. Males usually process the language through the left hemispheric, analytic mode, while females often process the language through the right hemisphere, global mode or through an integration of the left and right hemispheric modes (Oxford, 1993).

In a different point of view, Woods (2016) asserts that there are no statistically significant differences in students' writing skills due to gender and explained that the previous educational literature lacks conclusive evidences affirming the generic differences in students' ability in language skills, including writing.

While Both Burušić and Šerić (2015) contend that there previous educational literature examining the role of gender in explaining differences in some personal characteristics such as preferred learning styles and language achievement are not decisive in giving evidences supporting one perspective on the other as the results obtained from previous studies were relatively contradictory and this requires more examination from the authors' point of view to verify the presence of gender differences in students various language skills, including spelling, and this what this study seeks as the main objective of the study is to investigate whether there were differences in second grade students achievement due to gender.

This study is expected to present results that may explain gender differences in spelling skills, an important language skill in English. This may be helpful for both teachers and parents to consider these differences when working students from both genders.

### Question of the Study

The study attempted to answer the following main question:

Are there any significant differences ( $\alpha=0.05$ ) in second grade pupils' mean scores in the spelling test due to gender?

### Definitions of Terms

**Spelling:** The process of encoding units of sound to written symbols, to write the words the pupils heard as they should be written, i.e. to write without missing or adding any letters as dictionary writes. Operationally it is the students' scores in English on the spelling test constructed by the researcher.

**Gender:** all males and females that are studying in the basic second grade.

## II. REVIEW OF RELATED LITERATURE

These are some research that examining gender differences in language learning. The focus of attention was directed toward studying learning strategies in general with a reference to gender.

Allred (1990) investigated a study about gender differences in spelling achievement in elementary schools. The sample of the study consisted of male and female students from grade 1 to grade 6. The results of the study indicated that female students in elementary schools spell significantly better than male students at all grade levels.

Kaylani (1995) investigated the effect of gender and motivation on the language learning strategy use of Jordanian successful and unsuccessful English language learners. The survey method was used in the form of questionnaires and interviews to collect data on a sample

of 255 twelfth grade high school students in Amman. The findings revealed that female students in the sample used compensation, cognitive, affective and memory strategies to a significantly higher degree than male students. Demographic factors other than sex, such as school type and school track, explained fewer significant differences between gender groups.

Liston (1996) investigated possible gender differences in language learning strategy use among students of English as a second language. He found that there was no significant statistical difference between male and female participants in the sample. It was concluded that the study showed no differences in language learning strategy use as differentiated by gender.

AL-Omari (1997) examined gender variation in the use of different language learning strategies utilized by the eleventh graders. The sample of the study consisted of 58 males and 54 females enrolled in the scientific stream. 42 Males and 46 females enrolled in the literary stream. The main instrument was a questionnaire which required the respondents to indicate the degree with which they use certain language learning strategies. The results of the study indicated that: there was a variation between males and females in the use of certain language learning strategies, males have surpassed females in the use of cognitive and social strategies.

Hruska (1999) investigated bilingualism, gender and friendship on a study that focused on English as second language learners in an English mainstream kindergarten classroom. The findings indicated that boys dominated public discussions and constructed themselves as superior to girls.

Rios (2000) investigated gender differences in spelling achievement between male and female students. The sample of the study included (20) male and (20) female secondary school students. For data collection, a spelling achievement test was developed by the researcher. The results of the study indicated that there were differences, but not statistically significant, due to gender, in favor of females, in spelling achievement.

AL-Otaibi (2004) examined the language learning strategies of Saudi EFL students in an intensive English program. The study sought to give an account of the type and frequency of strategy use among these students. It was also conducted to examine the relationship between strategy use and certain factors such as language proficiency level, gender and motivation. The findings indicated that female participants utilized a more active approach to language learning, and was more inclined to communicate with English speakers than males. The findings from the group interviews also showed greater female strategy use, especially out of class strategies. Baniabdelarhman (2004) investigated the effectiveness of word boxes on Jordanian EFL fifth grade students. He

found that no significant interaction between the teaching technique of spelling and gender. He revealed that there was no significant difference in students' spelling scores due to gender. He found a significant difference between students' scores in spelling due to the technique of instruction and that students spelling scores in the word boxes were significantly higher than the student's scores in the traditional method. Allred (2015) examined gender differences in spelling achievement among male and female students from grade 1 to grade 6. The sample of the study consisted of (242) male and female students whom their spelling performances on standardized test were compared in addition to administering a spelling achievement test developed by the researcher. The results of the study indicated that there were statistically significant differences in the spelling performance on standardized test and the spelling achievement test developed by the researcher for the objectives of the study, in favor of female students; making it plausible to conclude that girls spell better than boys.

Both Burušić and Šerić (2015) reviewed previous studies examining gender differences in some individual attributes such as learning styles, language acquisition and self-esteem. The study reviewed scientific and educational journal and used content analysis design for obtaining the results of the study. The results of the study indicated that there were statistically significant differences due to gender, in favor of females, in language acquisition abilities such as speech skills, reading skills and writing skills. The study also concluded that these differences did not vary across age.

In the same line of research, Cobb-Clark and Moschion (2015) investigated gender gaps in early educational achievement. The sample of the study consisted of (3174) third grade students participating in one national study investigating numeracy and reading skills. For data collection, a reading and numeracy results for the sample of the study were obtained from the national study data. The results of the study indicated that third grade females outperformed males in both numeracy and reading skills, affirming the assumption that female students are better in both numeracy and reading skills.

Woods (2016) investigated gender differences in writing skills among American students. The sample of the study consisted of (309) third and fourth graders selected from various public schools in the USA. For data collection, a writing achievement test was administered to the students. It was found that there were no statistically significant differences due to gender in students writing skills.

### Subjects of the Study

The subjects of this study consisted of two second grade sections from Douqarah Co-educational Basic School in the first semester of the academic year 2016-2017. The first section consisted of 17 male students and 14 female students. The second section consisted of 16 male students and 15 female students. The age of the students was between 7 and 8, and they all had 1 year of experience in English language learning.

Table.1: Distribution of the Sample of the Study according to Gender

Variable		Frequency	Percent
Gender	Male	33	53.2
	Female	29	46.8
	Total	62	100.0

### Instrument of the Study

The researcher developed a spelling achievement test. It was administered to the subjects of the study at the end of the second semester. The raw scores of the students' achievement test were used as instrument of this study. The spelling test consisted of 25 words. The researcher corrected the test. Four points were given to

each correct word and zero for the incorrect one. The total score for the spelling test was 100.

### Data Analysis

Descriptive statistics consisting of means and standard deviations and T- test was used to analyze the data of the study.

### Findings of the Study

Table.1: shows group statistics based on their gender.

Group Statistics

	Sex	N	Mean	Std. Deviation	t	df	Sig. (2-tailed)
Achievement test	Male	33	78.52	13.426	-2.344	60	.022
	Female	29	86.41	13.021			

Table (2) shows the results of students' spelling achievement test as students' means and standard deviations were computed based on their scores on the spelling achievement test.

Table.2: Means and SD for students in the spelling achievement test

Sex	Mean	Std. Deviation
Male	78.52	13.426
Female	86.41	13.021

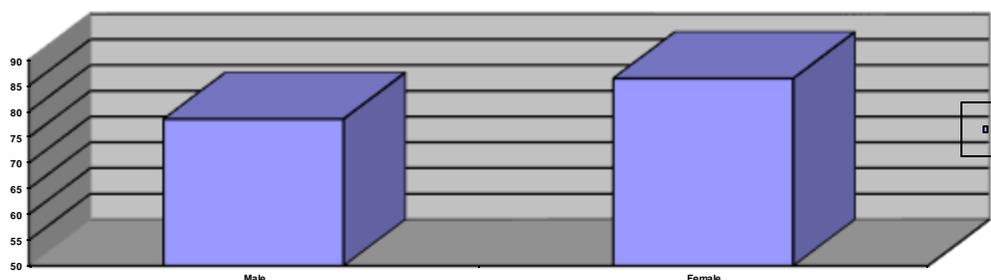


Fig: shows means of male and female

Figure (1) shows that female students outperformed male students on the spelling achievement test as the means scores of male students was ( $M=78.52$ ) while it was higher for female students ( $M=86.41$ ) and this confirms the results found in this study.

### III. DISCUSSION

The results of the study showed that there are statistically significant differences in spelling test scores due to the gender, in favor of females. Findings from decades of research concerning gender differences in general indicated that males and females differ in many aspects. Females are superior to males in verbal ability. Girls begin to talk and to use sentences and words earlier than boys. They also speak more clearly, read earlier and achieve more scores than boys in tests of spelling and grammar. Developmentally, girls appear to surpass boys in verbal performance at the ages of two or three, but for the most part there are few gender differences during childhood. Gender differences increase during the age of eleven and these differences are more apt to increase in high school and possibly beyond. This kind of superiority of girls increases not only at relatively simple verbal tasks such as spelling, but also at more complex tasks such as analogies and creative writing (Gage and Berliner- cited in AL-Omari; 1997).

Other studies such the one by Woods (2016) contradicts this view by claiming that the differences in language skills between boys and girls cannot be always attributed to gender; as other variables come to scene such as parents' educational level and quality of teaching methods employed by teachers in addition to the socio-economic family level. Although these factors may not be decisive in explaining differences in students spelling

achievement, they may be viable in the context of this study.

The results of the study about gender support AL-Otaibi's findings (2004) that females are better in learning English language than males. The results support Allred's findings (1990) that female students in elementary schools spell significantly better than boys at all grade levels. Kaylani's findings (1995) also revealed that female students used compensation, cognitive, affective and memory strategies to significantly higher degree than male students. Affirming this, Cobb-Clark and Moschion study (2015) in the USA indicated that third grade female students outperformed male students in numeracy and reading skills, affirming the assumption that female students are better in both numeracy and reading skills. But, a remark worth mentioning is that the researchers were very cautious in attributing these differences to the genic factors; indicating at the same time that there is a need verify the presence of these differences.

On the other hand, other studies found that males surpass females in learning language such as Hruska's study (1999) which revealed that males dominated public discussions and constructed themselves as superior to girls; and AL-Omari's (1997) findings that indicated that males surpassed females in the use of certain language strategies such as memorization, guessing, asking for clarification and cognitive strategies. Whereas Liston's (1996), Joseph's (2000a; 2000b) and Baniabdelarhman's (2004) findings concluded that there were no significant differences between males and females in learning language based on Piaget's theory of cognitive development. According to Piagets' theory of cognitive development, males and females acquire any

given language in the same way and at the same age and pass through the same stages. This means that language acquisition is not affected by the sex of the students if they live in the same situation. (Melhem, 2004, in Arabic).

### RECOMMENDATIONS

1. Further research that examines gender differences among older students would be beneficial as the results obtained from these future studies may support the findings reported in this study.
2. Further research that examines gender differences in other geographical regions would be beneficial.

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# English Training for Mangrove Preservation Employees as a Community Service

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**Abstract**— *This case study investigated a community service in the form of an English training done by the writer's colleagues. This English training was to upgrade the speaking competence of a group of employees of a cooperation unit working on mangrove preservation. The approach of the English training was eclectic, making good use of some methodological and technical options from some different approaches in English language teaching which were best suited to the specific needs of the client learners. Ample opportunities were given to them to participate, both individually and collaboratively, in the construction of the instructional materials. Pictures were used to bring the learners' real world into the classroom. The procedures of the whole program followed the sequence: needs analysis, designation of the topics, practices from sentence building to text building, and immersion in the learners' customized lessons. Pattern practices, formulaic forms, meaning-based translation were also used to enhance the client learners' speaking competence; thus, creating their greater confidence to express themselves in English.*

**Keywords**— *Community service, English training, practical English training, Community empowerment.*

## I. INTRODUCTION

In addition to two other academic duties – teaching and doing a research – every faculty member in tertiary education in Indonesia is required to get involved in practical community services as part of the three pillars of education in Indonesia (cf. *Undang-Undang Republik Indonesia*, n.d.). This community service activity is deemed to become university's medium of transferring some knowledge or skills from science, technology and arts/humanities to help upgrade the quality of the social life and welfare of a designated target community. Related to the case study of an English Training (henceforth referred to as ET) undertaken in this research, some previous community services done in the non-formal context of education could be exemplified in the forms of English training intended to upgrade the English skills of the members of target communities related to tourism economy (Rajeg et al, 2006; Sudipa et al, 2010,

Widodo & Hastuti, 2011), environment protection (Martiana, Mardhiyaningsih & Nebula, 2011), and character development (Gunawan, Djundjung & Meilinda, 2013). Mostly these ETs applied the methods such as introducing sentence structures and provided drills to enforce the mastery of English skills, except the last one which taught children to master children songs containing values for character building. This kind of social service could probably be very unique as it is found only in Indonesian context.

Unlike in formal schools, developing instructional materials and implementing them in non-formal instructional activities for a short span of time intended for learners of mixed backgrounds constitutes a quite challenging job. It, therefore, needs an in-depth exploration of the English Language Teaching (ELT) tenets to seek appropriate methodological and technical options to be applied to meet such a challenging demand. This case study investigated the teaching and learning processes of English as a community service for the mangrove preservation employees. These target learners were employed by *Griya Karya Tiara Kusuma* – a medium-scale cooperation unit working on non-profit activities related to mangrove preservation in the eastern coast of Surabaya, Indonesia. Totally, there were eighteen adult learners. Despite their different levels of the English competence, they were all assigned by their superior to join the same instructional activities to help them upgrade their competence to express themselves in English related to their occupation. The knowledge gained from the best practices being investigated is expected to open our minds as to the kinds of methodological and technical options for a short ET well-suited to the specific needs of the target learners. The teaching and learning processes of the ET in this article was represented by the samples of the instructional activities of lesson 1 and lesson 2 (week 2 and week 4 out of the fourteen weekly sessions).

## II. LITERATURE REVIEW

The kind of the ET undertaken in this study was carried out in the non-formal context of education. Like other activities in non-formal education, the ET as a social

service activity is recognized to be beneficial to upgrade occupational competencies and further community development (Hiemstra, 2003 cited in Ololube & Egbezor, (n.d.).

Long (2005, pp. 1, 2; cf. also Nunan, 1999, pp.148,149) stated that understanding of learner needs is a prerequisite for an effective instructional design. Therefore, prior to the implementation of a training, needs analysis (NA) has to be administered to identify the learners' needs and their levels of competence. Based on the input obtained from the NA, the appropriate approach and some relevant topics for the instructional activities of the ET need to be determined (Dirgeyasa & Ansari, 2015, 4-24). Bearing those ideas in mind, the ET as investigated in this paper chose to employ an enlightened, eclectic approach (Brown, 2001, 39, 40), as it adopted some methodological and technical options for the instructional activities from some different approaches which were deemed to be best suited to the accomplishment of the instructional goal to meet the specific needs of the learners.

To empower the learners to express themselves in English with greater confidence, the ET used pattern practices, meaning based translation, and formulaic forms. Pattern practices were exercises on grammatical patterns which contain a word or a chunk of language paradigmatically replaceable by a list of other words or chunks of language (cf. Lado, 1958, pp. xv, xvi). Pattern practices, although might have sounded quite outdated for many language practitioners, were chosen to be implemented in the instructional activities in the ET as investigated for the reasons of their practicalities and appropriateness for the learners' specific needs and competence. Meanwhile, the principle of "meaning-based translation" (Larson, 1997, p.17) was used in cases whenever some learners wished to express some idea in English, but they could not just make it. They were assisted to express the meaning they had had related to the real world of their occupation in the source language into the natural form of the target language. Furthermore, formulaic forms – combinations of words frequently co-occurring – provided the learners with readily applicable chunks of language to be used in some situations (Ellis, 2009; Wray, 2008; Schmitt, 2006). The ET as investigated chose to incorporate the two types of formulaic forms as proposed by Hakuta (cited in Ellis, 2009, p. 71): routines and patterns. The former ones – routines – were learned as memorized chunks (for example, "*I don't know*"); whereas the latter – patterns – are partially unanalyzable chunk that has one or more open slots (for example, "*May I \_\_\_\_\_?*"). Following Wright (1989, pp. 2-21), to help contextualize the instructional activities, the instructor and his team used pictures in order to bring the learners' real world of their occupation into the classroom. The use of such pictures

projected on the screen was very helpful to visualize meaning and create a motivating and interesting media in the instructional activities (cf. also Djahimo, 2015, pp. 65-89).

### III. METHODOLOGY

#### Data and research type

The data used in this article were descriptive data in the forms of the linguistic units, the human behaviours, the participant experiences and perspectives rather than in the forms of numbers and statistics (Ary, Jacobs & Sorensen, 2010, pp. 424, 425; Dörnyei, 2007, p. 24; Seliger and Shohamy, 1990, p. 38). The research was typically qualitative and descriptive. Being qualitative as it sought to understand the phenomena of the teaching and learning processes in the ET covering the human behaviours, the English constructions, and the human perspectives or opinions related to the ET under study (cf. Ary, Jacobs & Sorensen, 2010, pp. 420-423; cf. Dörnyei, 2007, pp. 24, 38; Seliger & Shohamy, 1990, pp. 38, 39); and being descriptive as it described the phenomena of the teaching and learning processes of the ET as they existed (cf. Ary, Jacobs and Razavich, 1990, p. 381; Seliger & Shohamy, 1990, pp. 124, 125).

#### Instructor

The instructors consisted of four lecturers who shared the responsibility of the planning, implementation, and evaluation of the ET being investigated. Before undertaking a task in the ET, the instructors had to familiarize themselves with the occupation of the learners by browsing the issues related to mangrove preservation from the internet and familiarize themselves with the day-to-day activities of the mangrove preservation cooperation unit as they were visually represented by a collection of the cooperation unit's pictures and brochures. The writer of this article served more in drafting the planning and supervised the whole project. In this study the writer and his colleagues served as complete participants (Ary, Jacobs & Sorensen, 2010, pp. 432, 433) as they completely participated and became insiders in the natural activity of the ET being investigated. For evaluating the learners' progress, the instructor chose to use one of the alternative assessments in the form of a check list of the learners' behaviours focusing on their progress (cf. Huerta-Macías, 2002, pp. 339-342).

#### Learners

Through the NA, the researcher and his team were able to identify the learners' profiles that, from the perspective of language competence, they came from different levels of English competence; mostly at upper elementary and lower intermediate levels. Altogether, there were eighteen adult learners. From the perspective of job requirement,

the ET was assigned to upgrade the client learners' speaking competence in order to better serve foreign visitors often coming to their workplaces. These eighteen learners were the employees of the non-governmental cooperation unit working on the mangrove preservation unit in the eastern coast of Surabaya. The cooperation unit had some related smaller-scaled production subunits such as mangrove preservation, mangrove tourism, and various mangrove-based production lines such as mangrove batik, mangrove food, beverages, medicine, and other daily necessities.

### Media

In the classroom, pictures as visual representations of ideas related to the learners' real world were used covering both the topics and the learners' day-to-day activities. The former, for instance, when the instructor intended to elicit a chunk of language related to the idea of mangroves as "walking trees" or that of mangroves which grow "on the intertidal zone", he/she used such pictures which were projected from the LCD to the screen. These pictures were collected by the instructors on the planning stage of the ET. When the learners produced their own sentences, the instructor wrote them down on the laptop to be projected on the screen from the LCD so as to be visible to the learners. Such texts could be saved and used on the next stages of teaching and learning processes.

### Choice of Approach, Method, and Technique for the CET

The success of a short ET as a community service depended on how well planning was made at the outset. The writer and his team explored the repertory of English Language Teaching (ELT) beliefs and their implications to the teaching of English (cf. Renandya, 2013; Ellis, 2009; Nunan, 2005), seeking some practical ELT methodological and technical options most suitable for these learners who came from different levels of English competence. Following Anthony (cited in Jack and Rodgers, 2014, p. 21), explorations were made on the notions and types of approaches, methods, and techniques. Since the goal of the ET was to improve the learners' skills to express themselves in English related to their occupation, some methodological options best suited to the specific needs of the learners were chosen from the realm of some different approaches. The focus on communication and interaction were taken from the realm of communicative language teaching (cf. Richard and Rodgers, 2014, pp. 83-107); collaborative creation of meaning from the realm of interactional approach (cf. Richard and Rodgers, 2014, p. 91); and pattern practices from audiolingual approach (cf. Richards and Rodgers, 2014, p. 58-79).

In order to meet the specific needs of the learners to express their ideas related to their occupation, they were given ample opportunities to contribute not only the topics, but also the contents of the instructional materials. This was, for instance, obvious that in the beginning they were to share and negotiate a list of topics for the whole training. Since these adult learners were more in a position to know better of the most relevant topics related to their occupation, the instructor(s) simply helped them to decide the fixed list of topics. The use of some pictures depicting the learners' real world in the instructional activities was able to serve as non-verbal stimuli to visualize the ideas and relevant topics related to their occupation (cf. Wright, 1989, p. 18). Altogether, there were six topics. Two successive classes dealt with one topic from week 2 up to week 13. Week 1 was reserved for the NA and the pre-test; week 14 for the post-test. The instructional materials were set out to center on the following list of six topics:

- 1) Welcoming visitors to eastern coast of Surabaya
- 2) Preservation of mangrove
- 3) Various benefits of mangrove
- 4) The importance of mangrove
- 5) Why should we protect mangrove?
- 6) Mangrove for ecological tourism

### The Teaching and Learning Procedures

Following Cahyono (2010), the instructional activities followed the procedures: Pre-teaching, Whilst-teaching, and Post-teaching. In addition, Reflection was added to record the instructor's comments on the instructional activities that had just been completed.

#### • Pre-teaching

In accordance with the designated topic, the learners were given ample opportunities, with only a little help or none at all from any of their classmates or the instructor, to express themselves in English. Tolerant of the learners' errors were shown in order to encourage them to speak English. In cases whenever some wished to express their ideas in English, but they were not able to do so, the instructor helped them express their ideas in light of "meaning-based translation" (Larson, 1997, p. 17). They were asked to translate their ideas from the source language into the natural form of the target language. This was to minimize their errors. Eventually, some focused sentences produced by the learners were chosen and used as sentence patterns, from which they were to build more and more new sentences, incorporating some necessary substitutions. They were encouraged and motivated to express themselves using those patterns to be further strengthened by the use of relevant formulaic forms. By so doing, more and more English sentences coming from the learners' own stock of knowledge were produced and practised.

- Whilst-teaching

The specific strategy of the writer's team was to work together with the client learners—the so-called collaborative creation of meaning—to build a text for the customised instructional materials well-suited to their specific needs. On this stage, the learners were to work collaboratively to draft a self-contained text using previously focused sentences. Finally, the instructor and the whole class worked together to refine the draft to become a finished version of a well-organised text that could be appropriately used as the instructional material to be mastered by the learners.

- Post-teaching

On this stage, the learners were expected to be able to speak more confidently in their role play. The instructional materials were basically the ones they had previously produced on the previous stage of sentence building up to that of text building. The instructor applied the principle of “read, then say it” when the learners were expected to express their parts in the role play. They were only allowed to read their parts before saying them, just to make sure that they got them right. When they expressed them, they were not allowed to read them. They were to do their best to rely on their memory. In this way, the relevant sentence patterns were instilled and reinforced to become part of their working knowledge and skills. On this stage of learning, they were expected to express themselves in English more fluently and naturally. Thus, on this stage, the instructor were enabled to evaluate each learner's progress. The instructor used an alternative kind of assessment in the form of a checklist of the learners' performance (cf. Huerta-Macías, 2002, pp. 338-343). Basically the material on this stage was based on the previous whilst-teaching stage.

- Reflection

On this stage, the instructor gave some thought of both the strengths and weaknesses of the instructional activities. He/she highlighted the strengths to be retained and the weaknesses to be addressed in the next phase of the instructional activities.

### Samples of the ET Sessions

#### Sample from Lesson 1

- Pre-teaching

Focusing on the designated topic, welcoming visitors to eastern coast of Surabaya, all the learners were given opportunities to express themselves in English. Because they came from different levels of competence, some were able to express their ideas in good, correct English, but some others were only able to do the same thing, partly with the aid of their friends or the instructor. The point was that everybody was encouraged to take active parts in the instructional activities. Some of the sentences produced by the learners were quite relevant to the topic

of the day. Therefore, some of those focused sentences were chosen to serve as the basic sentence patterns. These, in turn, could also serve well as a stock of the focused sentences for the text-building activity on the next stage later.

- Sentence Building

#### WELCOMING VISITORS

Instructor: (A picture was projected on the screen to show the learners' workplace with some foreign visitors) You see here, some foreign visitors were visiting your workplace. Any of you could express yourself the ideas related to this scene?

Learner 1: Good morning, madam. Good morning, sir. Welcome to Mangrove Forest Tourism Resort.

Instructor: Very good. If your visitors come in the afternoon, how would you greet them?

Learners: (Together) Good afternoon.

Instructor: Very good. (To learners 2, 3, 4, and 5)

Please greet your visitors – a gentleman and a lady.

Learner 3-5: Good afternoon, madam. Good afternoon, sir.

Learners 6-9: (Following the hand signal from the instructor) Good afternoon, madam. Good afternoon, sir.

Instructor: Very good. What next could you say (to learners 10-18). Together, please!

Learners 10-18: (In unison) Welcome to Mangrove Forest Tourism Resort.

Instructor: Together, everybody!

Learners: (All in unison) Welcome to Mangrove Forest Tourism Resort.

Instructor: Very good. What next could you say (to some learners)

Learner 13: I want to say this, sir: *atas nama manajemen*, I welcome you to *Pamurbaya*.

Instructor: Anybody knows? Good, you, please say it!

Learner 18: On behalf of the management, I welcome you all to *Pamurbaya*.

Instructor: What is *Pamurbaya*? *Pamurbaya* is short for \_\_\_\_\_?

Learners: (Some in unison) *Pamurbaya* is short for *Pantai Timur Surabaya*.

Instructor: How do you say *Pantai Timur Surabaya* in English?

Learner 16, 17: Eastern coast of Surabaya.

Instructor: Very good. Repeat together after me!

*Pamurbaya* is short for *Pantai Timur Surabaya* – eastern coast of Surabaya.

All learners: (All in unison) *Pamurbaya* is short for *Pantai Timur Surabaya* – eastern coast of Surabaya.

Instructor: Introduce yourself and say it that you are their guide.

**Learner 10:** My name is Sutini. Call me Tini. I am your guide.

**Instructor:** (After giving opportunities to some learners to introduce themselves) Well, now it's time to proceed to the next step.

- Whilst-teaching

On this stage, the learners were asked to recall some focused sentences to build a conversation. The instructor wrote the different parts of the dialogues on the laptop and they were projected from the LCD on the screen to further encourage the learners' collaborative work to finish the dialogue to their satisfaction. As soon the dialogue was finished, the instructor erased some words from the sentences. Then the learners were asked to practise the role play in a small group. They were to supply necessary, relevant chunks to the given slots in the patterns. The instructor encouraged the learners to change the role they were playing until everybody got all the different roles. In this way, all of them had the opportunity to practice the entire role play. Meanwhile, other instructors who were present also assisted the learners to express their ideas as naturally as possible, using proper English rhythm, intonation, and pronunciation.

**Role Play**

WELCOMING VISITORS (in a small group of three)

**Guide:** Good \_\_\_\_, \_\_\_\_. Good \_\_\_\_, \_\_\_\_.

**Visitor 1:** Good, \_\_\_\_.

**Visitor 2:** Good, \_\_\_\_.

**Guide:** Welcome \_\_\_\_\_. I am \_\_\_\_\_. My \_\_\_\_ is \_\_\_\_\_. Call me \_\_\_\_.

**Visitor 1:** What \_\_\_\_ you \_\_\_\_ this place?

**Guide:** This place is called *Pamurbaya*. *Pamurbaya* is short for \_\_\_\_ - eastern ... of Surabaya.

**Visitor 2:** What can you see here?

**Guide:** We can \_\_\_\_ the mangrove forest. I hope you'll have a nice \_\_\_\_.

Then, all the learners were invited to take active parts in the text-building processes by putting together their previous focused sentences to make up a self-contained text. As usual the instructor wrote down their contribution on the laptop, whose image was projected from the LCD on the screen. The learners were continually encouraged to contribute more ideas until the text really satisfied their needs. After that, the exercises on reading and listening were done based on the completed text. The point here was to integrate the different skills of language as found in the real life. Whenever necessary, this text could also be modified to serve as a basis for writing exercise.

**Text Building**

WELCOME TO EASTERN COAST  
OF SURABAYA

Good morning, sir. Good morning, madam. Here you are on the eastern coast of Surabaya. It's nice to see you all. On behalf of the management, I welcome you to *Pamurbaya*. *Pamurbaya* is short for *Pantai Timur Surabaya* - eastern coast of Surabaya. This is a mangrove forest tourism resort.

My Name is Pertiwi. You may call me Wiwiek.

I am your guide to see around the mangrove forest tourism resort.

I hope you'll have a good time to see around the mangrove forest.

- Post-teaching

The instructor applied the principle of "read, then say it" when the learners had to play their roles. They were only allowed to read their parts before saying them, just to make sure that they got them right. When they had to express them, they were not allowed to read them from the projected text on the screen. They were to do their best to rely on their memory. In this way, the relevant sentence patterns were instilled and reinforced to become part of their working knowledge and skills. On this stage of learning, they were expected to express themselves more fluently and naturally. Thus, on this stage, the instructor simultaneously were enabled to evaluate each learner's progress. Basically, the instructional material was taken from the previous whilst-teaching stage.

**Role play**

WELCOMING VISITORS (in a small group of three)

**Guide:** Good \_\_\_\_, \_\_\_\_. Good \_\_\_\_, \_\_\_\_.

**Visitor 1:** Good, \_\_\_\_.

**Visitor 2:** Good, \_\_\_\_.

**Guide:** Welcome \_\_\_\_\_. I am \_\_\_\_\_. My \_\_\_\_ is \_\_\_\_\_. Call me \_\_\_\_.

**Visitor 1:** What \_\_\_\_ you \_\_\_\_ this place?

**Guide:** This place is called *Pamurbaya*. *Pamurbaya* is short for \_\_\_\_ - east \_\_\_\_ of Surabaya.

**Visitor 2:** What can you see here?

**Guide:** We can \_\_\_\_ the mangrove forest. I hope you'll have a nice \_\_\_\_.

On a small group of two or three people, the learners took turns practicing reading the text by filling in the blank slots. Most of them were able to do this very well since the ideas originally came from them. In other words, they were very familiar with the text as they had participated from the stage of sentence building up to that of text building.

- Reflection

The goal of upgrading the client learners' speaking competence was obviously within the ET's reach as the client learners participated enthusiastically in the individual as well as collaborative work to build and practise the focused sentences and the self-contained text from their own stock of knowledge and skills. The pictures showing the learners' workplaces helped them focus on expressing the ideas related to their occupation. In this way, the instructional materials were tailor-made to meet their needs to express themselves in English related to their occupation within the confine of the designated topics. The instructor's continual encouragements were important as they created more conducive atmosphere for the learners' active roles. Ample opportunities were given to the weak learners to catch up with the class progress. The other instructors who were present could assist any of them on an individual basis.

### Sample from Lesson 2

Focusing on the designated topic of lesson two – the functions and benefits of mangroves, the learners were encouraged to express their ideas in English. As having been done previously, some were able to express their ideas in good, correct English, but some others, only partly with the aid from their colleagues or the instructor, were able to do so. Some of their focused sentences could make up as the basic sentence patterns related to the topic of the day. These could also serve as a stock of the focused sentences for the text-building processes later.

- Pre-teaching

Instructor: (Showing a text with some blank spaces on the screen, then asking a pair of the learners to do a role play). Imagine it's in the morning in your workplace. Anybody could start our class today by completing the following dialogue?

<p><u>Guide</u> : Good ____ .  <u>Tourist</u>: Good ____ .  <u>Guide</u> : I 'm ____ . My name is ____ .  <u>Tourist</u>: O.K., ____ .  <u>Guide</u> : I welcome you to _____.</p>
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Instructor: (To the two learners who were raising their hands) O.K., please say it !

Learner15 &16:

<p><u>Guide</u>: Good morning.  <u>Tourist</u>: Good morning.  <u>Guide</u>: I 'm your guide. My name is Mimi.  <u>Tourist</u>: O.K., thanks.  <u>Guide</u>: I welcome you to the Mangrove Forest Tourism Resort.</p>
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Instructor: Fine. All of you, repeat once again!

All learners: (Repeating the whole patterns, following the instructor's hand signal)

Instructor: (Showing a projected picture on the screen of mangroves which grow on the intertidal zone) This area is called intertidal zone – the intertidal zone. Complete the following: Mangroves grow on \_\_\_\_\_. (the intertidal zone)

Learners 2-5: (Together) Mangroves grow on the intertidal zone.

Instructor: (Asking learners in a group of four or five to repeat it until everybody got the turn. Finally, all the learners were asked to repeat) O.K., repeat it once again!

All learners: Mangroves grow on the intertidal zone.

Instructor: (Showing the next picture of mangroves. Their roots are above the water) Could you say anything about this!

Learners: (With a little help from the instructor) The roots of mangroves are above the water.

Instructor: Very good. (Then, showing a picture that the mangroves look like "walking trees") Look at this picture. Could anybody say anything about this?

Learner 15: Mangroves look like walking trees.

Instructor: Fine. Mangroves look like walking trees. So, people often called them \_\_\_\_\_ ?

Some learners: walking trees.

Instructor: Please repeat once again from the beginning: Mangroves grow \_\_\_\_\_. The roots of mangroves \_\_\_\_\_. Because they look like \_\_\_\_\_, people often call them \_\_\_\_\_.

Learners: (In a group of four or five, they were to repeat the whole sentence patterns until every group got their turns). Mangroves grow on the intertidal zone. The roots of mangroves look like walking trees. Because they look like walking trees, people often call them walking trees.

Instructor: O.K., let's move on.

- Whilst-teaching

The learners were asked to express themselves in a group of four by completing the given blank spaces of the text projected on the screen, starting from the patterns they had just learned to proceed to the new items. At the same time, they would have to learn new words by translating the given words from Indonesian into English. In this way, the learners were not only expected to learn the focused sentence patterns, but also increase their vocabulary related to their occupation.

#### Role play

##### The Different Functions of Mangroves

Guide: Good \_\_\_\_ .

Tourist 1,2: Good \_\_\_\_ .

Guide: I 'm \_\_\_\_ . My name is \_\_\_\_ .

Tourist 2: O.K., \_\_\_\_ .

Guide: I welcome you to the Mangrove Forest Tourism Resort. Mangroves grow in the intertidal

zones. You can see that the roots are above the water. They look like walking trees. That is why people often called them “walking trees”.

**Tourist 1:** Why is it important to conserve the mangrove forest?

**Guide:** Because they provide \_\_\_\_\_ (*makanan*), \_\_\_\_\_ (*tempat berteduh*) and \_\_\_\_\_ (*daerah perkembang-biakan*) for fish, birds, and other marine lives. (= food, shelter, nursery areas). They also prevent \_\_\_\_\_ (*banjir*) and \_\_\_\_\_ (*erosi*). (= flood, erosion). The roots \_\_\_\_\_ (*menyaring*) the water and \_\_\_\_\_ (*mencegah*) erosion. (= filter, prevent)

**Tourist 2:** Why can mangroves survive in the harsh conditions?

**Guide:** Because their roots can filter salt water, and their leaves can excrete salt.

Tourist 2: I see.

sores.

**Guide 1:** You can also produce mangrove batik. The batiks may have various mangroves motifs depicting different parts of mangrove: leaves, flowers, fruits, a bunch of fruits, and various marine lives such as fish, shrimp, crab, and oyster.

**Tourist 2:** Wow! You are really very good. Thank you for your explanation.

**Guide:** You're welcome.

- Post-teaching

All the learners had to play their roles in a small group of three or four people. They had to take turns playing the different roles. The instructor reminded them to apply the principle of “read, then say it” from the projected text on the screen when they were expected to play their roles. They were only allowed to read their parts before saying them, just to make sure that they got them right. When they were expressing them, they were not allowed to read them. They were encouraged to do their best to rely on their memory. In this way, the relevant sentence patterns were instilled and reinforced to become part of their working knowledge. From the observation, most of them could do their parts very well, because the text were obtained from their collaborative contribution. In other words, what the learners did were mostly the attempts to express in the new ways of the expressions of the contents/ideas that they had had at their disposal. On this stage of learning, they were expected to express themselves more fluently and naturally. Thus, on this stage, the instructor were simultaneously enabled to evaluate each learner's progress. Basically the instructional material was taken from the previous whilst-teaching stage.

The learners were asked to participate in the text-building processes by contributing relevant sentences of their own expressing the ideas related to the designated topic of the day. The instructor put together their contribution on the laptop, whose image was projected on the screen, so as to be visible to every learner. The instructor only served the role to assist the learners to express/communicate their ideas to make up a self-contained text that satisfied their needs. Having completed the text, the learners in a group of two or four people were asked to take turns practising reading and listening. These were repeated a couple of times until every body played all the different roles. They were encouraged to act out their parts as naturally as possible. Whenever necessary, this text could also serve as an exercise for writing later.

- Text Building

#### The Benefits of Mangroves

**Tourist 1:** Is it right that mangroves are very useful for food, beverages, and cosmetics?

**Guide 1:** You are right. They have a lot of functions: for food, beverages, cosmetics and medicines. For food, from the fruit of mangroves, you can produce syrup. You can also process mangrove to produce snacks, candy, crisps, or crackers. The crackers are made of flour, mangrove, and fresh-water black fish. After you fry them, the fried crackers will be crispy. They taste delicious. The waste can still be benefitted to produce natural liquid soap.

**Guide 2:** For cosmetics, you can produce face powder, hand and body lotion, body scrub, astringent, shampoo, conditioner, soap, et cetera. The sap from mangroves can also cure open wounds and

- Role play

#### The Different Functions of Mangroves

**Guide:** Good \_\_\_\_\_ .

**Tourist 1,2:** Good \_\_\_\_\_ .

**Guide:** I 'm \_\_\_\_\_ . My name is \_\_\_\_\_ .

**Tourist 2:** O.K., \_\_\_\_\_ .

**Guide:** I welcome you to the Mangrove Forest Tourism Resort. Mangroves grow in the intertidal zones. You can see that the roots are above the water. That is why people often called them “walking trees”.

**Tourist 1:** Why is it important to conserve the mangroves forest?

**Guide:** Because they provide \_\_\_\_\_ (*makanan*), \_\_\_\_\_ (*tempat berteduh*) and \_\_\_\_\_ (*daerah perkembang-biakan*) for fish, birds, and

other marine lives. They also prevent \_\_\_\_\_ (banjir) and \_\_\_\_\_ (erosi). The roots \_\_\_\_\_ (menyaring) the water and \_\_\_\_\_ (mencegah) erosion.

**Tourist 1:** Why can mangroves survive in the harsh conditions?

**Guide:** Because their roots can \_\_\_\_\_ salt water, and their leaves can \_\_\_\_\_ salt.

**Tourist 1:** I see.

### The Benefits of Mangroves

**Tourist 1:** Is it right that mangroves are very \_\_\_\_\_ for food, beverages, and cosmetics.

**Guide 1:** You are right. They have a lot of functions: for food, \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_. For food, from the fruit of mangroves, You can \_\_\_\_\_ syrup. You can also process mangroves to produce \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_, or \_\_\_\_\_. The crackers are made of flour, mangrove, and fresh-water black fish. After you fry it, the fried crackers will be \_\_\_\_\_. It tastes \_\_\_\_\_. The waste can still be \_\_\_\_\_ to produce natural liquid soap.

**Guide 2:** For cosmetics, you can have \_\_\_\_\_, hand and body lotion, \_\_\_\_\_, astringent, shampoo, conditioner, soap, et cetera. The \_\_\_\_\_ from mangroves can also \_\_\_\_\_ open wounds and sores.

**Guide 1:** You can also produce mangrove batik. The batiks may have various mangrove motifs \_\_\_\_\_ different parts of mangroves: leaves, flowers, fruits, a bunch of fruits, and various \_\_\_\_\_ lives such as fish, shrimp, crab, and oyster.

**Tourist 2:** Wow! You are really very good. Thank you for your explanation.

**Guide:** You're \_\_\_\_\_.

#### • Reflection

Bearing in mind of the previous stages of the teaching and learning processes, a reflection could be made:

a) The goal of empowering the learners to have greater confidence to communicate the ideas related to their occupation was within their reach as the client learners were encouraged to participate in the collaborative work to build the focused sentences and the self-contained text from their own stock of knowledge and skills. In that way, the instructional materials were tailor-made to meet their needs to express themselves in English related to their occupation within the confine of the designated topic. Toward that goal, the learners were invited and encouraged, partly with the help of their own colleagues or the instructor if necessary, to express in English of the ideas related to the designated topic of the lesson. Even,

this did not matter at all if some learners, at first, had their ideas only in the source language, Indonesian. If this happened, they would be asked to stick to the ideas in the source language and then, partly with the assistance of their colleagues or the instructor, they would be asked to do their best to express them in the appropriate form of the target language.

b) Focused sentences related to the occupation and the topic of the lesson were mostly obtained from the learners' stock of knowledge. They made up relevant structural units for the expression of the learners' ideas. Through a process of text building, all of these could be collected to make up a self-contained reading text on the designated topic. Based on the entire English sentences that the learners had produced in the class, the instructor negotiated with the learners in arranging and systematizing the focused sentences to become a self-contained text. In short, the instructional materials came from the learners themselves, and the instructional material, having been reorganized and systematized, eventually went back to their own use.

c) The conducive atmosphere created in the class was quite supportive to the learners to have greater confidence in speaking English as seen from:

- the learners' individual and collaborative creation of their own course materials.
- the learners' active involvement in the instructional activities.
- the instructor's continual encouragements and explorations to bring the learners' potentials as well as their real world outside the class room to existence in the instructional activities.

### IV. CONCLUSIONS AND PEDAGOGICAL IMPLICATIONS

The article has shown the teaching and learning processes of the ET that the writer and his team had the opportunity to implement in their community service. From the ET that was investigated, some good practices can be learned such as:

- a) Needs analysis should be administered in advance for an effective training.
- b) The best approach, method, and techniques are the ones most appropriate to the needs and competence of the target learners to accomplish the goal of the instructional activities.
- c) Following the eclectic approach, the instructor and his team chose methodological and technical options best suited to the needs and competence of the target learners.
- d) Prior to the teaching and learning processes, the instructor had to be well-equipped with the register related to the learners' occupation.

e) By applying the principle of sentence building to text building and that of “read, then say it” as practised in the ET as investigated, the learners were encouraged to express their ideas related to their occupation. In this way, they were empowered a great deal to express better of the ideas related to their work.

f) The use of patterns practices, formulaic forms, meaning-based translation, and pictures related to the learners’ occupation provided them with useful grammatical forms, vocabulary, and chunks of speech readily applicable for the new ways of expressing the ideas related to their work. They were potentials for extending the learners’ mastery of their specific English related to their occupation.

This empirical article hopefully can open our minds as to the kinds of the methodological and technical options for an effective teaching and learning in a community service taking the form of an ET to cater for the specific needs and competence of the target learners of different levels of competence.

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# Factors Influencing Out-of-School Youth in Municipality of Clarin, Bohol

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**Abstract**—*Out-of-school youth are susceptible population with numerous needs. Many face dim employment and uncertain futures. The youth in this study were those aged 15-30years' old who were not in school and unemployed, underemployed or lacking basic skills. There were five factors that influenced out-of-school youth in this study namely: unaware of free tuition, financial incapacity of parents, difficulty in passing the entrance exam, don't like to go to school and got married early. Among these factors, it was financial incapacity of parents that influenced most. A total of 1118 out-of-school youth were identified in Clarin, Bohol. The result of Chi-square Test of Independence showed that there was a significant difference on all the factors that influenced out-of-school youth. This was evident with the tabular value 43.473 less than the Chi square computed value 2 532.91. Having these results, indeed there is a need to uplift the financial state of the people by providing livelihood projects and scholarships for those who wanted to pursue their studies.*  
**Keywords**—*Adolescence, Education, Financial Instability, Socio-Economic Development*

## I. INTRODUCTION

Education of every child is very vital because it is considered as a powerful tool for socio-economic development of a nation. It is the only way of bringing tremendous change to the lives of each individual. Molding characteristics and enhancing knowledge are better ways to expedite the process of national development. It also served as means of establishing planners, policy-makers and other public leaders in the future. And the segment of society that plays an active part in socio-economic development is made up of youth or adolescent.

Institution like Bohol Island State University (BISU) Clarin campus focused on providing quality higher education and is one of the recipients of free tuition fee. Even with the free tuition there were still out-of-school-youth in the community based on personal communications of some nearby residents. In this regard, a baseline study was conducted to address the issue.

In this study, several factors were considered. First was the financial incapacity of parents which is a common dilemma. Second was the lack of awareness on the free tuition fee program since there are people who are living in remote areas. Third factor was the fear of failing the entrance exam because a lot of people know that BISU set standards on quality education. Thus, enrollees need to pass the exam before they can enroll on a specific course. Another factor was the insufficient knowledge on major areas of exam like English, Math and Science.

Awareness on the factors that influence out-of-school youth will be important to create programs that will decrease their number. This will also help the institution to plan extension projects that is relevant to the community. Although, there were already community extension programs of BISU Clarin Campus but no studies were documented distinctively for the College of Teacher's Education (CTE). Thus, there is a need for benchmark study in order to overcome this long undertaking for research development and extension.

## II. RELATED STUDIES

Out-of-school youth are susceptible population with numerous needs. Many face vague employment and uncertain futures. Out-of-school youth are defined as those youth 16-24 who are not in school and unemployed, underemployed or lacking basic skills (Shrestha, 2007). At present there has been no single system that provides services to out-of-school youth. Many systems can play a role in addressing their problems including public universities, workforce, government sectors and non-government agencies. Funding source from these organizations can support to serve out-of-school youth.

In the Philippines, youth, defined as those who are 15 to 30 years old, comprised 30.1 per cent of the total population and nearly half of the country's labour force (NYC, 1998). Currently, 36 million populations aged 6-24 years were surveyed by Functional Literacy, Education and Mass Media (2015) in which one in every ten or about 4 million Filipino children were out-of-school. Top

reason of the nearly four million youth was because they entered into union or marriage. Another reason was the insufficient income of the family referring to all educational expenses other than tuition fees. Other reason was due to their lack of interest in pursuing their studies. This observation here in the Philippines is parallel with the study of Lerman (1997) in United States that marriage was also top reason for out-of-school youth. Most were not poor, but 19 percent lived in families below the poverty line and another 23 percent were in families between the poverty line (Lerman, 1997).

Youth constitute 25% of the global force but their lack of formal education leads to unemployment. According to Groce(2004), youth unemployment reached a very high record of 88 million worldwide. There was about 85% of youth living in developing countries in the world that are almost four times unemployed (Alston,2004).

Moreover, one of possible causes is living in remote areas as vast majority of population in the country are living in rural areas and some are in islands. Remoteness of an area could lead to unawareness of residents particularly on programs of free tuition. Same with other developing countries in the world, it was shown that they have invested more on rural areas particularly in literacy, primary education, vocational training and livelihood programs (Shrestha, 2007).

Generally, education is empowerment of people by widening their knowledge and skills (Bray, 1991). United Nations declared education as basic human right five years ago. This is because it is an effective instrument for social and economic development and national integration that is the reason why it was pre-condition for development. In fact, developing countries like Japan focus on human resource development and resulted to 90% educational improvement (Jones, 1993).

However, third world countries including the Philippines were far behind literacy until few decades. Hence, as an institution (Bohol Island State University) BISU Clarin campus conducted this study to know the factors that influence out-of-school youth and mitigate them in the pursuit of economic development by people literacy.

### III. RESEARCH PROBLEM

This study aimed to know the factors that hinder youth in Clarin, Bohol to enroll in BISU-Clarin Campus. This study particularly aims to answer the following problems. What are the factors that influence out-of-school youth of not pursuing tertiary education? Is there a relationship among the factors that influence out-of-school youth?

### IV. MATERIALS AND METHODS

This study was conducted in Municipality of Clarin. This was the 5<sup>th</sup> class municipality in the province of Bohol located 61 kilometers away from Tagbilaran City. According to the 2015 census it has 20, 301 population. It has a land cover of 52.12 km<sup>2</sup>. It was strategically located at 9° 58' North and 124°01' East. It is comprised of 24 barangays namely: Poblacion Norte, Poblacion Sur, Poblacion Centro, Tangaran, Bacani, Comaang, Nahawan, Mataob, Cantuyok, Caboy, Bogtongbod, Cabog, Tubod, Danahao, Buangan, Buntod, Katipunan, Lahog, Buacao, Candajec, Bonbon, Caluwasan, Villaflor and Tontunan.

The respondents of this study were all out-of-school youth within the 24 barangays of Clarin aged 15-30 years old. The questions on the survey questionnaire was adopted from Philippine Statistics Authority, 2015. The questions were translated to vernacular language during the survey in order for the respondents to ponder the answers properly.

### V. RESULTS AND DISCUSSIONS

The factors that influenced out-of-school youth were shown in the Table 1. The main factor that influence out-of-school youth was financial incapacity of parents. This could be because farmers and fishermen were predominant in the municipality. Similar result was shown in the study of Adam et al.,2016 in Ghana where poverty caused by unstable income of parents was the main reason of out-of-school youth. Second in rank was unaware of free tuition. This could be due to the fact that most of the residents were in secluded areas. According to Rumberger (2011) people in remote areas are highly isolated and lack of exposure to the community. Third was their no intent of schooling which could be because of the strategic location of BISU-Clarin which is in Poblacion where there are lots of people and is well-developed. They may have been affected by such living conditions which together with language barriers, cultural differences, frequent relocating and exposure to prejudice additionally contribute to a high dropout rate (Bowers & Sprott, 2012; Bynum & Thompson, 1983; Rumberger, 2011). Fourth was difficulty in passing the entrance exam. This could be because of lack of formal education since some are graduate from alternative learning system. Lastly, got married early which for other countries were the common cause of student attrition. According to UNICEF (1992), 10,000 girls get pregnant every year. The same result was also observed in Kenya where there was an increasing number of youth who got married early (Mumbi, 2009).

Table.1: Factors that Influencing Out-of-School Youth  
(N=1118)

Factors Influencing Out-of-School Youth	WM	DV	Rank
Unaware of free tuition	2.80	A	2 <sup>nd</sup>
Difficulty in passing the exam	2.54	A	4 <sup>th</sup>
Financial incapacity of parents	3.08	SA	1 <sup>st</sup>
Got married early	2.43	A	5 <sup>th</sup>
Don't like to go to school	2.66	A	3 <sup>rd</sup>

There was a significant difference among the factors that influence out-of-school youth as shown in Table 2. Chi-square computed value of 2532.91 was way higher compared to tabular value with 43.473.

Table.2: Chi-Square Test of Factors that Influence Out-of-school youth

Chi-square Computed Value	df	Significant Level	Tabular Value	Interpretation
2532.91	27	0.05	43.473	Significant

## VI. CONCLUSION

Out-of-school youth can be caused by several factors but it is mainly influenced by lack of financial capacity of parents. Hence, it is necessary to provide livelihood in each community of Clarin to uplift the lives of people. Bohol Island State University may also help in engaging awareness on the importance of education and instilling that the youth are the hope for the countries development.

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# Perception Theory on Reflective Teaching

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**Abstract**— *Reflective teachers are effective teachers. With this notion, teachers have to practice reflective teaching inside their classes to emphasize that they are effective teachers. Since teachers' practices are not always expected to be reflective, this study discovered the junior high school English teachers' reflective teaching practices. It further investigated their reflective teaching practices through the help of their principals and students; teachers' accounts in their teaching practices were itemized. Using inductive approach on theory generation through quantitative-qualitative research, the findings revealed the English teachers' level of reflection, their teaching practices, and their accounts on their teaching practices. Analysis of the responses also revealed the different themes in the English teachers' reflective teaching practices, thus the emergence of perception theory on reflective teaching. In-service English teachers need to undergo self-reflection to know more of themselves as teachers and to base modifications of classroom procedures. The school administration may conduct in-service training on reflective teaching practices since these in-service English teachers do not have any seminar-workshops on reflective teaching to develop themselves in their reflective teaching practices.*

**Keywords**— *reflective teaching, teaching practices, teachers' accounts, qualitative-quantitative study, triangulation.*

## I. INTRODUCTION

The Philippines is part of United Nations Educational, Scientific, and Cultural Organization (UNESCO). This organization structured National Education for All (EFA) to accomplish the predetermined goals. One of the goals is to improve all aspects in quality education and ensure excellence so that learning outcomes are achieved by all specifically literacy, numeracy and essential life skills.

The National Achievement Test (NAT) of the Department of Education conducted annually measures the yearly academic level, strength and weaknesses of the knowledge learned by the students. NAT examinations aim to provide information on the pupils/students' level of

achievement in Grades Six, Ten, and Twelve to guide policy makers, administrators, curriculum planners, supervisors, principals and teachers for the courses of action. It also identifies and analyzes varied achievement levels by region, division, school and other variables throughout the year. It determines the occurrence of improvement in basic education per individual schools in specified time frames. In order to gauge the EFA goal in achieving quality education, NAT is national standardized test aimed and used to determine the quality of education. This is the Philippines' measure of education quality. According to the Philippine EFA Review Report (2015)[1], the measure of education quality has been improving. As of school year 2012-2013, NAT's elementary level is 6.12 percentage away from target while NAT's secondary level is 23.59 percentage still missing from target. On the specified year, high school students had an overall MPS of 51.41 in all combined subjects. In English, the mean percentage score is 53.99; that is, almost 11 points lower than the expected MPS of 75 percent. However, the Philippines is still improving as compared to the previous eight-year NAT results but it is still far in attaining 75, the target MPS.

Due to the country's unmet targets, Philippine EFA 2015 produces a National Plan of Action. In order to attain the sixth goal which is to achieve quality teaching, teachers have to promote practice of high quality teaching (Philippine EFA Review Report, 2015)[2].

In the DepEd Region 7, a Regional Memorandum No. 54 Series of 2016, dated January 25, 2016 was communicated to recognize the 2015 Harvest of Excellence Awards to Performing Schools Division Office. The Department of Education Region 7 held Harvest of Excellence Award Program last February 1, 2016. The activity aimed to recognize significant performance of Schools Divisions and School leaders. One of categories being recognized is the Level 8 Performance Based Bonus (PBB) in the secondary schools and divisions throughout the region. One of the qualifications to get a PBB is the MPS attained by the students in the school which may also reflect teachers' effectiveness. There were twelve (12)

secondary schools recognized for the said category. Among the twelve (12), six (6) secondary schools are from Bohol, namely: Lila National High School (first in rank), Pres. Carlos P. Garcia Tech-Vocational School (second), Sikatuna National Agricultural High School (fourth), Handumon National High School (fifth), Cantubod National High School (seventh), and Hingotanan National High School (eighth).

If these schools got a PBB due to higher MPS, what do their teachers do attain such recognition? The question now is what do other teachers are doing that others are not doing? What others should be doing to attain higher MPS and achieve quality education? What makes a teacher effective?

Teaching is no easy job. Teachers are bound to be students for life. They attend classes for professional growth. It is a ticket to learn more of themselves and their students. While educating themselves, they also educate their students and make themselves liable of students' learning. If lessons are not earned and learned, they will tutor and do lecture again. Then, they need to assess students to address individual needs. They meet different personalities and coach them in different ways. They learn and unlearn things. They are always thinking what is best for their students. Their ups and downs in this profession will provide them with a meaningful experience before they are called a great teacher.

When the British Council organized a recent roundtable discussion with the its stakeholders, it admitted that the Philippines is doing fine with regards to English competency, but raised concerns on its competitive advantage for the country. That is why; the stakeholders decided that the country desires to elevate its efforts in refining the teaching and learning of English as a vital skill of Filipinos (Cabigon, 2016).[3] Teachers, the direct implementers of teaching and learning, are highly looked up to address this gap in cultivating the teaching and learning of English. They meet different situations inside the teaching and learning process where decisions are dependent to them; students look up to them with great respect. And this demands teachers to be a model of true value. Larrivee (2000)[4] mentioned that teachers need to realize that in their teaching profession they will be confronted continually with situations wherein they must make practical decisions. When an event or issue arises, the teachers need to realize that there is no prescribed checklist of how to respond (Mayes, 2001)[5]; they need to be able to determine an appropriate solution for that event or issue, which entails the process of reflective thinking.

When teachers are reflectively questioning their own teaching practices, they will become more reflective classroom teachers. Reflection is a skill teachers need to go deeper and apply by heart because they mold young minds. Different situations will test what makes a teacher. Teachers must have this skill and acquire the ability to be reflective thinkers. More than that, applying it is the ultimate goal of an effective teacher. Effective teachers are truly effective because they are reflective thinkers.

Reflection is a skill necessary to possess to address abrupt situations affecting teaching-learning process. Since there is no study conducted yet related to this topic in the province of Bohol, the researcher selected the in-service English teachers in the Department of Education (DepED). These teachers have a minimum of five-year experience, because reflection is a skill learned overtime, to crisscross if reflective teaching is really practiced.

The main purpose of this study was to determine the in-service English teachers' reflective teaching practices. For its output, it would hypothesize an emergent theory on reflective teaching.

## II. OBJECTIVES OF THE STUDY

The main aim of this study is to hypothesize an emergent theory on reflective teaching of the English teachers who have at least five (5) years of teaching experience in the Department of Education in the province of Bohol. Specifically, this study determines the reflective practices of the in-service English teachers as viewed by the teachers themselves, their students and their principals, the significant difference on teachers' perceptions to reflective teaching practices as viewed by students and principals, the teachers' accounts on their own teaching practice, and the emergent theory on reflective teaching to be made based on the findings.

## III. MATERIALS AND METHODS

The inductive approach on theory generation was used on this quantitative-qualitative research to determine the reflective teaching practices of in-service English teachers.

The locales of the study were the junior high schools in the Department of Education (DepED) Bohol Division. There are three congressional districts under the Bohol Division. A total of fifty-one (51) schools in the province of Bohol were covered in the study: the thirteen (13) schools from the first district, eighteen (18) schools from second district, and twenty (20) schools from third district.

There were (3) three groups of respondents. The first group was the in-service junior high school English teachers who are connected in the Department of Education (DepEd). These teachers are teaching English subjects in the junior high schools in the province of Bohol. They have at least reached five (5) years of teaching experience in school year 2016-2017. Of the three (3) districts in the said province, there were thirty-two (32) teachers from the first district as respondents of the study. Second district had fifty (50) respondents while the third district had forty-two (42) English teachers. The total number of respondents was one hundred twenty-four (124). Purposive sampling was utilized. The second group of respondents was the principals of these English teachers. A total of fifty-one (51) principals were considered to be the respondents of the study: thirteen (13) for first district, eighteen (18) for second district, and twenty (20) for the third district. These principals rated the teaching practices of each teacher under their jurisdiction. There was a very high probability that a principal rated more than one teacher. The last group was the junior high school students of the in-service English teachers. Ten (10) students rated the teaching practices of one teacher. Since there were one hundred twenty-four (124) in-service English teachers, there was a total of one thousand two hundred forty (1,240) students who participated in the study.

There were two (2) sets of instruments to get the reflective teaching practices of the in-service English teachers. The first instrument includes the adapted "Survey of Reflective Practice: A Tool for Assessing Development as a Reflective Practitioner for Facilitators and Self-Assessment developed by Barbara Larrivee (2008)[6]". This was answered by the in-service English teachers, their students and their principals. It is a rating scale: 5-often, 4-usually, 3-sometimes, 2-rarely, and 1-never. It provides the reflective teaching practices categorized in four levels of reflection of the in-service English teachers. There are fourteen (14) items for pre-reflection, eleven (11) items for surface reflection, fourteen (14) items for pedagogical reflection, and fourteen (14) items for critical reflection. There are fifty-three (53) items in the questionnaire, and four (4) more items are blanked for additional inputs of the respondents. The last set of instrument is the interview schedule intended for in-service English teachers. This composes six (6) open-ended questions leading the in-service English teachers to answer the teachers' accounts they employed in their reflective teaching practices.

The researcher secured the permission and approval of the schools division superintendent of the

division of Bohol. Having the approval, the researcher administered the questionnaires to the in-service English teachers, principals, and students of the English teachers. The interview was conducted after administering the questionnaires.

The data gathered were examined using Statistical Package for Social Studies (SPSS) for quantitative data. Weighted mean was utilized for the teaching practices and perceptions of the principals and students to the teaching practices of their teachers from the Rating Scale (1 – Never, 2 – Rarely, 3 – Sometimes, 4 – Usually, and 5 – Often) using the ranges 1:00-1.79, 1.80-2.59, 2.60-3.39, 3.40-4.19, and 4.20-5.00. For the qualitative data, NVivo 10 was used for the thematic analysis on the teachers' accounts on their teaching practices. From these analyses, the researcher hypothesized an emergent theory on reflective teaching.

#### IV. RESULTS AND DISCUSSION

The in-service English teachers' reflective practices surfaced the way for the development of an emergent theory that illustrates how English teachers' account on their teaching practices as observed by their students and principals.

##### Theory Generation

According to Kerlinger (1986) in Lunenburg (2011)[7], a theory is a fixed interconnected concepts, definitions and propositions that grant a methodical observation of an occurrence by identifying relationships among variables for the purpose of elucidating, foreseeing and directing a phenomenon.

Theories generated in this study helps in preserving and in advancing knowledge in the field of English Language Teaching specifically English as a second language. To arrive at an emergent theory, which is tentative explanation of a phenomenon, the researcher used the theory generating steps of Fawcett and Downs (1994) in Bacus (2016)[8]. The four steps were undertaken.

##### Step 1. Identification and Classification of the Theory's Major Concept

With the use of the questionnaires and interview schedule, the English teachers' reflective teaching practices were recognized. Reflective teaching practices are behavioral actions performed by the English teachers using reflection. These actions are categorized into four levels of reflection, namely: pre-reflection, surface reflection, pedagogical reflection, and critical reflection. Teaching practices are observational actions performed by the English

teachers. These actions are assessed by the principals and students of the said English teachers.

An analysis of the English teachers' account of their classroom experiences revealed that teaching practices are behavioral actions performed by the English teachers inside their classes. These are identified in the teachers' account of their own teaching practices. These practices may not be following the reflective teaching. In this regard, there is a need for teachers' awareness to reflective teaching as this is an essential instrument to perform their duties as designed and intended for the topics assigned. The students and principals' perception of these English teachers will now play a role in making teachers aware also of their practices, reflective or not. This awareness will lead the English teachers to think and reflect of their teaching practices. It will also make teachers, later on, to reflect on their teaching practices. When teachers do reflection, they will be able to ascertain what has to, must be done and to be performed in their reflective teaching practices. They will be able to mirror their teaching practices, especially on the necessities it has to deal on students and classroom concerns. Teachers, with the help of their awareness and reflection to reflective teaching, can practice reflective teaching. In such event, reflective teaching will be practiced. The English teachers will be guided to reach the highest level of reflective teaching, critical reflection indicating to critically reflective teaching practices. Thus, this study designed the perception theory on reflective teaching practices of English teachers.

#### Step 2. Specifications of the Propositions Based on the Findings of the Study

Having drawn the concepts in this study, propositions were formulated. Propositions are declarative statements about a concept or the relationship between concepts. Fawcett and Downs (2000) in Bacus (2016)[9] opine that in theory generating research, the definition type of proposition is best. Definitional proposition is a statement that precisely defined the major concepts so that the implication of an idea can be illustrious from the implication of another idea.

In this study, the researcher, from the data and the observations made, deduced that:

1. Teaching practices are behavioral actions performed by the English teachers inside their classes.
2. Teachers' accounts are the materials or resources used to support the English teachers' reflection. These serve as platform for reflective teaching practices.

3. Teachers' awareness to reflective teaching is essential to perform their duties as designed and intended for the topics assigned. They will be aware of their teaching practices through the help of their students' and principals' perception of their own teaching practices.

4. When teachers do reflection, they will be able to ascertain what has to, must be done and to be performed in their reflective teaching practices. This skill will go a long way to help teachers improved themselves when it comes to reflective teaching.

5. Teachers, with the help of their awareness and reflection to reflective teaching, can practice reflective teaching and later on practice those practices. In such event, reflective teaching will be practiced. The English teachers will be guided to reach the highest level of reflective teaching, critical reflection indicating to critically reflective teaching practices. Thus, this study designed the perception theory on reflective teaching practices of English teachers.

#### Step 3. Hierarchical Ordering of the Propositions

The propositions stated in step 2 can be arranged based on the relationship of the major concepts. In this study, the propositions' ordering would be:

1. Teachers' awareness to reflective teaching is essential to perform their duties as designed and intended for the topics assigned. They will be aware of their teaching practices through the help of their students' and principals' perception of their own teaching practices.

2. Teaching practices are behavioral actions performed by the English teachers inside their classes.

3. Teachers' accounts are the materials or resources used to support the English teachers' reflection.

4. When teachers do reflection, they will be able to ascertain what has to, must be done and to be performed in their reflective teaching practices.

5. Teachers, with the help of their awareness and reflection to reflective teaching, can practice reflective teaching. The English teachers will be guided to reach the highest level of reflective teaching, critical reflection indicating to critically reflective teaching practices. Thus, this study designed the perception theory on reflective teaching practices of English teachers.

#### Step 4. Construction of the Diagram

Fawcett and Downs (2000) in Bacus (2016)[10] claimed that the final step in the theory formulation is the construction of a diagram of the theory. An illustration supports in defining by what means all concepts and propositions of the theory are carried together. It is the

ultimate support to indulgent precisely what the theory pronounces and what it does not pronounce.

#### The Emergent Perception Theory on Reflective Teaching Practices

One of the objectives of this study was to develop a theory on ELT in the 21st century and onwards. Results of the study revealed an emergent theory: Perception Theory on Reflective Teaching.

The emergent perception theory on reflective teaching practices involves English teachers' awareness to reflective teaching through the help of students' and principals' perception, teaching practices inside their classes, teachers' accounts in teaching, teachers' reflection, teachers' practice to reflective teaching leading to be critically reflective teaching practices of English teachers. Thus, this study designed the perception theory on reflective teaching practices of English teachers. Figure 1 illustrates the relationships of the steps.



Fig.1: .Perception Theory on Reflective Teaching

There is a need for teachers' awareness to reflective teaching as this is an essential instrument to perform their duties as designed and intended for the topics assigned. The students and principals' perception of these English teachers will now play a role in making teachers

aware also of their practices, reflective or not. This awareness will lead the English teachers to think and reflect of their teaching practices. Teaching practices are behavioral actions performed by the English teachers inside their classes. These are identified in the teachers' account of their own teaching practices. These practices may not be following the reflective teaching. When teachers do reflection, they will be able to ascertain what has to, must be done and to be performed in their reflective teaching practices. They will be able to mirror their teaching practices, especially on the necessities it has to deal on students and classroom concerns. Teachers, with the help of their awareness and reflection to reflective teaching, can practice reflective teaching. In such event, reflective teaching will be practiced. With Larrivee's level of reflective teaching, the English teachers will be guided to reach the highest level of reflective teaching, critical reflection indicating to critically reflective teaching practices. Thus, this study designed the perception theory on reflective teaching practices of English teachers.

#### V. CONCLUSIONS AND RECOMMENDATIONS

Reflective teaching practices of the in-service English teachers do not reach the highest level of Larrivee's levels of reflection. This is reflected by the views of the students and principals of the in-service English teachers. Teachers' account on their teaching practices, as asked, offer different views from the in-service English teachers that the lack of idea on reflective teaching is ascertained. Thus, there is an emergence of the perception theory on reflective teaching.

Thus, the researcher recommends the following. Teacher education programs must have reflective teaching designs to prepare pre-service English teachers. In-service English teachers need to undergo self-reflection to know more of themselves as teachers and to base modifications of classroom procedures. The school administration may conduct in-service training on reflective teaching practices since these in-service English teachers do not have any seminar-workshops on reflective teaching. Action researches may be accomplished to provide empirical evidences on the improvement of the reflective teaching practices of these in-service English teachers. The following topics are recommended for future researches: Reflective Teaching Practices of Teacher Education Faculty, The Dynamics of Reflective Teaching in the Philippines, Train Reflective Teaching to English Teachers, Curriculum Design on Reflective Teaching in the Philippines, and Bridging the Gap in the Making of Critical Reflective Teachers

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# Teachers' Accounts on their own Teaching Practices

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**Abstract**— *This is a qualitative study of English teachers who have at least five years of teaching experience in the Department of Education in the province of Bohol. An interview schedule was utilized in the conduct of the study using open-ended questions. NVivo 10 was used for the thematic analysis on the teachers' accounts on their teaching practices. There are three themes with subthemes extracted from the study, namely: teaching proficiency, teaching-learning process, and teaching materials. The researcher recommends the in-service English teachers to undergo self-reflection to know more of themselves as teachers and to base modifications of classroom procedures. The school administration may conduct in-service training on reflective teaching practices since these in-service English teachers do not have any seminar-workshops on reflective teaching. Action researches may be accomplished to provide empirical evidences on the improvement of the reflective teaching practices of these teachers.*

**Keywords**— *reflective teaching, teaching practices, teachers' accounts, interviews, qualitative study.*

## I. INTRODUCTION

The National Achievement Test (NAT) of the Department of Education conducted annually measures the yearly academic level, strength and weaknesses of the knowledge learned by the students. NAT examinations aim to provide information on the pupils/students' level of achievement in Grades Six, Ten, and Twelve to guide policy makers, administrators, curriculum planners, supervisors, principals and teachers for the courses of action. It also identifies and analyzes varied achievement levels by region, division, school and other variables throughout the year. It determines the occurrence of improvement in basic education per individual schools in specified time frames. In order to gauge the EFA goal in achieving quality education, NAT is national standardized test aimed and used to determine the quality of education. This is the Philippines' measure of education quality.

According to the Philippine EFA Review Report (2015)[1], the measure of education quality has been improving. As of school year 2012-2013, NAT's elementary level is 6.12 percentage away from target while NAT's secondary level is 23.59 percentage still missing from target. On the specified year, high school students had an overall MPS of 51.41 in all combined subjects. In English, the mean percentage score is 53.99; that is, almost 11 points lower than the expected MPS of 75 percent. However, the Philippines is still improving as compared to the previous eight-year NAT results but it is still far in attaining 75, the target MPS.

Due to the country's unmet targets, Philippine EFA 2015 produces a National Plan of Action. In order to attain the sixth goal which is to achieve quality teaching, teachers have to promote practice of high quality teaching (Philippine EFA Review Report, 2015)[2].

In the DepEd Region 7, a Regional Memorandum No. 54 Series of 2016, dated January 25, 2016 was communicated to recognize the 2015 Harvest of Excellence Awards to Performing Schools Division Office. The Department of Education Region 7 held Harvest of Excellence Award Program last February 1, 2016. The activity aimed to recognize significant performance of Schools Divisions and School leaders. One of categories being recognized is the Level 8 Performance Based Bonus (PBB) in the secondary schools and divisions throughout the region. One of the qualifications to get a PBB is the MPS attained by the students in the school which may also reflect teachers' effectiveness. There were twelve (12) secondary schools recognized for the said category. Among the twelve (12), six (6) secondary schools are from Bohol, namely: Lila National High School (first in rank), Pres. Carlos P. Garcia Tech-Vocational School (second), Sikatuna National Agricultural High School (fourth), Handumon National High School (fifth), Cantubod National High School (seventh), and Hingotanan National High School (eighth).

If these schools got a PBB due to higher MPS, what do their teachers do attain such recognition? The question now is what do other teachers are doing that others are not doing? What others should be doing to attain higher MPS and achieve quality education? What makes a teacher effective?

Larrivee (2000)[3] mentioned that teachers need to realize that in their teaching profession they will be confronted continually with situations wherein they must make practical decisions. When an event or issue arises, the teachers need to realize that there is no prescribed checklist of how to respond (Mayes, 2001)[4]; they need to be able to determine an appropriate solution for that event or issue, which entails the process of reflective thinking.

Reflection is a skill necessary to possess to address abrupt situations affecting teaching-learning process. Since there is no study conducted yet related to this topic in the province of Bohol, the researcher selected the in-service English teachers in the Department of Education (DepED). These teachers have a minimum of five-year experience, because reflection is a skill learned overtime, to crisscross if reflective teaching is really practiced. This interest leads the researcher to conduct this study.

## II. OBJECTIVES OF THE STUDY

The researcher focuses on the teachers' accounts on their own teaching practices. Specifically, the study seeks to answer the following questions:

1. What materials and resources were used for reflection?
2. How do teachers make use of these materials and resources?
3. How do teachers apply these materials and resources into practice?
4. Are the materials helpful in the teachers' reflective teaching practices? How?
5. How often do teachers make use of these materials and resources?
6. What do teachers do with these materials once utilized and conducted?

## III. MATERIALS AND METHODS

The researcher utilized qualitative design through an interview schedule. This is used to ask questions relevant ideas for the teachers' accounts on their own teaching practices and to attain the said objective of the study.

The locales of the study were the junior high schools in the Department of Education (DepED) Bohol Division. There are three congressional districts under the

Bohol Division. A total of fifty-one (51) schools in the province of Bohol were covered in the study: the thirteen (13) schools from the first district, eighteen (18) schools from second district, and twenty (20) schools from third district.

The respondents were the in-service junior high school English teachers who are connected in the Department of Education (DepEd). These teachers are teaching English subjects in the junior high schools in the province of Bohol. They have at least reached five (5) years of teaching experience in school year 2016-2017. Of the three (3) districts in the said province, there were thirty-two (32) teachers from the first district, fifty (50) respondents from the second district while the third district had forty-two (42) English teachers. The total number of respondents was one hundred twenty-four (124). Purposive sampling was utilized.

The instrument is the interview schedule intended for in-service English teachers. This composes six (6) open-ended questions leading the in-service English teachers to answer the teachers' accounts they employed in their reflective teaching practices.

The researcher secured the permission and approval of the schools division superintendent of the division of Bohol. Having the approval, the researcher interviewed the in-service English teachers.

Since the data is qualitative, NVivo 10 was used for the thematic analysis on the teachers' accounts on their teaching practices.

## IV. RESULTS AND DISCUSSION

The discussions that follow are the result of the thematic analysis on the teachers' accounts on their teaching practices. These teachers refer to the English teachers who are employed in the Department of Education (DepEd) in the Province of Bohol teaching students in junior high schools.

There are three (3) major themes in this section. These are teaching proficiency, teaching-learning process, and teaching materials. Each theme is subdivided into sub-themes.

### Theme 1. Teaching Proficiency

The teaching proficiency includes experience, personal and professional growth, principle, evaluation, and self-reflection.

#### A. Experience

Experience is the best teacher. Meador (2017)[5] even said that it remains feasibly the ultimate teacher. No

quantity of training can really arrange for the difficulty that a teacher face in the real world. Each day and year carries approximately firsthand encounters, but experience consents teachers to adjust hastily and create modifications confirming that things endure to function well. When teachers were asked on how teachers' accounts are applied into practice, an English teacher said:

*Informant 69 – T2: “through observations and live on it in and out of the classroom setting.”*

For the period of the initial times of profession in teaching, getting involved in responsibilities is a worthy impression. It will contribute a packed portrait of a teachers' life and will also aid to form remarkable curriculum vitae he/she can practice to locked further lasting positions (Work experience in teaching, 2018)[6]. Moreover, teaching can be a challenging career. There are periods when students can be unresponsive to learn and troublesome in the classroom atmosphere. But particular experience is the paramount method to display in what way to shot a challenging student into a committed learner (Kelly, 2017)[7] like what the informant below has stated:

*Informant 27 – T2: “Yes, students are given the opportunity to express themselves. They are able to find meaning of the lessons presented by relating the lessons into real-life situations.”*

### **B. Personal & Professional Growth**

It profits a proportion of hard labor and enthusiasm to be an active teacher. Even individuals with the greatest natural teaching aptitude need to put the time essential to nurture their distinctive talent. Personal development is a serious element that all teachers must hold in order to make the most of their potential (Meador, 2017)[8]. Informants mentioned some ways to grow personally and professionally. Here are their statements:

*Informant 135 – T1: “I see to it that it's all set and I also provide options. I also take close attention to the effectiveness of the materials in my teaching.”*

*Informant 112 – T1: “yes. It (referring to I use the outputs of my students in my reflections) is helpful because it will help me to enhance my capability as an English teacher.”*

Assessing the effectiveness of their activities conducted inside their classes indicate that these teachers are helping themselves grow professionally as teachers. Teachers must stay systematic, committed, and proficient at multi-tasking to practice this as a positive system to advance themselves as educators (Meador, 2017)[9]. Christodoulou (2010)[10] said that becoming a reflective

teacher means to participate oneself in an intricate endless process. This process is lifelong.

### **C. Principle**

There is what teachers call as philosophies of education. Teaching is a multifarious, complex motion, often wanting instructors to manage manifold responsibilities and aims concurrently and compliantly (Teaching and Learning Principles, 2016)[11]. It serves as guideposts of these teachers on how they carry on their teaching practices inside and outside the classrooms. Informants have stated the importance of their own guiding principles. Here are the statements:

*Informant 69 – T1: “very much helpful, I am guided in improving my teaching with the help of these materials( referring to journal writing, peer observation, student feedback, self-evaluation) , and I've found out that my students have come out of their skill and showed active involvement in class activities”*

*Informant 112 – T2: “yes. It (referring to my teaching experiences and the outputs of students) serves as my guide for the next lesson I will teach in order to become more efficient and effective.”*

Actual teaching contains bring into line the three key components of instruction: learning objectives, assessments, and instructional activities (Teaching and Learning Principles, 2016)[12]. And these are what these teachers are practicing inside their classes. More than that, effective teaching encompasses highlighting the information and abilities teachers indicate to emphasize on (Teaching and Learning Principles, 2016)[13]. This is depicted as one of the informants mentioned this:

*Informant 124 – T1: “by connecting the theory to practice and views the students as thinker, creator and constructor”*

### **D. Evaluation**

Evaluation is the process of making judgments about teachers' performance to determine the possible course of action. This will indicate the teaching performance of English teachers and will be the bases for future improvements. Larrivee (2006) [14] gave (10) ten attributes of a reflective teacher. Third of the ten attributes was on teachers who solicit feedback. And, the fourth attribute is teachers remain open to alternative perspectives. These are illustrated in the teaching performance of the English teachers.

*Informant 48 – T1: “it (referring to my teaching portfolios (Iplan, class record, formative and summative notebook, other documents)) can be used by examining, recording and thinking about my*

teaching of students both in and outside of the classroom.”

*Informant 69 – T1: “by letting my students give their feedback and assess me in my teaching skills and after the class, I find time to evaluate my performance what went right and what needs to be improved.”*

This depicts teachers who continually evaluate themselves to better their teaching performance and at the same time, improve themselves in the field of education. Evaluation constructed on student comment is a significant scheme in notifying and purifying teaching and unit strategy (Teaching Evaluation and Student Feedback, n.d.)[15].

Another group of evaluators who are of wealthy information are the administrators. They by nature ought to be exceptional assets of guidance to teachers. Teachers should not be scared to search for assistance. It is indispensable that administrators are available for teachers when the latter need a little help. Other teachers grow through evaluations conducted by their superiors (Meador, 2017)[16]. An informant stated:

*Informant 37-T1: “comments and suggestions given by the principal/supervisor after the observation”*

Administrators, through teacher assessments, are able to discern a teacher, recognize assets and flaws, and deal recommendations for enhancement (Meador, 2017)[17]. In this way, teachers help themselves grow effectively with the brilliant ideas from their approachable administrators.

### **E. Self-reflection**

Reflection is fundamental to effective learning of educators, and students. Reflection is a groundwork assessment and is basic in becoming a professional teacher. Therefore, the topmost quality is being a reflective teacher (The Reflective Teacher, n.d) [18]. According to Ma & Ren (2011), reflective teaching is the method of self-learning where the teacher acquires about himself/herself through discovering teaching and learning events (Rass, 2014)[19]. Teachers need to know more of them through reflective teaching practice. This is exemplified by the informants:

*Informant 37 – T1: “yes, through analysis of the result, I can evaluate my strengths and weaknesses that require enhancement or improvement.”*

*Informant 66 – T2: “I think about on what I do, what happened and from that I can do differently next time.”*

These informants are really doing self-reflection to assess themselves and better correct actions that need to be addressed. Another proponent, Ahmad, et. al. (2013)[20] said that the reflective teachers are cognizant of the objectives of their learners. They design the learning experiences according to the needs and prospects of the students that help in achieving the responsiveness of students throughout teaching and learning. He further stated that reflective teaching is scrutinizing one’s movements. And, reflective teachers construct promising associations between the needs and precise engagements of learners. This contention is also demonstrated by other informants:

*Informant 48 – T1: “I can also use it to examine what I have learned through both personal experience and professional development activities and thereby to develop and analyze more effective approaches of my teaching... yes, by reflecting where and what lesson should I need to review. These materials are clarifying what good teaching is, providing rationale for teaching approaches, guiding my teaching behavior, and evaluating how effective my teaching is.”*

*Informant 138 – T3: “yes, these materials are helpful in reflecting teaching. At the end of the day, you can recall how was your teaching done. Was the objective of the day met?”*

Therefore, these English teachers are really doing self-reflection. The utmost distinct of virtuous teachers is that their practice is the consequence of vigilant reflection - they also acquire lessons every time they teach, evaluate what they organize and use self-critical assessments to modify what they organize subsequently (Ofsted, 2004)[21].

## **Theme 2. Teaching – Learning Process**

The teaching-learning process includes methodology, learning, assessment, and students’ outputs.

### **A. Methodology**

Teaching methods refer to the universal philosophies, pedagogics and supervision used in classroom instruction (Teach: Make a Difference, 2017)[22]. These methods may differ depending to the preferences of the teachers or the need to use a certain method for a specified topic to be discussed. One of the informants focused on differentiated instruction, as stated:

*Informant 52 – T1: “Provide different activities to the different groups of students with different intelligence.”*

According to Farooq (2011)[23], individual differences viewpoints the disparity among individuals to a sole or number of features like differences on interest, attitude, values, study habits, psychomotor skills, and self-concept. This term requires that these in-service English teachers need to differentiate their instruction due to their students' individual differences. According to Tomlinson (2000)[24], differentiation entails the efforts of educators to answer the discrepancy among students in the classroom. Teachers can single out at slightest four classroom elements: content, process, products, and learning environment. Differentiation means adapting teaching to encounter specific needs.

Other teachers specify their methodologies inside the classrooms. Here are their statements:

*Informant 112 – T1: "I will enhance or use teaching strategy if ever I found the negative/not so good outcome to the performance/output of my students."*

*Informant 135 – T1: "I took stories or texts from books for my students to reflect on. I use audio materials when it is something that would involve their listening skills. I let them use bond paper to draw their abstract idea of what they reflect on and paper if the latter is not available. Movie clip also can contribute more comprehension."*

The examples above show that the teachers' chief role is to train and expedite student learning and inclusive conception of material, and to measure student learning done both official and casual procedures of assessment like students' portfolios, group projects and participation (Teach: Make a Difference, 2017)[25].

### **B. Assessment**

In the student-centered teaching space, teaching and assessment are associated because students' learning is constantly dignified during teacher pedagogy (Teach: Make a Difference, 2017)[26]. These are depicted in the interviews with the English teachers. Here are their statements:

*Informant 37 – T1: "I wrote an indication/a mark of success or failures on a particular group of learners."*

*Informant 52 – T1: "Construct/formulate questions following the different levels of questioning."*

*Informant 68 – T1: "assessment of the lesson as to whether I will proceed to the next topic or not."*

*Informant 18 – T2: "if majority of my students need remediation, I do remediation... yes, by*

*referring it and determining the number of learners who met the target/need remediation."*

*Informant 132 – T4: "yes, basing on the class record, I can infer if the students have mastered the lesson or not. If it is mastered then the comment for the daily lesson log will be accomplished but if otherwise then the comment will be for enrichment or for follow-up."*

Thus, assessing students' learning is of paramount concern to students and teachers as well. This connects the teaching and learning process that occurs inside and outside the classrooms. Effective teaching encompasses bring into line the three most important components of instruction: learning objectives, assessments, and instructional activities (Teaching and Learning Principles, 2016)[27].

### **C. Students' Outputs**

Students' outputs help teachers assess students and at the same time help themselves what strategies to be conducted and what pointers have to be monitored. The informants have stated that students' outputs are their bases for their teaching practices. Here are their declarations:

*Informant 79 – T2: "Let the students write what they learned and what happened during the week."*

*Informant 82 – T2: "activities and background knowledge of the students."*

*Informant 112 – T1: "I use the outputs of my students in my reflections."*

Effective teaching implicates make straight the three foremost components of pedagogy: learning objectives, assessments, and instructional activities (Teaching and Learning Principles, 2016)[28]. Therefore, students' outputs play a prime role in identifying the effectiveness of teachers. This is also supported by Hunter (2008)[29] who stated that if teachers were not being influenced by students' outputs, then teachers are not teaching to their full potential. Thus, students' outputs have to be reflected always.

## **Theme 3. Teaching Materials**

The teaching materials include instructional materials, multimedia, usage, frequency of use, allocation and storage, and material benefit and significance.

### **A. Instructional Materials**

All teachers need provisions in order to ensure a prosperous classroom. Instructional materials are the utensils used in informative instructions that include dynamic learning and assessment. Ultimately, some resource a teacher uses to aid in teaching the students is

called instructional material (Janovsky, 2017)[30]. Below are the informants' proclamations on the instructional materials used.

*Informant 109 – T2: "Materials are provided with the students' Learning Modules (LM)... I used some of these resources. "Some" because there are those that are not applicable with the situation/students. They (the students) are asked to answer these tasks in their notebooks.*

*Informant 138 – T2: "short stories/ selections/passages which are applicable in real life situations which would help the learners to reflect in their thoughts and actions."*

*Informant 156 – T3: "Basically, stories from the books, songs, poetry and movies or from the internet."*

The cited instructional materials are just a few of the commonly used teaching materials used by teachers in their classrooms. These materials can really help to introduce new concepts to students (Janovsky, 2017)[31] provided that these materials match the specific learning objectives. Moreover, one informant honestly said that instructional materials are much needed; here is the declaration:

*Informant 18- T1: "Yes. It's hard to teach without IM's. These are very useful in an easy delivery of the lesson."*

Thus, instructional materials are truly needed in the delivery of the lesson to make teaching-learning meaningful.

### B. Multimedia

With the advent of technology, teachers are now focused on making teaching-learning more meaningful through the use of multimedia. Joshi (2012)[32] stated that one of the methods in refining the students' educational needs and aid in emerging English language skills is providing multimedia in the course of teaching and learning in the language laboratory. Some of the multimedia being utilized by the informants are the following:

*Informant 99 – T2: "I often use LCD Projector."*

*Informant 123 – T1: "Localized video showing activity a very effective and interesting material."*

*Informant 135 – T2: "Different forms: visual aids, laptop, CD, videos."*

*Informant 151 – T1: "I use materials and resources for reflection like video clips, poems, songs, stories."*

The use of this multimedia in the classroom offers the students probabilities in relating with various texts that contribute a dense experience in the tasks and content of the subject. Joshi (2012)[33] added that the taking part of technology in the classroom cannot contradict generous positive opinion in refining the quality of teaching and giving numerous techniques.

### C. Usage

The significance of the consumption of instructional materials in educational delivery is required. This is because of the significance attached to the usage of instructional materials in manipulating students' learning consequences in schools (Muraina, 2015)[34]. The usage of the instructional materials should matter because they will either make or break the purpose of using the material or defeat the expected meaningful experience gained in the discussion. Informants have stated; here are their contentions:

*Informant 40 – T2: "instructional resources can be used during reporting and using presentation during discussions of the topic."*

*Informant 48 – T1: "In short, portfolios can serve as a guide or vital component of my teaching as research process. These materials are my tools every day... These materials and resources should have specific purposes. These are the documents of my teaching, accomplishments within my discipline. Promoting learning by all students. Outline of my learning goals at the same time, will capture the complexity, depth and richness of my teaching and students learning."*

*Informant 132 – T4: "the curriculum guide is my blueprint for what I need to develop for my students. The daily lesson log is also my guide on what I do in my class."*

Instructional aides are not ends but means anticipated to assist a definite instructional resolve or utility (Onasanya, & Omosewo. 2011)[35]. Thus, usage of these instructional materials needs to be parallel with the intended purpose of these resources when utilized inside the classrooms for more meaningful learning experience.

### D. Frequency of Use

The improvement of technology has prepared accessible extensive variety of instructional materials to increment teachers' hard work in teaching-learning process

(Muraina, 2015)[36]. The use of the instructional materials has reached a figure when it comes to its frequency of use. Here are the informants' statements:

*Informant 4 – T1: "If there is a dire need to integrate those materials to the day's discussions."*

*Informant 27 – T1: "if the curriculum guide needs those materials, then it would be the exact and definite time."*

*Informant 48 – T1: "Everyday/ frequently because these materials will not only help you reflect upon your teaching and learning and improve it, it will provide you with a large sample of reflections and evidence from which you will be able to use anytime."*

*Informant 135 – T1: "By having group activities usually. Sometimes, I prefer to use these materials when there is a need to make things clearer to my students."*

The use of instructional materials when it comes to frequency may not affect students' learning given that these instructional materials are relevant to its use and to the topics being covered in the lessons. Contemporary teaching-learning claim that the essential facilities, well trained teachers, appropriate texts and instructional materials are desired to attain the purposes and goals of teaching at all levels (Muraina, 2015)[37].

### E. Allocation and Storage

When teachers value the importance and effectiveness of the instructional materials, these will be kept and stored properly by the teachers. Aside from that, when proven operational, teachers disseminate its usefulness to other teachers. Taking care in the conduct of instructional materials is one of the most operative, cost-efficient, and effortlessly completed maintenance measures (Care, Handling, and Storage of Audio Visual Materials, n.d.)(38). For the informants, these are their ways on the allocation and storage of instructional materials.

*Informant 69 – T1: "Share with my co-teacher when the result is quiet effective."*

*Informant 109 – T2: "I want each class to utilize those materials again (well for next year) to check who/what the students really have learned. These materials if used again will somehow give me a reason to just understand each batch of students."*

*Informant 130 – T2: "all this visual aid shall be kept for future use, that I understand they would be useful but most of the time it would be upgraded."*

*Informant 156 – T3: "These resources are kept in my email acct or my USB files for safe keeping."*

These are their testimonies depicting the usefulness of the instructional materials used by the teachers. Some save it for future use while others need to improve it to make it more functional. Others want to share it to others. More than those reasons, it is better to keep the instructional materials because the procedure used to choose these materials is serious in case students and teachers with solid groundwork for accomplishment and effective teaching (4 Guide to Selecting Instructional Materials, 1999)[39].

### F. Material Benefit and Significance

Usually, teachers work alone or by discipline to review and select materials; mostly follow the curriculum guide depending on its recommendation or availability. More than that, teachers always use instructional materials that are of benefit and significance to the teachers and students as well. Here are their varied statements with regards to the material benefit and significance of instructional materials.

*Informant 4 – T1: "Precisely! The materials really make a difference in the student-learning process and make them feel the importance of reflective teaching... I make students feel the importance of the said materials for them to sustain interest in the classroom discussion."*

*Informant 96 – T2: "Definitely yes. It is very helpful to reflect on how we work with English students, what are our difficulties at the moment of teaching English to students. I think this is valuable for improving as English language teacher."*

*Informant 148 – T2: "Very much! Since multimedia presentation helps teaching-learning process very effective and successful."*

Generally, the advantage of instructional media is to simplify connections between teachers and students so that learning undertakings are supplementary effective and efficient (Jumat, 2010)[40]. With this material benefit and significance of the instructional materials, it will help teachers to do its role in order for the latter to pay attention to other educational aspects.

## V. CONCLUSIONS AND RECOMMENDATIONS

The themes of the teachers' account on their teaching practices are categorized into three. These are

teaching proficiency, teaching-learning process, and teaching materials. These three are subdivided into sub-themes. Teaching proficiency includes experience, personal and professional growth, principle, evaluation, and self-reflection. These are the helpful pointers for the teachers to make them proficient in their teaching career. Aside from that, teaching-learning process includes methodology, learning, assessment, and students' outputs. These are needed to have meaningful learning experience inside the class where teachers are the facilitators of learning. Lastly, teaching materials include instructional materials, multimedia, usage, frequency of use, allocation and storage, and material benefit and significance. These specify the goodness of the consumption of teaching materials of these teachers. Teachers' account on their teaching practices, as asked, offer different views from the in-service English teachers that the lack of idea on reflective teaching is ascertained.

In relation to the results of the study, the researcher recommends the in-service English teachers to undergo self-reflection to know more of themselves as teachers and to base modifications of classroom procedures. The school administration may conduct in-service training on reflective teaching practices since these in-service English teachers do not have any seminar-workshops on reflective teaching. Action researches may be accomplished to provide empirical evidences on the improvement of the reflective teaching practices of these in-service English teachers.

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# Reflective Practices of English Teachers

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**Abstract**— *Reflective teachers are effective teachers. With this notion, teachers have to practice reflective teaching inside their classes to emphasize that they are effective teachers. Since teachers' practices are not always expected to be reflective, this study discovered the junior high school English teachers' reflective teaching practices. It further investigated their reflective teaching practices through the help of their principals and students. This study is quantitative in nature. The findings revealed the English teachers' level of reflection, and their teaching practices. In-service English teachers need to undergo self-reflection to know more of themselves as teachers and to base modifications of classroom procedures. The school administration may conduct in-service training on reflective teaching practices since these in-service English teachers do not have any seminar-workshops on reflective teaching to develop themselves in their reflective teaching practices.*

**Keywords**— *reflective teaching, teaching practices, in-service teachers, students, principals, quantitative study.*

## I. INTRODUCTION

The Philippines is part of United Nations Educational, Scientific, and Cultural Organization (UNESCO). This organization structured National Education for All (EFA) to accomplish the predetermined goals. One of the goals is to improve all aspects in quality education and ensure excellence so that learning outcomes are achieved by all specifically literacy, numeracy and essential life skills. Due to the country's unmet targets, Philippine EFA 2015 produces a National Plan of Action. In order to attain the sixth goal which is to achieve quality teaching, teachers have to promote practice of high quality teaching (Philippine EFA Review Report, 2015)[1].

In the DepEd Region 7, a Regional Memorandum No. 54 Series of 2016, dated January 25, 2016 was communicated to recognize the 2015 Harvest of Excellence Awards to Performing Schools Division Office. The Department of Education Region 7 held Harvest of Excellence Award Program last February 1, 2016. The activity aimed to recognize significant performance of Schools Divisions and School leaders. One of categories

being recognized is the Level 8 Performance Based Bonus (PBB) in the secondary schools and divisions throughout the region. One of the qualifications to get a PBB is the MPS attained by the students in the school which may also reflect teachers' effectiveness. There were twelve (12) secondary schools recognized for the said category. Among the twelve (12), six (6) secondary schools are from Bohol, namely: Lila National High School (first in rank), Pres. Carlos P. Garcia Tech-Vocational School (second), Sikatuna National Agricultural High School (fourth), Handumon National High School (fifth), Cantubod National High School (seventh), and Hingotanan National High School (eighth).

If these schools got a PBB due to higher MPS, what do their teachers do attain such recognition? The question now is what do other teachers are doing that others are not doing? What others should be doing to attain higher MPS and achieve quality education? What makes a teacher effective? When teachers are reflectively questioning their own teaching practices, they will become more reflective classroom teachers. Reflection is a skill teachers need to go deeper and apply by heart because they mold young minds. Different situations will test what makes a teacher. Teachers must have this skill and acquire the ability to be reflective thinkers. More than that, applying it is the ultimate goal of an effective teacher. Effective teachers are truly effective because they are reflective thinkers.

Larrivee (2000)[2] mentioned that teachers need to realize that in their teaching profession they will be confronted continually with situations wherein they must make practical decisions. When an event or issue arises, the teachers need to realize that there is no prescribed checklist of how to respond (Mayes, 2001)[3]; they need to be able to determine an appropriate solution for that event or issue, which entails the process of reflective thinking.

Reflection is a skill necessary to possess to address abrupt situations affecting teaching-learning process. Since there is no study conducted yet related to this topic in the province of Bohol, the researcher selected the in-service English teachers in the Department of Education (DepED). These teachers have a minimum of five-year experience,

because reflection is a skill learned overtime, to crisscross if reflective teaching is really practiced. Thus, the main purpose of this study was to determine the in-service English teachers' reflective teaching practices.

## II. OBJECTIVES OF THE STUDY

The main purpose of this study was to determine the in-service English teachers' reflective teaching practices. Specifically, this study sought the reflective practices of the in-service English teachers along pre-reflection, surface reflection, pedagogical reflection, and critical reflection; the teachers' teaching practices as viewed by students, and principals, and the significant difference on teachers' perceptions to reflective teaching practices as viewed by students and principals.

### Hypothesis

This study hypothesized that there is significant difference on teachers' perceptions to reflective teaching practices as viewed by students and principals.

### Theoretical Framework

This study focuses on one major theory: Barbara Larrivve's Levels of Reflection. According to Larrivve (2006)[4], being reflective is conscious reflection of the honest and moral implications and consequences of classroom practices with students. She mentioned that there are (4) four levels of reflection, namely: pre-reflection, surface reflection, pedagogical reflection, and critical reflection. Each level is being defined and characterized.

## III. MATERIALS AND METHODS

A triangular approach with the use of questionnaires was used to achieve the said objective of this quantitative study. This is a descriptive correlational study.

The locales of the study were the junior high schools in the Department of Education (DepED) Bohol Division. There are three congressional districts under the Bohol Division. A total of fifty-one (51) schools in the province of Bohol were covered in the study: the thirteen (13) schools from the first district, eighteen (18) schools from second district, and twenty (20) schools from third district.

There were (3) three groups of respondents. The table below specifies the three groups.

Table.1: Research Respondents

Congressional District	No. of Junior High Schools	Principals		Teachers		Students	
		Distributed	Retrieved	Distributed	Retrieved	Distributed	Retrieved
1	13	32	20	32	28	320	304
2	18	50	37	50	48	500	451
3	20	42	38	42	40	420	366
Total	51	124	95	124	116	1240	1121

The questionnaire includes the adapted "Survey of Reflective Practice: A Tool for Assessing Development as a Reflective Practitioner for Facilitators and Self-Assessment developed by Barbara Larrivve (2008)". This was answered by the in-service English teachers, their students and their principals. It is a rating scale: 5-often, 4-usually, 3-sometimes, 2-rarely, and 1-never. It provides the reflective teaching practices categorized in four levels of reflection of the in-service English teachers. There are fourteen (14) items for pre-reflection, eleven (11) items for surface reflection, fourteen (14) items for pedagogical reflection, and fourteen (14) items for critical reflection. There are fifty-three (53) items in the questionnaire, and four (4) more items are blanked for additional inputs of the respondents.

The researcher secured the permission and approval of the schools division superintendent of the

division of Bohol. Having the approval, the researcher administered the questionnaires to the in-service English teachers, principals, and students of the English teachers.

The data gathered were examined using Statistical Package for Social Studies (SPSS) for quantitative data. Weighted mean was utilized for the teaching practices and perceptions of the principals and students to the teaching practices of their teachers from the Rating Scale (1 – Never, 2 – Rarely, 3 – Sometimes, 4 – Usually, and 5 – Often) using the ranges 1:00-1.79, 1.80-2.59, 2.60-3.39, 3.40-4.19, and 4.20-5.00.

## IV. RESULTS AND DISCUSSION

Table 2 shows the in-service English teachers' standing in the levels of reflection in four (4) identified levels: pre-reflection in numbers 1 to 14, surface reflection

in numbers 15 to 25, pedagogical reflection in numbers 26 to 39, and critical reflection in numbers 40 to 53. This discusses the teachers' reflection on their teaching practices.

Table.2: English Teachers' Reflective Teaching Practices

As an English teacher, I ...	WM	Description
1. solve problems in the simplest way.	3.93	Usually
2. observe student and classroom conditions as beyond my control.	2.32	Rarely
3. react immediately (words/actions) without thinking of other responses in my English class.	2.25	Rarely
4. work based on fixed English standards without any idea from my students' responses.	2.20	Rarely
5. am a victim of the situations.	1.95	Rarely
6. support opinions and statements without evidences.	1.94	Rarely
7. blame the problems to students or others.	1.88	Rarely
8. take things/situations for granted without asking questions.	1.58	Never
9. feel nervous in supervising student obedience.	1.50	Never
10. reject students' views without appropriate thought.	1.50	Never
11. do not notice the instant demands in teaching English.	2.07	Rarely
12. do not consider the different needs of my students.	1.65	Never
13. do not connect my teaching actions with student behavior.	1.53	Never
14. pay no attention to the teamwork between teacher and students actions.	1.41	Never
15. adjust teaching practices based on the present situation.	4.01	Usually
16. teach English in different ways to attend students' differences.	3.93	Usually
17. support opinions with evidence from my experience.	3.61	Usually
18. adjust based on my past experience.	3.55	Usually
19. solve problems for instant results.	3.17	Sometimes
20. ask the value of specific and NOT the general teaching practices.	2.73	Sometimes
21. limit my English teaching practices to questions and techniques.	2.56	Rarely
22. change my English teaching strategies without testing expectations about teaching and learning.	2.18	Rarely
23. do not connect my English teaching methods to theory.	1.96	Rarely
24. answer student responses in different ways but I do NOT recognize the change of behavior.	1.96	Rarely
25. limit the students' ways or methods in learning.	1.79	Never
26. commit to endless learning and better practice.	4.29	Often
27. connect my English teaching practices to student learning.	4.28	Often
28. accept the problem of classroom issues.	4.27	Often
29. acknowledge what students bring to the learning process.	4.24	Often
30. connect new concepts in English to students' previous learnings.	4.22	Often
31. am curious in the success of my teaching practices.	4.21	Often
32. adjust strategies based on students' performance.	4.19	Usually
33. identify other ways to represent ideas and concepts to students.	4.18	Usually
34. am open for review of my teaching practices.	4.13	Usually
35. participate in positive comments/review of my own teaching.	4.08	Usually
36. enhance the learning of my students.	4.05	Usually
37. see the effect of group activities in students' learning.	3.97	Usually
38. connect patterns, and relationships to expand understanding.	3.97	Usually
39. consider students' decisions.	3.91	Usually

40. inspire responsible actions of my students.	4.46	Often
41. know the difference between opinions and actions.	4.29	Often
42. am fair in talking about problems that occur inside and outside the classroom.	4.27	Often
43. think the right outcomes of classroom rules and habits.	4.01	Usually
44. admit that teaching practices and rules can influence or delay the achievement of a fair and kind society.	3.95	Usually
45. ask and examine actively.	3.93	Usually
46. test tradition and expectations of students.	3.93	Usually
47. observe myself while thinking.	3.85	Usually
48. admit the social and political effects of my teaching.	3.79	Usually
49. know the rules and evidences of opinions.	3.79	Usually
50. identify opinions into question.	3.68	Usually
51. question existing rules and traditions.	3.54	Usually
52. practice in a larger social, cultural, historical, and political environment.	3.39	Sometimes
53. postpone decisions to think all options.	3.25	Sometimes
TOTALITY	3.21	Sometimes

Legend: 1:00-1.79 – Never 1.80-2.59 – Rarely 2.60-3.39 – Sometimes 3.40-4.19 – Usually 4.20-5.00 – Often

Item #40, English teachers inspire responsible actions of students attains 4.46 which is 'often' practiced by the in-service English teachers. This means that the in-service English teachers frequently are modeling responsible actions for their students. These teachers believe that they themselves are role models inside and outside their classrooms. As the old adage says, actions speak louder than words.

Second in rank is Item #41 which is English teachers know the difference between opinions and actions. The in-service English teachers 'often' practiced it with 4.29 as the mean. This means that these in-service English teachers can distinguish the differences between opinions and actions. Moreover, in this table, Item #26: English teachers commit to endless learning and better practice is rated 4.29 with 'often' as its description. This means that the in-service English teachers frequently commit for improvement in the field of teaching. Since this is often, this is an established occurrence that this pedagogical reflection-item is practiced by the in-service English

teachers. Problems are always occurring; this leads the in-service English teachers to find ways to better help themselves in the teaching profession. According to Larrivve (2008)[5], in this level, the teacher is continuously thinking about in what way teaching practices are moving students' learning and in what way to improve learning experiences. The teachers' aim is endlessly refining practice and getting all students.

Third in rank is Item #27, English teachers connect English teaching practices to student learning. This is also 'often' practiced with 4.28 as its mean. This means that the in-service English teachers find ways to link their teaching practices to student learning.

#### Teachers' Level of Reflection

This portion ranks which among Larrivee's levels of reflection do these in-service English teachers fall. This also highlights if the in-service English teachers achieve the uppermost level of reflection, critical reflection.

Table.3: Teachers' Level of Reflection

Levels of Reflective Practices	WM	Description	Rank
1. Pre-reflection	1.98	Rarely	4
2. Surface Reflection	2.86	Sometimes	3
3. Pedagogical Reflection	4.14	Usually	1
4. Critical Reflection	3.87	Usually	2
Totality	3.21	Sometimes	

Legend: 1:00-1.79 – Never 1.80-2.59 – Rarely 2.60-3.39 – Sometimes 3.40-4.19 – Usually 4.20-5.00 – Often

In this table, it clearly shows that the in-service English teachers usually practice the pedagogical reflection, as ranked first. Pedagogical Reflection or reflection-on-action is the third level of reflection. The core emphasis here is to apply educational knowledge to determine a basis for practice (Weber, 2013)[6]. The teacher relates strategies used to beliefs because his/her definite goal is to constantly educating practice and getting all students. He/she strives for consistency between theory and theory-in-use. Principles and situations around teaching are precise and reinforced by proof from experience and theory or research. He/she also strives to understand theoretical basis for instruction and apply various theories, knowledge and research practices. He/she is also up-to-date on current research on quality, and best practices because in this level the teacher is continually discerning approximately exactly

how teaching practices are moving students' learning and exactly how to augment learning experiences. He/she wants to focus on continuous improvement and enhancing student learning, and their teaching positions are always supported by experience including theory and research. His/her reflection is directed by educational theoretical context. The teacher's vision of teaching and learning is multidimensional relating events within a wider context (Larrivve, 2008)[7].

#### Students' Views of the Teachers' Teaching Practices

Table 4 shows the teaching practices of the in-service English teachers as viewed by their students. These students are the direct beneficiaries of the reflective teaching practices of these in-service English teachers.

*Table.4: Students' Views on their Teachers' Practices*

My English teacher ...	WM	Description
1. reacts immediately (words/actions) without thinking of other responses in our English class.	2.72	Sometimes
2. works based on fixed English standards without any idea from our responses.	2.70	Sometimes
3. supports opinions and statements without evidences/proofs.	2.56	Rarely
4. takes things/situations for granted without asking questions.	2.49	Rarely
5. feels nervous in supervising our obedience.	2.41	Rarely
6. pays no attention to the teamwork between him/her and our actions.	2.33	Rarely
7. observes our class and classroom conditions as beyond his/her control.	3.26	Sometimes
8. blames the problems to students or others.	2.18	Rarely
9. does not consider the different needs of my classmates.	2.33	Rarely
10. is a victim of the situations.	2.25	Rarely
11. rejects our views without appropriate thought.	2.35	Rarely
12. does not connect his/her teaching actions with our behavior.	2.27	Rarely
13. solves problems in the simplest way.	3.55	Usually
14. does not notice the instant demands in teaching English.	2.34	Rarely
15. limits his/her English teaching practices to questions and techniques.	2.73	Sometimes
16. changes his/her English teaching styles without testing expectations about teaching and learning.	2.51	Rarely
17. does not connect his/her English teaching methods to theory/principles.	2.35	Rarely
18. supports opinions with evidence from his/her experience.	3.51	Usually
19. limits our ways or methods in learning.	2.73	Sometimes
20. answers our responses in different ways but he/she does NOT recognize the change of behavior.	2.63	Sometimes
21. adjusts teaching practices based on the present situation.	3.41	Usually
22. solves problems for instant results.	3.44	Usually
23. adjusts based on his/her past experience.	3.26	Sometimes
24. asks the value of specific and not the general teaching practices.	3.01	Sometimes
25. teaches English in different ways to attend our differences.	3.54	Usually
26. connects his/her English teaching practices to our learning.	3.89	Usually

27.enhances our learning in English.	4.01	Usually
28.connects new concepts in English to our previous learnings.	3.78	Usually
29. is curious in the success of his/her English teaching practices.	3.42	Usually
30. participates in positive comments/review of his/her own teaching.	3.60	Usually
31.adjusts strategies based on our performance.	3.62	Usually
32.sees the effect of group activities in our learning.	3.70	Usually
33. connects patterns, and relationships to expand our understanding.	3.83	Usually
34.commits to endless learning and better practice.	3.46	Usually
35 identifies other ways to represent ideas and concepts.	3.60	Usually
36.accepts the problem of English classroom issues.	3.48	Usually
37.acknowledges what we bring to the learning process.	3.58	Usually
38.considers our decisions.	3.69	Usually
39. is open for review of his/her teaching practices.	3.69	Usually
40. practices in a larger social, cultural, historical, and political environment.	3.41	Usually
41. thinks the right outcomes of English classroom rules and habits.	3.76	Usually
42. is fair in talking about problems that occur inside and outside the classroom.	3.41	Usually
43.questions existing rules and traditions.	4.31	Often
44. observes himself/herself while thinking.	3.36	Sometimes
45.knows the difference between opinions and actions.	3.64	Usually
46.admits the social and political effects of his/her English teaching.	3.27	Sometimes
47. asks and examines actively.	3.67	Usually
48. tests our traditions and expectations.	3.36	Sometimes
49. postpones decisions to think all options.	3.02	Sometimes
50. knows the rules and evidences of opinions.	3.54	Usually
51. identifies opinions into question.	3.36	Sometimes
52.admits that teaching practices and rules can influence or delay the achievement of a fair and kind society.	3.53	Usually
53. inspires our responsible actions.	3.83	Usually
<b>TOTALITY</b>	<b>3.15</b>	<b>Sometimes</b>

Legend: 1.00-1.79 – Never 1.80-2.59 – Rarely 2.60-3.39 – Sometimes 3.40-4.19 – Usually 4.20-5.00 - Often

In terms of teaching effectiveness of the in-service English teachers, their students viewed Item #43: My English teacher questions existing rules and traditions ‘often’ with a mean of 4.31. This means that the students observed their in-service English teachers frequently in questioning existing rules and traditions.

Second in rank is Item # 27: My English teacher enhances our learning in English is rated ‘usually’ with a mean of 4.01. This means that these students of the in-service English teachers view them as very regular in enhancing students’ learning in their English class. This item is part of the pedagogical reflection of Larrivee (2008)[9].

Third in rank is Item #26: My English teacher connects his/her English teaching practices to our learning.

This is done ‘usually’ with a mean of 3.89. This means that the students view their in-service English teachers as very regular in connecting teaching to learning. These students see their in-service English teachers performing different ways just to link teachers’ teaching practices to their own learning.

#### Principals’ Views of the Teachers’ Teaching Practices

Table 5 highlights the standing of the in-service English teachers when it comes teaching practices of their reflective practices as viewed by their superiors, the principals. These principals are their direct supervisors of their reflective teaching practices.

Table.5: Principals' Views on their Teaching Practices

The English teacher ...	WM	Description
1. reacts immediately (words/actions) without thinking of other responses in his/her English class.	2.18	Rarely
2. works based on fixed English standards without any responses from his/her students.	2.27	Rarely
3. supports opinions and statements without evidences.	2.37	Rarely
4. takes things/situations for granted without asking questions.	2.03	Rarely
5. feels nervous in supervising student obedience.	2.80	Sometimes
6. pays no attention to the teamwork between teacher and students actions.	2.60	Sometimes
7. observes student and classroom conditions as beyond his/her control.	2.45	Rarely
8. blames the problems to students or others.	2.21	Rarely
9. does not consider the different needs of his/her students.	1.79	Never
10. is a victim of the situations.	2.06	Rarely
11. rejects students' views without appropriate thought.	2.01	Rarely
12. does not connect his/her teaching actions with student behavior.	2.25	Rarely
13. solves problems in the simplest way.	2.90	Sometimes
14. does not notice the instant demands in teaching English.	2.20	Rarely
15. limits his/her English teaching practices to questions and techniques.	2.39	Rarely
16. changes his/her English teaching styles without testing expectations about teaching and learning.	2.33	Rarely
17. does not connect his/her English teaching methods to theory/principles.	2.44	Rarely
18. supports opinions with evidence from his/her experience.	3.02	Sometimes
19. limits the students' ways or methods in learning.	2.63	Sometimes
20. answers student responses in different ways but he/she does NOT recognize the change of behavior.	2.45	Rarely
21. adjusts teaching practices based on the present situation.	2.78	Sometimes
22. solves problems for instant results.	2.57	Rarely
23. adjusts based on his/her past experience.	2.79	Sometimes
24. asks the value of specific and not the general teaching practices.	2.61	Sometimes
25. teaches English in different ways to attend students' differences.	2.77	Sometimes
26. connects his/her English teaching practices to student learning.	3.06	Sometimes
27. enhances the learning of his/her students.	3.02	Sometimes
28. connects new concepts in English to students' previous learnings.	3.03	Sometimes
29. is curious in the success of his/her teaching practices.	2.87	Sometimes
30. participates in positive comments/review of his/her own teaching.	2.87	Sometimes
31. adjusts strategies based on students' performance.	2.95	Sometimes
32. sees the effect of group activities in students' learning.	3.17	Sometimes
33. connects patterns, and relationships to expand understanding.	3.11	Sometimes
34. commits to endless learning and better practice.	3.11	Sometimes
35. identifies other ways to represent ideas and concepts to students.	3.03	Sometimes
36. accepts the problem of classroom issues.	3.04	Sometimes
37. acknowledges what students bring to the learning process.	3.00	Sometimes
38. considers students' decisions.	2.77	Sometimes
39. is open for review of his/her teaching practices.	2.95	Sometimes
40. practices in a larger social, cultural, historical, and political environment.	2.84	Sometimes
41. thinks the right outcomes of classroom rules and habits.	3.13	Sometimes
42. is fair in talking about problems that occur inside and outside the classroom.	3.20	Sometimes
43. questions existing rules and traditions.	2.69	Sometimes

44. observes himself/herself while thinking.	2.62	Sometimes
45.knows the difference between opinions and actions.	3.07	Sometimes
46.admits the social and political effects of his/her English teaching.	3.02	Sometimes
47. asks and examines actively.	2.93	Sometimes
48. tests tradition and expectations of students.	2.62	Sometimes
49. postpones decisions to think all options.	2.71	Sometimes
50. knows the rules and evidences of opinions.	2.86	Sometimes
51. identifies opinions into question.	2.76	Sometimes
52.admits that teaching practices and rules can influence or delay the achievement of a fair and kind society.	2.87	Sometimes
53. inspires responsible actions of his/her students.	3.06	Sometimes
<b>TOTALITY</b>	<b>2.75</b>	<b>Sometimes</b>

Legend: 1:00-1.79 – Never 1.80-2.59 – Rarely 2.60-3.39 – Sometimes 3.40-4.19 – Usually 4.20-5.00 - Often

Item #42: The English teacher is fair in talking about problems that occur inside and outside the classroom ranks first among the teaching practices of the in-service English teachers. According to the principals, the superiors of these in-service English teachers, this item is ‘sometimes’ practiced with a mean of 3.20. This means that the in-service English teachers treat people in a way that does not favor some over others. Again, favoritism should not be an issue for these in-service English teachers. They are impartial individuals to avoid biases and prejudices to discern fairness and equity. As observed by the principals, these in-service English teachers are fair.

Second in rank is Item #32: The English teacher sees the effect of group activities in students’ learning. This item is included in the pedagogical reflection of these in-service English teachers. This is viewed by the principals as ‘sometimes’ practiced’ with a mean of 3.17. This means that principals viewed group dynamics as helpful in student’s learning; these in-service English teachers also are enthusiasts of group dynamics. This result is supported by Teaching Practices, Teachers’ Beliefs and Attitudes (2009)[11] that teachers in diverse areas of the world on average permit student cooperative purpose of the class

employ capability consortium. It contributes students’ exclusively modified tasks than they allocate for students’ projects, debates, essays and products. Thus, these in-service English teachers are employing groupings with their students.

Next in rank is Item #41: The English teacher thinks the right outcomes of classroom rules and habits. This is part of the critical reflection of Larrivee (2008)[12]. The principals viewed this also ‘sometimes’ practiced with a mean of 3.13. This means that the principals of these in-service English teachers perceived them as thinkers in coming up with the right results of classroom rules and habits. An English teacher is a thinker to model their thinking skills to their students and to encourage them to be thinkers while they are still young. They cannot hone this skill to their students if they are not thinkers too.

Teachers’ Perceptions on Teaching Reflective Practices as viewed by Students and Principals

Table 6 showcases the differences of the in-service English teachers’ reflective teaching practices to the perception on teaching reflective practices viewed by their students and principals.

Table.6: Teachers’ Perceptions on Teaching Reflective Practices as viewed by Students and Principals

Perception on Teachers’ Teaching Practices	Teachers’ Reflective Teaching Practices	Mean Difference (Gain/Loss)	t-value	p-value	Description
Students = 3.15	3.21	0.06	3.008	0.000	Not significant
Principals = 2.75	3.21	0.46	-1.33	0.312	Significant

The difference of the in-service English teachers' reflective practices and students' perception of their teaching practices is not significant as viewed by the students of the in-service English teachers. There is a loss of 0.06 in its mean difference. This means that as viewed by the students reflective teaching practices do not differ to the teaching practices practiced by these in-service English teachers. This further means that the students who are always with the in-service English teachers view the same practices of their teachers. The result is comparable since they are always together, and the students themselves can commend and attest to these practices which are really practiced by the in-service English teachers. According to Stark (2013)[13], students are in good position to evaluate some aspects of teaching.

On the other hand, there is a significant difference of the in-service English teachers' reflective practices and principals' perception of their teaching practices. There is a loss of 0.46 in its mean difference. This means that the principals' view reflective teaching practices differ on the reflective teaching practices of these in-service English teachers. This significant difference tells that the in-service English teachers rated themselves differently on their teaching practices in comparison to the principals' perception of their teaching practices. This means that the in-service English teachers rated themselves higher than their principals' perception of their teaching practices. This is expected since the in-service English teachers rated themselves higher since this is a self-assessment which is prone to subjectivity while the principals, the superiors of these in-service English teachers, a greater chance of objectively was used in rating these in-service English teachers.

## V. CONCLUSIONS AND RECOMMENDATIONS

Reflective teaching practices of the in-service English teachers do not reach the highest level of Larrivee's levels of reflection. This is reflected by the views of the students and principals of the in-service English teachers. Teachers' account on their teaching practices, as asked, offer different views from the in-service English teachers that the lack of idea on reflective teaching is ascertained. In relation to the results of the study, the researcher recommends the following: Teacher education programs must have reflective teaching designs to prepare pre-service English teachers. In-service English teachers need to undergo self-reflection to know more of themselves as teachers and to base modifications of classroom procedures. The school administration may conduct in-service training

on reflective teaching practices since these in-service English teachers do not have any seminar-workshops on reflective teaching. Action researches may be accomplished to provide empirical evidences on the improvement of the reflective teaching practices of these in-service English teachers.

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# How to Preserve Nature through Poetry: Ecopoetry of W. S. Merwin

Tae Jun Cha

**Abstract**— This study aims to deconstruct W. S. Merwin's poetry through the lenses of ecopoetry and ecopoetics. By analyzing how specific poems of W. S. Merwin has poetically manifested the situations of the natural and environmental situations, the study aims to prove that preservation of endangered species and other societal impacts can become the outcome and output of poetry that embraces the preservation of nature and environment. The study looks at various aspects of Merwin's poetry that can be described as ecopoetic and ecocritical. Next, the study relates the various poetics of Merwin's poetry with actual environmental acts and situations that have taken place. By observing how these two variables, ecopoetics and the actual environment, the study aims to prove the importance of ecopoetry in not only the realms of literature but also in real life situations.

**Key words**— *Ecopoetry, Ecology, W. S. Merwin, Endangered Species, Environment, Endangered Species Act (ESA).*

Suppose a new species, stronger, smarter, more dominant than humans infiltrated our world, destroyed our habitats (our cities and towns), and scattered us in various inhabitable regions of the world. When we attempt to enter their new settlements, where our homes used to be, in search of food and shelter from the elements, they killed us, seeing us as intruders on what used to be our land. Our presence is deemed a nuisance and we are systematically hunted and exterminated. They abuse our resources until there is scarcely enough for our survival and because they are smarter, stronger and bigger than we are, we're powerless to fend off their dissemination. How many of your friends and family members do you think would survive? How many of the over more than seven billion humans that currently inhabit the Earth do you think would live to tell the tale of the conquerors of man? This is the peril facing countless wildlife species on a daily basis. Unlike us, however, they are powerless to fight back or even speak out against their oppressors. They are at the mercy of our whims, and, unfortunately, our greed. This is the type of stirring imagery produces by the alliterative prose of W.S. Merwin in the collection entitled "*Rain in the Trees*". This text will analytically discuss several of these poems, specifically *Coming to the Morning*, *The Salt Pond*,

*Savanarola*, *Witness*, and *Empty Water*, first discussing Merwin's biographical background and then presenting his interpretation of the extinction of species through excerpts from his poetry and interviews as well as views on how this circumstance should be resolved.

Born in New York City on September 30, 1927, William Stanley Merwin was the son of a Presbyterian minister and reared in Union City, New Jersey and Scranton, Pennsylvania (Merwin). His mother grew up an orphan and lost her brother later as well as her first child while his father hailed from an austere and unyielding environment (Poets.org). Merwin began writing hymns during his childhood and was a scholarship student at Princeton University, where he encountered and befriended other literary greats such as Galway Kinnell, R.P. Blackmur, and John Berryman, who was Blackmur's teaching assistant (Poets.org). Following his graduation from Princeton in 1948, Merwin's first collection, *A Mask for Janus* was published in 1952 and it was nominated by W. H. Auden for the Yale Series of Younger Poets (Poets.org). While living in the South of France with his second wife Dido, Merwin observed the harsh dissolution of their marriage between Sylvia Plath and Ted Hughes as their close friends as well as the subsequent suicide of Plath (Poets.org). In 1976, Merwin moved to Hawaii, where he married his current wife, Paula, in 1983 and they settled in a home that Merwin designed and built in Maui, surrounded by acres of tropical palm tree forest he painstakingly restored on devastated and depleted land ravaged by erosion, logging, and agriculture (Merwin). The rigorous practice of Buddhism and passionate dedication to environmentalism that Merwin devoted himself to in Hawaii has profoundly influenced his later work, including *The Compass Flower* published in 1977, *Opening the Hand* published in 1983, and *The Rain in the Trees* published in 1988, as well as his novels, such as *The Folding Cliffs*, a novel-in-verse drawing on the history and legends of Hawaii (Poets.org). Currently, Merwin holds merit for publication of more than 20 books of poetry as well almost the same number of books of translation, and he is a former Chancellor of the Academy of American Poets with tenure as a Poetry Consultant to the Library of Congress, being appointed as the Library of Congress's seventeenth Poet Laureate Consultant in Poetry in 2010 (Poets.org).

W S Merwin many aspects of his connection with all aspects of nature within many of the poems in this collection, such as the phrase: “the sea remembering all of its waves” from *Coming to the Morning* (Merwin). Within marine ecosystems, the sudden removal of large quantities of biomass, as occurs with large-scale commercial fishing, can have detrimental effects on the aquatic life, as can the introduction of invasive species through transferal via ships (Bolster 2006, 169-170). Biodiversity is speculated to have significant bearing in the success of the integration of invasive species (Stachowicz, Fried, Osman, and Whitlatch 2002, 2575). Research has demonstrated a correlation between marine plant density and biodiversity and the native species’ ability to resist invasion from nonnative invasive aquatic plants (Capers, Selsky, Bugbee, and White 2007, 3135). It is postulated that the more native species there are, the less habitat space is available, which severely limits the niche space open for occupation by the new or invasive marine plants (Capers, Selsky, Bugbee, and White 2007, 3135). However, invasive species are most likely to be found in communities with the highest native species population, which creates a paradox that no matter how specious an ecosystem, native species do not resist invasion (Capers, Selsky, Bugbee, and White 2007, 3135).

Marine ecosystems are highly codependent and very vulnerable to changes. As ships traverse the numerous oceans and seas, they also transfer various marine wildlife that have attached to the ship’s hull, which can introduce invasive predatory species to various ecosystems through this transference (Bolster 2006, 568). Feral nonnative species can easily decimate the population of a native prey species once introduced into an established ecosystem (Pangle, Peacor, and Johannsson 2007, 402). This is most succinctly illustrated by the collapse of the marine ecosystem of the Black Sea due to the invasion of jellyfish and the closing of the Grand Banks cod fishery due to severe population decline from wanton overfishing (Bolster 2006, 568). The hardiness of the invasive species and susceptibility of the ecosystem are strong determining factors in foretelling the successful establishment of the invasive species within the ecosystem they have been introduced to (Stachowicz, Fried, Osman, and Whitlatch 2002, 2575; Marchetti, Moyle, and Levine 2004, 584).

The removal of trees also causes animals to suffer a loss of habitat and breeding grounds, necessitating the intervention of conservationists, whom attempt to relocate the endangered animals to simulated habitats (Nilsson, 2010). Many of these animals are specifically adapted to live in only these environments and the loss of their habitat would eventually lead to their

extinction due to the loss of their breeding grounds (Nilsson, 2010).

Even though consumption of the Earth’s resources is a natural and expected action, the devastation, misuse, abuse, and destruction that results from such exploitation is a side effect that needs to be corrected. Three million tons of toxic chemicals are spewed into the air by American factories and over a half billion tons of solid hazardous waste materials are dumped at various facilities every year (Facts about Pollution, n.d.; Our Pollution, n.d.). Seventy-three different pesticides have been found in groundwater and more than one hundred active pesticide ingredients cause cancer, birth defects and gene mutation (Our Pollution, n.d.). Although species extinction is a natural phenomenon, it is usually a gradual process, completely unlike the extraordinarily high rate of fifty thousand species per year that we are currently experiencing, which is one hundred to one thousand times greater than normal (Olson, 2005; University, 2002). The prolific and wanton destruction of vital habitats is doing irreversible damage to the biodiversity this world enjoys and requires strong and immediate action to halt further environmental destruction and, perhaps, reverse or repair some of the harm man has done to the Earth.

The Endangered Species Act (ESA) is the only law that protects our nation’s wildlife from the threat of extinction due to the encroachment of man into their ecosystems, the threat of poaching and over-hunting, the unnatural introduction of invasive species, human induced global warming, and the numerous other threats humanity poses to the environment and the many species that depend on the diverse ecosystems that populate our amazing planet (Easton, 2009, p.66). However, many supporters feel that not enough is being done to enforce the ESA as it is written.

Humans do not follow the same growth curve as other species because humans are the dominant species in this environment. We are also one of the few species that have sex for reasons other than procreation. This allows our numbers to increase even when the resources necessary for population growth are scarce or unavailable, which is not a phenomenon frequently found in nature. In nature, animals have natural predators and the huge human problem, which keeps their numbers under control. Humans have no natural predators and the only threat to our populace is us. However, our technological advances and improvements in medical provisions have combined to extend the human life expectancy.

Furthermore, humans should strive to preserve a representative sample of all biomes or aquatic zones, primarily since many of the recent (past century) extinctions and habitat destructions have not been the

result of natural selection, but the result of human destruction (Cunningham and Cunningham). Also, many species of plant, animal, and insect life have specific environmental purposes, such as specific birds that help pollinate flowers and insects that help decompose dead matter. The extinction of such animals could have a catastrophic effect on the human populace. The extinction of large, predatory animals would also be disastrous since it is these animals that keep the small animal populations in check. Removal of such species, such as foxes, would cause an overabundance of these small animals, such as rabbits, which would bring a myriad of other problems for humans, such as farmers, when these animals begin to destroy their crops.

While natural selection acts differently on different species in differing habitats, the extinction of one species may signal the impending extinction of another, closely related species, which might be prevented (Cunningham and Cunningham).

The current rate of extinction is one hundred to one thousand times greater than normal, averaging one extinction every twenty minutes (Ashall). Similar mass extinctions have only occurred five times in history and scientists believe it took the earth millions of years to recover and regain the biodiversity it previously had. Scientists fear the current low levels of biological diversity may become a permanent state of being due to the vast amounts of habitats being destroyed (Cunningham and Cunningham). It is vital to the survival of humanity that we closely monitor and attempt to prevent the further losses of vital (and all life is vital) biodiversity in all our environments through the preservation of habitats. This impression is demonstrated in the passage "white gulls riding a knowledge older than they are" from *The Salt Pond*, indicating the longevity of the knowledge inherent in the species of animals, many of which have heritably outlived the humans invading their habitats.

An invasive species is "any species, including its seeds, eggs, spores, or other biological material capable of propagating that species, that is not native to that ecosystem" (Fed. Regist. 64(25):6183-86). The presence of foreign flora and fauna can disrupt pre-established routines in the ecologic cycle of the native species and cause severe population declines. Enumerating the fiduciary impact of nonnative invasive species on ecosystem services is important to the development of effective policies and practices to regulate and manage invasive species (Cook et al. 2007, 1832). Quantitatively assessing the potential impact of an invasive species prior to their proliferation within the ecosystem provides a basis for determining what level of

prevention or how much should be spent to maintain a service under threat is warranted as well as who is responsible for and should bear the cost for this response (Cook et al. 2007, 1832). Invasive species are currently recognized as the causes of significant financial disruption to the U.S. and global economies (Cook et al. 2007, 1832). In the United States alone, it is estimated that 79 species have caused \$97 billion in damage between 1906 and 1991 (Cook et al. 2007, 1832). However, it must also be acknowledged that all invasive species are not foreign to the ecosystem and that native invasive species can cause as much harm as foreign species, as is demonstrated by human interactions with their environment (Foster and Sandberg 2004, 179).

Invasive species tend to be characterized as organisms that can reproduce in large numbers or disperse their offspring over large distances, are adaptable, and aggressive, which is a great descriptor of the human populace (Robbins 2004, 141). This ability puts humans at a distinct advantage over other life forms since they are able to adapt to any climate and do not necessarily practice niche conservatism. Species that practice conservatism have climatic tolerance limits that confine them to specific geographic ranges (Wiens and Graham 2005, 521). These aspects of niche conservatism have an abundance of important consequences for ecology, evolution, and conservation biology in addition to the economic significance and numerous dangers invasive species present to biodiversity and the functioning of ecosystem services (Cook et al. 2007, 1832). An example would be crop pollination, which is recognized as a key ecosystem service provided by biodiversity, and has an economic value that has yet to be accurately quantified, but is significantly felt with diminished crop yields when the service is interrupted (Cook et al. 2007, 1832). The differentiations in possible perspectives by which invasive species can be viewed reflect the diversity of the populaces and their cultural distinctions (Foster and Sandberg 2004, 179).

The consistent natural shifts in geographical domains of indigenous species prevents the development of any specific timeline regarding the progression of an invasive species in any specific ecological environment and makes it almost impossible to reverse an "invasion" since intervention is primarily only successful when conducted prior to the specie's integration (Foster and Sandberg 2004, 180). This makes the maintenance of relevant ecosystem services challenging should a species of nonindigenous or native flora or fauna become invasive and disrupt a vital functionality of an ecosystem, particularly if the encroaching species is native to the area, as they would already be deeply integrated into the

ecological structure (Cook et al. 2007, 1839). In the instance where the species has climactic tolerance limits, nature may successfully expel the invader through natural climate changes, as in the case of seasonal weather changes (Wiens and Graham 2005, 521). However, an invading species has the potential to cause significant ecological and economic damage as long as their presence remains and can potentially cause permanent alterations to the ecosystem they have invaded. Biosecurity describes preventative measures employed to establish barriers for the purpose of preventing the intrusion and proliferation of invasive species, including the natural landscapes, native flora and fauna, and the ecosystem services and quality of life they provide (Maynard and Nowell, 1). Stable ecosystems are maintained through the fragile balance of the interactions and symbiotic relationships that exist between the various plants, animals, and insects, which can easily be disturbed or decimated by the introduction of invasive species into the environment, causing severe environmental and economic damage that can certainly result in the extinction of the entire ecosystem. Biosecurity attempts to utilize preventative measures, like barriers, to prevent the intrusion and proliferation of invasive species (Maynard and Nowell, 1).

Many feel that the elimination of one species to conserve another is counterproductive to the spirit of conservation and seek alternative remedies to shooting the barred owls, as has been proposed. In the poem *Empty Water*, Merwin discusses the disappearance of a native species in the passage: "I miss the toad; who came all summer; to the limestone; water basin; under the Christmasberry tree; imported in 1912; from Brazil for decoration; then a weed on a mule track; on a losing; pineapple plantation; now an old tree in a line; of old trees" (Merwin). This conflict has challenged endangered species preservation attempts and highlighted the need for alternative and more comprehensive conservation methods, especially since human encroachment, deforestation, and habitat destructions through the removal of trees causes animals to suffer a loss of habitat and breeding grounds (Nilsson). Many of these animals are specifically adapted to live in only these environments and the loss of their habitat would eventually lead to their extinction due to the loss of their breeding grounds (Nilsson). Annihilation of millions of acres of vital rain forest and the natural habitats of indigenous species, acid rain and greenhouse effects caused by pollution, eutrophication (nitrogen and phosphorous pollution), loss of soil productivity, landfills, hazardous wastes, and irradiation are just some of the many ramifications of the disastrous activities that many people deem vital to humanity's survival and pollute and destroy the natural

ecosystems of millions of plants and animals (Chertow).

Human encroachment on wildlife environments can cause biological invasions that can have strong ecological effects on native communities by altering ecosystem functions, species interactions, and community composition that have lasting impacts on the native species population dynamics and their overall fitness, which also affect their evolutionary path (Lau 2008, 1023). These can include plants and animals, but also microorganisms like bacterial strains and viruses that are not native to the region or area and human introduction causes or is likely to cause harm to the economy or the environment, or harms animal or human health (The National Invasive Species Council (NISC) 2005, 1). Although most introduced species are not harmful, this classification is still encompasses all types of invasive organisms and makes a clear distinction between non-native (or alien) species and invasive species (NISC 2005, 1). As human populations increase, their need for land also increases and this need is often met by removal of native plant life from the area to allow humans to plant farms and use the land for other purposes, despite the fact that many of humanity's essential needs, like air to breathe and fresh water, are supplied by the natural environments destroyed by encroachment. Humans have also introduced numerous plants, animals, and microorganisms into our natural ecosystems that have effectively caused premature species extinctions and altered the life cycle of the entire environment by changing the dynamics of the interactions of the remaining species.

When ecosystems are altered, changed, or destroyed, animals that practice niche conservatism are effected the most because their behavioral patterns have been ingrained through generations and they are often the least able to adapt (Wiens and Graham 2005, 519). Species that profligate only within certain abiotic and biotic environs can easily be strongly affected by the invasion of a competing species, as demonstrated earlier with the barred owl, and as is apparent when humans usurp the habitats of various species, many of which become extinct due to their inability to adapt or evolve (Wiens and Graham 2005, 520; Lau 2008, 1023). Invasive species frequently require the same living conditions as the native flora and fauna, which determines their ability to flourish within the new environment (Seabloom et al. 2006, 1338). However, the perturbation to the natural environment caused by the assimilation of these nonnative species has the ability to cause tremendous economic problems for those in the affected areas. Invasion by weedy and exotic plants can cause farmers or florists much distress as they struggle to permanently

remove the undesirable plants and can be very expensive in terms of removal costs, loss of crops, and loss of profit (Seabloom et al. 2006, 1338).

The consistent destruction of the environment and Merwin's inherent disgust with such actions is expressed in the passage from *Savanarola*, "Unable to endure my world and calling the failure God, I will destroy yours" (Merwin). The U. S. Congress first passed the Endangered Species Preservation Act to protect worldwide endangered species in 1966 and the first protected species were listed in 1967 (The Endangered, 2010). This action was necessitated by the alarming rate at which various species of plant and animal life was disappearing from innumerable ecosystems worldwide. Some advocates for change argue that the ineffective wording of the ESA dissuades private landowners from cooperating with conservation efforts out of fear of the consequences that would follow a discovery of an endangered species or habitat on their land (Adler, 2008). Other limitations, such as inadequate funding and the lengthy process necessary to get an animal listed as endangered or threatened, makes it obvious to supporters that there is ample room for improvement within the boundaries of the ESA (University, 2002).

However, it is the position of many critics that the entire law is flawed and should be completely rewritten (Easton, 2009, pp.67-68). It is their view that the ESA, as it is written is ineffective and unsuccessful in its attempts to protect wildlife based on how many species have been removed from the list due to recovery (Easton, 2009, pp.67-68). Much controversy also surrounds the cost of aiding species whose populations are so severely diminished that they no longer have the genetic diversity to sustain a full recovery (van der Does, 2010). Currently, there are not many laws enacted to protect our nation's flora and fauna from the effects of pollution and wanton destruction. Some of the current laws regarding wildlife in the United States are The Bald and Golden Eagle Protection Act, The Convention on International Trade in Endangered Species (CITES), The Endangered Species Act, The Lacey Act (injurious wildlife), The Marine Mammal Protection Act, The Migratory Bird Treaty Act, and The Wild Bird Conservation Act (Laws, 2010).

These various policies are intended to act as one unified body, forming a cohesive web of conservation and preservation to protect diverse bionetworks everywhere from the disastrous machinations of humanity. However, recent injunctions made in 2007 during the Bush administration have weakened the ESA and given individual states the power to circumvent federal review and make their own decisions concerning land

development (Aspen, 2010; Adler, 2008). Furthermore, critics insist that the ESA has a harmful effect on the species it tries to protect by preventing private landowners from modifying their property without proof that the intended changes would, indeed, harm the species (Annett, 1998; Adler, 2008). The ESA also permits the Federal Government to confiscates property on which listed species are present without reimbursing the owners for the land, which provokes landowners to preemptively destroy any suitable habitats, thereby removing endangered species' from their land (Annett, 1998; Adler, 2008). Another valid complaint is the ill-defined interpretation of the word "harm", which allows for sweeping judicial interpretation that often costs private landowners undue financial loss (Annett, 1998).

Didacticism is a philosophy that emphasizes instructional and informative qualities in literature and other types of art. As many of the poems in the subject book of poetry speak deeply of the damage being done to the environment by human negligence, there is much didacticism present in Merwin's work. His views are further discussed in this excerpt from his interview with Ed Rampell of *The Progressive*:

"Q: Is our current economic system sustainable?"

Merwin: This is a subject that's liable to get very dark, so I don't know how far you want to pursue it. I'm very pessimistic about the future of the human species. We have been so indifferent to life on the whole that it will take its toll. It's not just the polar bears that are having a hard time; what we're doing is gradually impoverishing and poisoning the whole of the rest of life. Thirty years ago, when I was at [Oregon State University,] Corvallis, where there's a big biology department... and one of the zoologists, a molecular biologist, said: 'We're losing species a week.' My jaw dropped; he said, 'It's not getting better.' Of course, when you lose a species, that's lost; you never see it again.

This is part of a structure in which every species is related to every other species. And they're built up on species, like a pyramid. The simpler cell organisms, and then the more complicated ones, all the way up to the mammals and birds and so forth.

We call it ‘developing upward’... The whole thing depends on every part of it. And we’re taking out the stones from the pyramid.

Q: The constant extraction from nature... in order to profiteer, without replenishing what has been taken.

Merwin: That’s right. And of course now – 30 years later – we’re losing a species every few seconds. We cannot put them back. If we change our mind and say, ‘Oops, we made a mistake’ – it’s too late. This is the world we live with...” (Merwin).

Another point of contention for critics is the apathy shown for nongame species (van der Does, 2010). Since these species are not traditionally hunted, it is assumed that they are not endangered, yet these animals also suffer from habitat loss, disease, and predation (van der Does, 2010). Some critics have even found fault with the name, insisting that the bill leads people to believe that animal welfare is placed above that of humanity (van der Does, 2010). In light of the recent oil spill in the Gulf of Mexico, critics are clamoring for changes to be made to the ESA (Keim, 2010). According to federal reports, the Minerals Management Service (MMS) eluded their duty to permit the National Environmental Policy Act (NEPA) to evaluate the environmental impact of the waivers it was granting, allowing oil companies to drill without acquiring the necessary permits from the ESA (Keim, 2010). Although the MMS has approved over 346 drilling plans since January, 2009 without approval from the ESA, it is suspected these permits would have still been granted, as the ESA regulates denial of permits based on acts that are “reasonably certain to occur” and, although it has happened thirty-six times between 1992 and 2006, a blown wellhead is still not considered a reasonably certain event (Keim, 2010).

Unfortunately, the majority of those in conflict with the ESA do not realize that, in order to sustain an environment suitable for humans, we must sustain numerous viable, diverse ecosystems for wildlife. These bionetworks are vital natural resources we need to survive. They produce innumerable products we rely on for life and sustenance, such as clean air and fresh water. Instead of constantly increasing the amount of space we consume, we should be increasing the amount of natural habitats we preserve. Each year, hundreds of acres of rainforest are destroyed and with it, thousands of species of plants and animals, many of which had been and will remain undiscovered. It is estimated that there are millions of

species of plant and animal life on this planet that we have yet to encounter and catalog. Strengthening the wording of the EPA and closing all the loopholes within the document would put ironclad laws in place to protect the many vital wildlife habitats and refuges and the many animals, including humans that depend on them.

In the short piece entitled *Witness*, Merwin discusses the ravages of forest destruction in the passage: “I want to tell what the forests; were like; I will have to speak; in a forgotten language”, which is the entirety of the poem (Merwin). Many opponents of the ESA are actually proponents that simply want to enable the ESA to satisfy the public’s wish to protect endangered species while simultaneously respecting the rights of property owners by implementing beneficial changes to accomplish this end. A few constructive suggestions include firmly identifying and staunchly interpreting the intended and implied meaning of what constitutes harm to a threatened species, which would allow landowners that wish to make beneficial changes to their land that pose no threat to present wildlife populations to do so. Other suggestions include compensating property owners for seized land and mandating that the Department of Interior agencies only utilize unbiased scientific methods in their decision-making process. The spirit of these proposed changes is that landholders be made partners of the government in this preservation effort rather than the enemy (Annett, 1998). This could deter landlord’s propensity for developing, destroying, and not cooperating with habitat and wildlife preservation and might serve as stimulation for landowners to help rather than undermine conservation efforts (Adler, 2008).

The factual aspect that some species reproduce much more rapidly than do others, like fast breeding plants or rodents, can easily cause a major disruption to any ecosystem they are introduced into that is not their natural domain (Robbins 2004, 141). The effects of these nonindigenous species on the native species, communities, and ecosystems in which they invade can cause severe economic impacts and also prove detrimental to the biodiversity of the areas they invade and proliferate within (Sakai et al. 2001, 306). The invasion of exotic species creates additional competition for food, space, habitat, and other necessities of life between these new species and the native flora and fauna (Fridley et al. 2007, 3). When new species are introduced into an established ecosystem outside of their native domain, the lack of natural predators allows for the proliferation of this species above the reproductive capabilities of the naturally occurring wildlife that have an established position within the food chain. Despite the disruptive properties of the numerous forms of flora and fauna that

have become invasive, there are both positive and negative aspects of their proliferation that has been observed (Fridley et al. 2007, 3; Floerl, Pool, and Inglis 2004, 1724).

The earth's ecosystems are comprised of complex systems of ecological environments that have developed over billions years. The plants, animals, and insects within each ecosystem are interconnected in symbiotic relationships that leave each element dependent upon the other. The delicate balances established within each ecosystem cannot be altered without compromising the stability of the entire ecosystem (Sakai et al. 2001, 308). Even slight changes in the environment can significantly upset the symbiotic relationships established between the various life forms within the ecosystem and effectively demonstrates the conflict between invasive species and native species (Sakai et al. 2001, 308). Unfortunately, humans frequently harm the environment through encroachment and by introducing species not indigenous to the area that become invasive through rapid reproduction due to the lack of any natural predators and conditions similar to their natural environment (Foster and Sandberg 2004, 178).

The concept of environmental management is commonly regarded as the administration of an organization's activities, business, or companies that have or can have an impact on the environment (Ashall, 2010). The growing concern regarding environmental pollutants and creating a sustainable environment has led to numerous global sustainable initiatives, but often plans are developed that are inconsistent in their focus and scope, and do not fully address vital sustainability issues, which prevents the plan from being effective in successfully achieving the intended goals (Lachman, Pint, Cecchine, & Colloton, 2009). In order to address the issues of inconsistency, it is essential that organizations install an environmental management system (EMS), which establishes long term goals that address the mission, community, and environmental issues developed through a strategic planning process. This includes identifying suitable renewable energy sources, like solar or wind, and solving the problematic issue of finite amounts of land available for development and human habitation (Sustainable, 2011).

Environmental devotees insist that only strengthening the ESA through the addition of disaster planning amendments and the granting of additional funding geared towards enforcement and relief staff for the already overburdened NOAA and USFWS, whom are currently responsible for implementation of the ESA (Keim. 2010). Currently, the majority of funding allotted is currently utilized to fight legal action implemented by

corporations looking to thwart endangered species regulations and continue land development (Aspen, 2010). While the statutory maximum fine for killing an endangered animal is \$3,500 for first and second infractions and \$13,000 for the third, supporters feel these fines are not steep enough and do not present much of a deterrent to potential offenders (Alo, 2010). Maximum statutory fines for possession of, delivery, carriage, transport, selling or shipping of illegally taken endangered species range from \$500-\$4,000, \$2,000-\$15,000, and \$7,500 for first, second, and third infractions and wounding, injuring, hunting, or capturing an endangered species can warrant maximum penalties of \$2,000, \$4,500, and \$10,000 for first, second, and third offenses (Alo, 2010). Even with the fines and penalties imposed upon those caught violating the laws enumerated within the document, some researchers estimate that a distinct species of plant or animal becomes extinct every twenty minutes (University, 2002).

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Retracted Article

# The Concept of Folklore: An Overview of the Psychoanalytic Reading of Folklores

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Stories have always found a special place in every society and a story teller has had listeners hung on to his or her every word breathlessly for ages. These stories were of myriad quality ranging from comic to heroic, from fables featuring animal as anthropomorphic to fantasy with goblins and fairies. The term folk lore or folk tale is used in English to refer to fairy tales in English such as Cinderella or snow White, Folk Tales in the broader sense of the term includes all forms of prose narrative, written or oral which are handed down through generations. The modern story telling differs from the traditional folk tale in one important aspect. The modern storyteller emphasizes on the originality of the material. Whereas the teller of the folk tale prides on the fact that he or she can pass down the folklores almost verbatim. The folk teller can also use their own embellishment in the tale in order to mesmerize their audience. It is therefore difficult to separate the oral from the written in folk tale because it travels mostly orally and no folk tale can be traced back to any one writer. Which is to say that maybe the oral stories need not have been always oral. But once the story teller or the raconteur recites it in the public, it becomes more of something to tell to the listener and not something to be read. Historically these public spaces where raconteur and poets recited the popular tales, been the major source of entertainment for the general public. Ancient Greek performed popular plays for the public and there was a stress on the oral recitation and the concept of catharsis or the purgation of the feelings of pity and fear.

This art of story telling is not bound by any segment of the society or civilization but is ubiquitously present. It is older than history itself and it travels orally through continents and through space and time. It may differ from place to place but it exists to fulfill one social function and an important human need, which is entertainment. There also exist a curiosity about history or the legends. The oral recitation of heroic tales and legends lend an almost pride like quality among the listeners. The legends of the heroes are mostly about their tribes or society and they represent the ideals of honour, pride and virtue for the entire tribe. India as a diverse and culturally rich country has written literature going thousands of years back before Homer.

Folklore as a new field of learning emerged, relatively new in the nineteenth century when the scholars both in England and Germany began to observe closely at the cultural ways of the lower classes. The Grimm brothers began publishing volumes of oral folk narratives and the interpretation of German mythology. The term initially used for this field was 'Popular antiquity', which later proved to be too cumbersome to use and at the suggestion of William John Thomas the term "Folk-lore" was adopted in 1846. The term folklore in the present time has come to be a whole field of learning, research and subject matter of the field. The field of folklore or folklife studies constitutes firstly and primarily of oral literature also known as verbal art or expressive literature. This stands for those oral literature either spoken or sung or voiced forms of traditional utterances showing a repetitive pattern. The folksongs or folktales circulate by word of mouth and without any authorship. Unlike the author and their printed works (since the printed literature was born), folktales do not boast of any particular copyright. One of the glaring examples is of the recitation of Ramayana, a mythological folktale that dominates the cultural as well as the religious sensibilities of the Indian subcontinent. The narration of Ramayana is carried mostly through oral recitations and carries a gamut of proverbs and various aspects of folk and cultural behavior. Now Ramayana also seems to embrace the local and the cultural aspect of the region that it is orally transmitted to. Ravana, the king of Lanka who abducts Sita, wife of the protagonist Ram is celebrated and worshipped in present Sri Lanka and by the Betul tribals in Madhya Pradesh in India. But elsewhere, Ravana is burned in a symbolic gesture of the defeat of evil in the rest of the country.

Coming back to the research and scholarship aspect of this field, there are many current theories of folktale namely Historical-geographic, Ideological, Functional, Psychoanalytical, structural, Cross cultural, Contextual etc. The scholars of folk lore attempt to study the similarity among the folk tales of the world and also to understand the nuances of the oral tradition. To a scholar of folk tale the problems of interpreting and studying Folk tales present its own different challenges. There is a problem of understanding the origin of the folk tale

followed by deciphering if the folk tale have any hidden significance or not. The folklorist also wrestle with the issue of dissemination and the variations of the folk tales which are present around the world. they strive to understand the historical occurrence of this dissemination.

In this paper we are going to delve deeper and probe the psychoanalytic theory of folklore. It has been considered as the most speculative of all the theories mentioned and was not seen very kindly by the orthodox or traditionalist Folklorist. The nineteenth century reading of Folk tales resulted in glorifying the history for the sake of national glory / greatness or glorifying the deeds of national heroes. In its budding form it was a new field of imaginative research and a form of national pride. But soon it took on an extreme form dovetailing with aggressive nationalism and virulent political ideology as seen in Nazi Germany and Soviet Russia in the 20<sup>th</sup> century.

The Psychoanalytic theory replaced the symbols of divinity and heavenly phenomenon with sexual symbolism. The Psychoanalytic theory had been proposed by Dr Sigmund Freud at the turn of the 20<sup>th</sup> century. From Totem and Taboo (1913-14) to Future of an Illusion (1927) and Civilizations and its Discontents (1930) Freud sought to trace the complex and contradictory relationship that an individual has with the social forces and how those forces shape his/ her desire and psyche. Sigmund Freud depended heavily on myths, taboos, fairytales to support his theory and his research into the subconscious mind. In the 'Interpretation of Dreams'(1900) he presented his thesis that dreams of an individual represent or express the latent repressed wishes and fears of infantile sexuality in symbolic gestures. Then the dreams were equated with myths and other kinds of folklore and were subjected to similar interpretation. If the dreams represented the repressed infantile desire of an individual, then myths holistically represented the repressed psyche of the childhood of the race. In the 19<sup>th</sup> century the myths and folktale exhibited the heavenly battle between the sun and night, light and darkness, thunderstorm and morning light. With the advent of the Psychoanalytical theory, the myths were now a striving between the male and the female. The hero –Achilles, Perseus, Theseus–represented the phallus and the enveloping light stood for the womb. Thus in the Freudian terms the male genital was symbolized by sticks, trees, umbrellas, pencils, hammers, umbrellas etc. The female genital is represented in the same manner by caves, bottles, boxes, doors, gardens, flowers etc. The dreams or fairytales about dancing, riding, climbing, flying signified sexual gratification. Interestingly hairfalling off symbolized castration.

In the myth of Oedipus, Freud illustrated his psychoanalytical theory. The myth according to Freud exposes the dark repressed desire of incest and dreams of slaying his father. Oedipus is a Greek tragic hero and the legend of Oedipus is a tragic one, where he slays, unknowingly his own father and marries his birth mother. On being aware of the truth he blinds himself out of sheer shock and grief. To quote Richard M. Dorson "in the myth of Oedipus, Freud found a superlative illustration of mythical narrative that exposes the dark suppressed desires and drives of the children grown to adults. The boy-child loves his mother incestuously and dreams of slaying his father, in Oedipus Rex, his dreams are grievously fulfilled."

After Freud, many of his followers continued the process of enriching communication or relation between folklore and psycho-analysis. Ernest Jones (1879-1959) wrote an extensive treatise on folk beliefs. "On The Nightmare"(1959), which dealt with the figures of medieval demon, vampires, werewolves, incubus etc. In this terrain of monster which are the stuff of nightmare, Jones perceived a direct relationship between the infantile fantasies and folk lore. The figure of witch according to Jones is an exteriorization of a woman about herself and her mother and a witch's sexual relation with the Devil was supposedly about a woman's incestuous fantasy. In the similar vein the trope of vampire and its blood sucking activities point to a repressed oral sadism. "The devil, whose phallic symbolism is evident in his frequent identification with a snake, is a father figure incarnating two repressed wishes, the desires of the son to both imitate and defy his father." According to Jones repressed incestuous emotions were tied up with these beliefs and were a result of the Oedipus complex. The strict patriarchal and ascetic influence of the Church helped to foster these repressed emotions associated with these folk lore.

German born author and lecturer Erich Fromm adds his own dimension to the traditional Oedipus complex as illustrated by Freud. In his primer published in 1934 called "The forgotten language", he points out at the universal symbolism in the mythical relations and the figures of folklore. He brings the Oedipus complex to a full circle by suggesting that the myth dramas are actually a struggle between the patriarchal domination of the Creon (Ruler of Thebes in the legend of Oedipus) and the Matriarchal order represented by Antigone (daughter of Oedipus and his mother Jocasta) and supported by Oedipus, who consumed by grief and subsequently dies in the grove dedicated to Goddess Furies. Applying his reading to the fable of Red Riding hood, where the Freudian reading was of a maiden straying from the path of virtue and being seduced by the wolf symbolizing the

man as the red cap is the menstrual symbol. Fromm reads the story different, where the wolf displays a pregnancy envy when he fills his stomach or womb with the girl and the grandmother and is punished when the Red riding Hood stows stones which is a symbol of sterility in his insides. The tale is presented as a tussle between a man and a woman who hates men and also abhors sex.

C.S Jung, after severing his professional relationship with Freud established his own school of analytical psychology in Switzerland. He and his followers rejected the name and the sexual symbolism of the psychoanalysis. But from the view of the folklore both have a lot in common. Firstly folklore forms an important part of their discipline. Secondly both interpret folklore and fairy tales with the help of symbolism, If Freud pairs the opposite like male-female, phallus-vagina, in clear sexual terms Jung uses the terms consciousness-unconsciousness, Life-Death, God-Satan. What is common between them is the use of consciousness, which is the key concept in their interpretation. Jung uses the term collective consciousness as opposed to the personal consciousness used by Freud. And by this term he had something deeper in mind. According to Jung all men shared in the collective consciousness whose content he termed as archetypes. These archetypal dreams emerged from the central or master mold of the collective unconsciousness and sometimes becomes a part of the personal unconsciousness. These archetype represented a form rather than content..

One sees this relationship in the dual nature of the mythological figure like the Greek Gods who were both helpful and spiteful at the same time. Jung frequently employed folklore in his writings. In one of his last work he wrote on a modern phenomenon which has folkloric implications, Unidentified Flying Objects. He explained these sightings through the deep seated anxieties of the people of the earth who want to transcend their earthly boundaries or rather escape from it. One of the other important essays Jung had written is on the figure of the trickster in the essay "The trickster, a Study in the American Indian Mythology"(1956). According to Jung a trickster is a God, animal and man at the same time, vested with superhuman powers and is simultaneously divine, bestial and superhuman.

Psychoanalytic analysis involves the interpretation of the symbols in the tales to reflect the collective consciousness of the people. This interpretation studies a cultural folk tale to interpret the psyche of its people. Psychoanalysis offers deeper insight into the cultural and psychological aspect of the folk lore as it attempts to decipher the symbolic meaning inherent in the folk tales. This approach not only helps to understand the tales but also the people by applying the concept of sexuality, power

and gender relations. The knowledge and learning of people can be deciphered through the process of psychoanalysis where one can understand the hopes, aspiration and the psychological makeup of the people. Folk tales are the products of the human imagination, creativity and also reflects the unconscious needs of the society. Primarily among them is the wish fulfillment and the folk tales reflects this unconscious need. Folk tales such as Cinderella or Hansel and Gretel demonstrates the overcoming of goodness over persistent wickedness. In India the panchtantra tales or the Jakarta tales are avidly read and recited by all sections of the society. These Panchtantra tales has the animal as the lead characters and the tales always has a moral lesson at the heart of the it. The legend about Panchtantra dates back to Ancient India where a King appointed a teacher Vishnu Sharma to educate his indifferent and lazy sons. In order to pique their interest in learning, he crafted these tales with a strong moral lesson at the end of each tale. The Monkey and the Crocodile tale could glean several lessons from the stories such choosing one's companion carefully as demonstrated. Each tale has a lesson that builds up a strong individual, which in turns contributes to the building up of the community. The psychoanalytic reading of the folk tale helps to understand the collective consciousness of the society and ultimately helps in the understanding of the human problems and builds a better social understanding.

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# Workers' Rights that Work in Drugs Factors (Assessed by Law of the Republic of Indonesia Number 13 of 2003 Concerning Employment)

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**Abstract**— *Narcotics abuse is included in the category of extraordinary crime with the threat of a very severe sentence, until it can reach the death sentence. The purpose of this article is to analyze the rights of workers or workers who work in narcotics factories in terms of the Law of the Republic of Indonesia No. 13 of 2003. The conclusion of this article is that the work agreement to produce narcotics without permission from the minister of health, is a work agreement that does not fulfill the material requirements of an agreement as stipulated in Article 1320 paragraph (3) and paragraph (4) of the Civil Code, which is contrary to the causal law, contrary to public order and legislation in this case the National Law. Then workers or laborers are not entitled to rights as workers as stipulated in labor legislation.*

**Keywords**—*Worker or labor rights, Narcotics, Employment and Health.*

## I. INTRODUCTION

The narcotics abuse mode is carried out in various ways, namely by importing or by illegally producing narcotics, namely by producing narcotics without the permission of the health minister, not in accordance with legislation and without prior audits by the Food and Drug Supervisory Agency (Article Vide 11 paragraph (1) Law No. 35 of 2009 concerning Narcotics), which is meant by producing narcotics itself, is from the procurement of raw materials for narcotics, compounding raw materials for narcotics to recruitment and division of tasks to a group of workers or laborers in an effort to produce narcotics. The process is really well planned. This is evidenced when the trend of cases of narcotics factories continues to appear in big cities throughout Indonesia (Kompas, 2009).

Narcotics abuse is included in the category of extraordinary crime with the threat of very severe penalties, among others in the form of capital punishment, the mode of narcotics abuse carried out in various ways, namely by

importing or by illegally producing narcotics or producing narcotics without permission from the health minister, not in accordance with legislation and without prior audit by the Food and Drug Supervisory Agency. The definition of illegally producing narcotics is from the procurement of raw materials for narcotics, compounding raw materials for narcotics to recruitment and division of labor to a group of workers or laborers in an effort to produce illegal narcotics. rights as stipulated in labor legislation?.

## II. DISCUSSIONS

### Narcotics

Narcotics are substances or drugs derived from plants or non-plants, both synthetic and semi-synthetic which can cause a decrease or change in consciousness, loss of pain and cause dependence (Vide Article 1 paragraph (1) National Law). Based on the danger level of narcotics is divided into three groups, namely narcotics that function for medical therapy, for research, and medical therapy and for research, narcotics for medical therapy can be used to alleviate the suffering of patients while undergoing surgery, narcotics for research purposes can be used to develop drugs newer drugs (Vide Article 6 paragraph 1 letters a, b, and c National Law), forms of narcotics can be either plants or drugs (Vide Article 1 paragraph 1 National Law).

### Illegal Narcotics Production

The definition of illegally producing narcotics is producing narcotics without permission from the minister of health, not in accordance with laws and regulations, without first from the Food and Drug Supervisory Agency involving a group of people working in one place, like factories in general. The definition of narcotics production is the activity or process of preparing, processing, making and producing narcotics directly or indirectly through extraction or non-extraction from natural or chemical synthetic sources or combinations thereof, including packaging and/or

changing narcotics forms (Vide Article 1 paragraph (4) National Law).

### **Employment Relations in Illegal Narcotics Production**

Understanding involves a group of workers or laborers working in one place, in an effort to produce narcotics illegally in an effort to produce illegal narcotics, employers or leaders of illegal narcotics companies recruit workers or laborers, so that among them there is a working relationship. Workers or laborers are everyone who works by receiving wages or other forms of compensation (Vide Article 1 number 3 of the Manpower Act). Workers or laborers are all people who work for other people, what is meant by working for other people, is to work depending on other people, who give orders and send them, because they have to obey and obey other people who give the job (Asikin, 1993). Meanwhile, the understanding of the employer is (Vide Article 1 number 5 of the Manpower Act): 1) An individual, partnership, or legal entity that runs a company owned by itself; 2) Individuals, partnerships, or legal entities that stand alone running the company are not theirs; 3) Individuals, partnerships or legal entities residing in Indonesia as referred to in number 1 and 2 above are outside the territory of Indonesia.

Work relations according to Soepomo (1987) is a relationship between a worker and an employer, where the employment relationship occurs after the employment agreement between the two parties. They are bound by an agreement, on the one hand workers or workers are willing to work by receiving wages and employers employ workers or workers are willing to pay wages. Work relations are relations between employers and workers or laborers based on work agreements, which have elements of work, wages and orders (Vide Article 1 number 15 of the Manpower Act) referred to as work agreements, are individual work agreements (PKP), company regulations (PP), collective labor agreements (PKB) (Asyhadie, 2015).

The elements of work relations, are the parties as the subject of employment relations (employers or company leaders and workers or laborers), employment agreements (PKP, PP, PKB), employment, wages, and orders. Thus, the foundation of work relations is due to the existence of work agreements (PKP, PP, PKB) both in written form and verbally (Khakim, 2014). The elements of labor relations in the production of narcotics, are the subject of employment relations (employers or company leaders and workers or laborers), employment agreements, wages, and orders, in this case orders from employers or company leaders to workers or laborers, which we can call as the object of the

work agreement, namely the order to produce narcotics illegally.

### **Employment Agreement in Employment Relations**

One element of the employment relationship, is the "work agreement", to clarify the understanding of work agreements in employment relations for the production of illegal narcotics, the author will first describe the definition of "agreement". An agreement is an act by which one person or more ties to one or more people (Vide Article 1313 of the Civil Code). Subekti (1996) provides termination of agreement, is an event where a person promises to another person to carry out something that is meant by doing something. namely: giving something, doing something, not doing anything (Vide Article 1234 of the Civil Code). Hernoko (2013) provides an understanding of agreement, is a legal action based on an agreement between two or more people to cause legal consequences that can be enforced by law, Setiawan (1987) gives an understanding of agreement, is a legal act, where one person more binding himself or mutually binding himself to one person or more. According to Mashudi and Ali (1995) agreement (afspraak) which resulted in rights and obligations. Approval of one source of engagement, another source of engagement is law (Vide Article 1233 of the Civil Code), which is discussed in this scientific work, is an agreement originating from an agreement or agreement.

Based on some of the terms of the agreement as described above, the definition of agreement according to the author is a legal act in which one legal subject or more ties to one or more legal subjects to cause legal consequences in the form of rights and obligations or legal consequences for implement something, such as giving something, doing something, not doing something, with the legal consequences that are made possible by law or in accordance with laws and regulations so that the implementation can be enforced by law.

### **Legal Effects, Rights and Obligations, Legal Subjects in the Agreement**

As a result of the law, is the result of being given by law for an act of legal subject (Ali, 2002). The legal subject is anything that can obtain rights and obligations from law, namely human beings and corporations with legal entities and not legal entities (limited liability companies, firms, cooperatives, foundations, individual companies and others) (Syahputra, 2017). The same thing was conveyed by Marzuki (2009) "So far as legal theory is concerned, a person is being treated as a capable of rights and duties". What is said by Marzuki above, it is clear that both humans

and non-humans have the capacity to be the subject of the law or the term Marzuki person if possible by law.

Rights are certain powers in society that are given by law (statutory regulations) to a person or legal subject, rights are something inherent in human (legal subject) both physical and aspects of existence to be enjoyed as long as they do not conflict with the laws and regulations referred to as obligations, is a legal obligation, the concept of legal obligation contains the meaning of "Necessity". Based on pure legal theory from Hans Kelsen, in the "Rule of Law" (Rahardjo, 2014). It can be interpreted that in certain situations, certain consequences or consequences must occur. If it is a prohibition, order or skill. The real meaning of "must", when seen from imputation (responsibility) is responsibility (responsibility) for the behavior or attitude of his actions so that people (corporations: writers) can be punished for the behavior of their actions (Syahputra, 2017).

### **Legitimate Terms of Agreement**

The legal requirements of a work agreement cannot be separated from the legal requirements of a civil agreement in general, and Article 1320 of the Civil Code is the main instrument to test the validity of a contract made by the parties. In Article 1320 of the Civil Code there are 4 (four) conditions that must be met for the validity of a contract, namely: 1) agree that those who bind themselves; 2) ability to make an engagement; 3) a certain thing; 4) a reason that is lawful or permissible (Subekti and Tjitrosudibio, 1980).

The common law system for the validity of contracts also requires fulfilling a number of elements, namely: a) Intention to create a legal relationship, the parties to the contract indeed intend that the contract they make is carried out according to law; b) Agreement (offer and acceptance), meaning that there must be a meeting of mind between them; c) Consideration, is a promise between the parties to mutual achievement (Hernoko, 2013). Hernoko (2013) also added the element forming the contract, in addition to the three elements above, including also: 1) Capacity of parties, skills of the parties; 2) Reality of consent, meaning that the agreement must be in accordance with its wishes, not because of any disability (eg, representation, duress or undue influence); 3) Legal of object (related to objectives or objects that must be allowed according to law).

### **Employment Agreement in Industry**

A work agreement is an agreement, that the first party binds themselves to surrender their energy to another party, namely the employer with a wage for a certain time

(Vide Article 1601a Civil Code). Work agreement, is an agreement where the worker states the ability to work or work for the company or employer by receiving wages and the employer or employer states his ability to hire workers by paying wages (Husni, 2012).

Work agreement between worker or laborer and employer or employer which contains work conditions, rights and obligations of the parties (Vide Article 1 number 14 of the Manpower Act). Terms of employment, are the rights and obligations of employers and workers or laborers who have not been regulated in legislation (Vide explanation of Article 111 paragraph (1) letter c UUK). So for labor norms, namely the regulation of the obligation of rights for workers / employers and employers or company leaders that already exist in labor legislation, it should not be re-included in the employment agreement.

Types of work agreements, are individual work agreements (PKP) and collectively applicable employment agreements, namely company regulations (PP) and Collective Labor Agreements (PKB) (Asyhadie, 2015). PKP, is an agreement made between workers or workers individually with employers, which basically contains the rights and obligations of each party, PKP can be made orally or in writing both for a certain time or a certain time (Suwanto, 2003).

Company regulation is a regulation made in writing by the employer that contains the work conditions and company rules (Vide Article 1 paragraph (20) of the Manpower Act). Term of employment, is a regulation of the rights and obligations of workers or laborers and employers or company leaders regarding various aspects of work relations that have not been regulated or regulated by legislation (work norms). This setting is Micro Conditional. Micro in the sense that it is regulated only for certain companies individually, conditionally in the sense that the arrangement is adjusted to the conditions or capabilities of the company concerned (Suwanto, 2003).

Collective Labor Agreement is an agreement that is the result of negotiations between trade unions or several trade unions or laborers that are registered with the agency responsible for employment with employers or some businessmen or business associations that contain work conditions rights and obligations of both parties party (Vide Article 1 number 21 Labor Law). PKB, is the formulation of collective rights and obligations made through negotiations between trade unions or trade unions and management. PKB is one type of work agreement that contains the term of employment as described above.

### **Legitimate Terms of Workers or Labor Agreement**

The validity of a work agreement (PKP, PP, PKB) must fulfill the material requirements as contained in Article 52, 55, 58, 59 and 60 of the Manpower Law and formal requirements as contained in Article 54 and 57 of the Manpower Act (Noval, 2017). In this scientific work the author will only discuss the material requirements of a work agreement. The provisions of Article 1320 of the Civil Code concerning the legal conditions of the agreement in principle remain a general guideline for the terms of the validity of the employment agreement.

The material requirements of the work agreement are: 1) Second agreement between parties; 2) Ability or ability to carry out legal actions; 3) The existence of promised work; 3) Work promised does not conflict with public order, decency, and applicable laws and regulations (Vide Article 52 paragraph (1) of Law Number 13 Year 2003 concerning Labor).

The terms of the work agreement set forth in letters 1 and 2 as described above, are subjective requirements, while the terms of the work agreement contained in letters 3 and 4 are objective conditions. In the event that a work agreement does not meet subjective requirements, the agreement can be canceled. This means that one party (for example, who is incompetent or disagrees) has the right to request that the agreement be canceled by the judge. Then, if the agreement does not meet the objective requirements, the agreement is null and void, the null and void understanding, is from the beginning considered to be no agreement or engagement so that the parties do not have a basis for mutually prosecuting the court (Khakim, 2014).

Workers or laborers are everyone who works for other people by receiving wages or other forms of rewards. Other forms of compensation referred to are in the form of goods or objects whose value is determined on the basis of agreement between employers and workers or laborers. The elements in the meaning of workers or laborers are: a) Working with others; b) Under the orders of others; c) Get a reward (Jehany, 2006).

Based on the understanding of workers or laborers in the production of narcotics, it is every person who works for employers or leaders of narcotics factories, where workers or laborers receive instructions or orders to illegally process narcotics production by getting wages. Employers (entrepreneurs or company leaders), are all people who employ other people by paying wages. Employers (employers or employers or company leaders) can be individuals, entrepreneurs, legal entities, or other bodies that employ workers (workers or laborers) by paying wages or other forms of compensation.

In narcotics abuse the employer (employer or company leader) is a legal subject (human, corporation) as a producer or has an illegal narcotics factory, employs workers or laborers or workers or laborers in a production process or distributes narcotics illegally by receiving wages. The problem is whether workers or laborers working at narcotics factories illegally get rights as do workers or laborers who work for legal companies. The rights of the workers or laborers are the rights of workers or laborers regulated in the Manpower Act, for example the rights of the workers or laborers referred to are: 1) Rights of workers or female workers: a) The right not to be employed between 23:00 a.m. 7:00 a.m. (Vide Article 76 (1) Labor Law); b) The right not to be employed when pregnant, according to the doctor's statement, endangers the health and safety of the womb when working at 23:00 a.m. 07:00 (Vide Article 76 (2) Labor Law); c) Women who work between 23:00 and 07:00 have the right to get food and drink filled with food and guarantee the maintenance of decency and security during work (Vide Article 76 (3) Labor Law). d) Right to get shuttle transportation When working at 23:00 a.m. 5:00 (Vide Article 76 (4) Labor Law). e) The right not to work on the first and second days of menstruation while giving information to the employer (Vide Article 81 of the Manpower Act). f) The right to get a rest for 1.5 months before giving birth, and 1.5 months after giving birth according to the calculation of the obstetrician or midwife (Vide Article 82 paragraph 1 of the Labor Law). g) The right to get a 1.5 month break if experiencing a miscarriage (Vide Article 82 paragraph (2) of the Labor Law). h) The right to breastfeed her child if it must be done during work time (Vide Article 83 of the Manpower Act). 2) The length of time to work: a) 7 hours a day is equivalent to 40 hours a week for 6 working days a week, or b) 8 hours a day and 40 hours a week for 5 working days a week. (Vide Article 77 of the Manpower Act); 3) Work rights and overtime wages (Vide Article 78 of the Manpower Act); 4) Right to rest and work leave (Vide Article 79 paragraph (2) Labor Law); 5) The right to obtain protection consisting of: a) Occupational Safety and Health; b) Moral and Decency; c) Treatment in accordance with human dignity and values and religious values (Vide Article 86 of the Manpower Act); 6) Right to get wages; 7) Welfare Rights, workers or laborers and their families are entitled to labor social security, can be in the form of health and employment guarantees (Vide Article 99 of the Manpower Act); 9) Right to severance pay. (Vide Article 156 Labor Law).

The rights of workers or laborers as described above, explicitly or implicitly contained in the employment agreement (PKP, PP, PKB), the conditions for workers or

laborers to get their rights as stated in the Labor Law above, then each work agreement (PKP, PP, PKB) must fulfill the material requirements regarding the validity of an agreement as stipulated in Article 1320 of the Civil Code) or has been regulated in Article 52 paragraph (1) of the Manpower Act.

Employment agreement (PKP, PP, PKB) between employer and worker in producing illegal narcotics, the work agreement has violated material conditions or objective requirements for the validity of an agreement as regulated in Article 1320 paragraph 3 and 4, or the agreement is an agreement which is made does not meet the requirements of certain objects or has a causal that is not permitted (by law or by a law in this case National Law) so that the agreement is null and void by law (nietig) (Dewitasari and Cakabawa, 2015).

The word *causa* is translated from the word *oorzaak* (Dutch) or *causa* (Latin) which is meant in terms of this agreement does not mean something that causes someone to make an agreement, but refers to the content and purpose of the agreement itself. For example in a sale and purchase agreement, the content and purpose or the cause is the one party wants the property rights of an item, while the other party wants money (Panggabean, 2010). Halal clauses mean that the contents of the agreement are not in conflict with public order, decency and law (Setiawan et. Al, 2013).

In the work agreement which contains narcotics abuse, the legislation violated by the employment agreement is the National Law in this case Article 113, 118, 123 and 129 National Law, because as stated in Article 11 paragraph (1) National Law, regulating those who have the right to produce narcotics are pharmaceutical industries that have obtained permission from the minister of health, in accordance with laws and regulations and have been previously audited by the Food and Drug Supervisory Agency (BPOM). This means that if there is a company making a work agreement to hire workers or laborers in the process of producing narcotics, while the company does not get permission from the health minister, it is not in accordance with the law and is not audited by BPOM, the work agreement is null and void, because the contents of the employment agreement contain non-halal causes, namely violating National Law, as a result of the law workers do not get legal protection as stipulated in labor laws and regulations.

### III. CONCLUSION

The work agreement to produce narcotics without permission from the minister of health, is a work agreement

that does not meet the material requirements of an agreement as stipulated in Article 1320 paragraph (3) and paragraph (4) of the Civil Code, the work agreement is contrary to the halal causal of an agreement in general, contrary to public order and legislation in this case the National Law, the purpose or object of the work agreement in this case is producing narcotics illegally, not allowed by law or prohibited by National Law with the threat of criminal sanctions, the employment agreement not fulfilling the material requirements as stated in Article 52, 55, 58, 59 and 60 of the Manpower Law due to the law, the work agreement is null and void or the employment agreement is deemed non-existent and the worker is not entitled to rights as workers or workers as regulated labor legislation, sample only workers are not entitled to their rights as stipulated in Article 76 (1), Article 77, Article 78, Article 79 paragraph (2), Article 86, Article 99, Article 156 of the Labor Law.

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# EU Court of Human Rights and Legal Translation Student's Competences

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**Abstract**— In our paper we will have an overview of some albanian sanction and Eu official documents that are taken into consideration during translating legal terminology. We want to emphasize some spots of students Difficulties while teaching Legal English and trying to translate law issues for sake of knowledge and also to mention the opportunities that International Court of Hague and EU recommendation offer as a progressive step ,in order to close some of the existing loopholes!

Students' knowledge of culture is a gap while teaching or translating legal terms in context. Our goal is identifying some problems our Students of Law represent while learning/translating English for specific reason.

When we discuss the translation of terminology from Albanian to English, it is very important to make a distinction between the two terms "translating culture" and "cultural translation". Translating culture, in a narrow sense, refers to the act of transferring meaning from one specific culture-bearing language to another. Cultural translation refers to a dynamic process where everyone and everything that are a part of the interaction in translation undergo change, where notions are constructed about other cultures and about oneself. That is to say, translating culture is an act only in translation and cultural translation is the understanding and rendering of cultural concepts. Translating Legal texts is not simply translating culture, but also involves cultural translation.

**Keywords**— *Legal text; students lack; culture; linguistic process.*

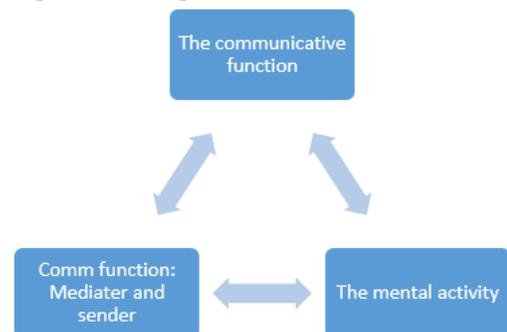
## I. INTRODUCTION

Translation is considered as a cognitive process and need multi task abilities. Language is one of the main means of understanding around the world. Writing is multifaceted task and a multifarious performance with much dissimilarity

between them makes it easier to interact among different languages (Kaye, 2008)

In fact, although this may seem mere repetition, these processes of language mediation are extremely complex, since they are not only linguistic processes. These processes must also be understood within their social, cultural and above all psychological contexts. A comprehensive analysis of the tasks of language mediation can distinguish three basic stages:

- The communicative function established between the speaker or writer (the first sender) of the source text or discourse and the mediator as first recipient.
- The mental activity of the mediator processing the message received (either written or spoken).
- The communicative function established between the mediator as second sender of the target text or discourse and the final recipients of the message. These three stages are understood to be common to both translation and interpreting. The first and the third cover the functional pragmatic aspect of mediating as a communicative social and cultural action, whilst the second covers the mental or cognitive processes. For the communicative function successfully to be fulfilled, an optimum implementation of these cognitive processes is of paramount importance.



Translation is seen as the result of cognitive processes, where language competences are required due to the context. A translator must have knowledge not only about the setting or the topic under discussion but also about the audience. In writing the conclusion to these theses I am constantly aware of the vast amount of material left undiscovered. For example, I have not mentioned the major developments in machine translation that both contributed to advances in linguistics and then in turn benefited from those advances.

In this point I have to say that the translator competences are essential thus, it means that learning through experience is needed. In general terms, TC is perceived as an underlying knowledge or ability needed to carry out a translation task.

- *Language competence* - this sub-competence includes the knowledge of grammatical systems as well as repertoires, terminologies, syntactic and morphological conventions.
- *Textual competence* that emerges from and is intertwined with the linguistic competence, and represents an ability to define textual features of e.g. technical, legal or literary fields.
- *Subject competence* - stems from textual competence, it represents the familiarity with what the particular text is about, this concept covers both knowledge about the world (encyclopaedic knowledge) and specialist knowledge.
- *Cultural competence* – or that translators need to be specialists on cultures, because they act as mediators between various cultural backgrounds and presuppositions “technical texts are often culture-bound too” (Neubert; Schäffner 2000: 9)

LACK OF SUCH COMPETENCES ARE SHOWN IN THE CHART 2

### 1.1 A survey of the real use of the European Terminology in written official documents.

Example: Source text English - [February- March 2014- Vlora-Newsletter](#) - European Center of Information in Vlora city.

“Further to the European Commission’s 2010 Opinion on Albania’s EU membership application, as the Enlargement Strategy 2013-2014 points out, there are five priorities that Albania needs to meet for the opening of accession negotiations. These key areas include, among others, the need to “take effective measures to reinforce the protection of human rights, including of Roma, and anti-discrimination policies, as well as implement property rights”. The priorities reflect the Union’s fundamental principles and values which aspiring members are required to actively adopt too. During the presentation of the new projects, the Head of the EU

Delegation to Tirana, Ambassador Ettore Sequi emphasized that civil society plays a vital role in advancing human rights.

Target Text Albanian

“Në vijim të Opinionit të Komisionit Evropian të vitit 2010 mbi aplikimin për anëtarësim të Shqipërisë, sic theksohet edhe në Strategjinë e Zgjerimit 2013-2014, janë përprioritet që Shqipëria duhet të përmbushë përhapjen e negociatave. Këto fusha kryesore për shpërndarjen e masave për forcimin e mbrojtjes së të drejtave të njeriut, duke përfshirë ato të Romëve, dhe politikave anti-diskriminuese, sidhebatimin e të drejtës së pronës”. Prioritetet reflektojnë parimet dhe vlerat themelore të Bashkimit Evropian, të cilat vendet aspirante duhet t’i zbatojnë në mënyrë aktive. Gjatë prezantimit të projekteve të reja, Shefii Delegacionit të BE-së në Tiranë, Ambasadori Ettore Sequi theksoi rolin e rëndësishëm që ka shoqëria civile në avancimin e të drejtave të njeriut. “

Chart.1

English terms:	Albanian translated terms:
Priorities	Prioritetet
Accession negotiations	Hapjen e negociatave
Effective measures	Marrjen e masave efektive
Human rights	Drejtave të njeriut
Anti-discrimination policies	Politikave anti-diskriminuese
Implement	Implementimi
Property rights	Drejtës së pronës
Civil society	Shoqëria Civile
Advancing human Rights	Avancimin e të drejtave të njerzore

As it is shown in the table above mostly the terms are translated word by word. In this case it is needed this type of strategy to preserve the source language features. Even though that word for word translation is not listed as one of the best strategies of translating still remains unique when it comes to translate the names of the institutions, the economy, the terminology acts in the end translating the terminology of EU needs not only to preserve the context but even the form and the reason of doing so is to speak the same language in the European Union.

### 1.2. The European Court of Human Rights concerning this issue

After 2008, when the Strasbourg Court has been asked again in a series of cases expressed about the fact, whether life imprisonment without the possibility of parole is

an inhuman and degrading treatment, violating Article 3 of the European Convention on Human Rights Human, the Court has had a gradual approach the problem. European Court of Human Rights has been asked on several occasions to consider and pronounce a decision to the Grand Chamber of compliance sentence of life imprisonment without possibility of release on parole, with the European Convention on Rights human, which in Article 3 provides: "no one can be placed under torture or penalties or inhuman and degrading treatment".

In its jurisprudence, around 1970 the Strasbourg Court has stated the compatibility of the sentence to life imprisonment with the norms of the Convention, based on the "theory multifunctional sentence" in one aspect, and the other aspect, this Court has recognized freedom parole with the condition of gate, which constitutes the effective reintroduction inmates to life in civil society. Denying that the only function of punishment is rehabilitation, the ECHR has at this time advocating prevention and social protection through the State's punitive power.

- In the case of "Kafkaris" ECHR approached this problem by referring to the sovereignty of the state in the implementation of penal policy, with its conclusion that it is the prerogative of the criminal policy of the state to determine, terms of a reevaluation of the sentence to life imprisonment with a view reducing or terminating it. The issue "Kafkaris against Cyprus" (Grand Chamber decision of February 12, 2008)
- In the case of "Vinter" this Court marked a qualitative leap concluding that, for a country it is necessary to provide a mechanism that consists in evaluating the continuity or not the sentence to life imprisonment, a mechanism which will order the release of the convicts, if existing at the moment excuses

communication sanction reduced over time and lack motives which will legitimize the detention of prisoners. Vinter and Others against UK" (Grand Chamber decision of July 9, 2013)

- Further, in the case of Öcalan, with its finding that the gravity of the offense cannot justify cruelty and degrading treatment of prisoners, the Court approached the problem of life imprisonment without the possibility of parole closer, in response to policy offense to those states that still apparently do not find the balance between the general principle of social protection on the one hand and the principle of socialization of the perpetrator from the other side, if indeed there is a possibility for him to be re-socialized. Öcalan against Turkey " (Decision of Grand Chamber on 18 march 2014)

Referring to the jurisprudence of this court can conclude that, according to the Strasbourg Court, the sentence of imprisonment should not remain "forever given", it should not end when a person's life ends. This sentence should be reassessed during the executive proceedings by judicial or administrative authorities of the state.

**1.3 Translation student's competences.**

In the chart below I will illustrate the translation student's competence.

Students have worked collaboratively and individually in a range of integrated fields to increase understanding of an ever-expanding body of Legal knowledge. Students develop their investigative, analytical and communication skills through field, research investigations of living systems and through critical evaluation of the development, applications and influences of contemporary legal -terms.

Chart.2

Language-competences(Students' Lack)	Textual-competence (Students' Lack)	Cultural-competence (Students' Lack)
<p>This sub-competence includes the knowledge grammatical systems as well as repertoires, terminologies, syntactic and morphological conventions.</p> <p>a) Students <b>discuss</b> facts, ideas, and experiences having owned a great vocabulary, structures and confessions in diverse tenses in Law language!</p> <p>b) Students are involved freely in specialized conversations to their interest,</p>	<p>That emerges from and is intertwined with the linguistic competence, and represents an ability to define textual features of e.g. Legal or Literary fields.</p> <p>a) Students are able to express confidence in reading aloud and in using and supporting reference material <b>for court Language.</b> They begin to extend their independent reading by using legal terms.</p>	<p>Students or even the translators need to be specialists on cultures, because they act as diators between various cultural backgrounds and presuppositions "technical/law texts are often culture-bound too" (Neubert; Schäffner 2000:</p> <p>a) Students express the right meaning in response to orders, questions or short and simple statements directed in the classroom.</p>

<p>they display certainty in contemporary knowledge.</p>	<p>b)Students interpret the Law -context language and they try to use the legal meaning, in order to express :  <b>*lawyers’ protection in court</b>  <b>*EU terms for European Status - Convention</b>                  c) Students express a full understanding of texts involving partially known vocabulary in Legal Terms</p>	<p>They reactin <b>do not react good when they lack knowledge of an issue.</b>                  c) Students are able to speak/ write for factual situation in court but they lack experience and cultural knowledge!</p>
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**II. CONCLUSIONS**

Students of the University “Ismail Qemali” are showing a satisfactory level, which is reflective of a adequate teaching value of English language. Firstly I need to highlight the linguistic defects, to repair and insurance of lexical - grammatical concepts and communication functions ,including Cultural defenciency which are very important during the teaching procedure.

Such practises has enabled the practice of foreign language areas and conceptual development, which means the development of thinking in the foreign language, in particular the ability to communicate in Law terms, findings, arguments and conclusions using appropriate representations in ORDER TO:

-To classify the Legal concepts obtained and gaps created both now and a long time ago.

-To adapt legal terms by interests and level of their experience I mean linguistic one for English fluency, appropriate to their age,

-To practise Knowledge, skills and attitudes concerning foreign language and learning process that will continue to be recovered and expanded through time.

This awareness has encouraged students to ask ,to interact and to have achievement in

- a)taking on new responsibilities for life and
- b) adjusting the individual English speech to personal benefits in court and in daily usage.

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# Studying the Land in Wole Soyinka's "The Jero Plays"

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**Abstract**— *The article looks at two play-texts (more commonly called, "The Jero Plays") by the Nigerian literary figure, Wole Soyinka from a certain angle. It draws this angle from the theoretical framework of ecocriticism, or ecological literary criticism. Through this kind of a reading, issues of the local natural environment, the position of the land and its connection with the human inhabitants in the chosen texts are raised. The literary figure's concern about the environment and his eco-sensitivity is also noticed by this exercise.*

**Keywords**— *African Literature, ecocriticism, ecology, land, literature, Soyinka*

## I. INTRODUCTION

The contemporary Nigerian literary figure, Wole Soyinka (b. 1934) has been heavily influenced by his indigenous Yoruba traditions, and includes that in a great way in his works. The influence of these traditions automatically makes the artist sensitive about the natural environment, the natural cycles and the non-human forms of life. Overall, it makes the Yoruban artist aware that beyond the more tangible realm of human beings and the earth (the "Aye"), lies a supernatural world full of powerful spiritual entities (the "Orun"). Human and non-human beings of the earth are also domains where powerful spirits reside. Indigenous rituals become extremely important in the daily lived experience of the characters in Soyinka's works. When ecological themes are foreground in Soyinka's plays, it is found that Soyinka emphasises on the fact that if the environment (including the spiritual forces in there) is not preserved or protected, it would soon be the end of humankind as well. Coexistence and reconciliation between these entities are of utmost importance. Farming occupies a central space in Yorubaland and its belief system. According to J. S. Eades:

... It is impossible to isolate completely the 'rural' from the 'urban' or the 'agricultural' from the 'non-agricultural' sectors of the economy among the Yoruba. The settlement pattern and the relationship between the towns and the farm villages mean that many farmers see

themselves as town residents, and many have dual occupations. (Eades, 65)

Keeping other occupations (fishing, trading, crafts and so on) aside, it seems that farming impacts the flow of the Yoruban lives the most. Just as a good harvest of crops (yam, cocoa, palm oil and so on) would predict a happy future the reverse situation, that is failure of crops would mean a forthcoming catastrophe in their lives. Crops like palm (wine) and yam appear prominently in Soyinka's texts depicting the Yoruba life.

## II. THE APPROACH

When one studies the land in any literary text, one has to first unpack the layered meaning of the word. The land includes the landscape, the geographic space that is depicted in the world of the text. One also needs to look at the position of the natural elements, the flora and fauna in the concerned landscape, depicted by the author. The human characters of the text are also part of the landscape, and it is equally important to observe their actions towards the natural environment. The field of literary studies that has been employed in looking at the chosen texts in this article is ecocriticism, or ecological literary criticism. Ecocriticism (first coined in c.1978, by William Rueckert) is the shorter or more popular name for ecological literary criticism. Ecocriticism as a discipline and as a method brings together the sciences and the humanities, the physical and the spiritual, to analyze the environment, plus find out ways in which the contemporary environmental situation could be addressed and improved. It focuses on the relationship between literature and the environment – how the relationship between human beings and their physical environment is reflected in literature. It urges human beings to realize that they should change their own ways of life and thinking, and take necessary actions for the prevention of ecological degradation and promote protection of the environment, in the contemporary times. In ecocriticism, ecology and ecological concepts are applied to the study of literature. Nature often poses as an entity where one can look to find solutions to one's problems – a repository

of values. Since human culture has produced the crisis that we are in, the study of human cultural production may provide a guide to understand how to find a solution. A text could be seen both as a part of the environment and as an independent ecological system. An ecocritical reading of a given text comes with a host of interesting questions that arise from certain ecologically-themed strands. One needs to see if the non-human elements are an integral part of it with a significant presence, not just a prop – thereby representing the interconnectedness of all that has been created by nature. One needs to see in the text how far has human interest been given preference, and that whether human beings are accountable for their (both positive and negative) actions towards nature. Also, whether the environment is presented as a static or a dynamic process, in the text. Whether the texts demonstrate in any way, that the characters' individual identities are shaped up by their space/physical environment. Whether there is a possible placing of events/characters described in the texts, against the then historical scenario/movements; Whether there are voices in the texts which alert the reader/audience about the ongoing ecological degradation of the environment, along with the consequent threat to the identities of the characters; Whether there has been a call for doing something to preserve that space and identity, and a suggestion of possible ways of doing so. Then again, how far has the human community/ecosystem maintained a harmonious and balanced eco-human relationship? The discipline of ecocriticism is a newly emerging one. It has fluidity because the ecocritics still need to clearly define its scope and aims and work on stably concluded assumptions, set of principles or techniques.

### III. DISCUSSION OF THE TEXTS

The “Jero plays” are two play-texts composed by Soyinka, which focus on a cunning and corrupt self-proclaimed prophet called Brother Jeroboam. On reading these plays: *The Trials of Brother Jero* (1960) and *Jero's Metamorphosis* (1973) ecocritically, three main ideas could be noticed. Firstly, how natural elements have been painted in the light of divinity in the texts. Secondly, the land-politics of that particular space where the texts are set. Thirdly, the exploration of human nature – especially through Jero's misogynistic attitude, and his desire to take advantage of the common folk and control their minds. Overall, the texts show the journey of this man of God/Christian prophet/“Beach Divine”, Jero and how in the contemporary times, religion has become a commodity and the so-called holy men have become materialistic, worldly and the least spiritual or religious-minded. Viewing the sea as a supernatural and a divine element, the beach becomes the ideal place for serving

God peacefully and in isolation:

The beach. A few stakes and palm leaves denote the territory of Brother Jeroboam's church. To one side is a palm tree, and in the centre is a heap of sand with assorted empty bottles, a small mirror, and hanging from one of the bottles is a rosary and cross. [*The Trials of Brother Jero* (Soyinka, 152)]

There are instances in *The Trials of Brother Jero*, where the sea water is considered holy and having healing or cleansing properties:

Brother Jero, as the singing starts, hands two empty bottles to Chume [Jero's assistant, whom he calls “brother”] who goes to fill them with water from the sea. (Soyinka, 158)

Again,

Jero hesitates, then hands over his rod to Chume and goes after them... (Soyinka, 159)

Also,

As Jeroboam is not forthcoming, he [Chume] begins, very uncertainly, to sprinkle some of the water on the penitent [a woman who was behaving violently], crossing her on the forehead. (Ibid)

There are instances in *Jero's Metamorphosis* which hints at a grim situation. Sometimes, the false men of god could kill people they dislike or have trouble with and throw them into the sea, claiming that the sea had punished the latter:

Ananias [a shady boxer-turned-prophet]: ... Brother, depend on my vote any time. (Getting warmer.) And if there's anyone you'd prefer to take a walk outside on his head for making trouble ...

Jero: I don't need your violence... (Soyinka, 181)

Also,

Caleb [another shady beach prophet]: ... Rally the union. No business sharks in our spirituous waters. (Soyinka, 200)

Now comes the second idea – the land-politics in the particular beach where the texts are set. It has already been mentioned that religion (which includes the practice of divine guidance to people) has become a commercialized profession for the prophets of that beach – where most of the prophets are of criminal and shady backgrounds. It so happens (in *The Trials of Brother Jero*) that the town council have become aware of this, have divided the land among the prophets and have come to intervene in the ongoing squabble for land among the latter:

Yes, it did come to the point where it became necessary for the Town Council to come to the beach and settle the Prophets' territorial warfare once and for all. (Soyinka, 149)

It is also here in *The Trials of Brother Jero*, that Jero lets the readers/audience know how he betrayed his mentor.

When his mentor trusted him with the paperwork of the land for their church, he occupied it in his own name, rendering his mentor landless:

My Master, the same one who brought me up in prophetic ways staked his claim and won a grant of land. ... I helped him, with a campaign led by six dancing girls from the French territory, all dressed as Jehovah's Witnesses. What my old master did not realize was that I was really helping myself. (Soyinka, 145)

The mentor then lashes out at him with curses:

Old Prophet: Ungrateful wretch! Is this how you repay the long years of training I have given you? To drive me, your old tutor, off my piece of land ... telling me I have lived beyond my time. Ha! May you be rewarded in the same manner. May the Wheel come right round and find you just as helpless as you make me now. ... (Soyinka, 146)

In *Jero's Metamorphosis*, it is clear to the readers/audience that the government has decided to get rid of all the churches on the beach. The beach would be reconstructed as a tourist spot, and an amphitheatre would be built for public execution for added attraction:

Executive: They have to be evicted. They stand in the way of progress. They clutter up the beach and prevent decent men from coming here and paying to enjoy themselves. They are holding up a big tourist business. You know yourself how the land value has doubled since we started public executions on the beach. (Soyinka, 185)

Then again in the meeting of the prophets, organized by Jero to protest against the government decision:

Isaac [another shady prophet]: 'Unfortunately the beach is at present cluttered up with riff-raff of all sorts who dupe the citizenry and make the beach unattractive to decent and respectable people. Chiefest among these are the so-called ...'

...

Jero (taking back the file): ... '... the so-called prophets and evangelists. All these are not only to be immediately expelled but steps must be taken to ensure that they never at any time find their way back to the execution stadium.' (Soyinka, 201-202)

Also pointed out by Ananias at another point:

Ananias: ... the City Council have taken a final decision. They're going to chuck us out. Every last hypocritical son of the devil. (Soyinka, 179. Note how self-aware the character of Ananias is of his and his fellow prophets' hypocrisy and shady backgrounds)

There is also the mentioning of a water-crisis in the area by Amope, the wife of Chume whom Jero owes money, in *The Trials of Brother Jero*. At a point in the text, Amope tells Chume, "Careful ... careful now ... the cork nearly came off that bottle. You know how difficult it is get any clean water in this place..." (Soyinka, 148)

Now we come to the last point of discussion, with regards to the two Jero texts. Here we look at how Jero places women in a position beneath men, and treats them disrespectfully – even after being a so-called man of God. He is just one of the men who does that in the area where the texts are set. In *The Trials of Brother Jero*, he tells us of "some prophets I could name [who] gained their present beaches by getting women penitents to shake their bosoms in spiritual ecstasy." (Soyinka, 145) As mentioned earlier, in the same text, he owes money to Amope and views her with disdain. He even escapes from another side, whenever he sees her:

Jero: ... How does one maintain his dignity when the daughter of Eve forces him to leave his own house through a window? God curse that woman! I never thought she would dare affront the presence of a man of God. One pound eight for this little cape. It is sheer robbery. (Soyinka, 153)

At a point soon after, it so happens that a young girl passes him by, wearing wrappers for her swim. Unlike that of a prophet, the readers/audience see Jero expressing a materialistic and earthly desire for that girl:

(The young girl crosses the stage again. She has just had her swim and the difference is remarkable. Clean, wet, shiny face and hair. She continues to wipe herself with her wrapper as she walks.)

Jero (following her all the way with his eyes.): Every morning, every day I witness this divine transformation, O Lord... (Soyinka, 153-154)

In the same text, when Jero gets to know that Amope is Chume's wife (whom Jero hates), he permits the latter to beat her, even if he forbade him to do so for quite some time, earlier:

Jero: ... After all, Christ himself was not averse to using the whip when occasion demanded it.

... Brother Chume, your wife seems such a wicked, wilful sinner... (Soyinka, 162)

However, Chume manages to sniff out Jero's cunning:

Chume: ... Suddenly he decides I may beat my wife, eh? For his own convenience. At his own convenience. (Soyinka, 167)

In *Jero's Metamorphosis* the readers/audience find Jero enjoying the company of his beautiful assistant, Sister Rebecca:

A demure young woman, quite attractive, is seated at a table taking the dictation [by Jero]. (Soyinka, 175)

Then again,

Once outdoors Brother Jero slips round the side and observes her [Rebecca] through the window. The woman's condition obviously uplifts him for he moves off with even jauntier step and a light adjustment to his chasuble... (Soyinka, 178)

Rebecca expresses her blind devotion to Jero when she utters statements like, “Not if you don’t think it, Brother Jeroboam,” and “Whatever you say, Brother Jeroboam.” (Soyinka, 175)

Jero also wishes to use his position of religious power to control minds of the general public. In *The Trials of Brother Jero*, He blatantly lets the readers/audience know that he treats those who come to him for guidance as customers and he cares about money a lot, giving them an idea of how treacherous he could be:

Jero: ... I am glad I got here before any customers—I mean worshippers... I know they are dissatisfied because I keep them dissatisfied. Once they are full, they won’t come again. (Soyinka, 153)

In *Jero’s Metamorphosis*, Jero confronts Chume knowing fully well that Chume would be mighty angry with him. He had conspired against Chume in *The Trials of Brother Jero* and had sent the latter to a mental asylum. However, due to his convincing power, Jero manages to turn Chume’s brain around by making Chume doubt his present position at the band:

Jero: But look round you, Brother Chume, look around you. You want to make this world a better place? Good! But to get hanged in the process? And perhaps in public? For whom? For the sake of people like Major Silva? People who don’t even understand the musical soul which the Lord has given you? Are they worth it, Brother Chume? Oh I was watching you for some time you know—that man is an enemy believe me... He does not understand you. I am sure they are all like that. (Soyinka, 193)

It is through his developed shrewdness and gift of the gab, that Jero becomes a ruthless politician in *Jero’s Metamorphosis*. He finds a way through blackmailing the other shady prophets and the Tourism executive, to head a church and earn a permanent income. In the meeting of prophets, he lets the others know of his plans, displaying an aura of sly superiority:

Jero: ... ‘It is proposed however, that since the purpose of public execution is for the moral edification and spiritual upliftment of the people, one respectable religious denomination be licensed to operate on the Bar Beach. Such a body will say prayers before and after each execution, and where appropriate will administer the last rites to the condemned. They will be provided a point of vantage where they will preach to the public on evil of crime and the morals to be drawn from the miserable end of the felons. After which their brass band [the Salvation Army] shall provide religious music.’ (Soyinka, 202)

#### IV. CONCLUSION

Wole Soyinka not only delves into his traditional Yoruba community knowledge, trying to highlight its relevance in

the contemporary times, but also makes his reader/audience realize what an important position the natural world holds in it. Bearing his indigenous community knowledge, Soyinka expresses ecological concerns and the awareness/presence of natural processes in all of his plays in layered ways. To him, the supernatural world is but an extension of the ecology of this world. He spreads the awareness to the fractured, selfish human community of today, of how colonization has exploited/transformed huge landscapes. He also expresses the relevance of natural elements and non-human life in the contemporary world. Literature is a tool with which he carries on his environmental activism.

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# Problems of Translating Definite and Indefinite Articles from English into Arabic

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**Abstract**— A study of definite and indefinite articles is one of the most problematic areas in the fields of syntax, grammar, and translation. No doubt, the articles system differs greatly from one language to another, and; therefore one of the biggest problems for translators tackling the translation of articles from English into Arabic is the difficulty of specifying the type of reference each article involves in its cotext and context.

This study mainly aims at: (1) giving a comprehensive study of definite and indefinite articles in English and Arabic; (2) specifying and selecting different samples of definite and indefinite articles from books of English grammar; (3) comparing and contrasting articles systems in English and Arabic; (4) showing the type of reference each article involves in its cotext and context; (5) showing how the specified samples are realized in Arabic; and (6) specifying the method of translation that has been used by the subjects.

To achieve the objectives above, the study hypothesizes that: (1) the translation of definite and indefinite articles poses serious problems for translators as well as learners of English and Arabic because of the different types of references these articles involve; (2) since, there is no complete formal correspondence between articles systems in English and Arabic; therefore, translators who adopt a dynamic equivalence are more successful than those who adopt a formal equivalence; and (3) nil-equivalence of indefinite articles between English and Arabic poses serious problems for translators and contrastive analysts.

To test the validity of the hypotheses, this study draws on a miscellany of data sources for its analysis. Sixty seven samples of different patterns with different reference were translated from English into Arabic by six M.A students in the Department of Translation. English texts with their

renderings have been analysed by using tables in terms of reference (e.g., generic, specific, and unique) and type of translation methods.

The main findings the study arrived at are: (1) despite the fact that there is a formal correspondence between the English definite article “the” and the Arabic definite article “أل التعريف” on the word rank as well as phrase rank, this generalization does not always work, since in many cases the translation equivalence of the English zero article happens to be definite article in Arabic; (2) with reference to definite generic, reference, a formal correspondence has been achieved between the definite article in English and its equivalence “أل التعريف” in Arabic; (3) as far as definite specific reference is concerned, formal correspondence has been achieved by most subjects with few exceptions. The study ends with some conclusions, suggestions for future studies and recommendations for pedagogical implications. **Keyword**—definite, indefinite, articles, reference, translation, generic, specific, unique references.

## I. STATEMENT OF THE PROBLEM:

Much ink has been spilt on the study of definite and indefinite articles in English and Arabic. However, to the best of our knowledge, no work concerning the translation of the articles in question has previously appeared. This thesis is an attempt to fill that gap.

A study of definite and indefinite articles is one of the most problematic areas in the fields of syntax, grammar, and translation. No doubt, the articles system differs greatly from one language to another, and; therefore, one of the biggest problems for translators tackling the translation of articles from English into Arabic is the difficulty of specifying the type of reference (e.g. specific, generic, unique, etc.) each article involves in its cotext and context.

Incorrect specification of these references result in inappropriate and inaccurate renderings.

### AIMS OF THE STUDY

The present thesis aims at:

- (1) Giving a comprehensive study of definite and indefinite articles in English and Arabic .
- (2) Specifying and selecting different samples of definite and indefinite articles from books of English grammar which represent different kinds of references.
- (3) Comparing and contrasting articles systems in English and Arabic.
- (4) Showing the type of reference each article involves in its cotext and context.
- (5) Showing how the specified samples are realized in Arabic.
- (6) Showing the method of translation that has been used by the subjects.
- (7) Proposing new renderings in case the given renderings are inadequate and inaccurate.
- (8) Proposing some recommendations for translators and some suggestions for further studies.

### HYPOTHESES

In the current study, it is hypothesized that:

- (1) Translation of definite and indefinite articles poses serious problems for translators as well as learners of English because of the different types of references these articles involve.
- (2) Since, there is no formal correspondence between articles systems in English and Arabic; therefore, translators who adopt a dynamic equivalence are more successful than those who adopt a formal equivalence.
- (3) Nil-equivalence of indefinite articles between English and Arabic poses serious problems for translators and contrastive analysts.

### II. SCOPE OF THE STUDY

The current thesis is confined to the study and translation of definite and indefinite articles from English into Arabic. Sixty seven different patterns with different types of references from books of grammar with their six renderings have been chosen as units of analyses because of time and space limits. The study limits itself to a one-direction translation, viz., from English into Arabic.

### III. PROCEDURE AND DATA COLLECTION

The procedure used in this thesis can be summarized as follows:

- (1) A theoretical framework of definite and indefinite articles is made and the semantic ambiguity which arises from the overlap between different types of references has been removed. This may affect the process of translation.
- (2) Sixty seven different patterns of articles from books of grammar have been chosen with their renderings by six M.A Students in the Department of Translation in order to compare the SL patterns with their renderings in the TL.
- (3) A thorough analysis of the SL texts and their renderings in terms of generic reference, specific reference, unique reference and methods of translation are given by means of comprehensive tables.
- (4) Findings of texts analyses are discussed and general conclusions are drawn.

### VALUE OF THE STUDY

Translators, translation theorists, students and practitioners of translation can avail of this study when tackling translation of definite and indefinite articles across languages and cultures. It is also expected to be relevant to appropriate cultural interaction, and mutual understanding between English and Arabic cultures and societies. Furthermore, results and conclusions arrived at are anticipated to have theoretical and pedagogical implications for grammarians, translators, syllabus designers and researchers.

### IV. ARTICLES: GENERAL PERSPECTIVE

Every time a noun is used, one has to decide whether or not to use an article, and if it is decided that an article is necessary, then it should be decided which one. In fact these choices are based on a complex interaction of factors including meaning, shared knowledge, context and whether the noun is singular, plural, countable or uncountable (cf. Parrot, 2000: 45 ; Larson, 2000: 71 ; Kremers, 2000: 65 ; Declerck, 2000: 95 and Hansard, 2003: 85).

In many cases; however, fixed expressions and idioms require us to use a particular article (or not to use an article at all), clearly contradicting these “basic rules”. Knowing these expressions is a significant factor in using articles correctly (cf. Haegeman and Gueron, 1999: 45, Parrott, 2000: 46 ; and Chung, and Pullum, 2002: 22).

To know how to understand and use articles, it is necessary to focus our attention constantly on how articles are used in texts, beginning with the most accessible and generalisable principles (cf. Reinhart, 1983: 81, Sinclair, 1990: 26 ; Eco, 1995: 64, and Swan, 1996: 98).

Crystal (2003: 33), in his attempt to show the nature of articles, remarks that articles are subclasses of determiners which display a primary role in differentiating the uses of nouns (e.g. the, a/an in English). Many languages have no article system (e.g. Russian) (cf. Allsop, 1983: 51, Wood and Mcleod, 1990: 77, Crystal, 2003: 33). Of those which draw a distinction, is usually made into definite and indefinite types, partly on semantic and partly on grammatical grounds. As for their positions, articles may appear before the noun (as in English) or after (as in Swedish) (Reimer, 1991: 190, 1992: 375, Radford, 1997: 81, Crystal, 2003: 33). Arabic definite articles also come before nouns.

Parrott (2000: 45) points out that articles belong to the wider class of “determiners”, words or phrases that come at the beginning of a noun phrase and signal whether the information is new or familiar, or which tell us something about quantity. Articles in English are either definite (e.g. the) or indefinite (e.g. a/an). Indefinite articles a/an are not two words, but two forms of one word. This is because fixed pronunciation rules determine our choice between them. For instance, whether we use “a” /ə/ or “an” /ən/ depends on the pronunciation of the sound which immediately follows. If a word begins with a consonant sound, then we should use “a”, but if a word starts with a vowel, then we should use “an” (O’Connor, 1980: 94, Roach, 1983: 87, 2002: 87, and Trask, 1993: 120, and 1996: 382).

As for the definite article “the”, it is pronounced /ðə/ before consonants, but it is pronounced /ði/ before vowels, e.g.

- (1) The problem. /ðə probləm/.  
 (2) The egg. /ði eg/.

With regard to stressed and isolated forms, we do not usually stress articles, but if they are stressed or if we are isolating the word for some purpose, we also pronounce them differently.

## V. SYSTEM OF ARTICLES USAGE IN ENGLISH AND ARABIC

English has three types of articles. They are as follows:

- (1) The definite article: It is used with all types of nouns such as count nouns both singular and plural, and mass nouns, e.g., the car, the cars, the sugar... etc.  
 (2) The indefinite article “a (n)” : It is used only with count nouns in the singular, e.g., a car, an orange ... etc.

- (3) The zero article (Ø): It is used with plural count nouns and mass nouns, e.g., cars, some cars, water, some water, ...etc. (cf. Huddleston, 1988: 22, Broughton, 1990: 39, AL-Sulaimaan, 2002: 27).

As for Arabic, it seems that there are two contradictory views. According to the first view and general consensus, Arabic has two articles:

- (1) The definite article “ال” (the): It is used with all types of nouns such as count nouns, both singular and plural, and mass nouns, e.g., السيارة , السيارات , الحليب , ... etc.  
 (2) The indefinite article and its forms: With respect to the forms of the indefinite article morpheme in Arabic, it might be stated that the indefinite article is one of two things: the suffix (-n) which is called “التنوين” (nunnation) and the zero suffix (Ø), which appears only in the deep structure (cf. Beeston, 1970: 65, Wright, 1971: 269, Joodi, 1978, pp. 171, 188 and AL-Sulaimaan, 2002: 27). Nunnation is always realized as (-n) as in “كتاب” (a book) “كتب” (Ø books) “حليب” “Ø milk” “محمد” “Ø” Mohammed. From the previous examples, it seems that Arabic (-n) corresponds to English “a(n)” used with singular count nouns, and (Ø) used with plural count, non-count and proper nouns. On the other hand, Arabic (Ø) corresponds to English “a(n)” used with singular count nouns, and (Ø) used with plural count nouns and proper nouns: “صحراء” (Ø desert) , “مصابيح” (Ø lamps) , “يعقوب” (Ø Jacob (cf. AL-Sulaimaan, 2002: 27). As far as the second view is concerned, Arabic has three articles namely: definite “ال” (the) “التنوين” (nunnation) and zero article (Ø) (see Aziz, 1979: 26, 1989: 96, Kharma & Hajjaj, 1989: 73 and AL-Sulaimaan, 2002: 28).

From the above mentioned views, it seems that the difference between English and Arabic is that English employs a tripartite system to express definiteness / indefiniteness, namely: a (n), the, and zero, whereas Arabic employs a binary system, namely: “ال” “the” and the indefinite article which has two forms: nunnation (-n) and (Ø). Part of the confusion in using the English articles arises from this main difference between the two systems: Arab learners and translators tend to equate “a(n) (a free morpheme in English) and often with Arabic which apparently seems to be zero (bound morpheme in Arabic), and vice versa. In addition, the use of articles in English is more restricted than in Arabic. In English, it is closely connected with the classification of nouns into count / mass, and singular / plural (see also Zandvoort, 1972: 66, Aziz, 1979: 24, Master, 1988: 2). In Arabic, such classification does not affect the use of articles. Thus, this restriction of

using articles in English may pose a difficulty for the Arabic-speaking learners and translators.

## VI. REFERENCE VIEWED SEMANTICALLY AND SYNTACTICALLY

Semantically speaking, reference means the relation that holds between linguistic expressions and what they stand for in the world (or the universe of discourse) on particular occasions of utterance. It is a context-dependent aspect of utterance-meaning: it is a relation that holds between speakers (more generally, elocutionary agents) and what they are talking about on particular occasions. The referential range of referring expressions is fixed by their meaning in the language (i.e., by their sense and denotation). But their actual reference depends upon a variety of contextual factors (Schiffrin, 1994: 39, and Lyons, 2005: 294).

One cannot generally determine the reference of an expression, then, without regard to its context of utterance. What one can do within the restrictions of sentence-based semantics, is to establish the intension of the expression (cf. Cornish, 1986: 51, Lyons, 1991: 67, Hoop, 1992: 28, Huang, 1994: 90, and Finch, 2000: 93).

Simple propositions are normally analysed by logicians into expressions of two kinds: names and predicates. Names serve to pick out-to refer to-entities (or sets of entities) in some possible world about which statements are being made; predicates serve to ascribe properties to single entities (or sets of entities) and to ascribe relations to ordered pairs, triples, etc., of entities (or sets). All this is formalized in standard predicate logic (cf. Linsky, 1979: 36, Graig, 1986: 85, Chierchia, and McConnell-Ginet 1990: 77, and Potts, 1994: 43).

Names, in the everyday sense of the word "name", are not the only kind of referring expressions. Moreover, from a semantic point of view, they are rather special, in that, of themselves and in languages such as English, they have no descriptive content. (The qualification "in languages such as English" is intended to indicate that natural languages may vary with respect to the way naming operates and is integrated with other cultural practices and customs (yeom, 1998: 50). Philosophical discussions of proper names rarely mention this possibility or its theoretical significance). For example, "Napoleon" is arbitrarily associated with indefinitely many entities (persons, animals, ships, etc.) which in principle have nothing in common. True, one of these entities-or some concept, or intension, associated with him-is, for historical reasons, salient, in the cultures in which English is commonly used. (And some of the others

have acquired their names as a consequence of this fact and of its actual or attributed significance in the light of the conventions that regulate the assignment of names in particular cultures) (yeom, 1998: 51). This means that, in default of specific contextual information to the contrary, for most speakers of English the name "Napoleon" will usually be taken to refer to this culturally salient entity. It also means that there will be a whole host of shared associations and connotations clustering around the name "Napoleon", which go to make up what some philosophers refer to as the intension, or individual concept, "Napoleon". However, it does not mean that the name "Napoleon" as such has any descriptive content or sense (for further comments, see Kaplan, 1989: 500, Lyons, 1991: 68 and 2005: 295).

Apart from proper names, there are two main subclasses of referring expressions that are distinguishable, both syntactically and semantically, in English: noun-headed noun-phrases and pronouns. Actually, the traditional analysis of what are called noun-headed noun-phrases (e.g., "the boy", "those four old houses") can be challenged on both syntactic and semantic grounds. For simplicity, the conventional view will be adopted according to which it is indeed the noun that is the head, or principal constituent, in such phrases: hence the term "noun headed". It is also worth pointing out that the term "noun-phrase" is used in the sense in which it is now commonly used in linguistics. Noun-phrases, in this sense, are not necessarily composed of more than one word: i.e., they are not necessarily phrases in the traditional sense of the term "phrase" (for further details, see McCawley, 1976: 68, Matthews, 1981: 36, and Lyons, 2005: 296).

In some languages, words denoting classes of entities can be employed to refer to individuals without any accompanying modifier (definite or indefinite article, demonstrative adjective, etc.): this is not the case in English, where nouns such as "man" or "tree" (count nouns) cannot be employed, without modification by means of a determiner ("the", "that", etc.), a quantifier ("one", etc.) or some more complex expression, to refer to individuals. But languages vary considerably in this respect, and there are many differences of detail among languages which fall into one class (English, French, German, etc.) and languages which fall into another (Russian, Latin, etc.). This fact is mentioned because most of the discussion of referring expressions in general, and of noun-headed noun-phrases in particular, in the recent literature is skewed towards languages that behave, syntactically, more or less like English. The treatment of reference in this study is

highly selective and, of necessity, uses examples from English. It must; therefore, be emphasized the importance of bearing constantly in mind that English is only one of several thousand natural languages, many of which do things differently (Romine, 1985: 11, Poole, 1999: 111, Lyons, 2005: 296).

Noun-headed noun-phrases can be classified semantically in several ways. One subclass to which philosophers have devoted considerable attention is that of definite descriptions: expressions which refer to some definite entity and identify it, in part, by means of the descriptive content of the expression. English examples include “the man” and “John’s father”. As the term “definite description” suggests, all such expressions may be factorized, semantically if not syntactically and lexically, into two components. One of these, is descriptive (e.g., the word “man” in “in the man”); the other is purely referential (e.g., the definite article “the” in English). Here it will suffice to point out that the referential component is non-descriptive, in that it does not identify the entity that is being referred to by describing any of its context-independent properties (Potts, 1994: 44, Thomas, 1996: 31, and Lyons, 2005: 297).

The head-noun (e.g., “man” in “the man”) in so-called definite descriptions will be more or less descriptive of the referent according to the specificity or generality of its sense. At the limit of generality in English is the word “entity”, which can be used to refer to physical and non-physical (Hoope, 1992: 67) objects and is derived from a Latin word which was deliberately created by philosophers to have exactly the degree of generality that it does have. Since it is descriptively unrestricted, it can combine freely with any other modifying adjective, noun, relative clause, prepositional phrase, etc. But the vast majority of entity-denoting nouns in English are not like this. They fall into “different sortal categories according to what are held to be the essential (or ontologically necessary) properties of the classes of entities that they denote”. For example, “thing” denotes a class of inanimate entities, concrete or abstract; “person” denotes a subclass of animate entities of which human beings are the prototypical (though possibly not the sole) members (Hoop, 1992: 67, and Lyons, 2005: 297).

These differences of denotational category (or subcategory) based on actual or assumed ontological differences of kind, quality, process, etc. (which may in part determine and in part be determined by the formal and substantive universals of human cognition) are the source of what has been called categorized incongruity and have

distinguished from contradiction (Huddleston, 1984: 28, Lyons, 1991: 70 and 2005: 298).

The two logically separable components of definite descriptions give rise to two different kinds of presupposition: existential and sortal (or categorial). For example, whoever uses the expression “the woman” or “the man”, in what we may call, loosely, an ordinary context, is committed to the existential presupposition that the referent exists and the sortal presupposition that it is of a particular sort, or category: the category of persons. It is existential presupposition; however, that has been most extensively discussed in recent years by both philosophers and linguists (Lyons, 2005: 298). The reason is that the violation of an existential presupposition, unlike the violation of a sortal presupposition (e.g., **Quadruplicity drinks procrastination. Thursday is in bed with Friday**) cannot be accounted for as being in any way anomalous within the framework of sentence-based semantics. To take the now famous example: there is nothing wrong with the sentence. (1) “The (present) king of France is bald” .

It is in the utterance of this sentence (to make a statement) at a time when there is no king of France that the existential presupposition is violated (Allwood, et al, 1985: 116; and Langacker, 1987: 72, and Lyons, 1991: 71, and 2005: 298).

We shall not go into the various controversies associated with the notion of existential presupposition. We will simply point out that, on the view of sentences, utterances and propositions taken in this study, anyone who deliberately violates an existential presupposition in using what purports to be a definite description fails to express any proposition at all. Looked at in this way, much of the recent discussion of presupposition by philosophically minded semanticists, important though it may appear to those who are committed to a strictly truth-conditional theory of meaning, is of secondary importance in linguistic semantics. But there are, none the less, one or two important points to be made in this connexion (Cann, 1993: 54, O’Grady, et al, 1997: 28, and Lyons, 2005:298).

First, it is not just definite descriptions that involve existential presuppositions, but referring expressions of all kinds. Reference is intrinsically connected with existence; one cannot successfully refer to something that does not exist. One can, of course, successfully refer to imaginary, fictional and hypothetical entities; but in so doing, one presupposes that they exist in an imaginary, fictional or hypothetical world. Similarly, one can (and frequently does) refer to dead persons. One can refer to them in a past-tense sentence as existent in a world (or state of the world) which

itself no longer exists (e.g., Socrates was condemned to death in 399 BC for “allegedly” corrupting the young men of Athens). More interestingly, one can refer to them as existent in the present world in literature or oral tradition (e.g., Socrates tells us “in the works of Plato” that no-one does wrong knowingly or voluntarily) (for further comments, see Cann, 1993: 55, Samovar and Porter, 2002: 91, and Lyons, 2005: 299).

Second, the falsity of the descriptive content of a referring expression, whether it is a definite description or not-does not nullify the act of reference and render it void. One can successfully, but mistakenly, refer to someone or something by means of a description which, as it happens, is false Jackendoff, 2001: 87, Marten, 2002: 94 and Lyons, 2005: 300). Let us suppose-to adopt and modify a now famous example-that *x* and *y* are at a cocktail party and that *x* notices some third person, *z*, holding in his hand a tumbler filled with a colourless liquid and also containing ice and lemon. In these circumstances *x* might successfully refer to *z* for the benefit of *y* by using the expression “the man (over there) drinking gin and tonic”. Here it is sufficient to note that, whether an expression of this kind is added to the definite description or not, in the circumstances envisaged there will commonly be some gesture or other signal drawing the addressee’s attention to the referent. Let us now further suppose that, as a matter of fact, *z*’s glass contains, not gin and tonic, but water (and even that *z* is not drinking it, but merely holding it for someone else). The fact that the descriptive content of “the man drinking gin and tonic” is false does not mean that *x* has failed to refer to *z*. If *y* successfully identifies *z* as the intended referent, *x* has successfully referred to *z*. Indeed, *x* need not be mistaken about the facts in order to refer successfully (but falsely) to *z*. There are all sorts of everyday situations in which, out of politeness or for other reasons, we refer to people, animals or things by means of descriptions that we know or believe to be false. In short, the actual truth or falsity of the descriptive content of a referring expression is not directly relevant to its success. Normal human interaction is governed by a set of culturally determined

conventions, amongst which truthfulness is often very properly moderated by politeness. (Jackendoff, 2001: 87, Marten, 2002: 94, and Lyons, 2005: 300).

What should be emphasized is that definite descriptions, more obviously that proper names, are context-dependent. Their use as referring expressions cannot be satisfactorily accounted for solely within the framework of sentence-based truth-conditional semantics. When speakers employ a definite description, they indicate by means of the referential part of the expression that they are performing an act of reference, and, in doing so, they tacitly assure the addressee that the descriptive part of the expression will contain all the information that is required, in context, to identify the referent (cf. Kadmon, 1990: 280, Ioup, 1997: 240, and Lyons, 2005: 300).

Here it is sufficient to note that such generally accepted *de re* / *de dicto* ambiguities of the kind illustrated here give us particularly cogent reasons for extending the theory of reference beyond the bounds of what have been loosely and inadequately called ordinary contexts. Indeed, it is arguable that there is much more intensionality involved in so-called ordinary contexts than is generally supposed (Kripke, 1977: 70, 1980: 55, and Lyons, 2005: 302).

## VII. REFERENCE AND ARTICLES IN ENGLISH AND ARABIC

Articles belong to the wider class of “determiners”, words or phrases that come at the beginning of a noun phrase and signal whether the information is new or familiar, or which tell us something about quantity (Aziz, 1979: 27, 1989: 95, Azar, 1992: 206, Leech and Svartvik, 1994: 237, Biber et al., 2000: 263).

English uses three types of articles. They are as follows:

- (1) **The Definite Article “the”**: It is used to express definiteness for all kinds of nouns (i.e., countable nouns both singular and plural as well as mass nouns) (Neuman, 1981: 12, Azar, 1992: 207, and Murphy and Smalzer, 2003: 132). The following table is illustrative

Table.5: Use of Definite Article with Nouns

No.	Title	Examples	Function
1.	Singular Count Nouns	The ball, The exam	Definite Meaning
2.	Plural Count Nouns	The balls, The exams	Definite Meaning
3.	Mass Nouns	The gold, The knowledge	Definite Meaning

- (2) **The Indefinite Article “a / an”**: It is used to express indefinite meaning of singular count nouns (Heim, 1987: 25, 1991: 56, 1992: 190). The following table is interesting.

Table.6: Use of Indefinite Article with Nouns

Title	Example	Function
Singular Count Noun	A garden, an orange	Indefinite Meaning

- (3) **Zero Article “Ø” or Unstressed “Some”**: They are used to express indefinite meaning of plural count nouns and of mass nouns (Ward and Prince, 1991: 170, Wilson, 1997: 50, and Yeom, 1998: 59). Let us consider the following table.

Table.7: Use of Zero Article with Nouns

No.	Title	Example	Function
1.	Plural Count Nouns	(some) plates, (some) spoons	Indefinite meaning
2.	Mass Nouns	(some) gold, (some) knowledge	Indefinite meaning

It has been pointed out that determiners, of which the articles are central, determine the reference of the noun with which they are used. Let us consider the following examples.

- (1) **An aeroplane** is faster than a car.  
(2) I found **a ring**.

In example (1) an aeroplane does not refer to any specific aeroplane. It refers to the whole class of aeroplanes. This reference is called “generic reference”. In example (2), on the other hand, the noun phrase “a ring” refers to a specific ring; its reference is ; therefore, termed “specific reference”. The difference between these two references obtains in the plural as well, e.g.

- (3) **Aeroplanes** are faster than cars.  
(4) I found **(some) rings**.

#### VIII. ARTICLES AND GENERIC REFERENCE IN ENGLISH AND ARABIC

Reference is generic when a noun phrase refers to a whole class rather than to an individual person or thing (Heim, 1991: 56, Enc, 1991: 4, and Benita, 2004: 73). Let us consider the following examples about generic reference.

- Horses** are intelligent animals (Horses in general).
- A doctor** is not better than his **patient** (Doctors and patients in general).
- Beer** is, quite rightly, Britain’s favourite Friday night drink. (Beer in general and not specific beer).
- The Americans** are very jealous because they have not got a Royal Family of their own.

Generic “the” takes place with plural noun phrases in two special cases:

- a) **Nationality Nouns**: i.e., noun phrases referring to the people of a nationality, an ethnic group, etc., e.g.
- The Japanese** are short. (generic)
  - The Russians** are tall. (generic)

- The Welsh** are fond of singing. (generic)
- Phrases with an adjective head referring to a group of people, e.g.
  - The unemployed**. (people who are unemployed)
  - The poor**. (poor people in general)
  - The blind**. (blind people in general)

By contrast, the indefinite article has a distinctly limited role in conveying generic meaning, since it tends in non-referring use to carry a general partitive implication (such that “a” means “any”) which may in certain contexts be merely tantamount to a generic (Heim, 1991: 57 and Enc, 1991: 4). The limitations on generic implication can be seen in comparing the following examples:

- Tigers** run more gracefully than most animals.
  - A tiger** runs more gracefully than most animals.
  - Tigers** are becoming extinct.
- But note :
- \*A tiger** is becoming extinct.

With regard to the generic use of the zero article, the following examples are illustrative.

- Cigarettes** are bad for your health.
- Hydrogen** is lighter than **Oxygen**.

From examples (1) and (2), one can say that the generic use of zero article with both plurals nouns (example 1) and noncount nouns (example 2) identifies the class considered as an “undifferentiated whole”(Quirk et al., 1985: 272).

As for Arabic, the definite article “**أل التعريف**” is used with a noun to indicate generic reference, e.g.

- الكلب (The dog).
- الكلاب (The dogs).
- الماء (water).

Arabic may use partial generic reference which is expressed by a noun. Such nouns have “zero article”, e.g.

1. مستقبل الإنسانية (The future of humanity) .
2. قطن مصر (The Cotton of Egypt) .
3. سياسة الدول الغربية (The politics of the western Countries) .

The adjectival “equivalent” takes the definite article, e.g.

4. المستقبل الإنساني (Humanity History) .
  5. الشعر الإنكليزي (English {Poetry}) .
- (for further details, see Aziz, 1989: 106)

As it has been mentioned earlier, the singular and the plural are neutralized in generic reference, and the dual

number is always specific whether definite or indefinite, e.g.

1. قطفت الزهرتين (I picked up the two flowers) (definite specific) .
2. قطفت زهرتين (I picked up two flowers) (indefinite specific) . (cf. Aziz,

1989: 106).

One can come to the conclusion that English uses three articles (i.e., the definite / indefinite / zero) for expressing generic reference, whereas Arabic uses the definite article with all types of common nouns for expressing the generic reference. The following table is illustrative .

Table.12: Generic Reference in English and Arabic:

language	Article	Examples	Renderings	Article	language
English	Definite	The car became an increasing necessity of life .	أصبحت <u>السيارة</u> ضرورة من ضرورات الحياة	Definite	Arabic
	Indefinite	A car became an increasing necessity of life .	أصبحت <u>السيارة</u> ضرورة من ضرورات الحياة	Definite	
	Zero	Cars became an increasing necessity of life .	أصبحت <u>السيارات</u> ضرورة من ضرورات الحياة	Definite	

## IX. SPECIFICITY: PRAGMATIC OR SEMANTIC ?

It has been observed that indefinites have various uses. One of them is the one which gives a generic reading.

1. **A dog** is clever .

In this sentence, the indefinite **a dog** cannot refer to a specific dog. Rather the sentence is generic, expressing a property of the canine species.

There is another use of indefiniteness.

2. A: Does John have **a dog** ?

B: Yes, he has one / ?? it.

A’s question can be roughly interpreted as follows:

3. Does John have any dogs ?

This is the use which is traditionally called a quantificational use of indefiniteness. The question is not about a particular dog, and so it is odd to refer to the dog by a pronoun like it. Instead, the pronoun **one** is used to denote an arbitrary dog (cf. Abusch, 1994: 90, and Yeom, 1998: 41).

This can be compared with the following discourse.

4. **A friend** of mine is going to graduate soon. **He** is very smart.

The indefinite is generally regarded as specific. Specificity has been characterized as the speaker having an

individual in mind. In other words, when the speaker utters the sentence, he seems to have a particular friend in mind. In this case, the indefinite allows for using a pronoun **he** in order to refer to the specific friend (Enc, 1991: 25 and Yeom, 1998: 4).

The issue I am interested in is restricted to the uses of indefinites illustrated in (2) and (4) I will not discuss indefinites which are interpreted as generic. The Discussion begins with the issue of whether the two uses of indefinites which are illustrated in (2) and (4) reflect semantic ambiguities. This distinction is not clear-cut. Let’s look at the following discourse:

5. John has a dog. It is black and white.

It seems that the indefinite **a dog** can be interpreted as quantificational. These two sentences can be true in a situation where the speaker hears that John has **a dog** which is black and white. It may be that John has more than **one dog**, and that the speaker does not know this. One fact is that it is possible for the speaker not to have a particular **dog** in mind. Still it allows for the use of the pronoun **it**.

There is some evidence that shows that pragmatic factors intervene in the use of pronouns.

6. **[At least one student]** is going to present a paper. **He** is well aware of

the problems with the paper.

If the quantifier at least one student cannot be about a particular student, there may be no possibility that a student can be picked out by what is actually expressed. In (6), however, the speaker can use the pronoun **he** to refer to a student. This would be strange if the speaker had no student in mind when he utters the first sentence. A still more interesting case arises when the two sentences are uttered by two different speakers. In the following conversation, A is talking to C, but in the middle of it, B is intruding into the conversation and asking a question.

7. A: At least one student is going to present a paper.

B: Is he aware of the problems with the paper ?

In ordering situations, B's question is odd. If use of the quantifier **at least one student** allows for the use of the pronoun, there is no reason the pronoun makes B's utterance odd. B's question becomes acceptable only when B knows what student A is talking about and A also knows that B knows who A is talking about. In this sense, the use of the pronoun not only is linguistically determined, but needs pragmatic consideration (Heim, 1992: 190 and Yeom, 1998: 5).

Despite pragmatic consideration, indefinites must be distinguished from a quantifier like **at least one student**. Let's look at the following conversation.

8. A: John has a dog .

B: Is it black and white ?

Even when B does not know which dog A is talking about, he can use the pronoun **it**. This does not mean that an indefinite allows for a pronoun like **it** even if the indefinite is used in a quantificational reading. We have already witnessed that in some cases where an indefinite is quantificational, **one** is used. Closer scrutiny reveals that still some other pragmatic factor is involved in the use of the pronoun in (8). A's statement is semantically true when John has two or more dogs., but in this situation B's question is infelicitous. Even if A's statement asserts that John has at least one dog, B understands it as implicating that John has only one dog considering the possibility that if John had two or more dogs and A knew it, he would make a different utterance (Ward and Prince, 1991: 170 and Yeom, 1998: 5).

In order to see whether indefinites are ambiguous, we have to find cases where pragmatic factors cannot intervene. It is hard to come up with such cases since in making utterances we are always supposed to follow some pragmatic principles. For this reason, it is difficult to examine indefinites as to whether or not they are ambiguous (cf. Diesing, 1992: 50).

## X. ARTICLE AND SPECIFIC REFERENCE IN ENGLISH AND ARABIC

Tackling specific reference, a distinction must be first drawn between indefinite and definite reference. In indefinite specific reference, the indefinite article "a/an" is used with singular nouns and zero article or the unstressed indefinite "some" is used with plural and mass nouns (see 208), e.g.

1. I saw **a girl** and **a boy** standing under **a tree**. (indefinite specific reference).
2. I found **(some) girls** and **(some) boys** playing in a garden. (indefinite specific reference).
3. Joe has been chasing **(some) women** ever since he was young.
4. I would like to have **(some) coffee** or **(some) tea**. (indefinite specific reference).

In regard to definite specific reference, it can be expressed by using the definite article before singular and plural count nouns as well as mass nouns. Let us consider the following examples.

1. When **the policeman** had gone, I remembered that I had not told him about **the damaged window-pane**. (definite specific reference).
2. Would **the children** like to go out and play ? (definite specific reference).
3. Oh dear ! **The ink** has not come out of **the carpet**. (definite specific reference).

In sentences (1), (2) and (3) the identity of the particular "policeman", "damaged window-pane", "children", "ink", "carpet" is obvious because they are physically present and visible. But the reference might be obvious because the situational reference was in the minds of addressor and addressee (Quirk et al., 1972: 154, 1985, 274, Greenbaum and Quirk, 1990: 78 and Biber et al., 2000: 267).

As for Arabic, it seems that the indefinite and definite specific reference can be expressed by using zero Article and the definite article respectively (Aziz, 1979: 20, 1989: 105, Ilyas, 1985: 52, Kremers, 2000: 69), e.g.

1. طلب خالد كتاباً من دار النشر ووصل الكتاب توأ .  
(Khalid ordered a book from the publisher and the book has just arrived).

The definite article can also be used for what is given in the situational context, e.g.

1. هل أطعمت القطعة ؟ (Have you fed **the cat** ?) said in a domestic context).

2. هل زرت القلعة ؟ (Have you visited **the castle** ?) (said in a given town).

In Arabic, definite specific nouns can be placed in construct to another noun take zero article: the definite article is attached to the second noun and it is called in Arabic "التعريف بالإضافة" (cf. Beeston, 1970: 115, Wright, 1971: 178, Joodi, 1978: 50, Aziz, 1989: 106, Al-Naqqash, 2000: 115).

1. سيارة المدرس (the teacher's car).

2. مظلة الطالبة (the student's umbrella).

3. بيت الفلاح (The farmer's house).

4. أزهار الحديقة (The flowers of the garden).

In Arabic, one can also draw a distinction between linguistic reference and situational reference. Linguistic reference may be either anaphoric or Cataphoric. The following examples are illustrative.

1. زرع محمد وردة و زهرة ثم كطف الزهرة .

(Muhammed planted **a rose** and **a flower**. Then he picked up the flower)

(Linguistic Reference).

2. أين غرفة الانتظار ؟ (Where is the waiting room ?) (Situational Reference).

3. كتب خالد مقالة و قصيدة ثم قرأ القصيدة .

(Khalid wrote **an essay** and **a poem**. Then he read **the poem**) (Anaphoric Reference).

4. الكتاب الذي على المنضدة مفيد . (The **book** on the table is useful) (Cataphoric Reference).

As for dual number, it is by definition specific, e.g.

1. زرعت وردتين (I planted two roses) (Indefinite specific Reference).

(cf. Aziz, 1979: 21 and 1989: 106, and Henkin, 1998: 50).

One can illustrate the distinction between specific reference both definite and indefinite by using the following tables.

Table.13: Definite Specific Reference in English and Arabic

Language	Article	Examples	Examples	Article	Language
English	Definite	1. I bought <b>the flower</b> .	1. اشتريت <b>الزهرة</b>	Definite	Arabic
		2. I bought <b>the flowers</b> .	2. اشتريت <b>الأزهار</b>		
		3. I bought <b>the two flowers</b> .	3. اشتريت <b>الزهرتين</b>		
		4. I bought <b>the sugar</b> .	4. اشتريت <b>السكر</b>		

Table.14: Indefinite Specific Reference in English and Arabic

Language	Article	Examples	Examples	Article	Language
English	(some) Zero	1. I bought <b>a flower</b> .	1. اشتريت <b>زهرة</b>	Zero	Arabic
		2. I bought <b>(some) flowers</b> .	2. اشتريت <b>أزهارا</b>		
		3. I bought <b>(some) sugar</b>	3. اشتريت <b>سكرا</b>		
		4. I bought <b>two flowers</b>	4. اشتريت <b>زهرتين</b>		

#### 1.14 Articles and Unique Reference In English and Arabic:

Proper nouns are basically "names", by which we understand the designation of specific people (Dickens), places (London) months (March), days (Friday) holidays (Christmas), magazines (Times), and so forth. Names have "unique" reference, and do not generally share the formal

characteristics of common nouns. In particular, they lack articles, or rather article contrast:

London ~ \*the London ~ \*a London

The Hague ~ \*Hague ~ \*a Hague

Names reflect their uniqueness of reference in writing by our use of initial capitals. This device enables us to raise to the uniqueness of proper noun status such concepts as

“Fate”, “Fortune”, “Heaven”, “Hell”, “Truth”, “Nature”, “Paradise”. These are sometimes written with initial capital letter (Quirk et al, 1972: 160, 1985: 288, Greenbaum and Quirk, 1990: 87, Biber et al., 2000: 266).

Sometimes, names have restrictive modification to give a partitive meaning to the name, proper nouns take the (cataphoric) definite article.

Table.15: Unique and Partitive Meaning

No.	Unique Meaning	No.	Partitive Meaning
1.	during <u>Easter</u>	1.	during the <u>Easter</u> of that year
2.	in <u>Elizabethan England</u>	2.	in <u>the England</u> of Queen Elizabeth
3.	in <u>Denmark</u>	3.	in <u>the Denmark</u> of today
4.	Chicago	4.	<u>the Chicago</u> I like
5.	Dickens	5.	the young Dickens

Unique reference uses zero article. The proper noun may be a personal name (e.g. Lady Churchill, Milton), a temporal name (e.g. Easter, Christmas), a geographical name (e.g. (north) American, (medieval) Europe), a name + common noun (e.g. Oxford Street, Scotland Yard).

Some proper nouns are preceded by a definite article, e.g., The Wilsons, The Netherlands, The Suez Canal, etc. (Quirk et al, 1972: 160, 1985: 288, Quirk and Greenbaum, 1973: 112, and Greenbaum and Quirk, 1990: 87).

As for Arabic, unique reference points to a single individual and is expressed by zero article used with proper nouns: دمشق, عمر, حلب, أربيل

A number of proper nouns such as geographical place names can take the “definite article”, e.g. القدس, الديوانية,

الناصرية, despite the fact that the “zero article” is also used in spoken colloquial language: قدس, ديوانية, ناصرية.

The proper noun may be converted to a common noun with a change in its reference by placing it in construct to another noun. The zero article is used and the noun phrase has generic reference, e.g. سيبويه زمانه (The Sibawayhi of his age) باريس الشرق (The Paris of the East). If the proper noun originally takes the definite article, the article is dropped, e.g.

موصل الجنوب → الموصل

منتبني قومه → المنتبني (Aziz, 1989: 106).

One can draw a distinction between unique reference in English and Arabic by using the following table.

Table.16. Unique Reference in English and Arabic

language	Article	Examples	Examples	Article	language
English	Definite	1. The Wilsons	1. الناصرية	Definite	Arabic
		2. The Netherlands	2. القدس		
		3. The Suez Canal	3. الديوانية		
	Zero	1. Milton	1. عمر	Zero	
		2. Medieval Europe	2. دمشق		
		3. Oxford Street	3. اربيل		

## XI THE MODEL ADOPTED

From our literature review that tackled the specification of definite and indefinite articles, one can say that this topic has been studied from different points view, namely syntactic, semantic and logical. In fact, depending on one level or view is not sufficient to grasp the whole subject; therefore, we will adopt an eclectic approach in order to specify the accurate and exact types of references for the articles in question.

### 1.16 The Concept of Translation:

The term translation itself has several meanings: it can refer to the general subject field, the product (the text that has been translated) or the process (the act of producing the translation, otherwise known as translating). The process of translation between two different written languages involves the translator changing an original written text (the source text or ST) in the original verbal language (the source language or SL) into a written text (the target text or TT) in a different verbal language (the target language or TL). This type corresponds to ‘interlingual translation’ and is one of the three categories of translation described by the

Russian-American structuralist Roman Jakobson in his seminal paper 'On linguistic aspects of translation' (Jakobson 1959: 114). Jakobson's categories are as follows:

1. intralingual translation, or 'rewording' : 'an interpretation of verbal signs by means of other signs of the same language' .
2. interlingual translation, or 'translation proper' : 'an interpretation of verbal signs by means of some other language' .
3. intersemiotic translation, or 'transmutation' : 'an interpretation of verbal signs by means of signs of non-verbal sign systems' .

Intralingual translation would occur for example, when we rephrase an expression or text in the same language to explain or clarify something we might have said or written. Intersemiotic translation would occur if a written text were translated, for example, into music, film or painting. It is interlingual translation which is the traditional, although by no means exclusive, focus of translation studies (for further comments, see Kussmaul, 1995: 60).

#### 1.16.1 Formal and Dynamic Equivalence and the Principle of Equivalent Effect:

The old terms such as 'literal' , 'free' and 'faithful' translation, are discarded by Nida in favour of 'two basic orientations' or 'types of equivalence' (Nida 1964: 159): (1) formal equivalence and (2) dynamic equivalence. These are defined by Nida as follows:

##### 1.16.1.1. Formal Equivalence:

Formal equivalence focuses attention on the message itself, in both form and content. One is concerned that the message in the receptor language should match as closely as possible the different elements in the source language (Nida 1964: 159).

Formal equivalence is thus keenly oriented towards the ST structure, which exerts strong influence on determining accuracy and correctness. Most typical of this kind of translation are 'gloss translations' , with a close approximation to ST structure, often with scholarly footnotes, allowing the student in an academic environment to gain close access to the language and customs of the source culture.

##### 1.16.1.2. Dynamic Equivalence:

1. No one knows precisely when the wheel was invented. (Quirk et al, 1985: 282).

Dynamic equivalence is based on what Nida calls 'the principle of equivalence effect' , where 'the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message' (Nida 1964: 159). The message has to be tailored to the receptor's linguistic needs and cultural expectation and 'aims at complete naturalness of expression' 'Naturalness' is a key requirement for Nida. Indeed, he defines the goal of dynamic equivalence as seeking 'the closest natural equivalence to the source-language message' (Nida 1964: 166, Nida and Taber 1969: 12). This receptor-oriented approach considers adaptations of grammar, of lexicon and of cultural references to be essential in order to achieve naturalness; the TT language should not show interference from the SL, and the 'foreignness' of the ST setting is minimized in a way that would now be criticized by later culturally oriented translation theorists (Newmark, 1988a, 1988b, 1991, Bell, 1991, Baker, 1992, Farghal, 1993, and Hatim and Mason, 1997, and Farghal and Shunnaq, 1999).

For Nida, the success of the translation depends above all on achieving equivalent response. It is one of the 'four basic requirements of translation' , which are :

1. making sense ;
2. conveying the spirit and manner of the original ;
3. having a natural and easy form of expression ;
4. producing a similar response .

It is interesting to note the similarity with Tytler's principles of translation in one of the early attempts at systematizing translation theory at the end of the eighteenth century (Kamal, 1999: 45, Ke, 2001: 7, Karamanian, 2005: 250).

Although dynamic equivalence is aimed at, it is also a graded concept since Nida accepts that the 'conflict' between the traditional notions of content and form cannot always be easily resolved. As a general rule for such conflicts, Nida underlines that 'correspondence in meaning must have priority over correspondence in style' if equivalent effect is to be achieved. (See also, Kussmaul, 1995: 60 and Hongwei, 1999: 50).

#### 1.16.2 Data Analysis:

##### 1.16.2.1 Generic Reference / Definite:

1. لا يمكننا تحديد متى تم اختراع العجلة .
2. لا احد يعرف تاريخ اختراع العجلة على وجه النقة .
3. لا يعلم احد متى اخترع الدولاب تحديداً .
4. لا احد يعرف بالتحديد متى اخترعت العجلة .
5. لا احد يعرف متى تم اختراع العجلة بدقة .

## Text Analysis (1):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English		+						+		
TL Texts Arabic	1	+						+		
	2	+						+		
	3	+						+		
	4	+						+		
	5	+						+		
	6	+						+		

## The Proposed Rendering:

لا احد يعلم بالتحديد متى اخترعت العجلة.

2. He spoke with the consummate assurance and charm of the successful Harley Street Surgeon. (Quirk et al, 1985: 283).

1. تكلم بثقة تامة وسحر وكأنه جراح هارلي ستريت الماهر .
2. تحدث بثقة وجاذبية تامة كما لو انه احد جراحي هارلي ستريت المحترفين في لندن .
3. تحدث بالثقة العالية والأناقة الساحرة لجراح شارع هارفي الناجح .
4. تحدث بثقة كاملة وجاذبية تليق بجراح من شارع هارلي .
5. تكلم بضمأن وسحر أكيد عن جراح هارلي ستريت الناجح .
6. تحدث باعداد وجاذبية وكأنه الطبيب الجراح الناجح في شارع هارلي .

## Text Analysis (2):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English		+								
TL Texts Arabic	1	+						+		
	2	+						+		
	3	+						+		
	4		+						+	
	5	+						+		

	6	+							+	
--	---	---	--	--	--	--	--	--	---	--

**The Proposed Rendering:**

تحدث بثقة وجاذبية تامتين كما لو انه كان احد جراحي شارع هارلي المحترفين .

3. **The evil** is always defeated. (Quirk et al, 1972: 151).

1. خاتمة الشر الخذلان .
2. مصير الشر هو الهزيمة دائماً .
3. الشر خاسر دوماً .
4. الشر منهزم لا محالة .
5. الشر مهزوم دائماً .
6. يُهزم الشر دائماً .

**Text Analysis (3):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English		+								
TL Texts Arabic	1	+							+	
	2	+							+	
	3	+							+	
	4	+							+	
	5	+							+	
	6	+							+	

**The Proposed Rendering:**

عاقبة الشر الخذلان .

4. **The Welsh** are fond of singing. (Quirk et al, 1985: 284).

1. أهل وينز مولعون بالغناء .
2. الويلزيون مولعون بالغناء .
3. الويلزيون مولعون بالغناء .
4. الويلزيون مولعون بالغناء .
5. الويلزيون مغرمون بالغناء .
6. إن سكان ويلز مولعون بالغناء .

**Text Analysis (4):**

		Reference			Trans.	
		Generic	Specific			

Title	No	definite	Indefinite	Zero	definite	Indefinite	Zero	Unique	FE	DE
		SL Text English		+						
TL Texts Arabic	1	+							+	
	2	+							+	
	3	+							+	
	4	+							+	
	5	+							+	
	6	+							+	

**The Proposed Rendering:**

أهل ويلز مولعون بالغناء .

5. My work on anatomy is focused on **the lung** (Greenbaum and Quirk, 1990: 86).

1. يتركز عملي في التشريح على الرئة .
2. عملي في مجال التشريح ينصب بالدرجة الأساس على تشريح الرئة .
3. إن الرئة هي محور عملي في التشريح .
4. إن عملي في التشريح يتركز على الرئة .
5. دراستي في علم التشريح مركزة عن الرئة .
6. يركز بحثي في علم التشريح على دراسة الرئة .

**Text Analysis (5):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English		+								
TL Texts Arabic	1	+							+	
	2	+							+	
	3	+							+	
	4	+							+	
	5	+							+	
	6	+							+	

**The Proposed Rendering:**

دراستي في مجال التشريح تنصب بالدرجة الأساس على الرئة .

6. Marianne plays **the harp**, frequently accompanied by her brother on the piano. (Greenbaum and Quirk, 1990: 86).

1. تعزف ماريان على القيثارة والمصحوبة بالبيانو الذي يعزفه أخوها .
2. تعزف ماريانا القيثارة وغالباً ما ينضم إليها أخوها الذي يعزف على البيانو .
3. تعزف ماريان على القيثارة مراراً بصحبة أخيها عازف البيانو .
4. عادة تعزف ماريان القيثارة بصحبة أخيها على البيانو .
5. تعزف ماريان على القيثارة , غالباً ما تصاحب بعزف أخيها على البيانو .
6. في كثير من الأحيان تعزف ماريان على القيثارة مع أخيها الذي يعزف على البيانو .

## Text Analysis (6):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English		+								
TL Texts Arabic	1	+						+		
	2	+						+		
	3	+						+		
	4	+						+		
	5	+						+		
	6	+						+		

## The Proposed Rendering:

تعزف ماريانا القيثارة وغالباً ما يصاحبها أخوها على البيان .

7. Do you remember when everyone was keen on the rumba ? (Greenbaum and Quirk, 1990: 86).

1. هل تتذكر عندما كان كل واحد منا متلهفاً إلى رقصه الرومبا ؟
2. أتذكر أيام كان الجميع مهووسون برقصة الرومبا .
3. هل تتذكرون عندما كان الجميع مولعين برقصة الرومبا .
4. هل تذكر رقصه الرومبا عندما كان الجميع متحمسين فيها .
5. أتذكر متى حرص كل واحد على رقصه الرومبا ؟
6. أتذكر عندما كان الجميع مولعاً بالرقصة الزنجية ؟

## Text Analysis (7):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English		+								
	1	+						+		

TL Texts Arabic	2	+								+
	3	+								+
	4	+								+
	5	+								+
	6	+								+

**The Proposed Rendering:**

أتذكر أيام كان الجميع مهوسين برقصة الروميا .

8. **The rich** are cooperative people. (personal adjective).

1. الأغنياء أناس متعاونون .

2. الأغنياء أناس متعاونون .

3. إن الأغنياء أناس متعاونون .

4. الأغنياء أناس متعاونون .

5. الأغنياء أناس متعاونون .

6. إن الأغنياء متعاونون .

**Text Analysis (8):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English		+								
TL Texts Arabic	1	+							+	
	2	+							+	
	3	+							+	
	4	+							+	
	5	+							+	
	6	+							+	

**The Proposed Rendering:**

الأغنياء أناس متعاونون .

9. **The Germans** are good musicians. (Quirk et al, 1985: 265).

1. الألمان بارعون في الموسيقى .

2. الألمان موسيقيون بارعون .

3. الألمان عازفون موسيقيون ماهرون .

4. الألمان موسيقيون جيّدون .

5. الألمان موسيقيون جيّدون .

6. يجيد الألمان الموسيقى .

**Text Analysis (9):**

Title	No	Reference						Trans.	
		Generic			Specific				

		definite	Indefinite	Zero	definite	Indefinite	Zero	Unique	FE	DE
SL Text English		+								
TL Texts Arabic	1	+							+	
	2	+							+	
	3	+							+	
	4	+							+	
	5	+							+	
	6	+							+	

**The Proposed Rendering:**

الألمان موسيقيون بارعون .

**3.3.2. Generic Reference / Indefinite:**1. **A bull terrier** makes an excellent watchdog. (Quirk et al, 1985: 281).

1. البلتريير (نوع من الكلاب) يصلح أن يكون مراقباً رائق .
2. إن كلب التريير هو أروع كلب حراسة .
3. البلتريير يصلح ككلب حراسة ممتاز .
4. إن كلباً من فصيلة البلتريير يصلح للحراسة بامتياز .
5. الثور المدلل يقوم مقام كلب الحراسة .
6. إن كلب البلتريير هو من الكلاب الممتازين للحراسة .

**Text Analysis (1):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English			+							
TL Texts Arabic	1	+								+
	2	+								+
	3	+								+
	4	+								+
	5	+								+
	6	+								+

**The Proposed Rendering:**

كلب التريير هو من أروع كلاب من كلاب الحراسة .

2. The best way to learn **a language** is to live among its speakers. (Quirk et al, 1985: 281).

1. أفضل طريقة لتعلم اللغة هي العيش بين المتحدثين بها .
2. إن أفضل وسيلة لتعلم أية لغة هي العيش بين متحدثيها .
3. أفضل السبل لتعلم اللغة هي التعايش مع متكلميها .
4. إن أفضل وسيلة لتعلم لغة ما هي العيش بين متحدثيها .

5. أفضل وسيلة لتعلم اللغة العيش بين ناطقها .  
 6. إن أفضل طريقة لتعلم لغة ما هي العيش وسط أناس يتكلمونها .

## Text Analysis (2):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English			+						+	
TL Texts Arabic	1	+								+
	2		+						+	
	3	+								+
	4		+						+	
	5	+								+
	6		+						+	

## The Proposed Rendering:

أفضل وسيلة لتعلم اللغة هي العيش مع متحدثيها .

3. **A Tiger** can be dangerous. (Quirk et al, 1985: 265).

1. قد يكون النمر خطراً .  
 2. النمر حيوان خطير .  
 3. النمر حيوان خطير .  
 4. النمر قد يكون خطراً .  
 5. قد يكون النمر خطراً .  
 6. النمر حيوان خطير .

## Text Analysis (3):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English			+							
TL Texts Arabic	1	+								+
	2	+								+
	3	+								+
	4	+								+
	5	+								+
	6	+								+

## The Proposed Rendering:

قد يكون النمر خطيراً .

4. Leonard wants to marry a princess who speaks five languages. (Quirk et al, 1985: 273).

1. يريد ليوناردو أن يتزوج أميرة تتكلم خمس لغات .
2. يريد ليوناردو أن يتزوج أميرة تجيد التحدث بخمس لغات .
3. يرغب ليوناردو في الزواج بإحدى الأميرات التي تجيد التحدث بخمس لغات .
4. ليوناردو يريد الاقتران بأميرة تجيد خمسة لغات .
5. يريد ليوناردو الزواج من أميرة تتكلم خمس لغات .
6. يبغى ليوناردو الزواج من أميرة تجيد خمسة لغات .

#### Text Analysis (4):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English			+							
TL Texts Arabic	1		+					+		
	2		+					+		
	3	+							+	
	4		+					+		
	5		+					+		
	6		+					+		

#### The Proposed Rendering:

يريد ليوناردو أن يتزوج من أميرة تجيد التحدث بخمس لغات .

5. If one wants to buy a used car, he has to open the hood at least once. (Yeom, 1998: 98).

1. إذا ما أراد شخص ما أن يشتري سيارة مستعملة فعليه على الأقل أن يفتح غطاء المحرك .
2. إذا أراد احد أن يشتري سيارة مستعملة فعليه أن يفتح غطاء محركها لمرة واحدة على الأقل .
3. إذا ما أراد المرء شراء سيارة مستعملة عليه أن يفتح غطاءها ويفحصها ولو مرة واحدة .
4. إذا أردت أن تشتري سيارة مستعملة ، فعليك أن تفتح غطاء المحرك ولو لمرة على الأقل .
5. إن أراد شخص شراء سيارة مستخدمة ، عليه أن يفتح غطاء المحرك لمرة واحدة على الأقل .
6. إن أراد شخص أن يبتاع سيارة مستخدمة فعليه أن يفتح غطاء محركها مرة في اقل تقدير .

#### Text Analysis (5):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English			+							
	1		+					+		

TL Texts Arabic	2		+						+	
	3		+						+	
	4		+						+	
	5		+						+	
	6		+						+	

**The Proposed Rendering:**

إذا أراد احد أن يشتري سيارة مستعملة فعليه أن يفتح غطاء محركها لمرة واحدة على الأقل .

6. Travelling by an aeroplane is more comfortable than a car. (Yeom, 1998: 99).

1. السفر بالطائرة أكثر راحة من السفر بالسيارة .
2. السفر بالطائرة أكثر راحة من السفر بالسيارة .
3. إن السفر بالطائرة يوفر راحة أكثر من السفر بالسيارة .
4. إن تسافر بطائرة أكثر راحة من أن تسافر بسيارة .
5. السفر عبر الطائرة أكثر راحة من السيارة .
6. إن السفر بالطائرة مريح أكثر من السفر بالسيارة .

**Text Analysis (6):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English			+							
TL Texts Arabic	1	+							+	
	2	+							+	
	3	+							+	
	4		+					+		
	5	+							+	
	6	+							+	

**The Proposed Rendering:**

السفر بالطائرة أكثر راحة من السفر بالسيارة .

7. A dog makes a good pet. (Azar, 1992: 206).

1. يجعل الكلب من نفسه حيوان مدلاً .
2. الكلب أفضل حيوان منزلي مدلل .
3. يصلح الكلب أن يكون حيواناً أليفاً مدلاً .
4. الكلب يصلح كحيوان أليف .
5. يجعل الكلب نفسه مدلاً .
6. يمكن استأناس الكلب .

**Text Analysis (7):**

Title	No	Reference			Trans.	
		Generic	Specific	Unique	FE	DE

		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English			+							
TL Texts Arabic	1	+								+
	2	+								+
	3	+								+
	4	+								+
	5	+								+
	6	+								+

**The Proposed Rendering:**

الكلب يصلح كحيوان أليف.

8. A Pencil contains lead. (Azar, 1992: 206).

1. يحتوي قلم الرصاص على مادة الرصاص .
2. يحتوي قلم الرصاص على مادة الرصاص .
3. يحتوي قلم الرصاص كما هو واضح على مادة الرصاص .
4. قلم الرصاص يحتوي بالفعل على مادة الرصاص .
5. يحتوي قلم الرصاص على الرصاص .
6. يحوي قلم الكرافيت على الرصاص .

**Text Analysis (8):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English			+							
TL Texts Arabic	1	+								+
	2	+								+
	3	+								+
	4	+								+
	5	+								+
	6	+								+

**The Proposed Rendering:**يحتوي قلم الرصاص على مادة الكرافيت .**3.3.3. Generic Reference / Zero “Ø” or “some”:**1. I want some bread, please. (Quirk et al, 1985: 265).

1. أريد بعضاً من الخبز، رجاءً .
2. أريد بعض الخبز رجاءً .
3. أريد القليل من الخبز رجاءً .
4. هل لي ببعض الخبز رجاءً .
5. أريد القليل من الخبز رجاءً .
6. من فضلك اعطني بعض الخبز .

## Text Analysis (1):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English				+						
TL Texts Arabic	1	+							+	
	2	+							+	
	3	+							+	
	4	+							+	
	5	+							+	
	6	+							+	

## The Proposed Rendering:

أريد بعض الخبز رجاءً .

2. Milk is good for you. (Quirk et al, 1985: 274).

1. الحليب جيد لصحتك .
2. الحليب مفيد لصحتك .
3. الحليب مفيد لكم .
4. الحليب مفيد لك .
5. الحليب جيد لك .
6. الحليب مفيد لك .

## Text Analysis (2):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English				+						
TL Texts Arabic	1	+							+	
	2	+							+	
	3	+							+	
	4	+							+	
	5	+							+	
	6	+							+	

## The Proposed Rendering:

الحليب مفيد لصحتك .

3. I have just bought some melons. (Quirk et al, 1985: 274).

1. لقد اشتريت توأ بعض البطيخ .
2. اشتريت للتو بعض البطيخ .

3. لقد اشترت قليلاً من البطيخ .
4. لقد اشترت بطيخات للتو .
5. ابتعت بعض البطيخ .
6. لقد اشترت بعض البطيخ الأحمر .

## Text Analysis (3):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English				+						
TL Texts Arabic	1	+							+	
	2	+							+	
	3	+							+	
	4		+						+	
	5	+							+	
	6	+							+	

The Proposed Rendering:لقد اشترت بعض البطيخ توأ.

4. Joe has been chasing women ever since he was young. (Quirk et al, 1985: 275).

1. كان جوي مغرمًا بملاحقة النساء منذ أن كان شاباً .
2. بدأ جوي بمطاردة النساء منذ أن شب على الطوق .
3. إن جو يلاحق النساء منذ أن كان يافعاً .
4. كان جو يطارد النساء طوال فترة شبابه .
5. يلاحق جوي النساء منذ أن كان شاباً .
6. يلاحق جو النساء منذ شبابه .

## Text Analysis (4):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English				+						
TL Texts Arabic	1	+							+	
	2	+							+	
	3	+							+	
	4	+							+	
	5	+							+	
	6	+							+	

The Proposed Rendering:يلحق جو النساء منذ أن كان شاباً .

5. Cigarettes are bad for our health. (Quirk et al, 1985: 282).

1. السكائر مضرّة بالصحة .

2. السكان مضرّة بالصحة .
3. السكان مضرّة بصحتنا .
4. السكان مضرّة بالصحة .
5. السكان ضارة بصحتنا .
6. السكان مضرّة بالصحة .

## Text Analysis (5):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English				+						
TL Texts Arabic	1	+								+
	2	+								+
	3	+								+
	4	+								+
	5	+								+
	6	+								+

## The Proposed Rendering:

السكان ضارة بصحتنا .

6. **Hunger and violence** will continue to mark the future of mankind. (Quirk et al, 1985: 282).

1. سيستمر العنف والجوع تحديد معالم مستقبل البشرية .
2. سيظل شبح الجوع والعنف يخيم على مستقبل البشرية .
3. سيبقى الجوع والعنف ليكونا سمة لمستقبل البشرية .
4. سيستمر الجوع والعنف ملازمان لمستقبل البشرية .
5. سيستمر الجوع والعنف بميزا مستقبل البشر .
6. سيبقى الجوع والعنف بثوبان مستقبل البشر .

## Text Analysis (6):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English				+						
TL Texts Arabic	1	+								+
	2	+								+
	3	+								+
	4	+								+
	5	+								+
	6	+								+

**The Proposed Rendering:**

سيظل شبح الجوع والعنف يخيم على مستقبل البشرية .

7. John likes music. (Quirk et al, 1972: 153).

1. يحب جون الموسيقى .
2. يحب جون الموسيقى .
3. إن جون يحب الموسيقى .
4. جون يعشق الموسيقى .
5. يحب جون الموسيقى .
6. يطرب جون لسماع الموسيقى .

**Text Analysis (7):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English				+						
TL Texts Arabic	1	+							+	
	2	+							+	
	3	+							+	
	4	+							+	
	5	+							+	
	6	+							+	

**The Proposed Rendering:**

يحب جون الموسيقى .

8. Appearances can be deceptive. (Quirk et al, 1972: 153).

1. قد تكون المظاهر خداعة .
2. قد تكون المظاهر خادعة .
3. المظاهر قد تكون خداعة .
4. المظاهر خداعة .
5. المظاهر خداعة .
6. المظاهر خداعة .

**Text Analysis (8):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text				+						

English										
TL Texts Arabic	1	+								+
	2	+								+
	3	+								+
	4	+								+
	5	+								+
	6	+								+

**The Proposed Rendering:**

قد تكون المظاهر خداعة .

9. **Happiness** is often the product of **honesty** and hard work. (Quirk et al, 1985: 286).

1. السعادة هي غالباً وليدة النزاهة والمثابرة .
2. السعادة في الغالب ثمرة النزاهة والعمل الدؤوب .
3. إن السعادة غالباً ما تكون ثمرة الأمانة والعمل الدؤوب .
4. السعادة غالباً ما تنتج عن الصدق والعمل الدؤوب .
5. الإخلاص والعمل الجاد مصدرا للسعادة .
6. غالباً ما يتمخض عن النزاهة والعمل الشاق السعادة .

**Text Analysis (9):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English				+						
TL Texts Arabic	1	+							+	
	2	+							+	
	3	+							+	
	4	+							+	
	5	+							+	
	6	+							+	

**The Proposed Rendering:**

السعادة في الغالب ثمرة النزاهة والعمل الدؤوب .

10. **Welshmen** are fond of singing. (Quirk et al, 1985: 284).

1. أهل وينز مولعون بالغناء .
2. الويلزيون مولعون بالغناء .
3. الويلزيون مولعون بالغناء .
4. الويلزيون مولعون بالغناء .
5. الويلزيون مغرمون بالغناء .
6. إن سكان ويلز مولعون بالغناء .

**Text Analysis (10):**

		Reference	Trans.

Title	No	Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English				+						
TL Texts Arabic	1	+								+
	2	+								+
	3	+								+
	4	+								+
	5	+								+
	6	+								+

**The Proposed Rendering:**

أهل ويلز مولعون بالغناء .

11. **Butter** is a dairy product. (Azar, 1992: 212).

1. **الزبدة** من مشتقات الحليب .
2. **الزبد** احد مشتقات الألبان .
3. **الزبدة** هي من منتجات الألبان .
4. **الزبدة** من منتجات الألبان .
5. **الزبدة** من منتجات الألبان .
6. إن **الزبد** من مشتقات الحليب .

**Text Analysis (11):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
SL Text English		definite	Indefinite	Zero	definite	Indefinite	Zero			
TL Texts Arabic	1	+								+
	2	+								+
	3	+								+
	4	+								+
	5	+								+
	6	+								+

**The Proposed Rendering:**

الزبد احد مشتقات الألبان .

**3.3.4. Specific Reference / Definite:**1. **The Finns** I know are fond of sports. (Quirk et al, 1985: 284).

1. **الفنلنديون** الذين اعرفهم مغرمون بالرياضة .
2. **الفنلنديون** الذين اعرفهم مغرمون بالرياضة .
3. إن **الفنلنديين** الذين اعرفهم مغرمون بالرياضة .
4. **الفنلنديون** الذين اعرفهم مولعون بالرياضة .
5. **الفنلنديون** الذين اعرفهم مغرمون بالرياضة .
6. إن **الفنلنديين** الذين اعرفهم مولعون كثيراً بالرياضة .

## Text Analysis (1):

Title	No	Reference							Trans.		
		Generic			Specific				Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero				
SL Text English					+						
TL Texts Arabic	1				+				+		
	2				+				+		
	3				+				+		
	4				+				+		
	5				+				+		
	6				+				+		

## The Proposed Rendering:

الفنلنديون الذين اعرفهم مغرمون بالرياضة .

2. The king of France does not exist. (Yeom, 1998: 99).

1. لا يوجد ملك على عرش فرنسا .
2. لا وجود لملك فرنسا على ارض الواقع .
3. ملك فرنسا غير موجود .
4. لا وجود لملك فرنسا .
5. لا وجود لملك فرنسا .
6. لا يوجد ملك على في فرنسا .

## Text Analysis (2):

Title	No	Reference							Trans.		
		Generic			Specific				Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero				
SL Text English					+						
TL Texts Arabic	1						+			+	
	2				+				+		
	3				+				+		
	4				+				+		
	5				+				+		
	6						+			+	

## The Proposed Rendering:

لا وجود لملك فرنسا على ارض الواقع .

3. She is studying the history of Europe. (Quirk et al, 1985: 286).

1. تدرس تاريخ أوروبا الآن .
2. إنها تدرس تاريخ أوروبا .
3. إنها تدرس تاريخ أوروبا .
4. إنها تدرس تاريخ أوروبا .

5. تدرس الآن تاريخ أوروبا.

6. إنها تدرس تاريخ أوروبا.

## Text Analysis (3):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English					+					
TL Texts Arabic	1				+				+	
	2				+				+	
	3				+				+	
	4				+				+	
	5				+				+	
	6				+				+	

The Proposed Rendering:

تدرس تاريخ أوروبا الآن.

4. The Germans in this company are hard working. (Yeom, 1998: 99).

1. الألمان العاملون في هذه الشركة مجدون .
2. الألمان العاملون في هذه الشركة عمال مجدون .
3. يبذل الألمان العاملون في هذه الشركة جهداً شاقاً .
4. الألمان في هذه الشركة يعملون بجد .
5. الألمان في هذه الشركة يعملون بمتابعة .
6. إن الألمان في هذه الشركة مجدون جداً .

## Text Analysis (4):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English					+					
TL Texts Arabic	1				+				+	
	2				+				+	
	3				+				+	
	4				+				+	
	5				+				+	
	6				+				+	

The Proposed Rendering:الألمان العاملون في هذه الشركة مجدون .5. The house on the hill belongs to a rich merchant. (Yeom, 1998: 102).

1. يعود البيت الذي على التل إلى تاجر غني .

2. تعود ملكية المنزل الذي يقع على التل إلى احد التجار الأثرياء .
3. تعود ملكية المنزل الواقع أعلى التل إلى تاجر غني .
4. البيت الذي فوق التل يعود لتاجر غني .
5. يعود البيت الذي على التل لتاجر غني .
6. يعود المنزل المبني على التلة لتاجر غني .

## Text Analysis (5):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English					+					
TL Texts Arabic	1				+				+	
	2				+				+	
	3				+				+	
	4				+				+	
	5				+				+	
	6				+				+	

## The Proposed Rendering:

تعود ملكية المنزل الذي يقع على التل إلى احد التجار الأغنياء .

6. The man who is sitting in the front row will be the main speaker (Yome, 1998: 102).

1. سيكون الرجل الجالس في الصف الأمامي المتحدث الرئيسي .
2. سيكون الرجل الجالس في المقدمة المتحدث الرئيسي في هذه الجلسة .
3. إن الرجل الذي يجلس في الصف الأمامي سيكون المتحدث الرئيس .
4. الرجل الجالس في الصف الأمامي سيكون المتحدث الرئيسي .
5. سيكون الرجل الجالس في الصف الأمامي المتحدث الرئيس .
6. سيكون الرجل الجالس في الصف الأمامي المتحدث الرئيس .

## Text Analysis (6):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English					+					
TL Texts Arabic	1				+				+	
	2				+				+	
	3				+				+	
	4				+				+	
	5				+				+	

	6				+				+	
--	---	--	--	--	---	--	--	--	---	--

**The Proposed Rendering:**

سيكون الرجل الجالس في المقدمة المتحدث الرئيسي في هذه الجلسة.

7. Georgia is **the Elizabeth Browning** of the class. (Yeom, 1998: 110).

1. تعد جورجيا في الصف "اليزابيث براوننك".
2. إن جورجيا تتصرف وكأنها **اليزابيث براوننك** في صفها.
3. جورجيا هي **اليزابيث براوننك** الصف.
4. جورجيا تعتبر بمثابة **اليزابيث براوننك** الصف.
5. جورجيا **نجمة الصف اللامعة**.
6. جورجيا **اليزابيث براوننك** الصف.

**Text Analysis (7):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English					+					
TL Texts Arabic	1				+				+	
	2				+				+	
	3				+				+	
	4				+				+	
	5				+					+
	6				+				+	

**The Proposed Rendering:**

جورجيا **نجمة الصف اللامعة**.

8. **The London** of 2007 is different from that of 1950's. (Yeom, 1998: 12).

1. تختلف **لندن عام 2007** عن تلك التي في الخمسينات من القرن الماضي.
2. إن **لندن 2007** هي غير ما كانت عليه لندن الخمسينات من القرن الماضي.
3. إن **لندن 2007** مختلفة عن تلك في الخمسينات من القرن الماضي.
4. **لندن 2007** تختلف عنها في الخمسينات.
5. تختلف **لندن 2007** عن لندن الخمسينات.
6. تختلف **لندن اليوم** عن ما كانت عليه في الخمسينات من القرن المنصرم.

**Text Analysis (8):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text					+					

English										
TL Texts Arabic	1				+					+
	2				+					+
	3				+					+
	4				+					+
	5				+					+
	6				+					+

**The Proposed Rendering:**

لندن 2007 هي غير ما كانت عليه لندن الخمسينات في القرن الماضي .

9. **The radio** John bought is Japanese. (Quirk et al, 1972: 154).

1. **الراديو** الذي اشتراه جون ياباني الصنع .
2. **الراديو** الذي اشتراه جون هو من الطراز الياباني .
3. **المذياع** الذي اشتراه جون ياباني الصنع .
4. **الراديو** الذي ابتاعه جون ياباني الصنع .
5. **المذياع** الذي اشتراه جون ياباني .
6. إن **المذياع** الذي اشتراه جون ياباني المنشأ .

**Text Analysis (10):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English					+					
TL Texts Arabic	1				+				+	
	2				+				+	
	3				+				+	
	4				+				+	
	5				+				+	
	6				+				+	

**The Proposed Rendering:**

المذياع الذي اشتراه جون هو من الطراز الياباني .

10. **The Philadelphia** which Mr. Johnson knows so well is a heritage of colonial times. (Quirk et al, 1972: 155).

1. **فيلادلفيا** التي يعرفها جونسون جيداً هي ميراث العهد الاستعماري .
2. إن **فيلادلفيا** التي يعرفها السيد جونسون حق المعرفة هي ارث من العهود الاستعمارية .
3. إن **فيلادلفيا** التي يعرفها السيد جونسون جيداً هي ميراث عصور الاستعمار .
4. **فيلادلفيا** التي يعرفها السيد جونسون جيداً هي ميراث لزمان المستعمرات .
5. إن **فيلادلفيا** التي يعرفها السيد جونسون جيداً هي ارث وريثة العصور الاستعمارية .
6. إن **فيلادلفيا** التي يعرفها السيد جونسون جيداً هي تراث الأزمنة الاستعمارية .

**Text Analysis (11):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English					+					
TL Texts Arabic	1						+			+
	2						+			+
	3						+			+
	4						+			+
	5						+			+
	6						+			+

**The Proposed Rendering:**

إن فيلادلفيا التي يعرفها السيد جونسون حق المعرفة هي ارث من العهود الاستعمارية .

11. Mary considered John **the genius** of the family. (Quirk et al, 1972: 159).

1. تعتقد ماري أن جون هو **عبقري العائلة** .
2. تعتبر ماري جون **عبقري العائلة** .
3. اعتبرت ماري أن جون هو **عبقري العائلة** .
4. ماري تعتبر جون **عبقري العائلة** .
5. اعتبرت ماري جون **عبقري العائلة** .
6. اعتبرت ماري جون **عبقري العائلة** .

**Text Analysis (12):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English					+					
TL Texts Arabic	1				+					+
	2				+					+
	3				+					+
	4				+					+
	5				+					+
	6				+					+

**The Proposed Rendering:**

عدت ماري جون **عبقري العائلة** .

**3.3.5. Specific Reference / Indefinite:**

1. **A friend of mine** is going to graduate soon. He is very smart. (Yeom, 1998: 4).

1. سيتخرج **احد أصدقائي** قريباً وهو ذكي جداً .

2. عما قريب سيخرج احد اصدقائي المقربين . انه يتمتع بذكاءٍ حاد .
3. إن صديقي سيخرج قريباً . إنه ذكي جداً .
4. احد اصدقائي سيخرج قريباً . إنه ذكي جداً .
5. سيخرج صديق لي قريباً . إنه بالغ الذكاء .
6. سيخرج احد اصدقائي قريباً وهو ذكي جداً .

## Text Analysis (1):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English						+				
TL Texts Arabic	1						+			+
	2						+			+
	3						+			+
	4						+			+
	5					+			+	
	6						+			+

## The Proposed Rendering:

عما قريب سيخرج احد اصدقائي . انه يتمتع بذكاءٍ حاد .

2. I met a man from York last night, but I did not meet Jones last night. (Yeom, 1998: 16).

1. التقيت رجلاً من يورك الليلة الماضية ولم التقي جون في تلك الليلة .
2. التقيت رجلاً من يورك ليلة أمس لكنني لم أرى جون .
3. قابلت رجلاً من مدينة يورك ليلة أمس ولكنني لم أقابل جونز تلك الليلة .
4. ليلة أمس التقيت برجلاً من يورك ولكنني لم التقي جونز .
5. التقيت رجلاً من يورك الليلة الماضية ، لكنني لم التقي بجونس .
6. التقيت برجلاً من يورك ليلة أمس ولكن لم التقي بجونز .

## Text Analysis (2):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English						+				
TL Texts Arabic	1					+			+	
	2					+			+	
	3					+			+	
	4					+			+	
	5					+			+	
	6					+			+	

## The Proposed Rendering:

3. Alberto believes that **a dragon** ate her petunias. (Yeom, 1998: 46).

1. يظن البيروتو ان **حيواناً كالتنين** أكل نباتاتها .
2. يعتقد البيروتو بان **غطاءة** ابتلعت نباتاتها .
3. يظن البرت ان **تنيناً** اكل بطونيتها .
4. البرتو يعتقد ان **تنيناً** اكل نبتته .
5. البرتو يعتقد ان **تنيناً** اكل نباتاته .
6. يظن البرت ان **تنيناً** اكل بطونيتها .

### Text Analysis (3):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English						+				
TL Texts Arabic	1					+		+		
	2					+		+		
	3					+		+		
	4					+		+		
	5					+		+		
	6					+		+		

### The Proposed Rendering:

7. يعتقد البيروتا ان **عظاية** ابتلعت نباتاتها .
4. Everyone hates **a student** in the semantics class who sleeps, snoring at the back of the classroom. (Yeom, 1998: 40).
  1. يكره كل واحد **الطالب** الذي ينام في محاضرة علم الدلالة ويشخر في مؤخرة الصف .
  2. يكره الجميع أي **طالب** يغالبه النعاس في محاضرة علم الدلالة ويطلق العنان لشخيريه في مؤخرة الصف .
  3. الكل يبغضون **تلميذاً** في قسم علم الدلالة ينام ويبدأ بالشخير في مؤخرة الصف .
  4. الكل يمقتون **طالباً** في صف علم الدلالة ، ينام ويشخر في مؤخرة الصف .
  5. يكره كل واحد **الطالب** الذي ينام ويشخر في المقاعد الخلفية في قاعة الدراسة في درس علم الدلالة .
  6. يكره الجميع **الطالب** الذي يغط نوماً في محاضرة علم الدلالة وهو يشخر في مؤخرة قاعة الدرس .

### Text Analysis (4):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English						+				
	1				+				+	
	2					+		+		
	3					+		+		

TL Texts	4						+			+	
Arabic	5						+				+
	6						+				+

**The Proposed Rendering:**

يكره الجميع أي طالب يغاليه النعاس في محاضرة علم الدلالة ويطلق العنان لشخيريه في مؤخرة الصف .

5. **A Mrs. Robertson** was trying to contact you this morning. (Quirk et al, 1985: 289).

1. حاولت امرأة تدعى نفسها السيدة روبرتسون الاتصال بك هذا الصباح .
2. كانت سيدة تدعى روبرتسون تحاول الاتصال بك هذا الصباح .
3. كانت السيدة روبرتسون تحاول الاتصال بك هذا الصباح .
4. امرأة تدعى السيدة روبرتسون كانت تحاول الاتصال بك هذا الصباح .
5. إحدى سيدة ما تدعى روبرتسون كانت تحاول الاتصال بك هذا الصباح .
6. حولت امرأة تدعى مسز روبرتسون الاتصال بك هذا الصباح .

**Text Analysis (5):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English						+				
TL Texts Arabic	1					+			+	
	2							+		
	3					+			+	
	4					+			+	
	5						+		+	
	6						+		+	

**The Proposed Rendering:**

سيدة ما تدعى روبرتسون كانت تحاول الاتصال بك هذا الصباح .

6. **An intruder** has stolen the vase from a locked case. (Quirk et al, 185: 272).

1. سرق شخص متطفل المزهريّة من العلية المقفلة .
2. لقد سرق أحد المتطفلين المزهريّة من إحدى الخزانات المقفلة .
3. إن متطفلاً ما قد سرق وعاء الأزهار من خزانة مقفلة .
4. لقد سرق دخيل المزهريّة من خزانة مقفلة .
5. سرق متطفل المزهريّة من خزانة مقفلة .
6. سرق دخيل مزهريّة من صندوق مقفل .

**Text Analysis (6):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			

SL Text English							+			
TL Texts Arabic	1						+			+
	2					+				+
	3						+			+
	4						+			+
	5						+			+
	6						+			+

**The Proposed Rendering:**

لقد سرق احد المتطفلين المزهرية من إحدى الخزانات المقلدة .

7. **A girl** who makes him weak in the knees has just come into the room. (Quirk et al, 1972: 154).

1. لقد دخلت توأ إلى الغرفة الفتاة التي جعلته ضعيف الشخصية .
2. لقد دخلت الفتاة التي سلبت عقله الغرفة للتو .
3. إن الفتاة التي تجعله عاجزاً عن الوقوف على ركبتيه من الخوف قد دخلت الغرفة في هذه اللحظة.
4. الفتاة التي تسلب لبه قد دخلت الغرفة للتو .
5. الفتاة التي أضعفت قواه دخلت الحجرة توأ .
6. دخلت توأ الفتاة التي تجعله يجثي على ركبتيه .

**Text Analysis (7):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE.	DE.
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English						+				
TL Texts Arabic	1				+				+	
	2				+				+	
	3				+				+	
	4				+				+	
	5				+				+	
	6				+				+	

**The Proposed Rendering:**

لقد دخلت الفتاة التي سلبت عقله الغرفة للتو .

8. We need **a Sibawayhi** to solve this problem. (Aziz, 1989: 106).

1. نحتاج إلى بارع في اللغة كسبويه لحل هذه المشكلة .
2. نحتاج إلى سبويه لحل هذه المعضلة .
3. إننا بحاجة إلى سبويه لحل هذه المشكلة .
4. نحتاج إلى سبويه لحل هذه المشكلة .
5. نحتاج إلى سبويه لحل هذه المشكلة .
6. نحتاج لفقيه لحل هذه المشكلة .

**Text Analysis (8):**

		Reference	Trans.
--	--	-----------	--------

Title	No	Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English						+				
TL Texts Arabic	1						+			+
	2						+			+
	3						+			+
	4						+			+
	5						+			+
	6						+			+

**The Proposed Rendering:**

نحتاج إلى سبويه لحل هذه المعضلة .

**3.3.6. Specific Reference / Zero Article / Some:**

1. We have just received some news from Cairo. (Quirk et al, 1985: 275).

1. استلمنا توأ بعض الأخبار من القاهرة .
2. وصلتنا للتو بعض الأخبار من القاهرة .
3. لقد وصلتنا بعض الأخبار من القاهرة الآن .
4. لقد وصلنا للتو أخبار من القاهرة .
5. وصلتنا بعض الأخبار من القاهرة .
6. وصلتنا أخبارا توأ من القاهرة .

**Text Analysis (1):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
SL Text English		definite	Indefinite	Zero	definite	Indefinite	Zero			
TL Texts Arabic	1				+					+
	2				+					+
	3				+					+
	4					+				+
	5				+					+
	6						+			+

**The Proposed Rendering:**

وصلت إلينا بعض الأخبار من القاهرة .

2. She is at church, arranging flowers. (Quirk et al, 1985: 277).

1. هي في الكنيسة ترتب الزهور .
2. إنها في الكنيسة منهمكة بترتيب الزهور .
3. إنها في الكنيسة ترتب الزهور .
4. إنها في الكنيسة ترتب الزهور .

.5. إنها في الكنيصة ترتب الزهور .

.6. إنها في الكنيصة ترتب الزهور .

.7.

## Text Analysis (2):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English						+				
TL Texts Arabic	1				+				+	
	2				+				+	
	3				+				+	
	4				+				+	
	5				+				+	
	6				+				+	

## The Proposed Rendering:

.إنها ترتب الزهور في الكنيصة .

3. Winter in 1963 was not like this winter. (Quirk et al, 1985: 279)..1. شتاء عام 1963 ليس كشتاء هذه السنة ..2. لم يكن شتاء عام 1963 كهذا الشتاء ..3. إن شتاء عام 1963 لم يكن كهذا العام ..4. شتاء 1963 لم يكن كهذا الشتاء ..5. لم يكن الشتاء عام 1963 كهذا الشتاء ..6. لا يشبه شتاء عام 1963 هذا الشتاء .

## Text Analysis (3):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English						+				
	1				+				+	
	2				+				+	

TL Texts Arabic	3				+				+
	4				+				+
	5				+				+
	6				+				+

**The Proposed Rendering:**

شتاء عام 1963 ليس كشتاء هذه السنة .

4. That day, **lunch** was served on the terrace. (Quirk et al, 1998: 279).

1. ذلك اليوم ، كان **الغداء** يقدم على المصطبة .
2. في ذلك اليوم ، قدم لنا **الغداء** على المصطبة .
3. وفي ذلك اليوم قدم **الغداء** على حافة النهر .
4. في ذلك اليوم قدم **الغداء** في الشرفة .
5. تم تقديم **الغداء** على الرصيف ذلك اليوم .
6. قدم طعام **الغداء** في ذلك اليوم على الدكة .

**Text Analysis (4):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English							+			
TL Texts Arabic	1				+				+	
	2				+				+	
	3				+				+	
	4				+				+	
	5				+				+	
	6				+				+	

**The Proposed Rendering:**

في ذلك اليوم قدم **الغداء** على الشرفة .

5. They talked **face-to-face**. (Quirk et al, 1985: 280).

1. تكلموا **وجهاً لوجه** .
2. تحدثا **وجهاً لوجه** .
3. تحدثا **وجهاً لوجه** .
4. تحدثا **وجهاً لوجه** .
5. تكلموا **وجهاً لوجه** .
6. تحدثا **وجهاً لوجه** .

**Text Analysis (5):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English							+			
TL Texts Arabic	1				+				+	
	2				+				+	
	3				+				+	
	4				+				+	
	5				+				+	
	6				+				+	

**The Proposed Rendering:**تحدثنا وجهاً لوجه .

6. The birth took place this morning, and both **mother** and **child** are doing well. (Quirk et al, 1985: 280).

1. حصلت الولادة هذا الصباح ، وصحة كل من الأم والطفل جيدة .
2. تمت الولادة هذا الصباح ، وتشعر الأم ووليدها الآن بصحة جيدة .
3. تمت عملية الولادة هذا الصباح وكلا الأم وطفلها بصحة جيدة .
4. حصلت الولادة هذا الصباح وكلا من الأم والطفل بخير .
5. تمت الولادة هذا الصباح ، الأم والطفل على ما يرام .
6. حدثت الولادة هذا الصباح والأم والطفل بصحة جيدة .

**Text Analysis (6):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English							+			
TL Texts Arabic	1				+				+	
	2				+				+	
	3				+				+	
	4				+				+	
	5				+				+	

	6				+				+
--	---	--	--	--	---	--	--	--	---

**The Proposed Rendering:**

تمت الولادة هذا الصباح ، وتشرع الأم ووليدها الآن بصحة جيدة .

7. He took advantage of the situation. (Quirk et al, 1985: 281).

1. استفاد من الوضع .

2. انتهب الموقف .

3. اغتتم المقام وحصل على الفائدة .

4. استغل الموقف .

5. انتفع من الموقف .

6. استغل الموقف .

**Text Analysis (7):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English							+			
TL Texts Arabic	1				+					+
	2				+					+
	3				+					+
	4				+					+
	5				+					+
	6				+					+

**The Proposed Rendering:**

انتهب الموقف .

8. Mr. Johnson knows Philadelphia so well. (Quirk et al, 1972: 155).

1. يعرف السيد جونسون فيلادلفيا جيداً .

2. يعرف السيد جونسون فيلادلفيا جيداً .

3. يعرف السيد جونسون فيلادلفيا حق المعرفة .

4. السيد جونسون يعرف فيلادلفيا جيداً .

5. يعرف السيد جونسون فيلادلفيا جيداً .

6. يعرف السيد جونسون فيلادلفيا حق المعرفة .

**Text Analysis (8):**

		Reference	Trans.
--	--	-----------	--------

Title	No	Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English							+			
TL Texts Arabic	1						+		+	
	2						+		+	
	3						+		+	
	4						+		+	
	5						+		+	
	6						+		+	

**The Proposed Rendering:**

يعرف السيد جونسون فيلادلفيا حق المعرفة .

9. He went to **church**. (Neuman, 1981: 13).

1. ذهب إلى الكنيسة .
2. ذهب إلى الكنيسة .
3. ذهب إلى الكنيسة .
4. ذهب إلى الكنيسة .
5. ذهب إلى الكنيسة .
6. ذهبت إلى الكنيسة .

**Text Analysis (9):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
definite	Indefinite	Zero	definite	Indefinite	Zero					
SL Text English							+			
TL Texts Arabic	1				+				+	
	2				+				+	
	3				+				+	
	4				+				+	
	5				+				+	
	6				+				+	

**The Proposed Rendering:**

7. ذهب إلى الكنيسة.

10. She went **home**. (Neuman, 1981: 13).

1. ذهبت إلى البيت.

2. ذهبت إلى البيت.

3. ذهبت إلى المنزل.

4. ذهبت إلى البيت.

5. ذهبت إلى البيت.

6. ذهبت إلى البيت.

**Text Analysis (10):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English						+				
TL Texts Arabic	1				+			+		
	2				+			+		
	3				+			+		
	4				+			+		
	5				+			+		
	6				+			+		

**The Proposed Rendering:**

7. ذهبت إلى البيت.

11. She has **men** as well as women on her staff. (Greenbaum, and Quirk, 1990: 81).

1. يتكون كادرها من الرجال والنساء.

2. يضم كادرها رجالاً ونساء.

3. لديها رجال بالإضافة إلى النساء في كادر الموظفين.

4. لديها رجال ونساء في كادرها.

5. لديها رجال كما لديها نساء في كادرها.

6. لديها رجال ونساء تحت أمرتها.

**Text Analysis (11):**

Title	No	Reference						Trans.	
		Generic			Specific				

		definite	Indefinite	Zero	definite	Indefinite	Zero	Unique	FE	DE
SL Text English							+			
TL Texts Arabic	1				+					+
	2					+			+	
	3					+			+	
	4					+			+	
	5					+			+	
	6					+			+	

**The Proposed Rendering:**

يضم كادرها رجالاً ونساءً .

**3.3.7. Unique Reference:**1. **Washington** is the capital of United States of America. (Yeom, 1998: 20).

1. واشنطن عاصمة الولايات المتحدة الأمريكية .
2. واشنطن عاصمة الولايات المتحدة الأمريكية .
3. واشنطن هي عاصمة الولايات المتحدة الأمريكية .
4. واشنطن هي عاصمة الولايات المتحدة الأمريكية .
5. واشنطن عاصمة الولايات المتحدة الأمريكية .
6. واشنطن هي عاصمة الولايات المتحدة الأمريكية .

**Text Analysis (1):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English								+		
TL Texts Arabic	1							+	+	
	2							+	+	
	3							+	+	
	4							+	+	
	5							+	+	
	6							+	+	

**The Proposed Rendering:**

واشنطن عاصمة الولايات المتحدة الأمريكية .

2. **President Kennedy** was assassinated in the United States of America. (Yeom, 1998: 22).

1. اغتيل الرئيس كندی في الولايات المتحدة الأمريكية .
2. اغتيل الرئيس كندی في الولايات المتحدة الأمريكية .

3. اغتيل الرئيس كندی في الولايات المتحدة الأمريكية .
4. اغتيل الرئيس كندی في الولايات المتحدة الأمريكية .
5. تم اغتيال الرئيس كندی في الولايات المتحدة الأمريكية .
6. اغتيل الرئيس كندی في الولايات المتحدة الأمريكية .

## Text Analysis (2):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English								+		
TL Texts Arabic	1							+	+	
	2							+	+	
	3							+	+	
	4							+	+	
	5							+	+	
	6							+	+	

## The Proposed Rendering:

تم اغتيال الرئيس كندی في الولايات المتحدة الأمريكية .

3. The Suez Canal was nationalized in 1956. (Yeom, 1998: 30).

1. تأممت قناة السويس عام 1956 .
2. أممت قناة السويس عام 1956 .
3. أممت قناة السويس في عام 1956 .
4. أممت قناة السويس في سنة 1956 .
5. تم تأميم قناة السويس عام 1956 .
6. تم تأميم قناة السويس عام 1956 .

## Text Analysis (3):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English								+		

TL Texts Arabic	1							+	+	
	2							+	+	
	3							+	+	
	4							+	+	
	5							+	+	
	6							+	+	

**The Proposed Rendering:**

تم تأميم قناة السويس في عام 1956 .

4. The Wilsons attended his party. (Yeom, 1998: 31).

1. حضرت عائلة ولسون الحفلة .
2. حضرت عائلة السيد ولسون حفاته .
3. حضر آل ولسون إلى حفلته .
4. حضرت عائلة ولسون حفاته .
5. حضرت عائلة ولسون الحفلة .
6. حضر آل ولسون حفلته .

**Text Analysis (4):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English								+		
TL Texts Arabic	1							+	+	
	2							+	+	
	3							+	+	
	4							+	+	
	5							+	+	
	6							+	+	

**The Proposed Rendering:**

حضرت عائلة ولسون حفاته .

5. Christians have their own celebrations during Easter. (Yeom, 1998: 41).

1. للنصارى طقوسهم الخاصة في الاحتفال خلال الفصح .
2. يقيم النصارى احتفالاتهم الخاصة أثناء عيد الفصح .
3. للنصارى احتفالاتهم الخاصة في عيد الفصح .
4. للمسيحيين احتفالاتهم الخاصة في عيد الفصح .
5. للمسيحيين احتفالاتهم الخاصة في عيد الفصح .
6. يحتفل النصارى بعيد الفصح .

## Text Analysis (5):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English								+		
TL Texts Arabic	1							+	+	
	2							+	+	
	3							+	+	
	4							+	+	
	5							+	+	
	6							+	+	

## The Proposed Rendering:

يقوم النصارى احتفالاتهم الخاصة أثناء عيد الفصح .

6. The Euphrates runs through Iraq. (Yeom, 1998: 47).

1. يمر الفرات في العراق .
2. يجري الفرات عبر الأراضي العراقية .
3. يجري الفرات في العراق .
4. يجري الفرات عبر العراق .
5. يجري الفرات بالعراق .
6. يمر الفرات من العراق .

## Text Analysis (6):

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English								+		
	1							+	+	
	2							+	+	

TL Texts Arabic	3							+	+	
	4							+	+	
	5							+	+	
	6							+	+	

**The Proposed Rendering:**

يجري الفرات عبر الأراضي العراقية .

7. The House of Commons held a general conference yesterday. (Yeom, 1998: 59).

1. عقد مجلس العموم مؤتمراً عاماً مساءً .
2. عقد مجلس العموم مؤتمراً عاماً يوم أمس .
3. عقد مجلس العموم البريطاني مؤتمراً عاماً يوم أمس .
4. عقد مجلس العموم مؤتمراً عاماً يوم أمس .
5. عقد مجلس العموم مؤتمراً عاماً يوم أمس .
6. عقد مجلس العموم مؤتمراً عاماً أمس .

**Text Analysis (7):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English								+		
TL Texts Arabic	1							+	+	
	2							+	+	
	3							+	+	
	4							+	+	
	5							+	+	
	6							+	+	

**The Proposed Rendering:**

عقد مجلس العموم مؤتمراً عاماً يوم أمس .

8. Have you seen Buckingham Palace ? (Yeom, 1998: 60).

1. هل شاهدت قصر بكنجهام ؟
2. هل سبق وان رأيت قصر بوكينغهام ؟
3. هل شاهدت قصر بكنجهام ؟
4. هل سبق لك رؤية قصر بكنغام ؟
5. هل رأيت قصر بانكنجهام ؟
6. هل سبق وان رأيت قصر بكنهام ؟

**Text Analysis (8):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English								+		
TL Texts Arabic	1							+	+	
	2							+	+	
	3							+	+	
	4							+	+	
	5							+	+	
	6							+	+	

**The Proposed Rendering:**هل سبق وان رأيت قصر بكنكهام؟9. Mount Everest is the highest mountain in the world. (Yeom, 1998: 63).

1. تعد قمة افرست الأعلى في العالم .
2. يعد جبل ايفيرست أعلى جبل في العالم .
3. قمة ايفرست هي أعلى قمة جبلية في العالم .
4. جبل ايفرست هو الأعلى في العالم .
5. جبل ايفرست أعلى جبل في العالم .
6. تعد قمة جبل ايفرست أعلى القمم في العالم على الإطلاق .

**Text Analysis (9):**

Title	No	Reference						Trans.		
		Generic			Specific			Unique	FE	DE
		definite	Indefinite	Zero	definite	Indefinite	Zero			
SL Text English								+		
TL Texts	1							+	+	+
	2							+	+	
	3							+		+
	4							+	+	

Arabic	5							+	+	
	6							+		+

**The Proposed Rendering:**

يعد جبل أفرست أعلى جبل في العالم .

**XII FINDINGS AND DISCUSSION**

Our corpus analysis of the text examples reveals the following findings:

**1. Generic Reference / Definite:**

The definite article “the” in English has been replaced by the definite article “أل التعريف” by all subjects as far as examples 1,2,4,5,6,7 and 8 are concerned. In regard to example (3), it seems that only two subjects, namely (1) and (6) have replaced the definite article “the” by “التعريف بالإضافة”. Thus, one can say that there is one-to-two correspondence between English and Arabic in regard to definite generic reference. This confirms what we have said in our literature review (section 2.12 page 49).

**2. Generic Reference / Indefinite:**

Subjecting these sentences to close scrutiny, one can see that the indefinite article “a” in English has been replaced by the definite article “the” in Arabic in regard to examples 1,3,7, and 8 by all subjects. This may be due to the fact that Arabic lacks the indefinite article. As for example (5), it seems that all subjects have replaced the indefinite Article in English by the indefinite marker in Arabic which is “التنوين” (nunnation).

In regard to examples 2,4,6, it seems that subjects are of two groups. The first group have replaced the indefinite article “a” by the definite article “the” as in the case of subjects 1,3,5, in example 2 ; subject 3 in example 4 ; and subjects 1,2,3, 5, and 6 in example 6 . As for the second group, it seems that they have used the indefinite marker “التنوين” (nunnation) instead of the indefinite article “a”. This means that there is no one-to-one correspondence between English and Arabic as far as indefinite generic reference is concerned.

**3. Generic Reference / Zero “Ø” or “Some” :**

Judging from the respondents’ renderings, one can say that all subjects in examples 2,4,5,6,7,8,9 and 11 have replaced the zero article “Ø” in English by the definite article “أل التعريف” in Arabic. This confirms what we have already mentioned in our literature review (see page 44). Concerning examples 1 and 3, it seems that all subjects are after approximate formal correspondence. For this reason they have used “بعض الخبز” in example 1 and “بعض البطيخ” in example 3. However the head of the noun phrase in English is used with zero article “Ø”, whereas in Arabic, it is used with the definite article “the” by all subjects.

Regarding example 10, it seems that subjects 1 and 6 are after achieving approximate formal correspondence. For this reason, they have used “أهل ويلز”, “سكان ويلز”, whereas the rest of subjects in this example have replaced the zero article “Ø” by the definite article “أل التعريف”. This means that there is no one-to-one correspondence between English and Arabic with regard to generic reference / zero article. And this reinforces what we have already said (see page 44).

**4. Specific Reference / Definite:**

Close scrutiny of the English examples 1,4,6,10 presented in this section with their Arabic renderings reveal that all subjects are after achieving approximate formal correspondence. For this reason, they have replaced the definite article in English “the” by “أل التعريف” in Arabic which substantiates the view that formal correspondence can somehow be achieved as far as the definite specific reference is concerned. And this comes in an agreement with our literature review.

As for examples 3,7,8 and 11, it seems that all subjects have replaced the definite article “the” in English by “التعريف بالإضافة” in Arabic in order to achieve definiteness in specific reference. Concerning example 2, it seems that subjects 2 , 3 , 4 , 5 have replaced the definite article “the” by “التعريف بالإضافة”, whereas subjects 1 and 6 have used zero article. Regarding example 5, it seems that subjects 1, 4, 5, and 6 are seeking formal correspondence since they have replaced the definite article “the” by Arabic definite article “أل التعريف”, while subjects 2 and 3 have used “التعريف بالإضافة”

instead of the definite article. This confirms that there is one-to-two correspondence between English and Arabic regarding the definite specific reference.

In regard to example 10, it seems that all subjects have used zero translation because of certain grammatical restrictions in Arabic in that Arabic does not use the definite article with most proper nouns.

**5. Specific Reference / Indefinite:**

Of the eight English sentences with their Arabic renderings presented in this section, one can say that all subjects in examples 2 and 3 have replaced the indefinite article “a” by the indefinite marker “التنوين” (nunnation). This type of equivalence is called nil-equivalence, simply, because Arabic lacks indefinite articles. Concerning

example 7, one can see that all subjects have replaced the indefinite article by the definite article. So the indefinite specific reference has become definite specific reference. Regarding example 8, it seems that all subjects have replaced the indefinite article “a” by zero article. This means that all subjects have used nil-equivalence because the indefinite article does not exist in Arabic. As for example 6, it seems that only subject 2 has replaced the indefinite article by “التعريف بالإضافة”, while the rest of the subjects have replaced the indefinite article “a” by the indefinite marker “التتوين” (nunnation) because Arabic lacks this article.

In example 1, it seems that only subject 5 has replaced the indefinite article “a” by the indefinite marker “التتوين” (nunnation), while the rest of the subjects have replaced the indefinite article “a” by zero article “Ø”. In example 4, one can see that subjects 2, 3, and 4 have replaced the indefinite article “a” by the indefinite marker “التتوين” (nunnation), while subjects 1, 5, and 6 have replaced the indefinite article by the definite article “أل التعريف”. Concerning example 5, one can say that subjects 1,3, and 4 have replaced the indefinite by the definite article “أل التعريف”, whereas subjects 2, 5, and 6 have used “التتوين” (nunnation) instead of the indefinite article.

One can generalize that the indefinite article in English does not have an equivalence in Arabic ; therefore, translators resort either to use of the indefinite marker “التتوين” or the definite article “أل التعريف” or “التعريف بالإضافة”. This leads us to say that there is one-to-many correspondence between English and Arabic.

#### 6. Specific Reference / Zero Article “Ø” :

A close inspection of the English examples 2, 4, 6, 7, 9, and 10 with their renderings, reveals that all subjects have replaced zero article by the definite article “أل التعريف”. This is due to certain grammatical restrictions in Arabic language. As for example 3, it seems that all subjects have replaced the zero article by “التعريف بالإضافة”. Concerning examples 5 and 8, it seems that all subjects are after achieving formal correspondence. In regard to example 1, all renderings reveal that all subjects have replaced the zero article by “التعريف بالإضافة”. In example 11, one can see that subject 1 has replaced the zero article by the definite article “أل التعريف”. This confirms what we have already mentioned in our literature review, whereas the rest of the subjects have replaced the zero article by the indefinite marker “التتوين” (nunnation).

#### 7. Unique Reference:

Working through these examples carefully, one soon notices that all subjects have achieved a formal

correspondence in that zero article has been replaced by zero article. As for example 2, it appears that all subjects have replaced the zero article by the definite article “أل التعريف”. The same thing can be said about example 5. In example 6, it is apparent that all subjects have achieved a formal correspondence in that the definite article “the” in English has been replaced by “أل التعريف” in Arabic. Regarding example 7, one can realize that all subjects have replaced the definite article “the” by “التعريف بالإضافة”. In examples 8 and 9, it seems that all subjects have replaced the zero article by “التعريف بالإضافة”.

As far examples 3 and 4, one can notice that all subjects have replaced the definite article “the” in English by “التعريف بالإضافة” in Arabic. Hence one can generalize that as far as unique reference is concerned, there is one-to-many correspondence between English and Arabic. This can be attributed to the morphological restrictions that affect the nature of proper nouns.

### XIII. CONCLUSIONS

The current study has come up with the following conclusions:

1. Reference in both English and Arabic is of three types, namely (a) generic both definite and indefinite, (b) specific both definite and indefinite, and (c) unique.
2. Articles in English are of three types (a) the definite article “the”, (b) the indefinite article “a / an”, and (c) the zero article. These are realized in Arabic by using “أل التعريف”, “التعريف بالإضافة”, indefinite marker “التتوين” (nunnation) either “--ُ” or “--ِ” or “--َ” according to conditioning factors such as cotext and context.
3. Despite the fact that there is a one-to-one correspondence between the English definite article “the” and the Arabic definite article “أل التعريف” on the word rank as well as phrase rank, this generalization does not always work, since in many cases the translation equivalence of the English zero article happens to be definite article in Arabic (see our data analysis).
4. With reference to definite generic reference there is a formal correspondence (i.e., one-to-one correspondence) between the definite article in English and its equivalence “أل التعريف” in Arabic.
5. In most indefinite generic reference cases the indefinite article “a / an” has been replaced by the definite article “the”. This confirms the view that formal correspondence cannot be achieved since Arabic lacks the indefinite article.

6. In generic reference, zero article "Ø" in English has been replaced either by the definite article "أل التعريف" or "التعريف بالإضافة". This means that achieving formal correspondence is not possible in this case.
7. As far as definite specific reference is concerned, formal correspondence has been achieved by most subjects with few exceptions.
8. In regard to indefinite specific reference, it is not possible to achieve formal correspondence since Arabic lacks the use of indefinite article.
9. Formal correspondence cannot be achieved as far as specific reference "zero" article is concerned. This fact is revealed from the replacement of the zero article by the definite article "أل التعريف" and "التعريف بالإضافة".
10. Formal correspondence cannot be achieved as far as unique reference is concerned. This is because of the nature of a variety of proper nouns that have in both languages different forms.

#### XIV. RECOMMENDATIONS FOR PEDAGOGICAL IMPLICATIONS

On the basis of our findings and our conclusions, we put forward the following recommendations:

1. Translators, students and teachers of translation, as well as contrastive analysts are supposed to have a thorough knowledge of articles systems and functions in both English and Arabic. They should also be acquainted with the partial similarities and partial differences between article systems and functions in English and Arabic.
2. Translators in general and learners in particular should be familiarized with nouns and noun phrases in English and Arabic whether they are premodified or postmodified, definite or indefinite. They also should be familiarized with the type of reference, i.e., generic both definite and indefinite, specific both definite and indefinite as well as unique reference.

#### XV. SUGGESTIONS FOR FURTHER STUDIES:

Although the current thesis is a comprehensive study, it cannot be considered as a final one naturally, some cases and areas have been left to be tackled for further research.

1. A similar study can be carried out to study the translation of the articles from Arabic into English.
2. The translation of articles can be also studied in other genres such as literary texts and Qur'a'nic texts.
3. A comprehensive study can be also conducted about definiteness and indefiniteness and pragmatic, logical

and semantic factors that affect the specification of their nature.

4. A study of a presuppositional analysis of specific indefiniteness can be conducted.
5. A study of a presuppositional analysis of specific definiteness can be carried out.

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# Postmodern world through the lens of “Enzo”- Narrator of Garth Stein’s “The Art of Racing in the Rain”

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**Abstract**— *To be able to see the world through a clear lens is what should be implied not fancied. Sadly, to dismay, people now a days do not sober this practice yet yearn to make Earth a peaceful place which is just as imprudent as to expect a fish to adapt to land just because the ocean water is prevailing salty. In such age where values and norms seem faded by such lens, Enzo explains the realities quite well by diving into complex yet extremely obligatory philosophies of our daily lives. Neither the world is what we see nor what we want it to be for what change this temporary dwelling could manifest if we were only to think about our benefit, solely? Enzo—a quadrant breed; by examining, analyzing, proposing and probing various attitudes, simply qualifies to be much more than a human because we homosapiens deliberately miss quite many chances to express our inner most gratitude or even abhor towards a fellow being. We don't even relish the present moments nor do we care to ponder over our ethics which is why Enzo pledges the initiative and tries to bring us back to where we actually belong through dragging us to wander in a blissful fantasy of magic realism. It is both exceptional and warily common to contour someone's voice in our head and Garth Stein has successfully managed to implement this concept through The Art of Racing in the Rain. The joys, the sorrows, the exclusions, the harmonies and the coherences we feel in this postmodern world shape our attire of being a human but Enzo, in this case, transforms this foregone concept of ours by introducing us to an unexplainable reality where one should not only bind bridles to the tongue but should also care in uttering even the slightest grain of sympathy for these are the words which shape this postmodern world.*

**Keywords**— *Postmodern world, Magic Realism, Reality, Manifestation, Gestures.*

## I. INTRODUCTION

The Art of Racing in the Rain is a remarkable masterpiece written by Garth Stein where he discusses the emotional treacheries and repulsive behaviors of human beings caused by various ups and downs occur on mundane basis. Stein narrates the story from the perspective of a dog who seems reluctant to the momentous changes in a human's behavior and thus wishes to have in possession of a tongue through which he could impose on us the real effect of our words. Gestures may not be everything but they are way too much when it comes to express feelings. We don't shake hands with someone we dislike. We tend to incline our head, and the brain in it, to people we would like to open up with. We never withdraw our legs from an interesting conversation. We don't slap someone we adore. In short, we might use the right gestures at the wrong time but we can't fake them for they are repulsive in nature and showcase themselves more swiftly and accurately than our tongues.

In a world where humans are nothing but hasty runners merrily concludes the fact of uncertainty of their lives. Death, an impartial judge, announces everyone's end yet the homosapiens remain heedless to its call and carry on with their biased showers and feastings of cruel words and afflictions upon others. This postmodern world we live in, has shaped our ethics accordingly and we readily behave conforming to its bestowed trials. We feel privileged in clashing with gaieties yet, at the same time, distressed for not attaining the remainder ones.

Enzo might not be a human like you or me but he surely has humanity slashed in his every inch. He views calamities as a portion for strengthening one's belief in the fact that “*Bad things don't last forever and better things will come*”. For each time Denny was being strike with quite a many mishaps and tragedies, how desperately Enzo wished to take control of the situation or to, at least, confer his inner most problem solving abilities to his master. How sharply he

noticed the ruthless gestures of the Twins and wished to rip their zebras apart.

Enzo understands our race more than us and thinks of homosapiens as living beings with an intensive nerve for grooming ourselves to look good for the ones we want to look good for. Beginning of chapter 6 is a perfect example of Enzo's psycho analysis of Eve where he says:

*"Her name was Eve, and at first I resented how she changed our lives. I resented the attention Denny paid to her small hands..... my nails grew too long and scratched the wood floor; she frequently attended to her nails with sticks and clippers and polished to make sure they were the proper shape and size."* (Chapter 6; Page 21)

Continuing the same chapter, we further see how Enzo remembers even the slightest detail about Denny's parents that they don't travel well with his master and how men prefer protecting their personal belongings than their pets when Enzo was allowed to Denny and Eve's wedding on strict conditions. It's ultimately true that men have enslaved themselves with materialistic stuff and have become ignorant of what's more important. We will automatically be more reliable to our own child or relationships rather than our pets for they do not possess tongue and hence can't convey their feelings which would automatically make it vulnerable for us to understand them better. It is also crucial to keep in mind that we humans have passionate desires. For everything. We live by the choices we make yet deny the opportunities available in our way. We ignore the gifts we are given and greedily yearn for more.

Today's man is bound by countless covetous cravings which readily enable him to wish more. The same goes for Denny Swift when he became hopeless of getting Zoe back for he ran out of money and had no other option but to let go of her daughter but then again it was Enzo's profanity that he peed on the documents and Denny, ultimately, had to ponder over his decision of handing Zoe over to the Twins.

Dog is man's most loyal partner either in crime or in felony. He feels every pain and senses, even the slightest motion, at the peak of perfection and that was the main reason Enzo could sense Eve's disease long before it had occupied her brain. In the end of chapter 7 where Enzo says:

*"My nose-yes, my little black nose that is leathery and cute-could smell the disease in Eve's brain long before even she knew it was there."* (Chapter 7; Page 37)

It clearly showcases his supernatural abilities over which we humans doubt. We often forget the fact that we are not everything nor we can be. We, sometimes, have to let things

control by others so that better results can be achieved. Sometimes, we must trust on other's abilities in order to incorporate a change.

Stein has mischievously managed to knead the plot in the impression of Magic Realism where he present both the reader and the narrator an artistic fantasy to dive into. The main genre of this novel as described by Sharon Bliss is:

***"In magical realism, the realism plays a bigger role. The primary plot will be about real things in the real world, but there is an undercurrent of magic. It's so real in fact, that the author may imply that the characters themselves may not be reliable narrators, so as to not be too decisive about the existence of magic. In magical realism, the magic often sneaks up on you and you wonder whether or not you're supposed to believe it's really happening."***

The main theme line of this story *"That which you manifest is before you"* summarizes everything that's being elaborated in the whole story. We are the creators of our own destiny and we can fight any calamity and constraint prevailing in our way through perseverance and diligence. We must cherish the gifts we are given for free especially when it comes to appreciate our verbal skills. Tongue might seem a loath of flesh but it's our persona' identity. It's the main reason why Enzo felt irritated in Chapter 12 where he says:

*"It's frustrating for me to be unable to speak. To feel that I have so much to say, so many ways I can help, but I'm locked in a soundproof box ..... on my microphone and they never let me out".* (Chapter 12; Page 63)

Another main point to contemplate here is about opportunities available to a common man like Denny, you or me. In the same Chapter 12 where Enzo says:

*"If you taught me to read and provided for me the same computer system as someone has provided for Stephen Hawking, I, too, would write great books".* (Chapter 12; page 65)

This line highlights the lack of chances appear to common homosapiens or abundance of venues presented to people like Stephen Hawking where they utilize their potential and travel on a path to change the world. Whereas, a common man remains common and his potential unnoticed. Enzo felt that scarce pain and hounded a painful voice against the brutality of today's postmodern world where the one who availed a successful opportunity seem to encounter quite a few barriers in the path of his prevailing success whereas a local man rests while his talent rots. Contrary to this reality, not everyone gets equal opportunity nor will everyone be able to; for not everything we fancy does good to someone else too. The miraculous experiments Stephen Hawking is

carrying out are of his mental capabilities and a common man, too, should strive to create opportunities if they aren't available to him for the life is a race and only that would win who had a control over his car and eyes because your car goes where your eyes go.

Garth Stein has sowed a many mythical elements in this novel and related them to reality. A few of twined Magic Realism concepts are as follows:

**Enzo, being a dog, narrates the story which is usually unusual for the reader because Stein has given all the authority of judgment to the dog. (Magic Realism)**

Enzo sees the flaws and positive aspects of human beings and present his views regarding different characters.

As the novel is a postmodern work, it justifies the behavior of the man accordingly. Characters are usually less patient, selfish and emotionless.

Enzo is not an ordinary dog. He is philosophical and sharp observer. He has abilities to respond and react to certain situations. Stein has given Enzo all the human like qualities except he can't talk that is why in the beginning of the novel, Enzo says:

*"Gestures are all that I have; sometimes they must be grand in nature"* (Chapter 1; Page 1)

Stein has also presented a fantasy concept of a "zebra", a toy which gets life at night. Enzo is so afraid of the zebra that he starts thinking that zebra will occupy his family and murder him. Whereas, Zebra is the metaphor for the evils of human soul.

*"But trust me when I tell you that the zebra is real. Somewhere, the zebra is dancing."* (Chapter 12; Page 66)

Enzo has feelings and he is too emotional towards his family. He understands the pain and emotions of Eve, financial problems of Denny, Ethical penury in Eve's parents and the other problems of different characters which a human cannot understand according to Enzo. He gives space to the family and he understands their privacy and family seclusion.

*"They needed this. This moment. It was important to them as a family, and I understood that"* (Chapter 14; Page 83)

Chapter 18 in the novel is about a "Mythical concept" presented by Garth Stein where Enzo says:

*"I learned that from a program on the National Geographic Channel, so I believe it is true. Not all dogs return as men, they say; only those who are ready. I am ready."* (Chapter 18; Page 98)

Enzo strongly believes this concept of Mongolians that Dogs are human and they will be returned in the human body. When he dies, he says:

*"When a dog dies, his soul is released to run until he is ready to be reborn. I remember. "It's okay." When I am reborn as a man, I will find Denny. I will find Zoë. I will walk up to them and shake their hands and tell them that Enzo says hello. They will see."* (Chapter 58; Page 316)

Along with the ultimate success of Art of Racing in the Rain, different people have stated out their opinions about the novel. Some of them are presented below:

If you have yet to read this wonderful novel, do yourself a favor and do so. It's original and captivating, and I simply adored Enzo (the narrator ... who also happens to be a dog). It tells the story of a particular family, with twists and turns that keep the pages turning. It's a perfect read for a rainy afternoon or while lying in bed, the kind of novel that you'll remember long after you've finished – Nicholas Sparks (Rain and Stein)

No, Enzo isn't the problem in Stein's novel. People are the problem. And as the plot thickens around Denny Swift, Enzo's owner, the narrative arc starts to sag – Maggie Galehouse ("The Art Of Racing In The Rain By Garth Stein")

This book reminded me of my Pitbull, Tipa. She passed away too young (5 y/o). She was there for me during some real tough times but what I learned from Enzo was to remember all the good times she was there for as well – Eric Rhodes ("Now The Whole Family Can Enjoy Enzo! - Bookreporter.Com")

I love this book! After reading, drying my eyes and feeling the warmth in my heart, I wrote my very first fan letter. I love dogs, treasure the ones I have had and those I have now. The junior edition should be required reading for middle and high schoolers. Go Enzo and go Garth! – Julie Vita ("Now The Whole Family Can Enjoy Enzo! - Bookreporter.Com")

While reading many comments, it's important to know the main inspiration behind writing such a remarkable novel. In an interview by Misha Berson, Seattle Times theater critic, Garth Stein explains:

"The Art of Racing in the Rain" came from the poem "The Revenant," by former U.S. poet laureate Billy Collins, which is "narrated by a dead dog speaking from doggy heaven." ("Garth Stein's 'The Art Of Racing In The Rain' To Be Staged At Book-It")

Now after all the analysis, if we take a closer look at the elements of this novel, we will notice many hidden messages beautifully crafted inside.

- **Unawareness of Death**

Being social souls, we take many accidents for granted including the major phenomena of death. Despite of

knowing the fact that we have to leave all behind, we crush our self in this materialistic world and for its temporary dwellings. But Enzo knew his end from the very beginning. He knew that his end is near yet he lived its every moment, treasured every memory and buried every sorrow. Despite of getting weaker bones, he didn't compromised his faith and stayed faithful to Denny till the end. Enzo also knew that something was stirring in Eve's brain yet he couldn't convey his deadly prediction just because he was at loss of words for not possessing any tongue.

- **Lack of Emotional Understanding**

It's ridiculously mesmerizing knowing how Enzo remembers Zoe's favorite breakfast and growls when Twins serve her other than that. Also, Enzo sharply understands behaviors of every person he comes across and mortifies himself on their unprompted usage. Enzo explains the behavior of postmodern man as he was the witness of all the ups and downs of his master. Enzo stood with Denny among his joys and sorrows. After observing such behaviors, he also doubts that does he really want to become human in the next life? Enzo explains Denny's trauma as:

*Imagine this. Imagine having your wife die suddenly of a brain cancer. Then imagine having her parents attack you mercilessly in order to gain custody of your daughter. Imagine that they exploit allegations of sexual molestation against you; they hire very expensive and clever lawyers because they have much more money than you have. Imagine that they prevent you from having any contact with your six-year-old daughter for months on end. And imagine they restrict your ability to earn money to support yourself and, of course, as you hope, your daughter. How long would you last before your will was broken?" (Chapter 39; Page 229)*

- **Artificiality of Relations**

Enzo realizes how the Twins fake their behavior and animosity. He also notices how Annika tries molesting Denny and demonstrates extreme artificiality. At times like these when human behavior encounter great loss of superiority, Enzo doubts his wish to be incarnated as a man. Eve's parents who were too sensitive about the custody of Zoe, did not nurture her in a proper way. After they filed a case against Denny, their image totally shatters down in the eyes of Enzo.

*"Contrivers. Manipulators. They were no longer people to me. They were now the Evil Twins. Evil, horrible, dastardly people who stuffed themselves with burning hot peppers in order to fuel the bile in their stomachs. When they laughed,*

*flames shot out of their noses. They were not worthy of life, these people." (Chapter 39; Page 229)*

*"They didn't spend a moment thinking about her welfare; after dinner, they didn't even ask why she hadn't eaten the bananas. They allowed her to leave the table having eaten almost nothing." (Chapter 39; Page 231)*

- **Prompt Usage of Gestures**

It's solely true that we homosapiens do not render our services until exchange of something valuable and we, also, do not ponder, not even for a good second, to utter what we feel. Words are way more powerful than Mount Everest and can easily shake someone's originality. Same goes for gestures. As superior beings, unlike Enzo, our gestures at the wrong time might bring a disaster upon our relations.

Summing up all the figures and elements, we can undoubtedly conclude the fascination of this novel and the messages it contains. Stein has used many metaphors to awake us from our slumber and ponder over the beauty of life. The life which is a race. A race summoning our fears, failures, successes and accomplishments. Accomplishments being attained by our control over our senses. Our senses, the second name of our car. Our car, our life.

We know we can't control everything so it's better to take responsibility of our actions so that we can measure our potential and act accordingly to overcome our fears, failures and desires for after all your car goes where your eyes go.

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# Knowing of Madurese Culture: The Tradition of Ulem-Ulem and Siaran in a Wedding Party

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**Abstract**— *The tradition of ulem-ulem and siaran in a wedding party are unique and exciting traditions, because it uses cigarettes, soaps, and laundry detergents to invite many people to attend a wedding party. This research aims to describe: (1) the process and implementation of the tradition of ulem-ulem and siaran in a wedding party; and (2) the positive and negative impacts of the tradition of ulem-ulem and siaran in a wedding party. The type of this research is descriptive qualitative which the methods of the data collection are interview and documentation. The analysis used is qualitative descriptive analysis in a narrative form. The results of this research show: (1) The tradition of ulem-ulem is sharing invitation cards around two weeks before a wedding party is held and siaran is done when a wedding party is in progress. (2) The tradition of ulem-ulem and siaran have both positive and negative impacts. One of the positive impacts is many guests bringing gifts. And one of the negative impacts is disturbing many people when they are all sleeping at night.*

**Keywords**— *The tradition of ulem-ulem1; the tradition of siaran2; and a wedding party3.*

## I. INTRODUCTION

Indonesia is a multicultural country that having power of the islands, ethnic groups, local languages, and religions. At 21 centuries that ongoing of the globalization era, most of Indonesian people show interested with the different

culture in other countries. Based on research students of high school in Manado, they begin to leaving their own culture as a handle of life and imitated Korean pop culture from television. Moreover, they agree to wasted many times for getting information about foreign culture (Karapang, 2013: 1). In this case is manifested of mutation culture and it was to threat indigenous culture. According to this reason, it's very important to publish and giving more information about our culture.

The cultural diversity existing in Indonesia becomes a special attraction which distinguishes Indonesia from other countries. According to Mead (in Sutarno, 2008: 1-4), culture is a behavior learned in a society or sub group. Also, the cultural diversity existing in Indonesia has created various cultural diversities. One of them is a way to celebrate wedding party in all of regions of Indonesia which generally has a uniqueness and typical thing. The uniqueness and typical thing makes the exotic of national culture be incredible and interesting to know. Cermee village society still carries out unique tradition in a wedding party and decided always protected. Cermee village located in the Cermee subdistrict Bondowoso regency, East Java.

Cermee village society believed that a wedding party must be held with merry. It can make a good impression and be reminded of our memory as happiness forever. Marriage is a physic and mental relationship between a man and woman to qualify requirements and pillars

determined by Islamic law (Sholikhin, 2010: 179). Marriage is a physic and mental relationship between a man and woman as a couple which aims to make a happy and harmonious family (Manan, 2002: 11). It is so related to religion. Marriage is not only about physical thing, but also spiritual thing. Marriage is so important for human life, because it includes elements of one's right and obligation related to family life which has to be completed. It is either husband and wife's right and obligation or marriage status, children, wealth, inheritance, and demographic factors in social life (Kamal, 2014: 35). Marriage is a relationship between a husband and wife having a family and create a social relationship (Prodjodikuro in Soegianto, 2003: 46). Wedding party in Cermee village society is very important to do because it can make huge happiness for all people.

In this wedding traditions hoped many people can giving support the couple by materials and morals to start their happy life as a wife and a husband. The tradition comes from Latin: *traditio*, which means "continued" or habit. In very simple definition, it means something which has been done for a long time and become part of social life. Tradition is a custom which inherited by ancestor which is still applied in social life. Also, it's believed that something which has existed already is correct (KBBI 2008: 1728). Tradition means continuous activities from generation to generation which is either written or spoken. Tradition is a custom which inherited from generation to generation which is still applied in social life. Our ancestors certainly want the next generations to keep their heritage. It can be material and non-material. Some belonging to material heritages are paintings, sculptures, and statues. And some belonging to non-material heritages are languages, dialects, ceremonies, and norms. Traditions applied by some people aims to make others know anything related to cultures and historical values. Also, tradition will be able to create a harmonious life. However, it will happen only if people can appreciate, respect, and run a tradition properly and obey the rule applied in social life.

Tradition among some regions certainly have many differences, although there are some traditions having similarities. A tradition which is unique and interesting to know is tradition of ulem-ulem and siaran in wedding party. Ulem-ulem comes from the word ulem which the meaning is "to invite" in Sanskrit. Also, the wedding party completed with announcing some gifts brought by the guests. After that, people who have been invited will attend the wedding party bringing some gifts for the couple and family. The tradition of Siaran is often done by people from Madura. The tradition of Ulem-ulem and Siaran is so unique, because it is only held in Cermee

village. Ulem-ulem is usually made of paper. It is unlike ulem-ulem in Cermee village which related to inviting people, sharing cigarettes, soaps, and laundry detergents. This tradition has been deeply embedded in society. The tradition of Ulem-ulem and siaran is also implemented in the other events, such as in circumcision ceremony, but it is more dominant applied in wedding party.

The tradition of the siaran is made during a wedding party. Everyone who attending the wedding party must bring gifts for the couple. It can be money, rice, sugar, etc. Then it will be informed by using loudspeaker. Immigrants who live in Cermee village assume that they get some disadvantages, when the tradition is held.

Cermee village society believed that tradition ulem-ulem and siaran can make tighten of relationship and harmonious in life. This tradition also giving benefits for many people, ulem-ulem as goods are very useful and gifts from guests are giving decrease cost of wedding party also to be the financial capital for couple. There are so many traditions in Indonesia not yet to know, for example is tradition ulem-ulem and siaran in Cermee village. The local tradition needs to know, in order to make it more popular. The formulation problems of this paper are: (1) How is the tradition of ulem-ulem and siaran in the wedding party located in Cermee village, Bondowoso? ; (2) What are the positive and negative impacts of the tradition of ulem-ulem and siaran for the director and some people living in Cermee village, Bondowoso?

## II. METHODS

The research method is a scientific way to obtain data used to achieve the goals and determine the answers to the problems presented accurately and systematically. This is used qualitative research method (naturalistic). Qualitative research method is a research procedure that produces descriptive data in the form of words written or spoken of people and behaviors that can be observed (Bogdan & Tylor in Moleong, 1993: 3).

The qualitative research design used in this study is ethnography. Ethnography has a background in anthropology. The term means "portrait of a people" and it is a methodology for descriptive studies of cultures and peoples. The cultural parameter is that the people under investigation have something in common (Hancock, 2002: 4-5).

A case study is an important type of ethnography. Case study researchers may focus on a program, event, or activity involving individuals rather than a group. Also, when case study writers research a group, they may be more interested in describing the activities of the group instead of identifying shared patterns of behavior exhibited by the group. The ethnographer searches for the

shared patterns that develop as a group interacts over time. Finally, case study researchers are less likely to identify a cultural theme to examine at the beginning of a study, especially one from anthropology; instead, they focus on an in-depth exploration of the actual “case” (Creswell, 2012: 465).

Case study in this research is applied in some people about the progress and impact of tradition ulem-ulem and siaran in wedding party located in Bondowoso. The type of this research is descriptive qualitative and the data collection methods used are in-depth interviews on informants and documentation.

Interviews were conducted through face to face and question and answer directly, which contains questions about the process of tradition of ulem-ulem and siaran in the wedding party held in Cermee village, Bondowoso, and also the positive and negative impacts for some people living around that village. Interviews were conducted with a number of respondents from some quarters, the local residents who come from families, neighbors, and wedding party guests which are the newcomers (recently moved to the Cermee village). Document used in this research is the note of activities in the wedding party.

**III. RESULTS**

**3.1 The process of tradition of Ulem-ulem and Siaran in the wedding party held in Cermee village, Bondowoso**

Ulem-ulem in the Madurese language means an invitation. Generally, the invitation given to the people who will be invited to the wedding party is a paper decorated with unique words related to marriage, but in Cermee village, the invitation or what some people is ulem-ulem is share by using cigarettes, soap and laundry detergent with various brands based on to the director desire. Usually, soaps, laundry detergents, and cigarettes chosen is the cheapest. It is done, because other things spend much money. There are two reasons for using soaps or cigarettes in ulem-ulem based on interviews with one informant who is the neighbor of the bride, namely: (1) The value of cigarettes and soaps are higher than paper; (2) It aims to make guests bringing many gifts for the couple as a respect.

Ulem-ulem is usually distributed two weeks before the wedding party. Here is the example of ulem-ulem.

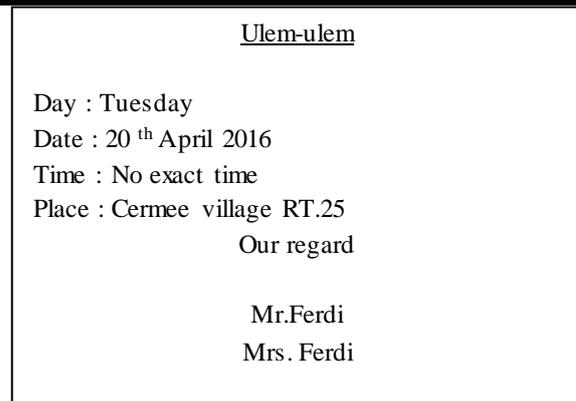


Fig.1: Sample Description on Ulem-ulem

After ulem-ulem or invitation is deployed, a day before the day of the wedding party, all is prepared including annotator’s places to broadcast. There are three authors, namely: (1) A male annotator is special for male guests; (2) A female annotator is special for female guests; and (3) Broadcasting place is to broadcast the gifts bringing by the guests. There are certain reasons making of the male and female annotator are different. Based on the interviewing Mr. X, who is the family of the bride, the reasons are: (1) to distinguish between a gift of men and women; and (2) to know a number of men and women attending the event. Annotators’ book must be prepared with various types. Each annotator has one book.

Here is an example of the annotator's book format:

Table 1. Format Books Authors

No.	Name	Address	Money		Rice		Sugar	
			Any ar	Abeli h	Any r	Abe lih	Any r	Abeli h
			(Ne w)	(Back )	(New )	(Ba ck)	(New )	(Back )
1	Reta	Cermee	500 0		5 kg		10 kg	
2	Faiz	Suling		10,00 0		6 kg		3 kg
3	Deka	Grujugan	500 0		3 kg		5 kg	

After all is ready, the next day which is on the day of the wedding party, the writers are already at their own positions. After the wedding ceremony, the broadcaster will begin with the opening. Broadcasting is done by people who are expert in broadcasting. Some gifts brought by the guests are usually broadcasted by a man. There is a custom before starting broadcasting, the mother of the groom spread "yellow rice". After that, playing Madura music is often called "Agudhung".

After that, the broadcaster start opening in advance using Madurese language. "Assalamualikum. Wr. Wb sareng nyebut Bismillah kaule atas nyamah toan roma ngator aghi susunan acara edelem karammian nika enggi ka'dhinto penulis lalakek atas nyamah Bapak Syamsul Arifin ben ebhento sareng Bapak Ferdy, saterosepon penulis bebhnik atas nyamah Bu' Renny Lestari ben ebhento Bu' Suniye. Saterosepon se kapeng dhue' enggi nika bhegien dhepor umum Bu'Mawati ebhento sareng Bu'Siada, ben se kapeng tello'penerima tamoi langsung epimpin sareng tuan rumah engghi ka'dhinto Bapak Agus sareng Bu'Wiwin. Saka'dhinto susunan acara karammian nika. Wassalmualaikum. Wr. Wb".

When each annotator gets around 20 guests whom gift notes are on the note book, they give it to the broadcasters to inform.

"Sombengan sepertama enggi ka'dhinto dheri Bapak Arni alamat epon Soleng Bherek RT 11 kasokan apareng sombengan beres 5 kilo, obeng sapoloebuh engghi ka'dhinto sombengan anyar. Sombengan senomer dhue' dheri keluarga Bapak Faizal kasokan apareng cacapan dhe'komantan se dhue' aropa aghi sellok soca mera berrek'en dhu gram duratus. Saterosa dheri Bapak Buyadi kasokan ngator aghi sombengan abelien aropa aghi beres seket kilo, gule sapolo kilo sareng obeng dupoloebhuh".

When each annotator gets around 20 guests whom gift notes are on the note book then it is broadcasted. After that, the broadcasters will tell the music operator. "Eyator agi dhe'ka bhegien sound system se e tugasen aghi dhe'kasa'na gebey moter musik".

After it is done, broadcasting is continued. At the end, after all guests name's is informed, it will be informed the total of all gifts which brought by the guests. Broadcasters will broadcast it in Madurese. "se terakhir enggi ka'dhinto pamaparan hasel akhir dheri karamian nika olle obeng tello polo juta, ben berres lema ton lebbi dulekor kilo, sareng gulenah tello ton lebbi seket kilo. Saka'dhinto sombengan se eperoleh sareng tuan roma Bapak Agus bedhen kaule atas nama tuan roma ngator aghi sakalangkong se sobung betessa dhe'ka sombengan se ampon eparengaghi. Saterosepon bedhen kaule salako petugas siaran anyoon maap se sobung betesna manabi beded tor ator se korang sopan dhek ka ajunan sedheje. Sekian, wasalamualikum.Wr.Wb".

### 3.2 Positive and Negative Impact of Tradition Ulem-ulem and Broadcast on Own Celebration an Environment Society Around Cermee

The tradition of ulem-ulem and siaran has positive and negative impacts for some people.

The positive impacts of the tradition of ulem-ulem and siaran are :

- Oreng se andhik hajeten lebur ka min rammin, mon tadek siaran aparlo seppe.
- Mak le reng oreng tao apa se esambhi ben tamuy se entar ka hajetan ria
- Oreng se namuy mak le banyak bisambienna dhe'ka komantan dhuwe'.
- Hasille se se eperoleh andhik hajeten paste banyak.
- Undangan se etabur kan anggyu sabon atabe rokok arua makle aghuna.

Besides positive impact, the tradition of ulem-ulem and siaran also has negative impacts in social life. Based on interviews with immigrants in Cermee village. The negative impacts of this tradition include:

- It burdens some guests. Because if they do not bring many gifts, they will feel embarrassed.
- It will disturb some people's sleeping time, because it will be done at midnight.
- It spends much money.
- If the outcomes obtained are not good, the director will be disappointed.

## IV. DISCUSSION

### 4.1 The process of tradition of Ulem-ulem and Siaran in the wedding party held in Cermee village, Bondowoso

Wedding party held in Cermee village is always related to the tradition of ulem-ulem and siaran. Ulem-ulem and siaran is held by some people who have long lived for such a long time in Cermee village and is done from generation to generation. Ulem-ulem in the Madurese language means an invitation. Generally, the invitation given to the people who will be invited to the wedding party is a paper decorated with unique words related to marriage, but in Cermee village, the invitation or what some people is ulem-ulem is share by using cigarettes, soap and laundry detergent with various brands based on to the director desire. Usually, soaps, laundry detergents, and cigarettes chosen is the cheapest. It is done, because other things spend much money.

Ulem-ulem is usually distributed two weeks before the wedding party. For example : a wedding party will be held in 20th, April 2016, then ulem-ulem will be distributed between 5th and 7th April 2016. It will not be shared or distributed by the director, but others will do it. For relatives will be invited directly without ulem-ulem. Description of celebration in ulem-ulem include in a

small piece of paper containing a schedule which is held in no exact time. It means that there is no time limitation, but it usually starts at 7 pm. A small piece of paper attached to the soaps and cigarettes. Here is the example of ulem-ulem.

After ulem-ulem or invitation is deployed, a day before the day of the wedding party, all is prepared including annotator's places to broadcast. There are three authors, namely: (1) A male annotator is special for male guests; (2) A female annotator is special for female guests; and (3) Broadcasting place is to broadcast the gifts bringing by the guests. There are certain reasons making of the male and female annotator are different. Based on the interviewing Mr. X, who is the family of the bride, the reasons are: (1) to distinguish between a gift of men and women; and (2) to know a number of men and women attending the event. Annotators' book must be prepared with various types. Each annotator has one book.

After all is ready, the next day which is on the day of the wedding party, the writers are already at their own positions. After the wedding ceremony, the broadcaster will begin with the opening. Broadcasting is done by people who are expert in broadcasting. Some gifts brought by the guests are usually broadcasted by a man. There is a custom before starting broadcasting, the mother of the groom spread "yellow rice". It has been soaked in turmeric water at house yard in order to invite many people. After that, playing Madura music is often called "Agudhung".

After that, the broadcaster start opening in advance using Madurese language.

The meaning of the sentence above is told below.

"Assalamualaikum. Wr. Wb, by saying Bismillah, I am on behalf of the host read out the order of events in this wedding party, Mr. Syamsul Arifin's male annotator and assisted by Mr. Ferdy. Also, the woman annotator on behalf of Mrs. Renny Lestari assisted by Ms. Suniye. Then, the second are part of a common kitchen led by Mrs. Mawati assisted by Ms. Siadah, and the third event is the reception directly led by the host, Mr Agus and Mrs. Wiwin. It is all about this wedding party. Wassalamualaikum. Wr. Wb".

When each annotator gets around 20 guests whom gift notes are on the note book, they give it to the broadcasters to inform.

Then the sentence can be interpreted like this below.

"The first donation is from Mr. Arni who lives in Suling Kulon RT 11. He give 5 Kg of rice, Rp 10,000 and is a new contribution. The second donation is from Mr Faizal's family. The donation is ring weighing 2 grams . Then, It is from Mr. Buyadi. He contributes 50 kg of rice, 10 kg of sugar and Rp 20,000".

The reasons for broadcasting this one, are: (1) if the guests brings a little, they will be embarrassed (2) Everyone will know how many participants attend; and (3) to know whether the gifts brought by guests are new or not. When each annotator gets around 20 guests whom gift notes are on the note book then it is broadcasted. After that, the broadcasters will tell the music operator.

The sentence can be interpreted like this below.

"The music operator is asked to play the music". After it is done, broadcasting is continued. At the end, after all guests name's is informed, it will be informed the total of all gifts which brought by the guests. Those are money, rice, and sugar.

The sentence can be interpreted like this below.

"At the end, it is the exposure of all. It gets thirty million, five-ton of rice, twenty two kilo and three tons of sugar. It is what is got by Mr Agus, I am on behalf of the host would like to thank to the guests who have contributed. Then, I am sorry if I have mistakes indirectly.

Wasalamualaikum.Wr.Wb".

#### 4.2 Positive and Negative Impact of Tradition Ulem-ulem and Broadcast on Own Celebration an Environment Society Around Cermee

The tradition of ulem-ulem and siaran has positive and negative impacts for some people. There are some people still applying the tradition of ulem-ulem and siaran but others stop applying it, because of some reasons.

The positive impacts of the tradition of ulem-ulem and siaran are :

- a. People who have a celebration, will not get many guests, if there is no broadcast.
- b. To let people know what is brought by the guests in wedding party.
- c. To make the guests bring many gifts.
- d. The outcomes obtained by people who have a celebration is certainly a lot.
- e. Invitation on the soaps or cigarettes will be useful.

Besides positive impact, the tradition of ulem-ulem and siaran also has negative impacts in social life. Based on interviews with immigrants in Cermee village. The negative impacts of this tradition include:

- a. It burdens some guests. Because if they do not bring many gifts, they will feel embarrassed.
- b. It will disturb some people's sleeping time, because it will be done at midnight.
- c. It spends much money.
- d. If the outcomes obtained are not good, the director will be disappointed.

## V. CONCLUSION

Based on the discussion which has been done, we can make some conclusions below.

1. The tradition of Ulem-ulem and Siaran are tradition

kept from generation to generation by people living in Cermee village. Ulem-ulem is an invitation in Madurese which is different from usual invitations. It is always related to cigarettes, soaps and laundry detergents. It is usually shared or distributed two weeks before the wedding party held. It is not shared by the director of wedding party, but other people will help to share it. Siaran is informing what guests bring to the wedding party for the couple. Those are money, rice, sugar, etc. Siaran will end at midnight when the last gift brought by the guests informed.

2. Tradition Ulem-ulem and Siaran have positive and negative impacts for the director of the wedding party and some people, including immigrants living in Cermee village. One of the positive impacts is some people will bring a lot of gifts. And one of the negative impacts is disturbing some people's sleeping time.

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# PMR Application to increase Activity and Results of Learning about Reduction Additive Fractions in Elementary School

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**Abstract**— Learning mathematics in elementary school should be oriented to the creation of activities that encourage the acquisition of an understanding of mathematical concepts more profound by the students. Based on observations and interviews conducted in SDN Sukosari 01 Bondowoso, it is known that teachers have many students actively involved in learning. The lack of use of methods or models of innovative learning in every learning math become one of the causes of low student learning activities that adversely affects the learning results. To overcome these problems is used Realistic Mathematics Approach (PMR) to enhance the activity and student learning outcomes. The purpose of this study is to describe the application of PMR on the subject of addition and subtraction of fractions to increase the activity and student learning outcomes in class V SDN Sukosari 01 Bondowoso at 2016/2017. This type of research is the Classroom Action Research conducted as many as two cycles and each cycle consisting of 2 meetings and 4 stages, including planning, implementation, observation and reflection. Data collection methods used in this research is observation, interviews, tests, questionnaires and documentation. Based on the analysis, the average percentage of students in the classical learning activities in the first cycle increased from 62.92% to 77.42%. In the second cycle, the average student learning outcomes also increased from 65.11 into 75.54. Based on these results, it can be seen that the implementation of PMR can increase the activity and student learning outcomes.

**Keywords**— *Realistic Mathematics Approach (PMR)1; the activity of student learning2; student learning outcomes3.*

## I. INTRODUCTION

Science and Technology today are growing very rapidly, abundant and very easily obtained through a variety of sources and places around the world. This requires everyone, especially the students to have the ability to receive, select and manage all the information obtained to survive in a state that is always changing, uncertain and competitive. In connection with this condition, mathematics has a significant role in equipping students to have these skills. Through mathematical learners are expected to have critical thinking, systematic, logical, creative, and work together, so as to face the era of rapid change and challenges. Mathematics is one of the disciplines that can improve the ability to think and argue, as well as contributing in solving everyday problems in the workplace. Mathematics is also able to provide support in the development of science and technology. Therefore, mathematics students need to be controlled properly.

Education Ministry curriculum formulated in 2004 that the standard of competence which must be mastered mathematics students in elementary school is a cover of understanding mathematical concepts, mathematical communication, connection mathematical, reasoning and problem solving, as well as a positive attitude and interest towards mathematics. In particular, the Ministry of

Education (in Susanto, 2014: 190) formulate objectives in elementary mathematics, namely: (1) understand math concepts, explain the link between concepts and apply concepts or algorithms, are flexible, accurate, efficient, and precise, in problem-solving; (2) using the reasoning in the patterns and nature, perform mathematical manipulation in making generalizations, compile evidence, or explain the ideas and statements mathematics; (3) solve problems that include the ability to understand the problem, devised a mathematical model, solve the model and interpret the obtained solution; (4) communicate ideas with symbols, tables, diagrams, or other media to clarify the situation or problem; and (5) have respect for the use of mathematics in everyday life.

In fact the conditions in SDN Sukosari 01 Bondowoso yet many students actively involved in their activities, resulting in students having difficulty in understanding the subject matter, and consequently the learning outcomes of students is low. Based on data from the first daily test results of students with the subject of the Commission and the FPB, it is known that students who scored below the KKM is students who scored greater than or equal to the KKM is a total of 14 students (41.17%), while students who scored under KKM is 20 students (58.83%). There are several factors that affect the poor performance of student learning, namely, the first factor is the learning that was created by the teacher is still centered on the student, which means learning is still a teacher center, and teachers are also less engage students actively in learning activities, the second factor, due to lack of use model or innovative learning methods in each of mathematics, which leads to the boredom that appears on students and make students become less attentive in full to the teacher when the material being described. The condition is also possible result in the lack of students' understanding of the learning material. The last factor is due to the teachers who are less likely to bring learning in real contexts, or realistic with the daily life of students.

Efforts to treat the condition is through the application of learning-oriented students in the form of student activities to work, not a transfer of knowledge from teacher to student. There are various approaches / learning model that can be used by teachers in presenting the subject matter so that the subject matter can be well received by the students, such as by using a real problem in the learning process. Approach / model selected is the approach Realistic Mathematics (PMR). PMR is the process of teaching and learning that is oriented on human activity and associated with reality. This shows that the world of mathematics should be close to the students and also relevant to the situation of students in everyday life. Mathematics as a human activity is defined as the

provision of greater opportunities for students to reinvent the concept or algorithm as the discovery of the mathematical concepts. Soedjadi also revealed that PMR is basically utilization and environmental realities are understood learners to facilitate the learning process of mathematics, so as to achieve the purpose of mathematics education is better than the past. The learning process in PMR consists of five phases: (1) understand the contextual issues; (2) explains the contextual issues; (3) complete the contextual issues; (4) to compare and discuss the students' answers; and (5) concluded. The problem of this research is how the implementation of PMR on the subject of addition and subtraction of fractions can improve the activity and learning outcomes in grade V SDN Sukosari 01 Bondowoso 2016/2017 school year ?. How can increase students' learning activities on the subject of addition and subtraction of fractions through PMR in class V SDN Sukosari 01 Bondowoso 2016/2017 school year ?. As well, how improving student learning outcomes on the subject of addition and subtraction of fractions through PMR in class V SDN Sukosari 01 Bondowoso 2016/2017 school year?

## II. METHODOLOGY

Type of research used in this research is a classroom action research. According Trianto PTK derived from the English term Classroom Action Research, which means that research is conducted on a class to find due to the actions implemented in a subject of research in the classroom. More broadly classroom action research interpreted as research-oriented application of the measures with the aim of improving the quality or solving problems in a group of subjects studied and observed the level of success or as a result of his actions, and then given further action that is improvement measures or adjustments to the conditions and situations that result better.

Place of execution of this research is in SDN Sukosari 01 Bondowoso in the second semester of the school year 2016/2017. The subject of this research is a fifth grade students numbering 35 students, comprising 16 girls and 19 boys. Phase of the study of mathematics by PMR on the subject of addition and subtraction of fractions include: 1) the delivery of contextual issues that teachers in the students; 2) The teacher tells the purpose of learning; 3) The teacher gives an explanation regarding the material addition and subtraction of fractions using shading card media; 4) teachers form students in small groups; 5) students complete contextual issues with members of the group; 6) students presented the group's work in front of the class; 6) the teacher asks students to make conclusions.

Data collection methods used in this study is the method of observation, interviews, tests, questionnaires and documentation. Here is a data analysis technique used in this study.

- 1) Analysis of the percentage of students learning activities can be done by analyzing the student's final test results after the implementation of PMR cycle. The data analysis of student learning activities can be done using the following formula.

$$Pa = A/N \times 100\%$$

Description:

Pa = activity of student learning

A = Number of scores achieved

N the maximum score of = Number of

Student activity classification criteria have been modified from Masyhud, can be seen in Table 1 below

Table 1. Criteria Activities Student

Activities Student Criteria	SpanningPercent
Very Good	$80\% \leq Pa \leq 100\%$
Good	$60\% \leq Pa < 80\%$
Adequate	$40\% \leq Pa < 60\%$
Less	$20\% \leq Pa < 40\%$
Very Less	$0\% \leq Pa < 20\%$

- 2) Analysis of student learning outcomes can be done using the formula average student learning outcomes in classical as follows.

$$E = n/N \times 100\%$$

Description:

E = Percentage of mastery learning

n = number of students who pass the study

N = The total number of

Students criteria for student learning outcomes can be seen in table 2 below.

Table 2. Criteria for Student Learning Outcomes

Learning Outcomes Criteria	The range of percentages
Very Good	$80\% \leq E \leq 100\%$
Good	$70\% \leq E < 80\%$
Pretty Good	$60\% \leq E < 70\%$
Not Good	$40\% \leq E < 60\%$
Very Poor Good	$0\% \leq E < 40\%$

- 3) Analysis of the result data questionnaire can be done using the percentage of student responses.

$$\text{Percentage of Students Response} = A/B \times 100\%$$

Remarks:

A = The proportion of students who choose

B = Number of students (respondents)

### III. RESULTS AND DISCUSSION

Based on data analysis that has been done towards the end of the cycle test results of students, student learning activity data obtained after the implementation of PMR on a material addition and subtraction of fractions. The results of the analysis of student learning activities in the first cycle showed an increase in each of these aspects of the observed indicators 1 meeting to meeting 2. The average percentage of learning activity at the first meeting of 58.42% increase to 67.42% in the second meeting, thus obtained an average percentage of student learning activities in the first cycle is equal to 62.92%. These results show that the classical students are in the active category. Lowest activity indicator percentage of students in the first cycle is explained the problem contextual activities, while the highest rate of activity to compare and discuss answers (a class presentation). In the second cycle the results of student learning activities has increased, whereas in the first meeting, the average percentage of students' learning activities stood at 74.14%, and increased to 80.28% at the meeting 2. Then when seen average percentage of activity results learn a whole in cycle 2 then obtained a figure of 77.42% which indicates that classically categorized students actively engaged in learning with the adoption of PMR in the second cycle. The percentage of students learning activity results in the first cycle and the second cycle will be described in Figure 1 below.

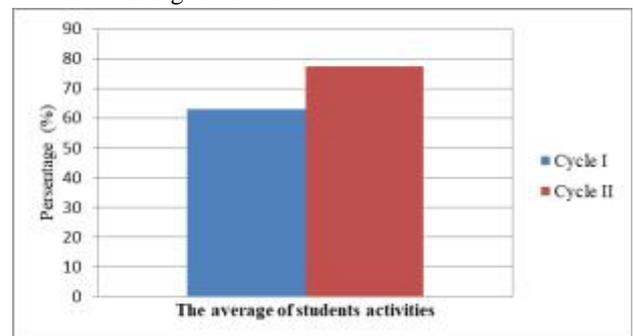


Fig.1: Diagram Percentage of Average Student Learning Activities Cycle I and Cycle II

Application PMR addition to improving student learning activities, also can improve student learning outcomes. It is evident after analysis of student learning outcomes in the first cycle, students who earn grades of learning outcomes with very good criteria is 14 students (40%), while students who get good grades criteria are as many as 5 students (14.28%), furthermore as much as 8 students (22.85%) to get the value of learning outcomes with sufficient criteria, as many as 2 students (5.71%) to get the value of learning outcomes with less criteria, and 6 students (17.14%) to get the value of learning outcomes criteria very poorly. An average score of 35 student

learning outcomes in attendance to follow the achievement test in the first cycle is at 65.11, so it belong to the criteria quite well. These results increased in the second cycle, the students who belong to the criteria very well be as many as 19 students (54.28%), students who belong to both criteria as much as 4 students (11.43%), students who belong to the sufficient criteria well as 6 students (17.14%), students who belong to the less good criteria by 1 students (2.87%), and students who belong to the very unfavorable criteria as much as 5 students (14.28%). Based on data from the value of student learning outcomes, it can be calculated the average student learning outcomes in the classical style, ie in the first cycle an average score of student learning outcomes is 65.11, increasing to 75.54 in the second cycle.

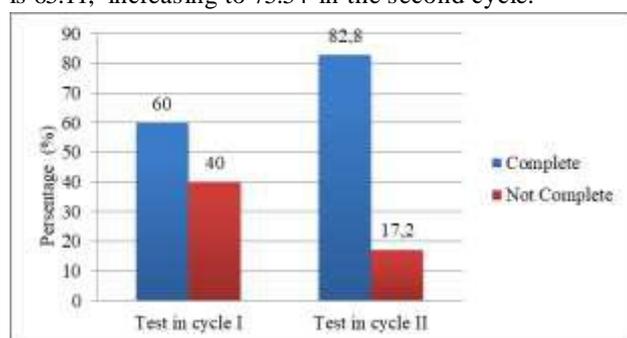


Fig.2: Diagram Percentage of Average Student Learning Outcomes in Cycle I and Cycle II

Based on data analysis activities and student learning outcomes before action or pre-cycle, it can be seen that the value of the activity and student learning outcomes that are in the low criteria. The low activity and student learning outcomes is because learning occurs in the classroom yet many students actively involved in their activities, resulting in students having difficulty in understanding the subject matter. Therefore, adoption of PMR is considered to increase the activity of learning and can improve student learning outcomes in the material addition and subtraction of fractions. This can be evidenced at the time of the study with the implementation of PMR, students are able to participate actively during the learning of mathematics in progress. In addition, the implementation of PMR in mathematics learning can help students in constructing mathematical knowledge independently through progressive that teachers using shading card as a medium of learning. PMR students' response to the application is considered very good when viewed from the focus groups indicate the overall statement has the percentage of respondents above 80%. This means that most students feel the learning of mathematics by PMR is able to help students understand the subject matter presented teacher, also

makes students become more active and confident in the learning process.

Application of PMR in the first cycle and the second cycle was successful, where each step or stage of this model can be done well in the classroom, but in practice there are several obstacles that occur, such as there are five students who still get the value of learning outcomes by criteria very poorly. This is because some students will have math skills below the average, and they are very low numeracy. That's what causes the learning outcomes of the fifth student is not increased from the first cycle to the second cycle. Later, some students still have difficulty in working on a visual form (picture). Most of these students work with one step, so that things which cause students to be wrong in answering. Problems or obstacles which will serve as a reflection of the implementation of the first cycle, resulting in the implementation of the second cycle of learning teachers provide instruction execution clearer on the students so that students become better understood. Thus as has been explained earlier that the implementation of PMR can increase the activity of class V student learning outcomes SDN Sukosari 01 Bondowoso on the subject of addition and subtraction of fractions. Based on the data obtained, the average score of the percentage of students in the classical learning activities in the first cycle was 62.92% and then increased to 77.42% with good criteria, then the learning outcomes of students in the first cycle showed an average of 65.11 that included in the criteria fairly and then increased in the second cycle into 75.54 by both criteria.

#### IV. CONCLUSION

Based on the results and discussion of the actions taken in the fifth grade math learning the subject of addition and subtraction of fractions, it can be concluded that the implementation of PMR can increase the activity and student learning outcomes. It can be seen from the average percentage of students in the classical learning activities in the first cycle indicates the number 62.92%, then the average has increased to 77.42% in the second cycle with both criteria. Application of this PMR, also improving student learning outcomes, where the average student learning outcomes in the classical style in the first cycle was 65.11, then on the second cycle increased to 75.54 with both criteria.

Suggestions that need to be considered through the results of this study are teachers and researchers need to prepare all the needs of learning very well, doing specific guidance to improve the numeracy skills of students who are at the level of ability is very less. Teachers also need to provide an explanation or instruction workmanship matter clearly to students and

ensure every student understand the procedure is about the form of a picture (visual) in LKS.

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# Developing Teaching Material on Report Text of Observation Results Concerning Green Industry as Scientific Awareness for Senior High School Students

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**Abstract**— Lately, energy sustainability has become an acutely disputed issue, both at national and global scale. To keep up with the phenomenon, students need to accrue their scientific awareness to innovate in the Green Industry corridor. This research is a development research applying a 4D model (Defining, Designing, Developing, and Disseminating). Based on expert validation and empirical validation, the applicability of the teaching materials under development was 92%. On the other hand, based on the calculated results of the results of product tryouts, the applicability was found to reach 91%. The effectiveness, as found in test using Paired Sample T-Test, generated the value of  $t = 12.465$  with a significance level of  $0.000$  ( $p < 0.05$ ), corroborated with a mean difference of  $3.0625$ . The posttest mean was  $84.7188$  with  $SD 2.96468$ , while the pretest mean was  $81.6563$  with  $SD 3.16849$ .

**Keywords**— Teaching material, Report Text of Observation Results, Green Industry, Scientific Awareness.

## I. INTRODUCTION

Lately, energy has become a topic of recent discussion, both in national and global scale. This is closely related to the availability of energy sources in the world, coupled with the problem of global warming and climate change. The energy development axis is a priority in most political agenda across various countries in the world. It is estimated that global energy demand will double by 2050 (Hendratno, 2014). This condition drives every country to strive to increase the acceleration and innovation in the energy sector.

In Indonesia, the government has planned and implemented several strategic policies nationally to maintain national energy stability. This is important, considering the population growth and national economic

growth. Energy consumption in Indonesia in a decade continues to increase by around 7-8% per year (Ministry of Energy and Mineral Resources, 2012). The government has made various efforts to overcome this issue, such as converting oil to gas energy, reducing oil subsidies, developing wind power plants, and even developing the electric car industry in Indonesia.

Saving energy is bound to the policy named green energy. Environmentally friendly energy is important to be developed, given the fact that increasingly limited natural resources, energy crisis, and weaker carrying capacity of the environment have worsened for the last few years. The concept of green energy is the starting point for the development of an environmentally friendly industry or better known as the Green Industry. Green Industry is an industry concept that emphasizes on pollution-free, saving energy, preserving natural resources, and economical and safe value for employees, community and customers (Kemenprin, 2012). This is indicated by the race of producers who label their products with "Save Energy" and "Ecolable".

In this context, education plays an important role in continuing to prepare human resources (HR) to build Green Industry in national scale in Indonesia, even in the global context. Learning material concerned with Green Industry needs to be given emphasis at each education unit, especially in high school. This is the case because the curriculum has explained that the scope of high school interaction is within the reach of world association.

To support this, students need to establish their scientific awareness to be able to innovate in the Green Industry corridor. There are two main terms within this regard, namely Scientific and Awareness. Terminologically, scientific comes from the word "science". Strictly speaking, scientific are things related to scientific

characteristics. On the other hand, "awareness" refers to attitudes that are embedded in human mentality. Strictly speaking, Scientific awareness is an attitude in the form of awareness to think scientifically.

The theme of Green Industry for accruing Scientific Awareness of high school students can be internalized into teaching materials (textbooks) used in learning activities. Teaching materials in the form of textbooks are practical learning instrument because they present material in the form of learning units. In principle, textbooks are prepared to meet students' learning needs which are packaged in specific or systematic units or activities based on the curriculum (Lestari, 2013:2-3). The practicality of the textbook also lies in the presentation of material that has been designed according to the context of teaching and learning activities in the classroom. Text books always present a variety of exercise for each basic competency that students have to master. This certainly helps students to understand every material demanded by the curriculum, both structured in class and for independent study at home. Bahasa Indonesia is the right medium for presenting content-based learning because it is text-based learning in nature. In text-based learning, students are invited to understand various ways of presenting ideas in various types of texts, and then learn them further in a variety of language activities. This is in line with the practice of using Indonesian in daily life that covers a variety of goals and situations (Mutiah, 2014:215). Bahasa Indonesia presents material in the form of texts that can be filled with Green Industry content.

The text pertinent to observation report is the right material to present Green Industry content. The text of the observation report is classified as factual text that is scientific. Factual text is text presenting information or ideas that aim to describe, tell, or convince readers or listeners (Anderson and Kathy, 2003:3).

As a reference for developing teaching text material for observational reports with the theme of the Green Industry, as well as the endeavor to scaffold the students' Scientific Awareness, a study was conducted on 10<sup>th</sup> grade Indonesian textbooks prepared by the Ministry of Education and Culture. This book is consistently compiled with a 4-stage pattern, namely: (1) building context, (2) text modeling, (3) composing text (groups), and (4) composing text independently. In the text for observation report, there are several parts that need to be corrected. Basic Competence 3.1 requires the students to understand the text of the observation report which has been described through an understanding of the concept/characteristics of the text, but the presentation is too deductive. This does not encourage the students to construct their knowledge independently. At the stage of producing text, the exercises

presented should be able to become steps that guide students to master the text. However, the exercises presented still do not show the integrity of the process of producing report text.

From various reviews aforementioned, several things can be formulated as the foundation for developing the teaching material of the observation report text with the theme of Green Industry as Scientific Awareness catalyst for high school students. First, Green Industry is an apt concept to overcome energy problems nationally and globally. To prepare human resources who are able to innovate in Green Industry, learning activities need to form students' scientific attitude (Scientific Awareness). Second, the textbooks published by the Ministry of Education and Culture for 10<sup>th</sup> grade high school still require some development, especially in the observation report text material. The text of observation report belongs to scientific factual text. Therefore, integrating Green Industry into learning observation report text is indeed the right option for forming senior high school students' scientific awareness.

This research and development study aims to produce the teaching materials for observation report text concerned with Green Industry as a form of Scientific Awareness catalyst for senior high school students, which satisfy (1) validity and (2) effectiveness criteria. Validity is assessed in terms of substance/content/content of materials, arrangement and graphics of instructional materials, and content of Green Industry as a form of Scientific Awareness. The validity of the substance/content includes the accuracy of the theory, the completeness of the material, the depth of the material, and aspects of learning. Systematic validity and graphics include organization, language, and graphics. The validity of the Green Industry includes the accuracy of the theory/concept of Green Industry as means for forming Scientific Awareness, the authenticity of the Green Industry as a means for scaffolding Scientific Awareness, the usefulness and attractiveness of teaching materials, and the varieties of contents concerned with Green Industry as a means for forming Scientific Awareness presented.

## II. RESEARCH METHODS

This research and development applied a four-D Model (4D) development model from Thiagarajan, Dorothy, and Melvyn. Thiagarajan et al. (1974:5-9) explain that the model consists of 4 stages, namely: Defining (designation), Designing (design), Developing (development), and Disseminating (distribution).

The product validation and tryout phase aimed to improve the quality of teaching material products. In this research and development, validation was carried out by the

validator, while the tryout was carried out by the targeted subjects of product development. The validator group consisted of expert validators and practitioner validators. Expert validators were experts in the field of learning Bahasa Indonesia and literature as well as experts in Green Industry, while practitioner validators were Bahasa Indonesia subject teachers at SMAN 4 Jember. Meanwhile, the test subjects were 10th grade students of high school at SMAN 4 Jember.

The instruments of data collection used to obtain data in this research and development included the main instruments and supporting instruments. (1) The main instrument was the prototype of the teaching material of the observation report text regarding Green Industry as the catalyst of Scientific Awareness for high school students. Another main instrument was lesson plan which also had a scoring rubric (profile) for composing observation report text. (2) Supporting instruments included questionnaires and interview guidelines. The interview guide was used to interview the teacher during the needs analysis phase. The questionnaire instrument consisted of four models, namely: (a) questionnaire for needs analysis, (b) expert validation questionnaire, (c) practitioner validation questionnaire, and (c) assessment questionnaire for product testing (students). The spread of the use of data collection instruments in this research and development were as follows.

Data analysis for verbal data obtained from interview and written comments in the validation questionnaire was carried out by recording points from the results of interview activities and comments contained in the questionnaire. After that, evaluation on the important points was carried out, which served as a reference for product revision. Furthermore, for numeral data quantitative analysis was used on data obtained from expert validation questionnaires, practitioner validation questionnaires, and tryout questionnaires, as well as product effectiveness test. Therefore, there were three analysis models for numeral data in this research and development, namely analysis for quantification analysis of validation and tryout questionnaires, and analysis of product effectiveness. Furthermore, the data obtained from the questionnaire (validation and tryout) were analyzed by the formula and conversion of 4-scale evaluation by Arikunto (1996:244) as shown in the following formula and table.

a) The formula for analyzing each item

$$P_i = \frac{x}{x_i} \times 100\%$$

Description:

$P_i$  = percentage of item appropriateness

$x$  = response on each item

$x_i$  = maximum score on each item

b) The formula for analyzing all items

$$P = \frac{\sum x}{\sum x_i} \times 100\%$$

Description:

$P$  = Percentage of product appropriateness

$\sum x$  = the total responses on all items

$\sum x_i$  = the total maximum scores for all items

The percentage of the whole set of items is then interpreted, using the following classification.

Table 1 Analysis and Product Qualification

Percentage	Qualification	Folow-up
85%-100%	Very appropriate	Implementation
75%-84%	Appropriate	Implementation
55%-74%	Fairly appropriate	Revision
<55%	Hardly appropriate	Change

Information :

(1) In the percentage range of 85% - 100%, the teaching materials are classified as being very appropriate and thus ready for actual implementation.

(2) In the percentage range of 75% < 85%, the teaching materials are classified as being appropriate and thus ready for actual implementation

(3) In the percentage range of 55% < 75%, the teaching materials are classified as fairly appropriate and thus in need of revision prior to actual implementation.

(4) In the percentage range of <55%, the teaching materials are classified as being hardly appropriate and thus in need of substitution.

## 2) Analisis of Product Effectiveness

The product effectiveness was investigated using the pre-post experiment on a single group. Hereunder is the scheme of experiment.

$$O1 \quad X \quad O2$$

Description

O1 : pre-test

X : the instruction of composing report text of observation using the product developed

O2 : post-test

The data of product effectiveness was analyzed statistically using t Paired Sample T-test as the data was normally distributed. The data distribution was analyzed using One-sample Kolmogorov-Smirnov test. This was done using SPSS 22 for Windows.

**III. RESULTS AND DISCUSSION**

**1. Product Description**

This product of research and development is an instructional text material focusing on Green Industry for high school in the form of a textbook. This teaching material is a book printed with dimensions of 21 cm x 29.7 cm. The software used to compile the formulations of teaching materials is Microsoft Word 2010 and Corel Draw12.

The systematic presentation of teaching materials is divided into three parts, namely the initial part, the core section, and the final part. The initial section consists of the front cover, copyright page, introduction, instructions for presenting the contents of the book, table of contents, opening unit, and concept map. The core section contains material from Core Competence 3 (understanding) and Core Competence 4 (skills) in the text material of the observation report. The final section contains reference, author history, and back cover.

**2. Product Validation and Tryout**

Data from the validation and tryout results in this research and development study were divided into two types, namely verbal data and numerical data. Verbal data in this study were the comments from expert validators, practitioners, and students in the questionnaire. Meanwhile, numeral data was obtained from the quantification of the responses of expert validators, practitioners, and students' responses in the questionnaire. The validator group consisted of expert validators and practitioners, while the subject of this research and development tryout was senior high school students. There were 1 expert validator and 1 practitioner validator in this study. The tryout was conducted at the XIPA X class at SMAN 4 Jember. Hereunder is the list of validators involved in the study.

*Table 2 Identity and Code of Validator*

No	Validator Qualification	Name	Code
1	Expert validator	Nurul Azizah, S.Pd., M.Pd.	VA
2	Practice validator	Sofiyatul Annisa, S.Pd.	VP

**2.1 Verbal Data**

Verbal data in the form of notes, comments, criticisms, and suggestions were tabulated and mapped to facilitate revision of the product. This was adjusted to the assessment aspects contained in the validation questionnaire. The following is a verbal data presentation obtained.

*Table 3 Verbal data of Validator*

No	Evaluation Aspects	Verbal Data	Code
1.	Organization	In the Table of Content, there is misspelling.	VP
2.	Language	Please check the preface	VA
3.	Theory Accuracy	The material is incomplete	VA
4.	Material Coverage	Please check Unit 4, especially activity 1 and 2	VA
		The structure of observation report text needs revising	VP
5.	Material depth	There are some more materials required, including definition and editing.	VA
6.	Instruction aspect	The authors may include topics to stimulate students' writing.	VA
		Every material needs to be presented in each practice/exercise so students can be encouraged to integrate more concepts	

**2.2 Numerical Data**

Validation and product tryout also generated numerical data. The validation was done by two validators, including expert validator and empirical validator. This validation produced numerical data which demonstrated the quantification of questionnaires. Hereunder is the results of validation.

**2.2.1 Expert Validation and Empirical Validation**

Hereunder is the results of validation.

*Table 4 Validation Results of Teaching Expert*

No	Evaluation Aspects	Validator		x	Xi	Pi
		VA	VP			
1	Theory accuracy	7	8	15	16	<b>94%</b>
2	Material coverage	6	8	14	16	<b>88%</b>
3	Material depth	7	12	19	24	<b>79%</b>
4	Instruction aspect	15	16	31	32	<b>97%</b>
5	Organization	11	12	23	24	<b>96%</b>
6	Language aspect	7	8	15	16	<b>94%</b>
7	Graphics	32	35	67	72	<b>93%</b>
<b>Total score (Σ)</b>				<b>184</b>	<b>200</b>	<b>92%</b>

Based on data from expert learning validation, the number of expert validator answers and practitioner validators per item ( $\sum x$ ) is 184, while the maximum score is 200. The relationship between the two aspects serves to determine the percentage of eligibility (P). The percentage of eligibility is determined by the following calculation.

$$P = \frac{\sum x}{\sum xi} \times 100\% \\ = 184 / 200 \times 100\% \\ = 92\%$$

Based on the results of calculations against expert validation and practitioner validators, the appropriateness percentage of teaching materials was 92%. In accordance with predetermined criteria, the resultant percentage indicates that the qualification of teaching materials is classified as feasible from the expert point of view and empirical validators' opinion. This is in accordance with the opinion of Arikunto (1996:244) which points out that valid teaching material is eligible for follow-up implementation if it reaches a percentage of 76% -100%.

### 2.2.2 Product Testing

The product tryout was carried out in class X of Mathematics and Natural Sciences 3 of SMAN 4 Jember. The product tryout was conducted in the form of activities to fill out questionnaire. There were 32 students who participated in the product tryout. The following is a recap of the numeral data from the product tryout.

Table 5 Tryout Results

No	Evaluation Aspects	x	Xi	Pi
1	Content	348	384	91%
2	Language	236	256	91%
3	Arrangement	234	256	92%
4	Presentation	468	512	91%
<b>Total Score (<math>\sum</math>)</b>		<b>1286</b>	<b>1408</b>	<b>91%</b>

Based on the calculated results of the results of product tryouts, the appropriateness percentage of the teaching materials is found to be 91%. In accordance with predetermined criteria, the percentage indicates that the qualifications of teaching materials are classified as very appropriate from the point of view of users of instructional materials or class X high school students. This is in accordance with the opinion of Arikunto (1996: 244) which reveals valid teaching material with follow-up without revision if it reaches a percentage of 76% -100%.

### 3. Product Effectiveness Test

Effectiveness test of the product was conducted by referring to the Basic Competencies 3.1, which is concerned with understanding the Observation Report Text. This test focused on the students' scores obtained at

the same Basic Competence when they had not used the report text teaching material under development.

The first step in product effectiveness testing was the data normality test using the One-Sample Kolmogorov-Smirnov Test. The results aimed to determine the different test techniques used. The following is the results of the normality test of the pretest and posttest data on Basic Competence 3.1, that is understanding the text of the observation report.

Table 6 Normality Test Results

One-Sample Kolmogorov-Smirnov Test			
		Pretes (KD 3.1)	Postes (KD 3.1)
N		32	32
Normal Parameters <sup>a,b</sup>	Mean	81.6563	84.7188
	Std. Deviation	3.16849	2.96468
Most Extreme Differences	Absolute	.168	.212
	Positive	.113	.212
	Negative	-.168	-.123
Kolmogorov-Smirnov Z		.950	1.200
Asymp. Sig. (2-tailed)		.327	.112

a. Test distribution is **Normal**.

b. Calculated from data.

Table 7 The Results of Paired Sample Test

Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	PRETES (KD 3.1)	81.6563	32	3.16849	.56011
	POSTES (KD 3.1)	84.7188	32	2.96468	.52409

Paired Samples Test			
POSTES (KD 3.1) – PRETES (KD 3.1)			
Paired Differences	Mean		3.06250
	Std. Deviation		1.38977
	Std. Error Mean		.24568
	95% Confidence Interval of the Difference	Lower	3.56356
		Upper	2.56144
	t		12.465
	df		31
	Sig. (2-tailed)		.000

Based on the table of results of the normality test, it is clear that all pretest and posttest data in Basic Competence 3.1

demonstrate normal distribution. That is, the effectiveness test can use the Paired Sample T-Test. The test was amde operative also because the data used was a pair of data owned by the subject, namely the score of the pretest and the result of the posttest. The results of different tests on student grades on Basic Competence 3.1 can be seen in the following table.

From the results of statistical tests of different abilities, understanding the text of the observation report before and after the treatment generated t value of 12.465 with a significance level of 0.000 ( $p < 0.05$ ). The value of t (positive) shows that the posttest mean is greater than that of pretest mean with the mean difference of 3.0625. The posttest mean is 84.7188 with SD 2.96468, while the pretest mean is 81.6563 with SD 3.16849. It can be concluded that there is a significant difference between the value of understanding the observation report text before and after treatment, as shown by  $p < 0.05$ . That is, there is an increase in the score corresponding to students' understanding on the observation report text after using the developed teaching material.

#### IV. CONCLUSION

The observation report text instructional material concerning Green Industry for Senior High School was developed from 4 Basic Competencies (Basic Competence 3 and 4). Teaching materials present the material of the report text as a whole in the form of learning units, including: Unit 1. Identifying the Characteristics of Report Text on Observation Results, Unit 2. Interpreting the Contents of the Report Text on Observation Results, Units 3. Analyzing the Linguistic Aspects of the Report Texts on Observation Results, Unit 4. Composing Report Text on Observation Results, and Achievement Tests.

Each unit presents activities that contain learning activities to master basic competencies. These learning activities lead students to master the material through a series of processes. The learning activities presented do not expose material that is theoretically direct. However, the material is presented in Discovery Learning method, so students learn to find and understand material through a process. Furthermore, the mastery of learning material will be improved through the exercises presented in the teaching material. Exercises in the form of questions related to the material taught will train students to complete the practices in each unit. At the end of learning, there is an achievement test that contains the core sections of the book coupled with a achievement test that contains questions about eight materials that have been studied.

Based on the description above, it can be concluded that the four learning units developed in teaching materials are a unified whole. The four learning units are the unity that

has been designed with respect to the 2013 Curriculum, Bahasa Indonesia subjects at the eleventh grade of high school to master the text material of the observation report text which includes: the ability to understand, interpret, analyze, compose the report text of observation.

Teaching material for the report text of observation is developed by focusing on Green Industry. Green Industry, which serves the thematic focus of textbook development, is embedded in every aspect of teaching materials. There are three main things in teaching materials that reflect the Green Industry, which comprise of text, learning activities, and illustrations. The integration of the Green Industry into teaching materials will foster students' knowledge related to environmentally friendly technological concepts.

The instructional materials developed have the uniqueness of teaching materials that distinguish them from other teaching materials. This teaching material presents learning text reports of observation results in class X of senior high school. Each stage of learning guides students to master material independently. This aims to avoid the impression of teacher-centered learning, but rather the students are guided to construct their understanding independently. These objectives are accommodated through activities and exercises presented in teaching materials, as well as communicative instructions.

From the description above, it can be concluded that the product of the report text material of observation results with the theme concerning Green Industry for senior high school has a number of distinctions that distinguish it from other similar products. 1) This teaching material presents the learning report text of the results of the observation in class X high school in process-based instruction. 2) This teaching material has completely presented the report text material as a result of full observation, alluding to 4 Basic Competencies. 3) This teaching material focuses on themes related to Green Industry, which can be seen in model texts, learning activities, and illustrations.

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# The Efforts to Improve the Quality of Education in North Tapanuli Regency

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**Abstract**— *This study aims to describe in detail the condition of the quality of education in North Tapanuli Regency which has not been in line with expectations, and at the same time provides solutions that can be done to improve it. This study applies mixed method, library method and field study with direct observation and collect information in the field. Based on the analysis, it is known that the quality of education in North Tapanuli regency still needs improvement which includes some aspects namely quality of graduates, quality of the learning process, competence of educators, facilities and infrastructure, and aspects of management, so that the quality of education can be improved. Efforts that can be done to improve the quality of education are improving teacher competencies, completing facilities and infrastructure, strengthening School-Based Management (SBM) and Integrated Quality Management (Total Quality Management), revitalizing cooperation between schools and the community, and maximizing education monitor.*

**Keywords**— *efforts, improve, quality of education.*

## I. INTRODUCTION

The quality of education becomes one problems faced by the government in Indonesia. There are some elements regarding to the quality of education such as quality of teachers and education personnel (principals, supervisors), teaching curriculum, learning methods, teaching materials, learning facilities and infrastructure, and school management. These are interrelated in an effort to improve the quality of teaching and learning which culminates in improving the quality of education. The government has issued several regulations such as Law Number 20 of 2003 concerning on the National Education System, Government Regulation Number 19 of 2005 which was revised in Government Regulation No. 13 of 2015 concerning on National Education Standards, which accommodate the implementation of education quality. Furthermore, to achieve quality education the Government through the Ministry of Education and Culture has determined the direction of policies and strategies contained in the 2015-2019

Strategic Plan namely by increasing: active roles of students in the classroom, parent / family roles, teacher performance and education staff, access and service quality Early Childhood Education and secondary education through a 12-year quality compulsory education program, strengthening the quality assurance of education services, curriculum rearrangement, relevance of vocational education to the needs of the world of work, strengthening a comprehensive education assessment system, and improving education management.

The quality of education is multi-dimensional which covers aspects of input, process and output (outputs and outcomes). Therefore, indicators and education quality standards are developed holistically starting from inputs, processes and outputs. The low quality can be seen from several indicators: student learning outcomes (knowledge, attitudes and skills), teacher quality and teaching and learning process, facilities and infrastructure, quality of supervision and management or effectiveness and efficiency (Panarangi, 2017: 238-242).

Criticism about the quality of education in Indonesia is very much expressed by education experts, education researchers, and education observers. Panjaitan et al. (2014: 111) states that problems in the world of education include: low physical facilities and quality of teachers as well as low opportunities for equal distribution of quality education and the relevance of education to needs. Tilaar (2006: 5-6) argues that the deterioration of the quality of national education does not lie in the intelligence abilities of Indonesian students, but is due to uneven opportunities in obtaining good education in the children of this nation. In addition, the role of the LPTK in particular as an institution for recruiting teacher training is very important. Problems that occur related to the quality of education can be rooted in problems related to managerial quality of education leaders, limited funds, facilities and infrastructure, educational facilities, media, learning resources, school climate, educational environment, and support from parties related to education (Syaodih, 2006: 8). Some phenomena that occur related to the condition of education quality in North

Tapanuli for example: the capacity of the number of students exceeding the standard quota in accordance with the study group (Regulation of Education Ministry No. 24 of 2007), the lack of completeness of learning infrastructure such as computer laboratory rooms, language, biology, physics and ingredients for example the inadequate quantity and quality of computers, the learning process that still seems teacher oriented with expository learning style so that the balance of soft skills with hard skills has not been achieved, there are still teachers who lack the scientific approach with the application of Project Based Learning, Problem Based Learning, Cooperative Learning and Contextual Teaching Learning, including lack of mastering authentic assessment design. In addition, there was noise between certification teachers due to lack of teaching hours, so the learning climate was disrupted. Some of the teachers who had received the previous certification allowance were forced to no longer accept it just because the mandatory 24 hour load was not fulfilled anymore. This is due to the increase in teachers transferred to the school only because of the teacher's request, not on the basis of the principle of equity. Under these conditions, it will certainly affect the implementation of the learning process. The concentration of teachers who had felt comfortable doing their work has become disturbed. The impact was also increasingly widespread because of the conflict between the teacher and the teacher in the same group of study fields, also between the teacher and the principal who were blamed for having passed the need for the newly transferred teacher to the school. From the explanations stated in the background, the formulation of research problems that will be focused as follows: 1) What is the condition of the quality of education in North Tapanuli Regency?, 2) What obstacles are faced in improving the quality of education in North Tapanuli Regency?, 3) What efforts should be done to improve the quality of education in North Tapanuli regency? Then, the writer entitled "Efforts to Improve the Quality of Education in North Tapanuli Regency" as the focus of the study in this paper. The writer is very motivated to review this topic because he hopes to contribute ideas to improving the quality of education, especially in North Tapanuli regency.

## II. REVIEW OF RELATED LITERATURE

### 2.1. The Quality of Education

According to Deming (in Usman, 2006: 410) quality is conformity with needs or suitability with needs. Relative quality is not an end, but as a tool that has been determined whether it has met the standards that have been set. The quality of education is multi-dimensional (holistic) covering aspects of input, process and output

(outcomes). The declared quality is high if the students' academic and non-academic learning outcomes are high. Outcome was declared quality if graduates were quickly absorbed in the world of work, salaries were reasonable, all parties recognized the greatness of their graduates and were satisfied. Similarly, Crosby asserted (in Hadis and Nurhayati, 2010: 85) that quality is something that is standardized or hinted at (conformance to requirement). A product has a quality if it is in accordance with a predetermined standard, the quality standard includes raw materials, production processes, and finished products. Quality is a dynamic condition related to products, labor, processes and tasks and the environment that meets or exceeds customer expectations. With these quality changes, it is necessary to increase or change the skills of labor, production processes and tasks, as well as changes in the company's environment so that products can meet and exceed consumer expectations (Garvi and Davis, in Hadis and Nurhayati, 2010: 86). The quality of education is education that is able to produce graduates who have academic competencies and vocational competencies, which are based on personal and social competencies, as well as noble moral values, all of which are life skills. They are capable of integrating faith, knowledge and deeds (Sudaradjat, 2005: 17). So the authors conclude that, quality education is education that has dimensions / components namely input, process and output (results) that have met predetermined standards, and produce graduates with established skills (life skills), both in academic, vocational, personal social competence and having character values.

### 2.1. The Characteristics of Education Quality

Usman (2006: 411) suggests that there are several characteristics possessed by the quality of education, namely: a) Performance or performance which is related to the functional aspects of the school including: the teacher's performance in teaching, for example the skill in choosing the right strategy or method and media, b) Consistency, which is constancy, constant and stable, for example school quality does not decline from the past until now, school residents are consistent with the implementation of the existing rules, c) Timelines, that is, according to a reasonable time, including starting and ending the lesson on time, the exact time of repetition, d) Reliable (reliability), namely the long service life that includes excellent service provided by the school lasts long from year to year, the quality of the school persists and tends to increase from year to year, e) Has durability (durability) which is resistant to all challenges or problems, for example, despite the monetary crisis, schools still survive (provide good service), f) Beautiful (aesthetic), for example the exterior and interior of the

school are arranged attractively, the teacher makes educational media or interesting teaching aids, g) Human interface (personal interface) that is upholding moral values and professionalism. For example, school citizens respect each other, democracy, and respect professionalism, h) Easy to use: means school rules relating to the requirements for borrowing school facilities such as library books that are easy to apply, i) Having a special feature means having certain advantages such as superior schools in terms of mastering information technology (ICT), j) Having certain standards (conformance to specification) means that they have met certain standards such as minimum service standards, k) Having the element of accuracy (accuracy) means the accuracy in providing services such as schools are able to provide services in accordance with what the school customers want, l) Having uniformity without variation, there is no discrimination, for example in the implementation of rules and sanctions or punishments, m) Having the ability to serve (serviceability) is able to provide excellent service. For example, schools provide suggestion boxes and suggestions that are able to be fulfilled properly so that customers feel satisfied. Furthermore, in the EFA Global Monitoring Report (2005) or the Global Education Monitoring Report for All, it was argued that there are five dimensions of education quality which include: learner characteristics, enabling input that includes human resources and physical resources, teaching-learning process (teaching and learning), learning outcomes in accordance with expectations, (Daniel Goleman in Suparlan, 2004: 39).

### 3. Obstacles in Improving the Quality of Education

There are some obstacles faced by government to improve the quality of education, including:

- a) Development strategies in the field of education have been more input oriented. Such a strategy relies more on the assumption that if all educational inputs have been fulfilled, such as the provision of books (teaching materials) and other learning tools, provision of educational facilities, training of teachers and other education personnel, automatically educational institutions (schools) will be able to produce quality output as expected.
- b) Education management has been more macro-oriented Governed by the ranks of the bureaucracy at the central level. As a result, many factors projected at the macro (central) level do not occur or do not work as they should at the micro (school) level. In other words, it can be said that the complexity of the scope of the problem of education, often cannot be fully and accurately thought of by the central bureaucracy.

- c) The implementation of education is not efficient and effective

In education activities should be directed to the implementation of education that is effective and on target. The fact is that many occur in schools implementing education only as a mere formality, in schools there are some teachers who come to school only give assignments or notes after leaving the class without any explanation from the lesson and when the bell reads the new teacher returns to class just to collect assignments .

- d) Less developed educational innovations

So far education has only focused on problems similar to solutions that are repeated again in the old way without improvement with the latest innovations and creative ideas. For example, the problem with the book of school packages is always repeated every year, we are trapped in the mechanism of instant profit from a handful of business people. Until the student book that is used next year cannot be passed on to the younger students.

- e) Low quality of physical facilities

There are many schools and colleges that have damaged buildings, ownership and use of learning media is low, library books are not complete. While the laboratory is not standard, the use of information technology is inadequate and so on. Even there are still many schools that do not have their own buildings, do not have a library, do not have a laboratory and so on.

- f) Low teacher quality

The situation of teachers in Indonesia is also very concerning. Most teachers do not have sufficient professionalism to carry out their duties as mentioned in Article 39 of Law No. 20/2003, namely planning learning, carrying out learning, assessing learning outcomes, mentoring, conducting training, conducting research and community service.

- g) Lack of equitable education opportunities

Opportunities to get education are still limited to elementary school level. Meanwhile early childhood education services are still very limited. Coaching failure at an early age will certainly hamper the development of human resources as a whole.

### III. RESEARCH METHOD

This study used a descriptive research that aims to describe a phenomenon that occurs and not to prove a hypothesis. This study applies mixed method, library method and field study that was conducted from April to Juni 2017. The writer used eight national education standards in accordance with Government Regulation Number 32, 2013 namely graduate competency standards,

content standards, process standards, educators and education personnel standards, facilities and infrastructure standards, management standards, financing standards, and educational assessment standards as a guide to gathering information from respondents. These standards were made reference to get information by interviewing several principals and teachers from elementary to high school level regarding with the quality of education in North Tapanuli regency.

#### IV. RESULT AND DISCUSSION

##### 4.1. The Overview of Education Quality in North Tapanuli Regency

Eight indicators of national education standards were used as parameters to get an overview of quality of education in North Tapanuli regency. It has not shown significant changes of graduate competency after the implementation of the 2013 Curriculum. The quality of graduates has not yet been maximized. For example, there are still many high school graduates who do not have the skills or life skills that can support them especially when they do not continue their education to the college level. As a result they cannot compete in the world of work. Attitude is not as expected. The problem of students skipping learning, smoking, speeding in the city, gambling online at computer rentals, must be an important note for every educational institution, government, and parents in North Tapanuli regency. Furthermore, the development of the theme of local content learning (Crafts and Entrepreneurship) designed and chosen by education units does not seem to accommodate maximum factual needs and is less oriented to the potential of the region. Actually there are many local lesson themes based on regional potential that can be developed by schools or educational institutions such as: ulos weaving, sihobuk bean processing, or also making guitars in accordance with the North Tapanuli regency characteristics, as well as being able to equip students to be independent. Learning process based on 2013 curriculum oriented to the scientific approach for example by applying Project Based Learning (PBL) learning methods, Problem Based Learning (PBL), Discovery Learning, or Cooperative Learning. In fact, not all schools are able to implement these methods or approaches, especially schools in the sub-district of North Tapanuli. They still apply conventional learning models (teacher oriented). Based on the observations of the authors in the field, it may be said that not all teachers in North Tapanuli regency fully master the basic substance of the 2013 Curriculum. Whereas, it is important so that they can work professionally in carrying out their duties. There are still a number of schools in North Tapanuli regency that have not met the standard of

facilities and infrastructure. For example the limitations of the study room, workshops, laboratories and facilities, library, and computer units. There is still a polemic in the management of education, for example regarding the management of educational assistance from the government which should not be assigned to the principal, because the principal does not have the competence to the task. In addition, aspects of supervision or controlling are still weak. In terms of the funding budget in schools, until now the polemic found was the difficulty for principals in planning a one-year official trip financing, this was due to the urgency of work meetings. Included in this case is the polemic about the transportation costs of the National Examiners in schools that are located very far from the city center. After the implementation of 2013 curriculum based assessment, in practice there is still a dualism among teachers. The components of the assessment are in accordance with the format of the 2013 results of the curriculum learning report, there are still some teachers who still do not understand it.

##### 4.2. The Efforts to improve the quality of education

###### 1) Improvement on Teacher's Professional Competence

A professional teacher does not only teach but also educates, guides, directs, trains, assesses, and evaluates students. They must have four competencies including 1) Pedagogic competence: ability to manage learning: understanding the foundation of education and participants, being able to develop curriculum, and designing learning, 2) personality competence: faithful, wise, wise, authoritative, honest, democratic, and an example for students, 3) social competence: able to communicate well or in society, and 4) professional competence: mastering the field taught.

###### 2) Improvement on Education Facilities and Infrastructure

Educational facilities are one of the educational factors that are deliberately held and used for the achievement of educational goals. Definition of educational tools and facilities as a tool factor, distribution, and use of each in the implementation of education.

###### 3) Strengthen on School Based Management (SBM) and Total Quality Management

The implementation of School Based Management is able to improve the quality of education through the independence of schools and school initiatives in empowering all available resources, increasing the responsibility and concern of the school community towards the implementation of education, this is because all school communities are involved in decision making. SBM is also able to increase healthy competition between schools, because schools will try

to improve their respective education to be superior to other schools (Nurkolis, 2003: 27).

There are several strategies that are expected through the implementation of School Based Management (SBM), namely:

- (1) One strategy is to create conducive conditions to be able to implement School Based Management, namely increasing the capacity and commitment of all school members, including the community and parents of students. Efforts to strengthen the role of the principal must be the policy that accompanies the implementation of the School Based Management policy. For example, there is transparency by displaying the School Revenue and Expenditure Budget Plan on the school notice board and making incidental reports in the form of booklets, leaflets, or posters about the planned school activities. What's more if the school principal and school committee chairman can appear together in the announcement media.
- (2) The central government emphasizes its role in the implementation of monitoring and evaluation. In other words, the central government and local governments need to carry out joint activities in order to monitor and evaluate the implementation of School Based Management in schools.
- (3) Develop a model of school empowerment program, not just doing School Based Management training, which is more fulfilled by providing information to schools. The school empowerment model in the form of mentoring or facilitation is considered to provide more tangible results compared to the old patterns of upgrading School Based Management. Improving the quality of education on its implementation requires intensive supervision. Implementation of roles and supervisory duties in schools can actually be positioned in quality assurance efforts that are matched by quality enhancement. Quality assurance is related to the superstructure initiative of the school organization or the principal and the approach is top down, while the quality enhancement is related to empowering school organization members to be able to take the initiative in improving the quality of education both in terms of increasing individual competencies and organizational capabilities through their own initiatives so that the approach is bottom up. With the implementation of School-Based Management and Integrated Quality Management, it is expected to optimally improve the quality of education in North Tapanuli regency.
- d) Revitalization of School Cooperation with the Community

The education process does not only run in school but also outside school or family and community, and vice versa. Ki Hajar Dewantara called it the term "Tri Education Center", namely family, school and community. Therefore, between the school and parents it is necessary to establish a cooperation so that the educational process can run optimally. Not only that, this cooperation also needs to be established between the school and the business community and other educational institutions (Law Number 20 of 2003 concerning National Education System).

#### e) Maximizing Monitoring of the Implementation of Education

No matter how good the planning and implementation of education is, but if it is not accompanied by intensive supervision, it certainly does not provide optimal results. By intensifying monitoring of every education in all schools, and related units, it is certainly expected to improve the quality of education in North Tapanuli regency.

## V. CONCLUSION

There are still some obstacles in improving the quality of education, namely: 1) Development strategies in the field of education have been more input oriented, 2) Management of education has been more macro-oriented, 3) The implementation of education is not efficient and effective, 4) Unqualified standardization is always changing, 5) Lesser of educational innovations, 6) Low of quality of facilities, 7) Low of quality of teachers, 8) Lack of equitable education opportunities.

Based on the result of the study, it can be concluded that the quality of education in North Tapanuli regency is still not optimal in accordance with expectations, in terms of aspects of national education standards that have become provisions. Therefore, improvements are still needed in each area of the standard. There are several efforts that can be done by education stakeholders to improve the quality of education in North Tapanuli regency, namely: 1) Improvement on teacher professional competence, 2) Improvement on education facilities and infrastructure, 3) Strengthen on School-Based Management (SBM) and Total Quality Management (TQM), 4) Revitalization on school collaboration with the community, and 5) Maximizing on monitoring of education implementation.

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# Gondang Sabangunan in a Death Ceremony of Saur Matua in the Batak Toba Society

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**Abstract**— *Gondang Sabangunan has existed since the time of the ancestors which has become a marker that can be read symbolically by the society, in various techniques and styles that appear when it is played. The context of the Gondang Sabangunan has an important role in the Saur Matua death ceremony, namely its role vertically and horizontally. The vertical role is as a medium for the creator or God. While the horizontal role is as a medium between fellow humans. The Batak Toba tribe is a sub or part of the Batak tribes. Batak Toba tribe includes Toba Samosir regency, Lagu Boti, Parsoburan, Humbang Hasundutan, Samosir, North Tapanuli. Batak Toba tribe is one of those in North Sumatra province. It also has its own uniqueness that can be seen from its values and customs which are still maintained today by the people. For the Batak Toba tribe, customs are a sacred thing, which must be obeyed. These values and customs become a basis for the life of the Batak Toba society itself.*

**Keywords**— *Gondang Sabangunan, death ceremony, Saur Matua, Batak Toba Society.*

## I. INTRODUCTION

Basically a group society has its own culture. It is a learning process and adjustments that exist on the basis of individual and collective values. A culture in a place is the values of the learning process of the man himself, so that differences become certain things because of understanding, interpreting and adjusting humans or groups is different, especially the dynamic nature of human beings. So that culture is a finished result of a long process that occurs. In this case, the Batak Toba society is a case study of existing problems. Batak Toba as a society group have their own systems and adjustments as cultural values they have. As is the case, it is the tradition of *gondang sabangunan*. Thus things in ethnic arts are an integral part of people's lives in general, Batak Toba traditional music is 'original music' (original) or in the language of the Batak Toba region called 'musik gondang' which is music originating from Batak Toba, musical words give different meanings to *gondang*

words. Although *gondang* words have the same meaning, namely music, but the purpose of using musical words with *gondang* is not the same. Music words are associated with modern music while *gondang* words are associated with traditional music. Batak Toba is one of tribe found in Tapanuli, located in North Sumatra province. In the a traditional death ceremony of *saur matua* performed by the Batak Toba society, that *gondang sabangunan* serves as a accompaniment to the dance (*tortor*) and also as a medium to achieve a desired goal in the death ceremony. *Saur matua* is a person who dies whether the husband or wife whose sons and daughters are married and have grandchildren both from their sons and from their children. Talking about the *dalihan na tolu* (kinship structure) and *tortor* (traditional dances) customs is very important because the *dalihan na tolu*, *gondang sabangunan* and *tortor* customs are inseparable in the execution of the traditional *saur matua* ceremony. The context of the *gondang sabangunan* has an important role in the death ceremony of *saur matua*, namely the role of *gondang sabangunan* vertically and horizontally. The vertical role is as a medium for the creator or God. Whereas the horizontal role is as a medium between fellow humans (specifically the respect between the elements of *dalihan na tolu* namely *hula-hula* (in-laws), *dongan tubu* (male family), and *boru* (son-in-law). The death ceremony of the *saur matua* is that the existence of *gondang saur matua* is very relevant in the elements of *dalihan na tolu* at the traditional death ceremony of *saur matua*, because the Batak Toba people want to achieve the values of life in the *dalihan na tolu*, *hagabeon* (having descendants), *hamoraon* (wealth), *hasangapon* (prestigious). These three values are the strength, continuity, and perfection of the *dalihan na tolu* custom at the death ceremony of *saur matua*. The strength of the aesthetic values contained in the *gondang sabangunan* is a wealth for the formation of human mental spiritual towards a dignified and religious life. Because the sound effect of *gondang sabangunan* is a sound that is not only regular in terms of musical aesthetics, but has a psychological message that can touch the feelings and souls

of those who hear, in reality, when someone (society) hears the rhythm of music with a fast tempo, dynamically, the person who hears music that is played will influence his emotional state to be excited. Conversely with a slow rhythm, people will be able to feel the atmosphere that is calm and solemn. Therefore *gondang sabangunan* is the result of thought, work, human initiative is useful and good for the future of its own culture, as well as for the future of the world in general, therefore the *Batak Toba* society must preserve and appreciate *gondang sabangunan* as traditional *Batak Toba* music, because *gondang sabangunan* is expressed as a ray of grace and God's creation to humans and the world. From the previous explanation, the author purposes the research question as follows: What is the existence of *gondang sabangunan* function in the death ceremony of *saur matua*? The objectives of research are to find out the function of *gondang sabangunan* in the death ceremony of *saur matua* in the *Batak Toba* society and to explain the role of the relevance of *gondang sabangunan* on *dalihan na tolu* at the death ceremony of *saur matua*. This research is also expected to be useful for readers, both those in the church's musical disciplines, as well as outside, and especially for the writers themselves in adding insight into *Batak Toba* culture.

## II. REVIEW OF RELATED LITERATURE

Merriam (1964: 120) states the use and function of music, where it means that emphasizes the problem of the situation or the way that the music is used, while the function emphasizes the reasons for the use or purpose of the use of music, especially the broader purpose; to what extent is music capable of meeting human needs themselves. In the communication function of the death ceremony of *saur matua*, *gondang sabangunan* has a function as an accompaniment to *tortor* (dancing) and as an intermediary medium to the creator or God (vertical) and as a medium of mediation between fellow humans or *dalihan na tolu* (horizontal). The *Batak Toba* society believes that through *Gondang Sabangunan* all prayers and requests can be conveyed to the creator or God. He also argues that change can also be seen as the beginning of a culture caused by the existence of two factors, namely internal factors and external factors. In this case the most influential factor on the changes that occur in the *gondang sabangunan* is external factors. While internal changes are changes that arise from within and carried out by the actors of culture themselves. According to Tylor, culture is a complex whole formed in history and has been passed on from generation to generation through tradition. The traditional organization

includes social, economic, religious, belief, customs, legal, artistic, technical and *gondang sabangunan* in the death ceremony of *saur matua* that has existed since the time of the ancestors has become a symbolic and can be read by the supporting society groups, in various the technique and style that appears when *gondang* is played.

## III. RESEARCH METHOD

This study used a descriptive analytical method with a qualitative approach, aimed at describing the position and function of the existence of the *Gondang Sabangunan* ensemble in the death ceremony of the *Saur Matua*. Research data was obtained from observations and interviews, as well as from the available library sources. The nature of qualitative data is rich, multi-dimensional and complex. This study did not question the population sample as in quantitative research. In collecting data that can later be used to answer all problems by means of field work. In the field research, the author directly interacted with musicians, traditional elders and *Batak Toba* people, and sought references to the literature related to this research.

## IV. RESULT AND DISCUSSION

### 4.1 Functions of *Gondang Sabangunan* As Aesthetics

According to Hadi (2000) the experience of religion and aesthetic experience (art) as one form of human behavior, because religion as well as art together have the power to shape the dignity, personality and moral of humans. Art and religion are very full of teachings of kindness, truth, happiness and beauty as a very substantial part of human existence. Some of the views of the *Batak Toba* society, experience and attitude of spirituality and expression cannot be separated from the existence of music as an element of art. This view also hints at the importance of musical aesthetics in the death ceremony of *saur matua*, the presence and position of *gondang sabangunan* in traditional ceremonies not just to fulfill the needs as a *tortor*, but how it can be worked in such a way that it fulfills the meaning and value high aesthetics. The art of music in the *Batak Toba* society has a lot of diversity as found in several *Batak* ethnic groups including *gondang sabangunan*, *gondang hasapi* from *Batak Toba*, *gordang sambilan* from *Mandailing Batak*, *perkolong-kolong* from *Batak Karo*, and others from *Batak Simalungun*. We can also see the diversity of musical art from several repertoires of the regional musical instruments, each musical instrument has its own differences and specificities depending on the place where the art is located. The art of dance and music of the *Batak* people are also known for their expertise in the matter

of handicrafts such as carving we can see the form of carving *Batak Toba* in *gorga* (decorative reliefs) contained in his traditional house. *Batak Gorga* symbolizes *Debata Na Tolu*, with the power of *Mula Jadi Nabolon*. Red, white and black *gorga* colors and the shape of *gorga* become a hope, prayer and ideals. Other examples are classified as handicrafts such as those found in carved sculptures in the form of *atunggal panaluan* (stick). In addition, there is also a well-known art of handicraft, namely *martonun ulos* (*ulos* weaving). For the society *Batak Toba Ulos* is one of the most important things. *Ulos* becomes an identity in addition to the *ulos* clan having different types and roles in each traditional ceremony. In the execution of the *saur matua* ceremonies, how can these elements of creativity be placed in their respective places we can see clearly. Both as a supporter and as something basic in the implementation of the ceremony. When someone dies, the bones will give *ulos*, called *sap ulos*. At the time of administration of *ulos*, the bone group that will give *ulos* first asks for *gondang* and then manages them together. *Ulos* is also used by other mourners both family members and just relatives as a sign of grieving. From this we can see how the relationship between *adat* and *Batak Toba* art. Where *adat* and art become one complementary entity. By guarding and implementing *adat*, traditional arts will also automatically be maintained.

#### 4.2 Functions of *Gondang* in the Development of Social Identity

*Gondang Sabangunan* is as a result of thought, work, human initiative which began to emerge in the form of ideas and then manifested through expressions having a very strong social function in the traditional ceremony of the death of *saur matua*. It is said that because the creation of works of art is thus an understanding of the meanings of life that exist between humans (Ratna, 2003:8). One of the functions found is *gondang sabangunan* as a form of a sense of society or society togetherness which is part of the humanitarian problem. The humanitarian function that is groomed by *gondang sabangunan* and found in reality on the ground is that the principle of life is mutually helpful, called communion or society, which means that groups of people who join in *gondang sabangunan* are not only for the sake of the service of musical ceremonies, but are formed cooperation helps each other and helps each other in turn for a job from each member in the *gondang sabangunan* group. For example, when the ceremony of death ceremonies has not been carried out, each member must prepare and pay attention to their respective instruments and sound system

so that the results of the sound quality are pleasant to hear at the time of the customary ceremony of the death *saur matua*. In organizing the *saur matua* traditional ceremony, it is a matter of pride for the family when it is able to carry out the amount of funds needed starting from preparation, organizing until the completion of the event still requires funds. So from this it is not uncommon for families who cannot afford to hold this ceremony and for those who can afford it can be considered as a measure of social identity in other words the ability of a family to hold this ceremony might be a measure of the success they get.

#### 4.3 The Function of *Gondang Sabangunan* As Education

Covering the 3 functions described above, namely ritual, aesthetics, sociology that in *gondang sabangunan* which can also be a concern and become a strong concentration is done is the function of education. Referring to the opinion of Benjamin S. Bloom in a theory called "Bloom's taxonomy" which is the domain of cognitive, affection, and psychomotoric (Djaali, 2009: 99). That cognitive aspects that are knowledge, affection or attitude and psychomotoric that are skillful, and scale are aspects that become educational programs and knowledge about *gondang sabangunan* in *Batak Toba* society. In the process of becoming a *gondang sabangunan* player, the aspect that must be cultivated is a sense of love and an understanding of high appreciation of the wealth of traditions in the *Batak Toba* culture. A sense of appreciation and appreciation for *gondang sabangunan* as an instrument of *Batak Toba* culture which is in the midst of technological advancements and increasingly strong global transformation is felt with the presence of modern music technology products that develop and influence in the midst of society. Then the formation of knowledge of music theory and skills self. The *gondang sabangunan* players teach all the meanings and meanings contained in the *gondang sabangunan* which is historical, philosophical and musical values and cultural values contained in the *gondang sabangunan*. So that it can make the younger generation know and know the meaning and meaning of their own culture. So that young people can form professional abilities so that the younger generation has adequate self-confidence and social stability in the midst of society. According to Davis and Moore (2004:118) that social stratification is a universal and important phenomenon. They claim that no society is not stratified or completely classless. Stratification is a functional necessity, all communities need the system and its needs lead to a system of stratification. Based on this understanding it is stated that the group of *gondang sabangunan* traditional

music players has a high social security position in the midst of people's lives.

## V. CONCLUSION

The death ceremony of *Saur Matua* For the *Batak Toba* society is a type of death that is desired and dreamed that has a contextual understanding, namely someone who dies in the world in old age, has sons and daughters, grandchildren from a son and from a daughter, and no more children without a family. Therefore, the death of *saur matua* is not to show the sadness of his descendants, however, the ceremony of death is to express the joyfull. The presence of *gondang sabangunan* players during the traditional death ceremony of *saur matua* among *Batak Toba* people were 1) the official invitation of the party whose celebration was held after being agreed upon together on the amount of money agreed upon before hand, 2) The presence of *gondang musicians* in the construction of *Batak Toba* will be held a special traditional ceremony, to welcome the arrival of *gondang sabangunan* musicians. In fact at the present time, the frequency of using *gondang sabangunan* in the traditional death ceremony of of *saur matua* in the Silaen district Sitorang village, often combined with modern musical instruments, such as electric guitars, drum sets, keyboards, trumpets, and saxophone. Today, the use of *gondang sabangunan* is only a situation that involves *gondang* as an entertainment event. The function of the *gondang sabangunan* in the ceremony of the death of *saur matua* in the *Batak Toba* society is an absolute part and must receive attention from the local government as the institute and the entire *Batak Toba* society. *Gondang sabangunan* which is a supporting facility in the death *saur matua* traditional ceremony, the stronger its position when the substance is understood in more depth, and how the local government attempts to be realistic about the times and society in the midst of a new era hegemony which offers various changes, at the same time requires agencies and communities to take a multi role in various situations.

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# A Tug of War between God and Satan: The Interpretation of Adam and Eve's Dreams in John Milton's Paradise Lost

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**Abstract**—The paper aims to explore how the opposing thrones between God and Satan spread out in dreams in John Milton's *Paradise Lost*. Dreams regarded as fields for Satan to induce Eve make Satan temporarily win the battle; however, God turns the tables with little effort to subjugate Satan by appearing in Adam and Eve's dreams. In Milton's elaboration of *Paradise Lost*, God the father, the incarnation of morality represents supreme power in universe. Howbeit, Satan not only embraces the image of the representative of evilness but plays the embodiment of the root of human crime. Due to the hatred out of jealousy, dissemination with malevolent rumor against God becomes Satan's measure to persuade falling angels that they should possess equal status with God instead of being inferior to God. Furthermore, Satan incarnates himself as animals to induce Eve to rebel against doctrines and orders made by God. Impressively, images of evilness and goodness both appear in Eve and Adam's dreams reflecting the tug of war between justice and injustice. Dreams symbolize the space of the universe containing positive and negative power. Disregarding the influence of biblical works and other relevant elements in accord with Milton's imagination, the issue of the opposed thrones between God and Satan plays a pivotal role in enriching the epic.

**Keywords**—Adam and Eve, Dream Interpretation, John Milton, *Paradise Lost*, The Tug of War

## I. INTRODUCTION

Adam and Eve respectively embrace different dreams possessing the appearance of God and Satan who separately bring various messages to them. As Carver expounds, "imagination causes dreams and delusions, usually in sleep" (427), Eve's desire brings her imagination resulting in dreams also caused by "the will of man who voluntarily imagines what he previously experienced, so also the same may be done by the power of a good or a bad angel, sometimes with alienation from the bodily senses, sometimes without such alienation" (425). In Satan's first plan regarding inducing Eve to eat

the apple, the power of the bad angel in dreams has successfully persuaded Eve to be sinful relating to eat the forbidden fruit. There are good and bad angels hidden in human heart. Unfortunately, good angels in Eve's unconsciousness fail in defeating the bad ones aroused and inspired by Satan.

## II. THE APPEARANCE OF SATAN IN EVE'S DREAM

Before referring to the textual analysis of how Satan tempts Eve in *Paradise Lost*, Bowers supplies an evident blueprint to illustrate how dreams with illusions work in Eve's brain and further explains how venom with evil thought is inserted in to Eve's body: The single piece of motivation that Milton uses to explain Eve's revolt is the corruption that Satan whispers in her ear as she lies asleep. Milton assigns two objectives to Satan: first, he hopes to inspire her with illusions, phantasms, and dreams. Presumably the memory of these would remain with her on awakening and, if not cast off, might come later to assume the shapes of reality. Second, he hopes to insert venom into her bloodstream, specifically in her so-called animal, or vital, spirits which, carried through the blood, were supposed to link the heart with the brain, the source of emotion with the source of thinking (267). In relation to the temptation of Satan, Summer provides a distinct description to present how Satan's vindictive act relates to the plan of human creator as he points out "Satan has caused Eve to dream in almost exact detail her future sin; he has intentionally provided the first 'temptation,' but he has also unwittingly cooperated with God's plan to give our first parents every possible anticipatory knowledge of the horror and consequences of their act" (253).

The paragraph above clearly points out Satan's trick and strategy in seducing Eve. As the creator of Eve, God will not allow Satan to constantly entice Eve. Nonintervention can never be the policy of God to deal with injustice. Interestingly, when Eve has to make a choice to believe the serpent's seduction or not, the

pivotal point influencing her is “loyalty” rather than “intellect.”

At the beginning of the great narrative poem, the author has conspicuously described the tug of war between God and Satan. Such tension has absorbed readers' curiosity to the issue that who is the character making Mother of human beings disobedient to God and expelled from Eden. And the answer is Satan, the serpent of the hell. Unavoidably, Satan could be regarded as villain hero though he is called nothing but a betrayer. His heroic characteristic cannot be ignored if we analyze this character by discussing how he bravely confronts and overcomes any possible predicaments resulting from his tendency of vengeance and vanity.

In Book I and II of *Paradise Lost*, we obtain the context that being expelled from the heaven, Satan still displays heroic image with regard to rebellion. Falling from heaven because of arrogance and reluctance to be the follower of God, Satan never ceases to strive to go back to heaven. No matter how suffering tremendously comes to his mind, there is nothing or no one that might affect his determination to do ill. With careful reading, we may find that the authentic reason why Satan falls is not his betrayal against God but his temptation to make human beings commit crimes that brings them to the road of mortality. For gratifying egoistic purpose to destroy others, Satan cannot avoid the fate of falling into the hell. Beside, mentioning heroes with various types, the term “Satanic hero” would be better to describe Satan, whose image is always conscious pretense. With subsequent disguising as “stripling cherub, cormorant, toad, and serpent,” he deserves to be called a hero, but Satanic hero rather than a rightful hero (Steadman 255).

In book IV, it refers to Satan's motivation to do injury to Adam and Eve. After overhearing Adam and Eve's conversation about the forbidden fruit that will bring them the punishment, death, Satan decides to entice Eve in her dream. As the mantle of night appears, the couple retires for the night and it is the moment for Satan to implement the seductive plan—persuading Eve to eat the forbidden fruit by praising how magic the fruit is. Satan disguises himself as a toad for effortlessly approaching Eve. The contexts are revealed as follows,

So saying, on he led his radiant files, Dazzling the moon; these to the bower direct In search of whom they sought: Him there they found Squat like a toad, close at the ear of Eve, Assaying by his devilish art to reach The organs of her fancy, and with them forge Illusions, as he list, phantasms and dreams; Or if, inspiring venom, he might taint The animal spirits, that from pure blood arise Like gentle breaths from rivers pure, thence raise At least

distempered, discontented thoughts, Vain hopes, vain aims, inordinate desires, Blown up with high conceits ingendering pride. (IV. 795-807)

Satan tries to arouse Eve's distempered though and inordinate desires concealed in Satan's mind as well. Being expelled from the heaven, Satan feels despaired and such hopelessness makes him abandon himself and totally discard dignity. If one's dignity has been casted away, it is impossible to awaken one's conscience. Although he conceives that God will punish him more as a result of his recycling sin, Satan still makes a revenging step in the direction of guilt, and disguising as an animal and appearing in Eve's dream are his first stride for revenge. By lurking beside Eve's ears and discoursing with wizardry, various evil elements filled with discontentedness are gradually inculcated in her brain. Once her thought has been polluted by vicious ideology, arrogance and desires of mankind are doomed to ripple.

Discussing Satan's characteristic, envy and pride have filled Satan's heart. Although both envy and pride are both Adam's personal emotion, there is still some difference between these two sins. According to Revard, in “Satan's Envy of the Kingship of the Son of God: A Reconsideration of *Paradise Lost*,” by exploring Satan's instinct personality, it concludes that “Pride arises when a creature values his own self-will above the will of his creator; envy arises when one creature willfully resents the person or the accomplishments of another” (195). In such analysis, Adam's emotion toward God is quite complicated. On the one side, his empowerment is tremendously inferior to God's and on the other side, he has to pretend that he can successfully defeat God to supersede God's status.

Contending with Satan's trick appearing in Eve's dream, God arranges the character, Adam, to stick up for justice against Satan. In Eden, Adam continually reminds his partner that they have to pray all the time to appreciate God and follow God's prohibitory edict—never eating the fruit of the Knowledge Tree that brings not only knowledge but also mortality. The Tree of Knowledge grows beside the Life Tree and the images of death and life present a contrast for warning Adam and Eve. As the sun rises, Eve delivers her dream with fear by stating that there is an angel bringing her to the tree of knowledge and persuading her to eat the fruit for flying to the place where angels inhabit to enjoy more freedom and pleasure. In the dream, Eve cannot help but eat the attractive fruit and flies to the sky although Raphael has warned that Satan has escaped from the hell and hidden himself in the garden. Simultaneously, angels disappear and she falls down from the sky. Later, the utterance between Adam and Eve presents Adam's frown:

My guide was gone, and I, methought, sunk down, And fell asleep; but Oh, how glad I waked To find this but a dream! Thus Eve her night Related, and thus Adam answered sad. Best image of myself, and dearer half, The trouble of thy thoughts this night in sleep Affects me equally; nor can I like This uncouth dream, of evil sprung, I fear; Yet evil whence? in thee can harbor none, Created pure. But know that in the soul. (IV. 91-100)

For consoling Eve, Adam again delivers her belief in God and explains that dreams are usually hallucinations and evilness in dreams can never take place in real life. Here, Adam's discourse reflects contrast ideas of "reason" and "delusion" in human thinking. Since Eve embraces fear concerning her prohibited behavior, it mirrors that conscience created by God still exists in human mind to impede injustice. Incidences diversely appear in human life, struggling between reason and delusion occurs to let people judge what is justice or injustice. When an individual feels asleep, the segment of "reason" does not work either. Accordingly, dreams become the stage of "delusion" and injustice and devilish imagination arises. And this is the reason why Adam encourages Eve to strengthen her mind to keep evilness appearing in dreams away from her real life and determine to follow God's step as Adam reveals,

Our knowledge or opinion; then retires Into her private cell, when nature rests. Oft in her absence mimic Fancy wakes To imitate her; but, misjoining shapes, Wild work produces oft, and most in dreams; Ill matching words and deeds long past or late. Some such resemblances, methinks, I find Of our last evening's talk, in this thy dream, But with addition strange; yet be not sad. Evil into the mind of God or man May come and go, so unreproved, and leave No spot or blame behind: Which gives me hope That what in sleep thou didst abhor to dream, Waking thou never will consent to do. (V. 108-21)

Moreover, mentioning the tension of the combat between Satan's injustice and God's justice in Eve's dream, delusive and attractive atmosphere of the dreamland is used a strategy by Satan. In book V, Eve gives an elaborate description to Adam concerning what she had dreamed. The dreamland with Satan's trick successfully deceives Eve due to its glamorous atmosphere, "Now is the pleasant time, / The cool, the silent, save where silence yields / To the night-warbling bird that now awake / Tunes sweetest his love-labored song. Now reigns / Full orb'd the moon and with more

pleasing light / Shadowy sets off the face of things. (V. 38-43)

Also, while giving her voice to Adam about the seduction in the dream last night, Eve expresses a tender voice whisper to her. In the following plot, we read these words, "pleasant time" and "pleasing light."

Oh sole in whom my thoughts find all repose, My glory, my perfection, glad I see Thy face, and morn returned; for I this night (Such night till this I never passed) have dreamed, If dreamed, not, as I oft am wont, of thee, Works of day past, or morrow's next design, But of offence and trouble, which my mind Knew never till this irksome night: Methought, Close at mine ear one called me forth to walk With gentle voice; I thought it thine: It said, Why sleepest thou, Eve? now is the pleasant time, 'The cool, the silent, save where silence yields 'To the night-warbling bird, that now awake 'Tunes sweetest his love-labored song; now reigns 'Full-orb'd the moon, and with more pleasing light 'Shadowy sets off the face of things; in vain, 'If none regard; Heaven wakes with all his eyes, 'Whom to behold but thee, Nature's desire? (V 28-45)

Wonderful situation enveloped in delightful moonshine bring Eve disasters.

Hence, Adam becomes a victim as well. While Eve stands up and finds that the person who talks to her is not Adam. Eve has lost Adam to some extent because she was seduced by Satan mistaken for Adam. Irrationally, Eve feels that she is brought on a sudden to the "Tree Of interdicted Knowledge / Fair it seemed, Much fairer to" her than by day (V 52-53). Being tempted step by step and smelling the fragrance of Satan, the complicated image of the Knowledge Tree arouses Eve's impulse. In other words, Satan employs the excuse of the forbidden tree to euphemistically propose that Eve is suggested to have sexual relationship with him. Here, the Tree of Knowledge becomes a medium to deliver that desire is not contented. Satan talks to Eve with bold words relating to eating sweet fruits to make her agitated. Eve's excitation also motivates her to immediately tell Adam about her dream after waking up. Satan's eating forbidden fruit doesn't shock Eve, but the bold words—"Mee damp horror chilled / At such bold words vouch'd with a deed so bold" (V. 65-66). In Eve's dream, Satan has totally replaced the status of Adam. Being attracted by the evil character, Eve forgets that Adam is actually her mate at this stage. She becomes oblivious of God's discourse about Adam, "Inseparably thine. To him shalt bear / Whose image thou art, him thou shalt enjoy / Multitudes

like thyself and thence be called / Mother of human race" (IV. 472-5). However, after the dreamland with regard to Satan's temptation, the character whom constantly refers to is Satan instead of Adam. Confronting the trickster, Eve possesses nothing faithful to her husband but shares the forbidden fruit with other man. When Satan pulls the fruit apart and sends it to Eve's mouth, she enjoys the "pleasant savory smell" (V. 84) and becomes gluttonous. Eve's eating fruits reflects her improper behavior regarding being a wife—shifting her identity from Adam's mate to Satan's. Eve's dream terminates with her flying in the sky with Satan and such climax was disclosed as follows, "Forthwith up to the clouds / With him I flew and underneath beheld / The earth outstretched immense, a prospect wide / And various, wond'ring at my flight and change / To this high exaltation. Suddenly / My guide was gone and I, methought, sunk down / And fell asleep" (V. 86-93).

Satan successfully seduces Eve to eat the forbidden fruit with illusory persuasion. Like what Raphael has told Adam, *psywar* is the tactic employed by Satan who infuses wickedness into human thought. Not only Eve's is directly deceived but Adam is indirectly taken in when Eve describes her dream to Adam later and further drags him into a mire. Penetrating through Satan's tricks, we see "how devilish indeed had been Satan's wiles in cloaking his criminal suggestions under the guise of seeming good" (Bowers 267). It's conspicuous that the purpose of this dream reflects the falling angel's pride and dissatisfaction.

After woken by Adam, Eve proposes a question concerning her dream and in Adam's response, he mentions "evil" and "fancy"—two elements in Eve's dream about a speaking serpent. However, Adam's utterance can hardly eliminate Eve's confusion. Both of them are creatures of God, who is the merely one to master the actual state of affairs. Bowers help us realize how Adam's powerlessness is accurately interpreted in Eve's dream. As what he refers to, Adam comforts Eve with two statements that "need comment"—First, although Adam thinks this strange dream sprang from "evil," he cannot imagine where the evil has come from so he secondly assigns the dream not to evil but to the "fancy," which substitutes for "reason" in sleep. The strange addition concerning his being forced to put aside is inexplicable (268). The phenomenon above has revealed that under God's arrangement about Satan's seducing Eve in her dreams, Adam does not realize any inside story or hidden fact arranged by God.

Dreams mirror one's unconsciousness. In surface observation, we might conclude that there is no one but Satan resulting in Eve's betrayal. Nevertheless, before Eve's dream of Satan's seduction, she had yearned to eat

the forbidden fruit. That is to say her falling is not merely caused by Satan but her temperament of thirsting for pleasure. Once Eve has implicated Adam, we may ponder on the issue that Eve is innocent or not. Eve's dream can be recognized as a medium for her to express her desire in unconsciousness. The serpent repetitiously whispers in her ear and she spares no effort to resist the speaker of the evil. This behavior has presented that Eve has already been disobedient to God, who had ever sent angels to remind them never betraying God. Even never rejects the dream or the evil. Therefore, is Satan or Eve corrupting Eve/herself?

Although she is submissive to Adam ostensibly, discontented vanity and pride let her dream Satan who takes advantage of the female character's weakness to bait her by exposing, "Whom to behold but thee, Nature's desire, In whose sight all things joy with ravishment, Attracted by thy beauty still to gaze" (V 44-7). Through the dream, Eve gets rid of constraint and gratifies her desire by betraying her husband, whose rib creates her in God's will. In the following, Eve's female characteristic will be discuss in the aspect of her disobedience.

In Eve's narration, we realized that the distance between God and her is farer than God and Adam and it's the reason why she requires to be guided. Referring to Eve's waking up in darkness instead of brightness, it also implies that God's light of truth has not happened to her. In the meantime, she immediately finds that she is deceived and attracted by an image, an inverted reflection in water. Actually the inverted image in water is reflected from Eve's. If there is no God's order to ask her to leave, she might be deceived by the image and fascinated by the illusive image in water. Here, God, as a reminder, tells Eve that it is not Eve's image but Adam's whose rib is made to create Eve. Naturally, Eve accepts God's explanation and it also reveals the hierarchical order that God is superior to Adam and Adam is superior to Eve. The function of Eve's existence is to expound that women are not spiritually purer than Adam so Eve's distance to God is farer than Adam's. In such phenomenon, Milton apparently points out that there is no professed equality between males and females in human society. Adam and Eve's example reflects authentic relationship between men and women in Milton's society.

Although Eve is seduced by the snake and persuades Adam to eat the forbidden fruit due to her selfishness, she is not totally imperfect. Being bold in admitting her fault and successfully freeing herself from predicament both prove that human beings' ancestor/mother is not so defective in her personality. On the contrary, in the light of John Milton's description upon Eve, characteristics of intelligence and wisdom are disclosed in her dialogue with Adam. Due to braveness,

she confesses her mistake in front of Adam, who dares not directly admit his committing prohibited behavior after God's irate questioning. On account of intelligence, sincerity and modesty, Eve stands on the initiative status to make Adam aware of that he has been committed the crime as well. In Adam and Eve's interaction, it proves that human beings require companionship for making life meaningful and the responsibility to propagating species by expressing love is significant as well. Without the female partner, Adam can hardly complete in intelligence and even incomplete in social, physical and psychological development. It also means that Adam requires Eve to fulfill his nature to be a man. For instance, after Eve's bad dream, Adam plays the function of being a male partner to comfort her tears by cheering her and support her away from idea of self-destruction.

### III. THE APPEARANCE OF GOD IN TWO CREATURES' DREAMS

In the article, "The Art of Domination: An Analysis of Power in Paradise," it is elucidated that God possesses the absolute right to rule due to his superior merit and creating everything and everyone. Besides the creator of the universe there is no one possess authority even angels who can only deed with God's indication (Walum 576). The image of God permanently holds power to dominate creatures with authority and prestige. Humans are endowed with the right of free choices to commit crime or not but God simultaneously owns potency to punish people who are sinful because when people are endowed with free will to make any choice in the world, they should take the responsibility to any result that might take place. Owing to affectionate love, God usually forgives people by supplying them a second opportunity to atone for their indiscretion and mistakes. Especially, God appears in the protagonists' dreams to deliver his love.

By asserting that the characters rebelling him or endangering others will be punished to fall into the eternal darkness, God presents his severity as well. In such phenomenon, God's rigidity and goodness conclude that the freedom of choice making is not tantamount to the absolute freedom. Accordingly, freedom exists on the base of being obedient to God's tenet.

God has predicted that men's falling will happen when Satan successfully overcoming barriers to come to Eden. The bridges between the hell and man's world are built for devils, guilt and death to enter human spaces to seduce them to fall. God and angels' protection is the only defense against devils. Omnipotent God also presages that jealousy is the main element to arouse the revenge of Satan, who is determined to destroy daughters and sons of God. Accordingly, humans will fall into the snare set by Satan to trespass against God, who purposely empowers

human to proceed with free will for testing if they are loyal to God or not. In Adam's dream, God emerges to introduce a female mate for him and in the same book, God reminds him that "Dream not of other worlds, what creatures there / Live, in what state, condition, or degree" (VIII 175-6).

As an intelligent leader of human beings, God invariably arranges discerning situation to test or help or save individuals. Taking Adam's dream for example, for completing Adam's intellect by supplying him a female partner, God predicts such message in advance in the way of dream. As what Revard suggests, except God's, all intellects are restricted and the superiority of God's intellect alone would protect creatures against sin (75).

### IV. GOD'S EPIPHANY IN ADAM'S AND EVE'S DREAM

Dream could be defined as the medium for God to predict what will happen in the future. Furthermore, the power of the creator is revealed not only in dreams but out of dreams. In Eden, the place filled with God's blissful tidings, Adam is formed that his female partner will be brought to him. Subsequently, Adam sleeps and receives the image that a woman is led by the creator's voice. As expected, the mother of human race appears as Adam utters, "Such as I saw her in my dream, adorned / With what all Earth or Heaven could bestow / To make her amiable: On she came, / Led by her heavenly Maker, though unseen" (VIII 482-5).

Being contrary to Satan's murky image in dreams, the creator's image emerging in Adam's dream is bound with "divinity" which reflects overwhelming power to stem the torrent of evilness. In Adam's dream, divine images turn up more than once:

Pensive I sat me down: There gentle sleep  
First found me, and with soft oppression  
seized My droused sense, untroubled, though  
I thought I then was passing to my former  
state Insensible, and forthwith to dissolve:  
When suddenly stood at my head a dream,  
Whose inward apparition gently moved My  
fancy to believe I yet had being, And lived:  
One came, methought, of shape divine. (VIII.  
287-95)

In the following context, we also read that what has been uncovered in Adam's dream, an instrumentality of God's foretelling, is proved in Adam's life. "To pluck and eat; whereat I waked, and found / Before mine eyes all real, as the dream / Had lively shadowed: Here had new begun / My wandering, had not he, who was my guide / Up hither, from among the trees appeared, / Presence Divine. Rejoicing, but with awe" (VIII. 309-14). No matter how Adam behaves, he is always under

omnipotent God's order. That is to say "how Adam stands against potential weakness from within, how through valuing himself rightly in the hierarchical position that God has granted to him he may buttress himself against sin" (Revard 72). As an absolute ruler, God make humans free to make choices with the condition that men have to be obedient although as followers of God, Adam and Eve can hardly avoiding confronting the perfect place, Eden. As a "park" and a "pleasure ground," Eden offers sense of security and joy for Adam and Eve; however, as a result of disobedience, they can no longer dwell in (Lieb 136).

If concentrating on the sphere of the dream of battle, it is interesting that the tug of war between God and Satan only takes place in Eve's dream who both dreams of God and Satan simultaneously. Nevertheless, Adam only dream of God appearing in his dream to predict or direct. God and Satan separately represent truth and untruth and it seemingly implies that Adam embraces positive image thanks to his only dreaming of God instead of Satan. In contrast with Adam, Eve is doomed to be the arch-criminal—bringing the unfortunate to his male companion.

Before being doomed to be expelled from Eden, God dispatches Michael to comfort Adam by predicting human future and discoursing wherever human beings exist, God's blessing must be there. Although Eve does not join Michael and Satan's conversation, the creator justly delivers glad tidings to Eve in her dream to console her. She is not ignored by God as what Michael tells Adam, "go, waken Eve;/Her also I with gentle dreams have calmed/Portending good, and all her spirits composed/To meek submission: thou, at season fit/ Let her with thee partake what thou hast heard" (XII. 594-8). In the final book of *Paradise Lost*, dreams supply functions of consolation to make Eve feel ease regarding their deportation. Eve's dreamland is not Satan's territory to spread ill will anymore. It is apparent that God is the omnipotent victor in the tug of war between Satan and the creator in human being's dreams as what Eve's expression to Adam proves as follows,

Whence thou returnest, and whither wentest,  
I know; For God is also in sleep; and dreams  
advise, Which he hath sent propitious, some  
great good Presaging, since with sorrow and  
heart's distress Wearied I fell asleep: But now  
lead on; In me is no delay; with thee to go,  
Is to stay here; without thee here to stay,  
Is to go hence unwilling; thou to me Art all things  
under Heaven, all places thou, Who for my  
willful crime art banished hence. (XII. 610-9)

Eve delightedly goes downhill with Adam owing to her trust in God, who inspires her in the dream that through belief and redemption, descendents will go back to the

paradise someday. In Eve's last dream, it proves that men's creator is the victor in the war between Satan and omnipotent God in human being's dream battles. Again, Satan, possessing hatred than love, fails to retaliate in the universe made by God (Summers 252).

## V. CONCLUSION

Under God's omnipotence and commands, Adam and Eve cannot willfully dream in their own way or unscrupulously put their desire into practice. As a matter of course, people can hardly follow ones' inclination to dream in real life, like John Milton—a revolutionist who is restrained from giving full play in his talent in politics. The restoration of a dethroned monarch has depressed him and such greatest epic, *Paradise Lost*, becomes Milton's dreamland to politically voice the forbidden in real life, and to carry out his aspiration with reference to democracy and liberty to console his indignation and suffering.

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# Improving Positive Learner Motivation towards Islamic Studies

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**Abstract**— *The success in Islamic studies is getting lower and lower, and many learners are having difficulties with learning Islamic studies and with that also the motivation for learning Islamic studies decreases. The difficulties are shown in both, mastering the material in school and solving the exercises at home. For this reason, the study aims to improve positive learner motivation in learning Islamic studies. The aim of this study is to examine student's motivation towards learning Islamic studies. 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. The researcher used a questionnaire to obtain data about the learners' motivation and analyse them. 89 students from different universities in Duhok participated in this study. Multiple regression analysis used in this study, as seen in table (3), the coefficients analysis shows the B value for social factor = .611 > 0.01, which supported the first research hypothesis, the B value for capabilities factor = .712 > 0.01, which supported the second research hypothesis and the B value for behavior factor = .609 > 0.01, which supported the third research hypothesis.*

**Keywords**— *Islamic studies learning, Motivation, Duhok, Kurdistan.*

## I. INTRODUCTION

The importance of learners' motivation is reflected in the vast amount of related research in the teaching and learning process (Abudhahir, et, al. 2018). Academics, mostly in the Educational Psychology domain, examine the role of motivation in the learning and teaching context in an attempt to understand why some learners seem to learn and succeed in school contexts, while other learners seem to struggle to obtain analogous outcomes (Yunus, et, al. 2018). In this respect, a considerable body of research highlights

not only the various cognitive, motivational, and regulatory constructs, but also the importance of the social context and the interactions with other constructs in the development of learners' motivation (Arar & Haj-Yehia, 2018). However, most of these studies were focused on middle school and college learners.

What can instructors do to improve learners' motivation in learning especially in the classroom of Islamic studies? Regarding that question, the connection between learners' motivation and their achievement in learning has become a common discussion. Almost all education experts and education stakeholders agree on the role of motivation influence learners' behavior in learning process. In the literature states that to understand learners' behavior we need to know their motives (Alias, et, al. 2013). Whereas, as an educator, the author thinks that the process is not only to know what aspect motivate learners in learning but also try to help them in developing their motivation and trigger it to become a positive circumstance in learning process.

This can be a key point that directs the learners to a better conceptual change. The conceptual change here refers to the enrichment and or revision of the prior knowledge which learners already have (Yusoff, et, al. 2018). Fatima, et, al. (2017) has addressed in her paper about cognitive conflict, the use of analogies and cooperative and shared learning as three kinds of instructional strategies which can be used to encourage the conceptual changes. Meanwhile, the author argues that motivation profiles also play a significant role on supporting of conceptual change process. As an effect of the previous opinion, the questions in the beginning of this essay should be an important issue to be discussed among the educational practices.

Accordingly, the importance of learner motivation is reflected in the realm of Islamic studies education which treats motivation as a desirable outcome and a means to enhance understanding. Researches in the field support not only the close association between cognitive, motivational, and affective factors in learners' teaching (Shahbaz, et, al.

2017), but also the importance of the specific classroom context and the learners' learning context in the formation of learners' affect. Yet, further research is needed on how these constructs interact and relate with each other (Huda, et, al. 2015). In this respect, the main objective of the present study was to investigate the relationships among elementary learners' affective constructs, their achievement goals, and their behavior. The study was conducted in a specific context and learners' performance was measured based on an explicitly designed test.

In the context of self-regulated learning, research (Munir & Hartono, 2016) revealed that learner motivational beliefs and regulatory actions differed across academic domains (e.g. Islamic studies, science). Many theorists contended that self-regulated learning can be taught across contexts and situations (Aziz, et, al. 2016). With the shift of educational paradigm from efficiency- to ability-driven, learners' education is tailored according to their learning needs, and schools are given autonomy to develop curriculum and pedagogies (Ahmad, et, al. 2014). Such autonomy is viewed as a harmonious yet political process to mediate the expectations of various key stakeholders in the Singapore's educational system (Huda & Kartanegara, 2015). Despite the combined efforts of researchers, instructors, and stakeholders to promote motivation in learners, there is still a research gap in the evaluation of self-regulated learning for Islamic studies and science in the Singaporean context, in particularly the secondary schools. The author believes that using an appropriate context engages learner to be active in the classroom of Islamic studies. The learners' activity is one basic behavior which can make the learning process in the classroom become more meaningful not only as a one way direction from the instructors. In this point, learners seen not as an empty vessel that should be fill in with the knowledge from the instructors but as the actor of the process, teacher only taking account in giving support. However, learners' behavior in learning process is multi-determined. And the various reasons can influence study behavior, for instance a spontaneous interest in the learning material, get a higher score because of a desire to prove oneself, external expectations, or future professional goals (Van Praag, et, al. 2016). In addition, Al-Jubari, et, al. (2017) state that one of the factors which affect learners' attitude towards science is the good quality of teaching process which stimulates interest and engagement. Therefore, this essay will give explanation about motivation and the use of an adequate context to improve learners' motivation in learning Islamic studies.

## II. THE CONCEPT OF MOTIVATION

First and foremost, we have to know what motivation is. In a simple definition, motivation is reasons individuals have for behaving in a given manner in a given situation (Purwana, et, al. 2015). In a more complex definition, "motivation is defined as a potential to direct behavior that is built into the system that controls emotion. This potential may be manifested in cognition, emotion and/or behavior" (Gilavand, et, al. 2015). The manifestations relate with what will happen and what will learners get after they pursue in a learning process. Moreover, the author is in line with an opinion which states goals and needs of a learning process will represent by the emotion, attitudes and values of the learners (Wahyu, et, al. 2017). Because of that instructors should taking account in promoting and facilitating the increasing of learner's attitudes and manners. And, a classroom of Islamic studies has to be supporting environment to this issue with providing autonomy, competence development and the social belonging. Meanwhile, to make a limitation, in this essay the author will only explain on how to build a support to the learning environment for learners which lead to developing their autonomy, competence and social belonging.

In Educational Psychology, motivational theories seek to investigate what gets individuals to move towards what activities and to describe the characteristics of these activities (Shirin, et, al. 201). Motivation is characterized as a complex and multidimensional construct (Islam, 2014). Abudhahir, et, al. (201) refers to five frameworks of social-cognitive constructs that have recently been used in research on learners' motivation in the classroom context. The framework of self-beliefs (e.g. self-efficacy) asserts that when learners believe that they can do well in the educational settings, they feel confident, tend to try hard, persist more, and perform better (Yunus, et, al. 2018). Attribution and control beliefs (Arar & Haj-Yehia, 2018) support that learners who believe that they have more personal control of their learning are expected to do better and achieve at higher levels than learners who do not feel in control of their learning behavior. Interest and intrinsic motivation is another theoretical framework that expands the traditional distinction between learners' intrinsic and extrinsic motivation to a more complex differentiation of extrinsic motivation. These different types of interest were found to lead learners to different learning outcomes (Alias, et, al. 2013). Self-efficacy plays an important role in improving problem-solving skills of middle school learners (Yusoff, et, al. 2018) and science achievement in high schools. For instance, self-efficacy had direct influence on

Islamic studies achievement of gifted high school learners (Fatima, et. al. 2017), and was a significant predictor of chemistry achievement in college learners (Shahbaz, et. al. 2017). Learners with highly perceived self-efficacy in Islamic studies were more likely to use higher-order cognitive and metacognitive strategies (Huda, et. al. 2015). Likewise, science has an emphasis on the importance of inquiry skills where learners discover, produce, and evaluate scientific knowledge. Coupled with scientific thinking and reasoning skills, learners are encouraged to experience the knowledge construction process. Inquiry learning should be structured such that learner learning is facilitated to plan and conduct own investigation (Munir & Hartono, 2016). In this approach, learners are likely strategic and engaged in learning contexts such as Islamic studies and science. To begin with, many experts have argued their opinions and studies about motivation. Aziz, et. al. (2016) say that "To be motivated means to be moved to do something". Ahmad, et. al. (2014) indicates that success in Islamic studies is a powerful influence on the motivation to achieve. The study suggests that the decline in positive attitudes toward Islamic studies can be explained in part as functions of lack of teacher supportiveness and classroom environment. To facilitate learners' motivation, rationales need to produce two effects: learners need to see the importance and personal utility within the task, and learners need to perceive high autonomy while working on that task. Besides, it is also stated in literature that learners' belief in Islamic studies can be affected by their beliefs in the following aspects: the nature of Islamic studies, the way of teaching and learning and their beliefs in instructors. In addition, learners' perception of success in learning Islamic studies is highly related to their motivational attitudes. Instructors' actions, attitudes and instructional design quality for Islamic studies lessons have greatly influenced learners' motivation. Discussing about motivation in education, we may also refer to a theory of self-determination which is commonly called self-determination theory. This theory argues the important of competence, relatedness and autonomy to understand the content and the process of goal chasing (Huda & Kartanegara, 2015).

Van Praag, et. al. (2016) state in their paper that in motivation theory, the higher levels of motivations do not directly mean a high outcome, since the quality of the motivation is poor. In addition, they explain about two kinds of motivation those are autonomous which the motives come up from the person itself internally and controlled motivation which the motives are influenced

and regulated by the external factors. They present a research consists of two studies to address and to compare about four motivational profiles: a good quality motivation, a high quantity motivation, a low quantity motivation and a poor quality motivation. These groupings based on the existence the autonomous and the controlled motivations in each cluster. The result of these study shows that "learners in the good quality motivation group displayed the most optimal pattern of educational outcomes relative to all other group of learners in the research. The good quality motivation means the high of autonomous motivation and the low of controlled motivation. The author's opinion in the present paper is in line with the implication of the result from the study that instructors should provide a good quality motivation in the classroom of Islamic studies. And, the author proposes the use of constructivism theory as a base for instructors in creating a learning environment that can facilitate the complacency of learners' need of autonomy, competence and relatedness. Constructivist argues that "the view of learning is the importance of connecting the new knowledge to be acquired with the existing knowledge that learners have, in order to promote meaningful learning (Al-Jubari, et. al. 2017). From this view, we can say that learners actively construct a new knowledge by using their prior knowledge. And if the construction process is "interesting" then the learners' motivation will be increase. However, the problems are what the "interesting" mean and how instructors can make the learners move from their prior knowledge into a new knowledge interestingly? Let learner do the Islamic studies and allow them to feel a reinvent the concept of Islamic studies in the classroom might be one of the interesting way to engage learners and increase their motivation toward the learning activity. To make it happen, instructors can use a "context" as a starting point in the learning process. Meanwhile, it is well-known that talking about context is not as simple as we think. Furthermore, there are two points of view to define what context exactly is. First, context is seen as a learning environment where the learning takes place. Second, a characteristic of a task presented to the learners (Purwana, et. al. 2015). Regarding those two types of context, the author point out that instructors have to create a teaching and learning environment by choosing an appropriate context which can build learners' positives emotions toward the lessons. Consequently, the positive emotion will increase learners' attention and effort to do their best in the learning process.

In addition, according to Gilav and, et. al. (2015) a good context is a context which can engage learners to problem

solving and problem posing. They see teaching and learning not in a separate way, they state that these teaching and learning are collaborated one another by the instructors as a development process. And in the development process the instructors give chance to learners to be young and give trust to them that they can do it. In this view, instead of just transferring the knowledge, instructors support the learners. In this view, Islamic studies are seen as human activity. In Islamic studies empathizing learners organize information into chart and tables, noticing and exploring pattern, putting forth and conjectures, and trying to convince one another of their thinking. And in the Islamic studies empathizing there are three main points that should be considered by the instructors, those are big ideas, strategies and models.

In the following, the author will give a brief explanation about big ideas, strategies, models and their correlation one another based on the point of view from Wahyu, et, al. (2017). First, big ideas related to the structure of Islamic studies. These ideas are big since they are fundamental to Islamic studies, and these make a big leap to the development of learners' cognitive. Learners need a hard effort to gain these big ideas in their proficiency. In other words, the big ideas are important steps that lead to new knowledge and learners need them to understand the concept of Islamic studies and use it in the problem solving or face with the Islamic concepts. Second, strategies are seen as the schemes that use by the learners in their process to reach the big ideas. Strategies represent the way of learners thinking on solving a problem or deal with the given activity in the learning Islamic studies. Then the third, models are the tools that are used by the learners to thought (Shirin, et, al. 2017). We used models to represents the informal solutions into a more formal generable solution. In other words, we develop models of thinking into models for thinking. However, the shift from models of thinking into models for thinking is not easy for learners. Islam, (2015) argues about what instructors should do when learners do not come up with a model to solve a problem. First the instructors should give support to the learners that lead learners to develop their Islamic studies thinking and represents the problem as model of and moves to model for. Moreover, instructors need to see the world through the eyes of the learners so that she/he can predict or might follow the way of learners' thinking. In this case, teacher has to stand in an author's point of view where the actor here is the learners. Furthermore, when the learners still cannot come up to model their ideas, teacher might explores what learners already have and guide them for instance by using further questions and giving hints until they recognize

the idea. In a learning framework, models, strategies and big ideas are dynamic. They are interplay each other in the activity. By then, the context play role as a base to support the emergence of models, strategies and big ideas. This is why instructors should provide a context that real in learners' mind and can attract learners to reveal their way of thinking. From a context, learners try to model it in a simple representation, then move on to model for thinking and finally using the strategies to reach the big ideas. The author believes that if the context used by instructors is interesting then the learners' motivation to join in the learning activity will be increase. Let me try to illustrate the use of context and its relation with models, strategies and big ideas in the following example. If instructors want learners understand about a concept of place value then instead of just give the definition and concept directly to the learners, instructors engage learners in a learning activity. Instructors use the context of inventory and counting the stuff in the class. Ask learners to work in a small group, then support them to model the situation, perhaps some learners will use quantity of tallies, model with symbols, model Group, or an open number line. Some strategies will appear, such as counting one by one, grouping by 5 or 10, skip counting etc. Then instructors facilitate a class discussion and lead the learners to understand the concept of place value together. From the given example above, we can see that instructors give opportunity to the learners to act and feel the sense of doing Islamic studies. Since the activity based on something that real in their mind and they can deal with it, the learners will easy to give their attention to participate in the activity. Instructors also provide chance for the various strategies that might appear. So the strategies are not something given or transfer by the instructors but come up from learners' minds. With classroom settings becoming a focus of cognitive-motivational research, there is a need to examine the processes of self-regulation and motivation in the context of learning. The context of learning includes social and cultural elements as well as educational or instructional factors (Purwana, et, al. 2015). Research findings showed that social-contextual relations have significant impact on learners' motivation, self-regulation, and achievement in middle and high schools. Autonomy support refers to identifying and fostering learners' intrinsic motivation by giving them choices or opportunities; fostering understanding and interest with respect to learning; providing rationales and informational feedback; as well as encouraging self-regulated learning. From the self-determination theory perspective, teacher autonomy support promotes a sense of volitional learning whereby

learners are allowed to act upon their personal interests. As such, perception of teacher autonomy support is measured by the Learning Climate Questionnaire.

In a more specific way, to teach Islamic studies in context, Huda & Kartanegara, (2015) explains five strategies which can be used by the instructors. They are relating, experiencing, applying, cooperating, and transferring. Those strategies are known as contextual teaching strategies. The following explanations about the contextual teaching strategies are based on Crawford's opinion. The first, relating is used by instructors if they want to introduce anew concept which is completely familiar to learners or connects to what learners already know. The second is experiencing, in this strategy, learners do some exploration, discovery and invention process to understand a new concept. The third is applying, in this strategy in understanding a concept learners are supported to apply it in the problem solving. Fourthly is cooperating. In this strategy the main point is to share the idea, discuss it and communicate it with the fellow learners, facilitated by the instructors, in order to make them understand the notion about the concept. The last is transferring which means using knowledge in a new context or novel situation.

### III. MOTIVATION OF LEARNING ISLAMIC STUDIES

The importance of motivation in Islamic studies has been well documented (Munir & Hartono, 2016). Chai, et al. (2016) perceives motivation not as another dimension of affect but as another perspective that illuminates some aspects of affect. He considers motivation as a potential to direct behavior that is built into the system which controls emotion. He states that motivation can be indirectly observed through cognition, emotion, and behavior. In this respect, a learner's desire to get involved in an Islamic studies task may be driven by his belief about the importance of the task (cognition), his anger for the failure to solve the task (emotion), or his persistence to solve the task (behavior). Aziz, et. al. (2016), suggests the integration of motivation into theories of self-regulation established on needs and goals. Particularly, he views motivation in terms of needs and goals, considering needs as more general than goals influenced by learners' beliefs of themselves, as learners of Islamic studies. In line with Elliot's model (1999), Ahmad, et. al. (2014) has found that different dominating needs lead to the adoption of different primary goals and therefore to different behavior in Islamic studies situations. Huda & Kartanegara, (2015), in line with social-cognitive theories incorporated the issues of motivation in

the socio-constructivist perspective on learning, recognizing the close association between (meta) cognitive, motivational, and affective factors in learners' learning. Particularly, they consider learners' learning as a form of engagement that allows them to actualize their identity through the involvement in activities situated in a specific context. Accordingly, learners' identity reveals their needs, their values, and their beliefs which are expressed through their emotions. These affective constructs are related to the development of specific motivation. In line with the framework of social cognitive models, this theoretical perspective states that the specific classroom-context and learners' context is in close interaction with learners' affective constructs, learning, and problem solving.

### IV. METHODOLOGY

The aim of this study is to examine student's motivation of Islamic studies learning in the in Duhok. 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. The researcher used a questionnaire to obtain data about the learners' motivation and analyse them. 89 students from different universities in Duhok participated in this study.

### V. RESULTS

Table.1: Reliability analysis

Factor	Number of questions	Cronbach Alpha
Social	10	.725
Capabilities	9	.733
Behaviour	10	.744

By the author from SPSS software

Table (1) shows the reliability result for three factors used to measure students motivation of learning Islamic studies, these factors are social factor, capabilities factor and behaviour factor. The result for social factor was .725 for ten questions, the result for capabilities factors was .733 for nine questions and the result for behaviour factor was .744 for ten question, the findings revealed that all factors used to measure students' motivation of learning Islamic studies are reliable.

Table.2: Correlational analysis

		Motivation of Islamic studies learning
Social	Pearson Correlation	.671**
	Sig. (2-tailed)	.000
	N	89
Capabilities	Pearson Correlation	.664**
	Sig. (2-tailed)	.000
	N	89
Behaviour	Pearson Correlation	.541**
	Sig. (2-tailed)	.000
	N	89
**. Correlation is significant at the 0.01 level (2-tailed).		

In Table 2, the correlational analysis presents the values of the identified correlation tests. The strength of the relationship between variables is determined by the correlational analysis. According to the correlation test, the social factor has positive correlation ( $r=.674^{**}$ ,  $p<0.01$ ) with the motivation factor. The positive linear relationship between social and motivation is moderately strong. The capabilities factor has a positive correlation ( $r=.664^{**}$ ,  $p<0.01$ ) with the motivation factor. The positive linear relationship between capabilities and motivation factors is moderately strong. The behavioural factor has a positive correlation ( $r=.541^{**}$ ,  $p<0.01$ ) with the motivation. The positive linear relationship between the motivation and behavioural factors is moderately strong.

Table.3: multiple regression analysis

Model		Unstandardized coefficients		Standardized coefficients	t	Sig.
		B	Std. error	Beta		
1	Constant	0.12	.014		.814	.014
	Social	.611	.001	.601	26.541	.000
	Capabilities	.712	.012	.703	28.546	.000
	Behaviour	.609	.019	.601	27.453	.000
Dependent variable: motivation						

Multiple regression analysis used in this study, as seen in table (3), the coefficients analysis shows the B value for social factor = .611 > 0.01, which supported the first research hypothesis, the B value for capabilities factor = .712 > 0.01, which supported the second research hypothesis and the B value for behavior factor = .609 > 0.01, which supported the third research hypothesis.

**VI CONCLUSION**

To sum up, learners’ motivation related to their behaviors in the learning process is multi-determined. We might use the motivation point of view to get more insight about motivation in education terminology. Within SDT motivation is classified regarding to its quality and quantity and based on the study by Vansteenkiste et al. (2009) the good quality motivation- high autonomous and low controlled motivation- give a significant influence in improvement of learners’ learning outcomes. Therefore, in the classroom of Islamic studies instructors need support the emergence of the autonomy of the learners. In fact, in supporting learners and improve their motivation towards science especially Islamic studies, the author believes that there is a correlation between the roles of teacher and learners’ motivation. If the teacher designs an adequate teaching and learning activity for the learning process, the learners’ interest will increase. Thus, using a good

context, which is selected by contextual teaching strategies, can be a good starting point in that Islamic studies classroom activities. The contextual teaching strategies which are proposed by Crawford (2001) consist of relating, experiencing, applying, cooperating, and transferring. Furthermore, the high motivation will lead to a more conducive situation for improving the learners’ understanding to higher cognitive level. However, further studies are needed to flesh out this idea, for instance to explore more the technical aspect of choosing a good context to be used in a classroom. Multiple regression analysis used in this study, as seen in table (3), the coefficients analysis shows the B value for social factor = .611 > 0.01, which supported the first research hypothesis, the B value for capabilities factor = .712 > 0.01, which supported the second research hypothesis and the B value for behavior factor = .609 > 0.01, which supported the third research hypothesis.

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# Re-Defining Hate Speech Towards Reform Agenda: The Discursive use of Referential Strategies in Kenya's 2017 Pre-Election Campaigns

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**Abstract**— *Hate crimes and inflammatory speeches have often been propagated in Kenya's election campaigns. Kenya has put in place various mechanisms to monitor hate speech. This paper focuses on various ways in which referential strategies by key leaders in the 2017 pre-election political discourse reflect and determine hate speech. It also examines the interplay of politics, social theory and linguistics towards achieving Kenya's Reform Agenda. The study is grounded in Fairclough's and Wodak's Discourse Historical Approach as a theoretical framework. The findings discursively depict the leaders as using representations that elevate their authority in the texts and naturalise the ideology of intolerance through vilification of others, intentional misinterpretation, subversive intentions, rumours, threats, innuendos, propaganda, depersonalising metaphors falling short of achieving the reform agenda. Policy makers would use the findings to adherence to laws and policies promoting national cohesion.*

**Keywords**— *Hate speech, Reform Agenda, CDA, Discourse, Kenya.*

## I. INTRODUCTION

Kenya is one of the many countries in Africa that have experienced frequent conflicts in the past two decades. These conflicts have been attributed to many factors among them negative ethnicity and contested general elections. One notable case is the 2007-2008 post-election violence which claimed many lives, loss of property and human displacement (Waki Report, 2008). This situation also threatened the stability and peace that the country was enjoying compared to its neighbouring countries. In order to

arrest this situation, in February, 2008- Kenya's political adversaries aided by the African Union and its international partners negotiated a power-sharing pact to resolve the dispute over the December 2007 Presidential Elections. Under the series of the Kenya National Dialogue and Reconciliation, the Kenyan political parties also conducted a series of agreements aimed at ending the violence, restoring fundamental rights and liberties, addressing the humanitarian crisis, promoting reconciliation and healing, resolving the political crisis and tracking long-term issues affecting the nation. Thus a Coalition Government was formed with the primary purpose of addressing the root cause of the repeated violence in Kenya. This was to be achieved through the implementation of a logical and comprehensive reform agenda, commonly referred to as Reform Agenda 4.

The process of implementing Reform Agenda 4 includes peace building strategies such as moderating the verbal conduct of the leaders. For instance, in the Kenyan situation, the National Cohesion Integration Commission (NCIC) put in place guidelines within which leaders were to operate with regard to the issue of hate speech. In this paper therefore, in part, Reform Agenda 4 is selectively reviewed in relation to the legislation governing political discourse generally and laws governing the conduct of leaders in Kenya. Several studies have indicated that the various political parties that formed the Kenyan coalition were largely ethnic based, generating negative ethnicity. Consequently, it has been observed that such negative ethnicity has been the cause of inflammatory discourse that frequently leads to tribal clashes during and after each general election in Kenya. After the 2007 post-election

violence which was in part linked to inflammatory discourse, there was need to regulate the language used by leaders in order to prevent incitement which could lead to recurrence of violence. The parties in the coalition thus agreed to undertake far-reaching reforms to secure sustainable peace and justice in Kenya.

A peace building strategy must be included in any attempt to resolve political crises. The United Nations (UN) defines peace-building as action to strengthen peace and avoid relapse into conflict, while other literature refers to peace-building as a range of measures targeted to reduce the risk of repeated conflict by strengthening national capacities at all levels. This is the strategy that the Kenyan Government adopted, commonly referred to as the Reform Agenda, as a way of consolidating peace and unity and thus preventing a resurgence of violence. In pushing forward Reform Agenda 4 in Kenya, the National Cohesion and Integration Commission (NCIC) was set up in 2009. The NCIC is a statutory body established under the NCIC Act no.12 of 2008. The Commission draws its existence from the National Dialogue and Reconciliation Agreement that sought to provide a peaceful solution to the political impasse and violence that engulfed the country after the 2007 general elections.

The main items in the Agenda were four (NCIC 2008) namely: Agenda item one to stop violence and restore fundamental rights; Agenda item two to address the humanitarian crisis that involved resettlement of internally displaced people; Agenda item three to resolve political crisis; Agenda item four to examine and address constitutional, legal and institutional reforms, poverty and inequality, youth unemployment and land reforms. With regard to Agenda items 1, 2 and 3, the NCIC Section 13 introduced guidelines to streamline classification of speech and information that may qualify as hate speech and thus face exclusion from the freedom of speech principle, the Hate Speech Act. In this Act, Section 13, 1, a, b, c the indicators of "hate speech" are listed as: speeches that cause hatred, speeches that characterize ethnic or religious violence, utterances that degrade others; use of cultural stereotypes, utterances that promote discrimination on the basis of tribe, ethnic group, use of abusive, negative and insulting language, use of stories that profile people and communities negatively, use of imagery, poems, metaphor, proverbs that could stir up ethnic hatred, and use of alarming language.

However, the hurdle against hate speech is the lack of clarity about what constitutes the crime (NCIC 2010). Some important aspects under the law are undefined such as what constitutes abusive, insulting or threatening words. In

addition, the Act does not specify how the law would deal with coded messages and innuendo in vernaculars that on the surface appear quite harmless. Furthermore, the Act does not explicitly state what the criminal ethnic stereotypes and inflammatory words are. In a nutshell, hate speech is use of threatening, inciting, abusive or insulting words or behaviour or display of any written material with the intention of stirring up ethnic hatred. In regard to political discourse, NCIC reports that it has faced a lot of difficulties determining what hate speech is under the law, even though the Commission is aware of the power of dangerous speech to stir up animosity. Most of those accused of propagating hate speech either end up having court cases drag through the judicial process for years or have their cases dropped. For instance, in 2010, cases against three politicians charged with the crime of hate speech in the heat of the campaigns for the referendum on the Constitution were later dismissed after conciliation became the substitute for criminal justice. Similar cases were reported in 2014 and 2015 but the legislators involved were acquitted after applying for conciliation. Recently, that is June, 2016; six members of Parliament had been locked up for several nights in police cells against hate speech propagation. However, the law makers were freed for lack of evidence. Further, in 2017, a Governor escaped jail on charges of ethnic incitement for making disparaging remarks against Raila Odinga, the former Prime Minister and a highly respected opposition leader. He was however, acquitted due to 'lack of evidence'. In September, 2017 two other legislators, Moses Kuria and Johnson Muthama were arrested and charged in a court of law for propagating hate speech. The two leaders were released on bond pending hearing in January, 2018. Based on this, a critical analysis of political language is necessary in order to reveal the connotations behind the use of language and ascertain whether or not the leaders are operating within the reform agenda paradigm with respect to peace building.

The NCIC (2010) had acknowledged that one of the major impediments during the implementation of the mandate and provisions of the NCIC Act (2008) was lack of a proper definition of hate speech and the necessary parameters within which it operates. In other words, the need to define hate speech is pertinent because lack of it may serve as a lacuna for perpetrators. Further, the NCIC has reported that the courts have also pitched in to interpret certain provisions of law including but not limited to definition of imprecise and ambiguous words. Up to date, the Kenyan courts have not yet embraced the Act as a result, no definition has been established. The climax of hate speech was observed during the post- election violence

of 2007-2008 and its aftermath that involved an array of serious human rights violations (Waki Report 2008; KNHRC 2007, 2008). In these reports, much emphasis was drawn to incitement to violence as one of the main causes of inter and intra-ethnic violence. The Waki Report (2008) found that politicians, local elites as well as the media contributed to the building up of tensions in the lead-up to the elections through “inciting utterances.” Despite the fact that freedom of speech is the cornerstone to democracy, it has been noted that this freedom may be misused (Waki Report 2008). The Waki Report contends that in such instances, the state needs to intervene and draw up a clear line between legitimate and illegitimate speech. This can be effected through enactment of good written laws.

Thus, Agenda Item Four in the Reform Agenda has been dubbed as the “mwananchi agenda” (citizen’s agenda), as it addresses the deep seated problems that most directly affect the lives and livelihoods of most Kenyans. Such are poverty and inequality, youth unemployment, land issues, ethnic conflict, a stalled judicial system and institutional reforms. It should be pointed out that once the Reform Agenda 4 was to be implemented, Kenyans would reap the fruits of the National Dialogue Agreement. Consequently, as Kenyans looked forward to the 2017 General Elections, it would ensure that Kenyans are not exposed and predisposed to a repeat of the horrific violence witnessed after the disputed 2007 Presidential election.

Kenya has espoused a number of legislations prohibiting hate speech and its constituents with regard to the nature of hate speech. It is however, spread out thin and there is need for review and harmonisation to enhance effectiveness (Callamard 2010). In view of the existing laws, several recommendations governing a range of policies and best practices have been adopted to guide review of interventions in Kenya. Firstly, in 2017, the Communications Authority of Kenya started regulating electronic communication and put in place plans to closely monitor social media activity. Secondly, the Kenyan 1963 Constitution was officially repealed on 27<sup>th</sup> August 2010 but no provisions were made in this social contract against hate speech. Callamard (2010) argues that it was important to formulate a clear position unlike the previous constitution which was silent on hate speech. Section 79 (1) of the 1963 Constitution, specifically, provided that no person shall be hindered in the enjoyment of this freedom of expression which was to include freedom to hold opinions without interference, freedom to communicate ideas and information without interferences whether the communication be to the public generally or to any person or class of persons and freedom from interference within

their correspondence. It can be noted that there is no express provisions as regards prohibition of hate speech (Callamard 2010).

Thirdly, the Constitution of Kenya (2010) has been commended as regards the Bill of Rights and the restrictions thereof. However, opinions from critics point out that protection of freedom of expression has not been fully addressed. This social contract has a number of divergences between section 79 of the previous Constitution and Article 33 of the current one that makes the relevant provisions on freedom of expressions and its limitations. Hate speech is premised on the freedom of expression, limitations should therefore be spelt out in the Constitution (Callamard 2010). Article 33(1) provides that every person has a right to freedom of expression, which includes freedom to seek, receive or impart information or ideas, freedom of artistic creativity and academic freedom and freedom of scientific research. It is important to note that issues of hate speech relate to language. However, Article 33(2) provides that the right to expression does not extend to propaganda for war, incitement to violence, hate speech or advocacy of hatred that constitutes ethnic incitement, vilification of others or incitement to cause harm or is based on any ground of discrimination specified or contemplated in Article 27(4).

Further, the National Cohesion and Integration (NCI) Act is the Act that criminalises hate speech in Kenya. Hate speech is provided for under the NCI Act in sections 13 (1, 2 &3) and 62 (1 &2). In addition, the Penal Code does not expressly outline what hate speech is. However, some aspects of hate speech emerge and are captured under this code for instance, subversive activities and incitement to violence. Section 77(1) provides that “...any person who does or attempts to do or make any preparation to do, or conspires with any person to do any act with subversive intention, or utters any words with a subversive intention, is guilty of an offence and is liable to imprisonment for a term not exceeding seven years (Cap 63, Laws of Kenya, Revised Edition 2009 (2008) cited in Callamard 2010).

Additionally, the Media Act (2007) was set up to regulate the media against aspects of hate speech. Newspapers, radio stations, or media stations are among parties that perpetrate hate speech (Act No.3 of 2007, Laws of Kenya). In other words, the media has an impact over a large portion of the populace hence negative messages can exacerbate any existing conflicts. It is observed that regulations of such mediums are therefore vital to enhance peaceful co-existence among people, a similar argument in the Waki Report (2008).

Lastly, the Political Parties Act (2011) was an Act of parliament to provide for the registration, regulation, and

funding of political parties, and for connected purposes. This Act is relevant to this study in three ways: firstly, Formation of Political Parties 3(1): Political parties may, subject to the provisions of the Constitution and this Act, be formed in Kenya to further purposes which are not contrary to the Constitution or any written Law. According to most studies in political science, Political parties' membership is usually ethnic-based and in most cases they do not serve the citizenry but act as vehicles for acquiring and maintaining leadership and legal control (Keverenge 2007, 26; Kipruto 2012; Nyong'o 2012; Masime & Oesterdiekhoff 2010). Further, requirements of a political Party 4(1): Clause 2 states that the Registrar shall not register an association of persons or an organization as a political party if such association or organization does not meet the requirements set out in Article 91 of the Constitution. In line with this Article, the focus of this study is mainly on paragraph (c): promotes and upholds national unity and paragraph (h): subscribes to and observes the code of conduct for political parties. These two paragraphs are relevant to this study because the sustenance of peace and political stability in the country after the post-election violence depended on the actions of the two principals whether verbal or non-verbal. This is because being leaders of their respective political parties, their behaviour whether constructive or destructive would easily influence those of their members. The code of conduct is further highlighted in the First Schedule as explained below.

Furthermore, Code of conduct for political parties, First Schedule (S.6 (2) (c)): Firstly, Political parties shall pursuant to Articles 91 and 92 of the COK, 2010 and section 8 of this Act, subscribe and observe this code of conduct. Secondly, the code of conduct shall regulate behaviour of members and office holders of political parties, aspiring candidates, candidates and their supporters, promote good governance and eradicate political malpractices. Paragraph (7) further states that a political party shall not (f) advocate hatred that constitutes ethnic incitement, vilification of others or incitement to cause harm. In addition, paragraph (8) states that a political party shall promote inter-party relations by (d) promoting national reconciliation and building national unity.

With regard to the Elections Act (2011), reports show that the electioneering period follows an ethnic ploy which is a precursor of hate speech (Kenya National Dialogue and Reconciliation 2008). The advent of the COK, 2010 brought with it changes in the election regime. Notably are the recent laws that have been passed to regulate the entire process and the conduct of the candidates (Election Act 2011). This legislation seeks to define the

general conduct expected to persons running for various state offices. This was as a result of the December, 2007 elections and how the candidates behaved. This necessitated the setting up of a code that regulates the campaign and election process. Rule 6(a) of the Elections Act under the electoral code of conduct provides that,

All those bound by this code shall throughout an election period publicly and repeatedly condemn violence and intimidation and avoid the use of hate speech, language or any kind of action which may lead to violence or intimidation, whether to demonstrate party strength, gain any advantage or for any other reason, and refrain from any action involving violence or intimidation.

The NCIC has made the following progress so far: the promulgation of the Constitution of Kenya, 2010; the process of land reforms has started with preparation of draft Land Bills; and the Truth, Justice and Reconciliation Commission (TJRC) is a progressive step towards the realization of national cohesion and unity. Institutional Reforms especially in the police, judiciary, electoral body and other public sector institutions have been notable. The implementation of Kenya Vision 2030 which guides the government's medium term planning, development and budgeting has provided for various measures for tackling poverty and inequalities. In August 2010, the NCIC Section 13 introduced guidelines to streamline classification of speech and information that may qualify as hate speech and thus face exclusion from the freedom of speech principle.

Given the prominence of negative speech in Kenya's pre and post-election, any analysis of the case requires attention to the relations among speech, power and violence characterizing the situation, even as it must resist the tendency to assume that hate speech is caused by violence (Bichang'a 2010; Jerome 2008; Oloo 2008). Rather, the precise role played by hate speech is best explored in context. This paper also argues that there are various other factors from which hate speech can be determined. For instance, the context of speech: is it inflammatory, discriminatory and targeting a particular group or not. The speaker: is he or she influential? The audience: is it likely to react violently? Content: is it inflammatory, discriminating or hostile towards a targeted group? And the Historical context: have similar statements led to ethnic violence? Thus based on these, only through appreciating the contextual specificity of speech in relation to the pre-election campaign discourse can the implications for prevention, redress and reconciliation be determined (Ikejiaku 2011). Such factors should be weighed against the

tenets of the 1996 International Covenant on Civil and Political Rights on freedom of expression to which Kenya is a signatory as mirrored in Kenya's Bill of Rights Article 33(2) and from which the Reform Agenda is drawn. The numerous reports by national and international organizations that document the threatening atmosphere and violence before, during and after the election all mention the role of hate speech as a feature of conflict (see Bayne 2008; EU 2008; Kiai 2008; KNCHR 2007, 2008).

However, the rhetoric of politicians and political operations prior to the election made it clear that voters should organize along ethnic lines and defend ethnic interests, a tactic also used in the 2002 election (Ikejiaku 2011). Some of the political rhetoric went beyond identifying groups and their interests to denigrating particular ethnicities by using familiar stereotypes of their qualities or behaviours (Bichang'a 2010, Oloo 2008; Ogola 2008). Ikejiaku (2011) asserts that other papers in her study confirmed that when leaders (political, military, religious, or other) produce this kind of speech, and thereby make it acceptable for public discourse, their actions can be highly influential and can open the door for other more nefarious ethnic slurs and intimidation. The statutes have covered the issue of hate speech at large; nevertheless, amendments are still required to cover all aspects of hate speech. This is imperative to ensure that the onus of proof as it is in criminal cases is properly covered beyond reasonable doubt.

The Reform Agenda 4 was therefore geared towards ensuring a stable and prosperous democratic future in Kenya. This was to be achieved through such measures as repealing the 1963 Constitution, promulgating a new Constitution (2010), the National Accord and Reconciliation Act (2008) as a Statutory Provision, reviewing the Penal Code (2008), introduction of Media Act (2007) and Elections Act (2011) inter alia. Therefore, based on the foregoing, this research aimed at investigating the referential strategies of the key leaders in the 2017 pre-election campaigns with a view to establish whether their discourse propagates hate speech or it is within the Reform Agenda Guidelines. This is done with a view to assessing the implementation of the Reform Agenda. It should also be observed that governments form and survive under different conditions. It can further be argued that whatever is the principal function of the government or opposition, language should be factored in since it is the principal tool in power sharing alliances, strengthening an opposition and resolving political conflict. Since stability of any country is not only formed but also needs to be maintained, and irrespective of the purpose or intention for politicking, the

language aspect cannot be ignored in order to attain peace and cohesion.

## II. THEORETICAL FRAMEWORK

This study was grounded in Critical Discourse Analysis (CDA) within Norman Fairclough's Social theory and language and power and Discourse Historical Approach (DHA) by Reisigl and Wodak (2001). Critical Discourse Analysis is premised on the assumption that language is not only a product of society but also an important force in (re)shaping social practices, both positively and negatively (Wodak and Chilton 2005; Fairclough 2010, 2003). CDA is characterized by concepts: critique, power, history and ideology. With such foci, CDA naturally lends itself to the investigation of the ways domination and discrimination are embedded in and mediated through language use (Ietcu, 2006). Discursive strategies are systematic ways of using language located at different levels of linguistic organization and complexity. Reisigl and Wodak (2001, 44-85) distinguish five different strategies, namely: nomination/referential, Predicational strategy, perspectivation, argumentation, and intensifying/ mitigation strategy to bring out strategies of Self and Other presentation try to delineate the scheme of analysing discursive strategies which contribute to the positive self and negative other presentation. All these strategies are interrelated and complement each other to provide the full picture of the phenomenon being understudied. Nevertheless, in this paper we shall limit our focus on Referential/ nomination strategies. Referential strategies, the focus of this paper, are linguistic tools with which persons and groups are identified (Reisigl & Wodak 2001). They encompass the linguistic tools via which individuals and groups are named and referred to (Richardson 2007).

Analyzing these strategies is based on three assumptions: referring to social actors in a certain way is a matter of choice (Reisigl & Wodak 2001), the way social actors are referred to carries value judgements (Richardson 2007) and referential strategies "establish coherence relations with the way that other social actors are referred to and represented" (Richardson 2007, 50). Referential strategies function as a 'basis for the argumentation schemes of the text' (Reisigl & Wodak 2009, 114); they are taken-for-granted starting points for argumentation. In other words, categorizing social actors via nominations is introduced as given and shared background information which conceals to a large extent the political and ideological interests served by this categorization. The Discourse Historical Approach is preferred in this paper because of its extensive use of referential strategies. Referential strategies

include pronominalisation, functionalization, relational identity, linguistic metaphors, depersonalising metaphors, impersonalisation by abstraction, genericisation and nomination. Referential strategies use various linguistic means for identification of a social actor. This paper focused on how referential strategy was used to reveal the ideological underpinnings of key political leaders in Kenya's 2017 pre-election campaigns: Uhuru Kenyatta, William Ruto, Raila Odinga, Kalonzo Musyoka and their close allies. The historical and socio-political context provided by DHA is particularly essential in the understanding of the Kenyan political and social conflicts in general because they have been and continue to be more susceptible to political influences because of the complex historical and socio-political factors such as politics, ideologies and the aftermath of Kenya's post-election violence in 2007, there was need to adopt such an approach in this study for a more objective analysis.

Power is legitimised or delegitimised in discourses (Wodak 2001; Chilton, 2004). Texts are often sites of social struggle in that they manifest traces of differing ideological fights for dominance and hegemony. Thus the DHA practitioners focus on the ways in which linguistic forms are used in various manipulations of power. In line with this, the research findings of Wodak (2001) and Chilton (2004) confirmed that power is discursively exerted not only by grammatical forms, but also by modality, argumentation strategies and by a person's control of the social occasion by means of the genre of the text.

### III. MATERIALS AND METHODS

The data gathered for the purposes of this study were extracted from internet, specifically, You Tube for Live 2017 pre-election campaign discourse by Uhuru Kenyatta, William Ruto, Raila Odinga, Kalonzo Musyoka and their close allies. Using Fairclough's (1989) and Reisigl and Wodak's (2001) Discourse Historical Approach (DHA), the concentration was on the text, which involved, analysing the socio-historical context in relation to language and the implications. The researchers sought to establish whether the texts complement or oppose each other, whether the language used shows political difference or intolerance among the leaders and whether the language used is polarizing. This analysis was done with a view to establishing the adherence to the Reform Agenda.

## IV. RESULTS AND DISCUSSION

### 4.1 Referential Strategies

The first speech we analyse was one made at Kisumu City on 3<sup>rd</sup> August 2017 in the heat of the pre-election campaigns.

#### I. KISUMU RALLY NASA FULL MEGA RALLY IN KISUMU ON 3<sup>RD</sup> AUGUST, 2017

Kisumu City is the stronghold of NASA (National Super Alliance) and specifically, the home to Raila Amolo Odinga, the NASA Principal. During the rally, various political leaders made their speeches. For instance:

A speaker, JN made the following utterance<sup>i</sup> (translated by authors):

In Kisumu we don't want foreigners... do you hear me? Kisumu East, we don't want foreigners. That Asian Shakeel his term is over, is over. We all want Nicholus Oricho as our member of Parliament, Prof. Peter, Anyang' Nyong'o as our Governor...(NASA/ KSM/ 01)

The main language of communication during the rally was Dholuo. This is worth noting because, even though, Kisumu is the hometown of the Luo, NASA as a coalition does not consist of Luos only. Therefore, the use of the mother tongue obviously discriminated against other ethnic communities in the gathering which is against the NCIC Guidelines on national cohesion and integration. Further, in reference to text NASA/ KSM/ 01, the speaker JN uses the term *madoadoa* (undesirable spots) to refer to those who do not belong in that locality. In the history of Kenya, *madoadoa* is a Kiswahili word that was used during the 1990's tribal clashes to evict those ethnic groups that 'did not belong' to specific localities. The speaker uses the term *madoadoa* in an antiphonal structure by allowing the audience to respond that that the days of *madoadoa* (foreigners) in the land is long overdue. Considering the audience in the rally, this type of nomination most likely targeted a particular ethnic community hence inflammatory and discriminatory. Further, the use of the reference of the word *mhindi is* equally a nomination that refers to the Asian race which lives in Kenya. Shakeel who has been a Member of Parliament for two terms comes from the Asian ethnic community. The fact that speaker JN utters that Kisumu East does not want *madoadoa* is illustrative of the fact that he is propagating hate speech. This is because, by virtue of his position and content of the discourse and the audience, the utterance can be considered inflammatory and thus goes against the NCIC 2008 Act and the Constitution of Kenya 2010, among other legal documents. The speaker in context NASA/KSM/01 further mentions the names of the leaders

whom he wants the people to elect in the upcoming 8/8/2017 General Elections. If the names he mentions are analysed critically, they all belong to one ethnic community. This is again indicative of ethnic polarization based on the fact that the audience is likely to react negatively against anybody else who does not belong to the community, hence hate speech.

In the same rally, in Kisumu, we also analyse the speech made by RO:

...our country is full of ethnic exclusion and ethnic discrimination...when a youth goes to do an interview to look for a job...it is the name and not how they perform that will decide. When they hear Wanyama,, leave those; Wafula...leave those; Mutua...leave those; Onyango..leave those...NASA/KSM/02

Text NASA/KSM/02 alludes to features of negative ethnicity and discrimination, vices that have continually bedevilled the country Kenya. The speaker RO states that merit no longer matters in job interviews but one's surname is the determinant for success otherwise. The surnames mentioned in the text all belong to ethnic communities that are in the Western and Eastern parts of Kenya. The fact that the government of the time is being run by ethnic communities from Central and Rift Valley parts of Kenya, drums the point that other ethnic communities that do not belong to either of the two in government are being discriminated against in terms of job searching. The reference *wakisikia* (when they hear) refers to those in government positions and is a nomination that characterises the government as propagating ethnic exclusion. In as much as speaker RO castigates the government of the time for promoting ethnic exclusion, on the contrary, his ally in Text NASA/KSM/02 appears to propagate the very same ethnic discrimination and exclusion by asking the voters not to vote in 'foreigners'. This speech, therefore, also smirks of hate speech on the basis that the youth in the audience and others listening to the utterances would react negatively towards the supposed favoured ethnic communities.

In addition, another speaker WM says the following:

My brothers in Kisumu, how are you?... Today is a very important day because we have come here to Kisumu for our final rally. During the last elections, they stole our votes. The court cheated us. The ship of Kenya is in the hands of people who are unable to govern it well. We have been watching them commit one mistake after the other, theft after theft, insincerity after insincerity,

corruption after corruption, killings after killings. And now they tell you that they are ready to solve Kenya's problems. I want to tell you... Uhuru and Ruto that problems cannot be solved by the same level of thinking that created them... NASA/KSM/03

The speaker in NASA/KSM/03 seeks for inclusivity and solidarity in the use of the nomination *ndugu Zangu* (my brothers). He reminds the audience that in the 2013 general elections, their (by then ODM: the Orange Democratic Movement's) victory was stolen. It should be mentioned here that during the 2013 General Elections in Kenya, ODM took TNA (The National Alliance) to court challenging the announcement of Uhuru Kenyatta as president elect. The Supreme Court ruled in favour of TNA. Thus the use of the pronominal *tulikuwa tumeibiwa* (our votes had been stolen) refers to the ODM votes and victory. Further, the use of the terms *meli ya kenya* (Kenya's Ship) refers to the ruling government which the speaker says that is unable to deliver to the Kenyans. *Wakifanya* (they do ... in this case a reference for the ruling government) *makosa* (mistakes) one after the other such as stealing, corruption, and killings. These are allegations made by the speaker against the ruling government. The allegations in this context are considered weighty and emotive based on the knowledge that an ICT manager in charge of the elections had been found murdered and the killer was unknown. It is observed that such an aspersion could easily cause the audience to react violently given the fact that the murdered ICT manager hailed from this community. As such the content in Text NASA/KSM/03 may be considered inflammatory because it targets a certain group and thus can qualify as hate speech. This is also based on the knowledge that the speaker is a very influential person and so whatever he says is considered true by the audience.

The second rally we analyse is the final rally by the opposition just before close of the campaign period just before the actual elections.

## II. NASA GRAND FINAL RALLY IN UHURU PARK NAIROBI COUNTY, 5TH AUGUST, 2017

A speaker AL delivers a speech that also has implications for what may be characterised as hate speech. He says:

This time round, Baba (Dad) and Kalonzo have cycled bicycles and buses. This time round my friend if it is bad... it is bad (audience response) (twice). If it is risky...it is risky (audience response). Raila Amolo Odinga's votes will never

be stolen this time round my friend. Kenyans are tired of theft; they want Raila; Kenyans are tired of corruption, they want Raila. Kenyans are tired of poverty, they want Raila, Kenyans are tired of poor health, they want Raila. Kenyans are tired of poor education, and they want Raila. Kenyans are tired of killings, they want Raila. Kenyans are tired of land thieves, they want Raila. Kenyans have decided they are tired and they want Raila. *NASA/UP/ 04*

The speaker in NASA/UP/04 alludes to the allegations of evils which the THEY (Jubilee) have committed, among them, corruption, thievery, poor health, poor education, poverty and others. These allegations appear to be in tandem with those in NASA/KSM/03 despite the different contexts of speech and the communicative events. The use of the nomination 'safari hii' (this time round) refers to the 2017 General elections. The utterance is made against the background that the opposition party led by Hon. Raila Amolo Odinga has claimed stealing of his victory in the past two General elections i.e. 2007 and 2013. The nomination safari hii is said repeatedly to emphasise to the audience that the NASA group may not accept the outcome of the elections if it is not just and fair and may be also not in their favour. Historically, such statements can be considered inciting since they appear to prepare the audience to psychologically and physically prepare for ethnic clashes. Thus, the speaker could be said to be selling a propaganda for war which goes against Article 33(2) of the Constitution of Kenya, 2010.

Further, the reference of Baba (Dad) indicates the referent is shepherd of Kenyans and thus whatever he says is cast in stone. Speaker AL indicates that Baba's votes will not be stolen as has been the practice in previous elections. The speaker paints a picture of Jubilee which portrays them as people who are inhuman since they have stolen from Kenyans what belongs to them. Kenyans are suffering because of poor governance. The speaker consequently, in an antiphonal tone calls on the audience to deny and denounce the Jubilee Government in full measure. The use of the expressions safari hii, kama ni noma ni noma and kama ni mbaya ni mbaya (this time round, if it is bad, it is bad and if it risky it is) as the audience responds calls on the audience to ensure that Baba's votes are not stolen, and if they are stolen, they should not let them go but fight for them sounds inciting and could be construed as propaganda for war. In view of the definition of hate speech, it can be observed that the utterances by speaker AL are threatening and inciting based on the fact that the speaker is influential.

Further, the utterances cause the audience to react in a manner that suggests hostility towards the targeted group. This is evidenced in the audiences' responses. The nomination Wakenya (citizens) in this case refers to the unbearable life of a common mwananchi (citizen) in Kenya who is tired of poor governance and therefore wants change in the form of Raila Amolo Odinga. Based on the referencing by the speaker, the call for the supposed change can be considered inciting and discriminatory because it targets a certain group of people that is to be resisted.

In the same rally we also have speaker MK who avers:

This time round. This time round. This time round Mt. Kenya is lying low looking at the rest of the country on how Kenyans want change. Kenyans have said they are dying of hunger and this will be change of maize flour. Say maize flour. Say maize flour. Jubilee will be voted out due to maize flour. Therefore those who said they eat meat while the rest of the Kenyans and common citizens swallow saliva... today we have come to snatch that meat from them and give it to the citizens. Kenyans hoyee, Kenyans hoyee, Kenyans hoyee, how many of you believe that the Maize Flour change will be peaceful on 8/8/2017? ... Therefore you Chebukati and Chiloba. You Chiloba (*speaker repeats thrice*), if you try to steal Raila Odinga's votes, you are cursed forever. This country will not tolerate extra-judicial killings. They have killed Msando (*repeats thrice*) those who killed Msando are those ones who killed Jacob Juma. We want Jubilee to know that we know who killed Msando. Inspector General, spare Kenyans. Kenyans are intelligent... We can have state-sponsored terrorism killings then you allege that you are investigating the killings. Which investigations? You have killed him (*says it thrice*). NASA (catch) those! Are they killers or not?... they are killers (*audience responds thrice*). How can they kill Chris Msando who had confirmed that there would be no vote stealing this time round? Time for change is now. Nobody will stop this change, not even Satan himself... (Ululations from the audience). *NASA/ UP/ 05*

Various references are used by speaker MK in the text NASA/UP/05 among them 'safari hii, Mt. Kenya, Wakenya, Polisi, Unga (flour), Jubilee, Nyumbani (home), nyama (meat), mate (saliva), we (pronoun), nation, Chebukati, Chiloba, Msando, Jacob Juma, wamemua

(they), Inspector General, Satan, and Uhuru'. To begin with, these references point towards a common motif in the utterance: change. The speaker MK uses the nomination safari hii (this time round) to refer to the 8/8/2017 General elections. As indicated elsewhere in this paper, the NASA campaigns were advocating for change of power citing various reasons of poor governance. The context in which safari hii is used indicates that power has been in the hands of Mt. Kenya; a reference to the composition of the ruling party Jubilee, which is said to be lying low because change is inevitable. It may be observed that Mt. Kenya as used in this context refers to an ethnic community that has been in power for a very long time and thus the speaker is calling for change. Based on the fact that the speaker is a very influential person and the venue of the rally (Uhuru Park) which is historically, a symbol of freedom corner in Kenya, and the composition of the audience, the utterance could be considered inciting and inflammatory because it calls upon other ethnic communities which are 'non-Mt. Kenya' to bring change in power. Change in this case may be interpreted to mean bringing in power of another ethnic community.

Speaker MK also mentions the issue of Unga (maize flour). This reference is used in the context that the country was at the time experiencing hunger due to lack of maize flour for the preparation of Ugali which is the major staple meal in Kenya. Therefore, the reference of lack of Unga indicates a failed government which is unable to feed its people. The speaker thus calls upon the audience to change such a government by taking it nyumbani (home), removal from power. The issue of Unga is metaphorically juxtaposed with that of eating nyama (meat) as common citizens are watching (kumeza mate) (swallowing saliva). The nomination of 'kula nyama na kumeza mate' was used by the Jubilee government in one of its political rallies, during the burial of a former prominent Maasai leader in Narok. The Jubilee leadership boasted that they were 'inside the house eating meat' while those in the opposition were outside power merely 'swallowing saliva'. This reference to a small group enjoying Kenya's resources at the exclusion of others served to confirm what the opposition has always complained about-that whereas Kenya's resources were sourced from taxes from all over the country, only a few select groups in power were benefitting from them while others were excluded because of their political stance. Nyama ('Meat') in this case refers to the national resources. The implication is that those in power, in this case two ethnic communities will continue enjoying the national resources as the rest of the country continues suffering. The speaker reminds the audience of the Nyama

and mate (eating meat and swallowing saliva) issue which was likely to cause the audience to react violently towards the nyama-eating groups. This could be considered inflammatory as it rouses high emotions in the people. In Kenya, reference to unga and nyama (maize flour and meat) are terms that form a collocation of cheaper and better living without which, a common citizen may die of starvation. For this reason it is painful that two ethnic communities should not continue enjoying such fruits of independence while the rest continue facing starvation by missing out on the basics of life which are theirs rightfully.

The use of the reference polisi (police) is used in the context: Wakenya wameamua tarehe 8/8/2017 watapiga kura kwa Amani. Kwa hivyo polisi musijaribu kuja kufanya riot mahali wananchi wanapigia kura zao, which could be interpreted as a warning to the armed men and at the same time an incitement of the citizens against the police. The utterance could be termed as inflammatory and inciting because it targets a certain group, the police, and given the historical context of the 2007 post-election violence when the police were said to have killed the civilians, it is interpreted that this time round, the citizens should be "more careful" when dealing with the police.

The speaker also invokes the Constitution of Kenya 2010, to warn and threaten the IEBC (The Independent Electoral and Boundaries Commission) of Kenya against vote stealing. Chebukati is the chairman and Chiloba the CEO of the commission. The warning may be interpreted as inciting the audience against the IEBC in the context that earlier in the utterances, the speaker reminded the audience never to accept their vote to be stolen this time round. In line with this threat, the speaker again reminds the audience that they (unknown people) had killed Msando who was the IEBC ICT Manager that promised Kenyans that there could be no vote stealing. Despite the fact that he does not mention who the killers were, he seems to allege that it was through state machinery by the use of the reference to the Inspector General of police. The speaker alludes that those who killed Msando are the very ones who killed Jacob Juma. Juma was a prominent business man who was found murdered by unknown people. Juma was verbose on the Eurobond scandal in Kenya. Such expressions may be considered inciting against the police department because, the speaker does not provide any evidence towards the allegations of extra-judicial killings in the mentioned killings. It should also be mentioned that the two men, Msando and Jacob Juma hail from one ethnic community. Given the fact that the composition of the audience are mostly sympathisers of the fallen men, the utterance could stir animosity and violence towards the alleged killers and

their ethnic communities hence may be regarded as hate speech. Finally, the reference to Satan in the utterance, Nobody will stop this change, not even Satan himself (ululations from the audience), indicates that the change is inevitable.

Another speaker in the rally OJ says the following:

We have received names of the police officers who invaded the NASA tallying centre. Can I read their names? (The audience responds by telling him to read). The police officers were fifteen in number but we only have five names. **NASA/UP/06**

In context NASA/UP/06, speaker OJ informs the audience that they( NASA coalition) has received names of the police officers who raided the NASA tallying centre a few day to the date if the rally. It should be mentioned that during the NASA campaigns, the leaders indicated that since there was a likelihood of their (NASA) vote being stolen, the coalition had put in place measures to curb this by setting up similar tallying centres to IEBC from which they could tally their votes. However, NASA never disclosed where these tallying centres were located. Subsequently, it was reported in the mainstream media centres that one of the NASA tallying centres had been raided and property destroyed. Therefore during the NASA rally at Uhuru Park, speaker OJ informs the audience that he wanted to read out the names of those officers who raided the NASA tallying centre. The researchers observed that out of the names that were read out to the audience, four were from one ethnic community. The interpretation in this context is the given the composition of the NASA audience at the rally, the names could stir ethnic animosity against the ethnic community from which the officers come from. Therefore the utterance could be considered inflammatory and discriminatory because it targets a particular group.

### III. JUBILEE BOMET RALLY ON 16TH JUNE, 2017

President Uhuru Kenyatta and Deputy Vice President William Ruto addressed the political rally at Bomet. It is observed that the main language of the rally was Kalenjin. Kalenjin is a Nilotic language of the natives of Bomet County in the Rift Valley.

KM says the following (translated):

We want to tell you that an adult man of his age is not possible a grown up man , a Kalenjin like Isaac to enter the NASA bait based on the lies that there is a high ranking political position for him. ... I'm saddened your excellency, that a full grown man, that old fake Joshua at his age can use his age and position to divide Kenyans that each

one of them should return to his/her fore fathers' land where they came from. We will not allow in our generation to allow somebody to ascend to political office using the blood of the people of Kenya... go retire and receive pension JUBILEE/BMT/07

Firstly, speaker KM makes reference to the nomination *mwanaume* (man) which in the African context may be interpreted to mean an adult who has undergone the rites of passage to be called a man, particularly circumcision from those ethnic groups that practice the ritual. Based on this interpretation of who a man is, it is unexpected that such a person cannot do the unthinkable. In this case the unthinkable is join a coalition which is headed by those who do not circumcise their men and therefore in view of this, the men are not men in the context of initiated adults. Thus the speaker uses this context of manhood to castigate and admonish Isaac for joining such a coalition. In our interpretation, such remarks are full of innuendo, vilification, abusive, degrading, and demeaning words and could stir ethnic animosity because they focus on cultural stereotyping. Secondly speaker KM uses the references of *mzee* (old man), *uzee* (old age) to refer to leader of the NASA coalition whom he also nominates as the *mzee yule Joshua bandia* (an old fake Joshua). It should be said that the use of the reference *Mzee* is meant to emphasise the fact that NASA is old fashioned whereas Jubilee is for the young generation. The reference of age is thus meant to appeal to the young people to vote for Jubilee and not NASA which is for old people. Further, the use of the reference Joshua is a biblical allusion which the NASA coalition coined to refer to their leader, Raila Odinga. Joshua in the Hebrew description means Jesus (Mathew 1:3; Numbers 13:16 from the Clear word Version). He is also called Yashua which means God saves. Joshua is also a biblical leader who led the people of Israel into the Promised Land, Canaan. Joshua is thus the saviour of the people of Israel and in this context, Raila Odinga is the supposed saviour of the Kenyans (his followers). The fact that the speaker calls NASA's Joshua *bandia* (fake) may be interpreted as having a subversive intention meant to destroy, the others' belief or loyalty. Further, the utterance could be considered demeaning and may stir religious animosity based on the fact that Raila Odinga is perceived as a baba (father) of the people.

In view of the concept of the Biblical Joshua, the speaker alleges that NASA's Joshua is fake because he had said that people who bought land or settled in areas not of their origin should relocate to their ancestral lands. In Kenya,

historically, since the 1990s, land is a very emotive issue and in worst cases often results in ethnic clashes. Similar statements have led to ethnic violence in the past and therefore based on this, leaders who make public utterances on land aspects are more likely to stir violent reaction from the audience which in this case may qualify as hate speech.

Another **speaker NA says the following in the same Bomet Rally:**

We in the Rift Valley and Kenya at large are aware that you have brought unity but we hear our brother Raila yesterday when he was in Kajiado and recently when he was in Laikipia that he told natives to evict those who are non-residents. He said it when in Kajiado and in Laikipia. Honourable President, I am not saying that he should go to the ICC but Kenyans should know the character of such a leader. We are telling him that he cannot be the president of Kenya to spill the blood of Kenyans. People of Kajiado, do not give him votes. People of the Rift Valley, you know those who took us to the ICC. You know it was the gang of Raila. Recently you heard that lawyer Bensouda she was with Raila, Isaac Ruto, Musalia and Wetang'ula telling her that they will assist her arrest Ruto and Uhuru...

**JUBILEE/BMT/08**

Speaker NA claims that Raila Odinga had called on the inhabitants of Kajiado and Laikipia to evict those who do not belong there. The reference 'those who don't belong' is used to refer to either those people who bought land and settled in these places or those who are just living there either by virtue of doing business or farming. It should be noted that a similar synonymous reference *madodoa* was made by speaker JN in NASA/KSM/01 when referring to who should take up the Kisumu East parliamentary seat. Therefore when speaker NA in **JUBILEE/BMT/07** alleges that his brother Raila (brother in this case may be used to refer to political frenemy), has asked that non-residents should be evicted from Kajiado and Laikipia is tantamount to ethnic discrimination. However, the researchers consider this as allegations and can be classified as either intentional misinterpretation of the actual utterance or rumours to cause hatred among the audience. But if this were the words spoken by the alleged person (Raila), then it may also qualify as an utterance that could spur ethnic animosity. Speaker NA also makes reference to the ICC (International Criminal Court) based in The Hague. This is used in the context that those who had alleged to have perpetrated the 2007 post-election violence in Kenya had been taken to the ICC court for prosecution. Based on this context, speaker NA alludes that Raila Odinga was the one

who had taken them (Uhuru and Ruto) to the ICC and he wants to do it again when he takes power. Such utterances could stir ethnic animosity among the audience because the speaker who is influential appears to warn the audience that if they elected Raila Odinga to power, then two of their own (Uhuru and Ruto) would be heading to the ICC. Thus speaker NA uses the ICC as a bet to hoodwink the audience into believing that Raila Odinga, Isaac Ruto, Musalia Mudavadi and Wetang'ula (The NASA core principals) are the peoples' enemies and should be trusted with power.

**MU, a speaker in the Bomet rally says the following:**

We have no problem with competition. I will repeat some of the things they have been doing for the last two years. He was in Laikipia and he said that people will be evicted from their farms. As if that was not enough, he went to Pwani and told the people to evict the non-residents. Yesterday he was in Kajiado telling people that those who don't belong there should leave to where they were born. Surely, my question is whether this person wants a peaceful election or he wants people to cause violence and divide people. I will remind you of the year 2007 when he caused violence. He has been bad mouthing us saying that the 2007 violence was caused by Ruto and Uhuru. Look at the history of the man. I say must say here that if he tries this again, he will know that there is a government.

**JUBILEE/BMT/09**

Speaker MU reiterates what speaker NA said in text 8. The referencing by use of pronouns "he" and "we" indicate different referents. The pronoun "he" refers to Raila Odinga and the pronoun "we" refers to Uhuru and Ruto. The use of these pronouns bring out an US and THEY distinction. Speaker MU appears to remind the audience of the "bad" things that "He" supposedly did in the year 2007. It should be observed that the year in question was when the country experienced post-election violence leading to several civilian deaths. The fact that the speaker juxtaposes 2007 and the issue of land, conjures a picture of violence and divisiveness in the country. Hence the audience may be forced to react violently toward those alleged to be spearheading ethnic cleansing which historically caused violence in the country in 2007. In our interpretation, this utterance may be inciting based on the opinion that it targets a certain group though the speaker has no evidence of the allegations he is making. The speaker's accusations are thus based on rumours. Further, the speaker threatens the "he" that if he tries it again (causing violence) he will know that there is a government. This statement may also

qualify as hate speech because it threatens the other group, given that the speaker wields power.

## V. CONCLUSION

The referential strategies used by the key political leaders in the 2017 pre-election campaigns are suggestive of hate speech and thus fall short of Article 33(2) of the Constitution of Kenya, 2010 and the Reform Agenda. In this regard, the key leaders have made little progress in each area of the Reform Agenda and the following conclusions can be drawn. Firstly, stopping violence and restoring fundamental rights and liberties. The utterances employed by the key leaders were outside Article 33(2) of the Constitution of Kenya (2010) which provides that the right to expression does not extend to propaganda for war, incitement to violence, hate speech or advocacy of hatred that constitutes ethnic incitement, vilification of others or incitement to cause harm or is based on any ground of discrimination specified or contemplated in Article 27(4). This was in tandem with the NCI (2008) Act sections 13(1, 2 &3) and section 62 (1&2) Section 13 (1), a, b, & c. It is also observed that the leaders' utterances fell outside the Penal Code (2008) section 77(1) because their discourse implied subversive intentions. In addition, their speeches were divisive and so threatened national unity and code of conduct as stipulated in the Political Parties Act (2011) section 4(1) c. Based on the foregoing, it is concluded that it is a milestone to prevent ethnic animosity that may lead to violence as it should be envisaged in Reform Agenda item 1. Secondly, addressing the issue of promoting national healing and reconciliation, the key leaders' utterances exhumed past sad experiences which should have been laid to rest for purposes of conciliation and healing. Such utterances could easily rekindle ethnic animosity that could lead to violence. Thirdly, in regard to re-defining hate speech, this paper recommends that besides what is stipulated in the existing laws and Acts, hate speech should also include perpetuation of unfounded lies, rumours, innuendos, intentional misinterpretation of another person's utterances and loose talks, and personal attacks whether physical, cultural or psychological.

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<sup>i</sup> This and the other texts have been translated by the authors

<sup>ii</sup> Jacob Juma was also an influential leader affiliated to NASA that was killed in what appears political murder

# The Challenges of Human Security in Sub-Saharan Africa: The Way Forward

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**Abstract**— *The increased interaction of societies on a global dimension evidently provides for the overall need for human security especially in the African continent where the number of conflicts is still overwhelming. This paper examined the challenges of human security in Sub-Saharan Africa with a view to suggesting the way forward. Anchored on a qualitative method and with reliance on secondary sources of data, it argued that there is need to better understand the nature of the rapidly evolving large-scale challenges that can have a major impact on individuals and populations. The paper further observed that it is imperative to strengthen the mobilization of wide range of actors involved in policy formulation that affects the unfolding dangers of human security in order to curtail them. It recommended the promotion of human capacity building in African states, assistance to states in the region to tackle HIV/AIDs and other contagious diseases, promoting the active participation of communities and representatives of civil society in the planning and implementation of development programs among others and concluded that though the challenges of human security in the continent are overwhelming, a proper implementation of these measures could ensure security for the vulnerable populations in the region.*

**Keywords**— *Challenges, Human Security, Sub-Saharan Africa, Civil Society, Conflicts.*

## I. INTRODUCTION

In Africa, the number of conflicts is still overwhelming as are the consequences for civilian population. In his address to the 37<sup>th</sup> summit of the Organization of African Unity (OAU) now Africa Union (AU) in Lusaka, Zambia in July 2001, the then Secretary-General of the United Nations, late Kofi Annan, warned that that “we are confronted with persistent conflicts and crises of governance and security that threaten to derail our hopes for an African Union of peace and prosperity (Annan, 2001). It is equally clear that the number of

African actors involved in conflict resolution and prevention has considerably increased as has their effectiveness, in particular in the framework of sub-regional initiative. However, one of the major issues is to explore the ways and means of enhancing that effectiveness at both regional and sub-regional levels. Indeed, lessons can be drawn from past and ongoing processes of negotiation and mediation with a view to reinforcing conflict prevention mechanisms, including discussions on the nature and purpose of an African peace-keeping force.

Human security is concerned with safeguarding and expanding the vital freedom of peoples. It requires both shielding people from acute threats and empowering people to take charge of their own lives with integrated policies that focus on people’s survival, livelihood and dignity, during downturns as well as prosperity (Ogata, 2002). In addition to the persistent problems and vulnerabilities with which the world has long been familiar, there is a new wave of dramatic crises at the turn of the millennium related to terrorist attacks, ethnic violence, and epidemic of diverse forms including the dreaded Ebola virus as well as sudden economic downturns. There is also the fear that existing institutions and policies are not able to cope with weakening multilateralism, falling respect for human rights, eroding commitments to eradicate poverty and deprivation, outdated sectarian perspectives in education systems and the tendency to neglect global responsibilities in an increasingly interrelated world.

However, in Africa today, democratic principles and practices are deepening and gaining wider support. There has also been a massive increase in the role of civil society and community based organizations (CBOs) while the Sustainable Development Goals (SDGs) represent a major initiative aimed at removing deprivations on which efforts to improve human security can be built. But aside from this, the main challenge is to link prevention to the promotion of human security, on the basis of the common

priorities already identified and on the widely shared concern for meeting the needs of the most vulnerable populations.

Thus, this paper attempts to answer four (4) basic questions: How can we ensure that major dimensions of human security will be taken into account in regional, sub-regional and international policies as the continent moves from the resolution of conflicts to the building of democratic and stable societies that respect all of human rights? To what extent has Africa adequately identified all the priorities that require long-term action, or is the continent limiting itself to dealing only with the most urgent matters? Which capacities should be built in order to move Africa forward in the promotion of human security particularly through education and training? What strategies could aid the mobilization of the most vulnerable populations, which must emerge as stakeholders in the democratic process through participation and dialogue? It is imperative that African leaders must understand that the growing uneasiness and frustration of the African populace is a result of leadership failure which often times results in armed violence.

## II. REVIEW OF SOME RELATED LITERATURE

The "Human Security" approach contends that threats and challenges to security transcend national defence, law and order to encompass all political, economic and social issues that guarantee a life free from risk and fear. The focus of security has therefore shifted from the state to the security of persons which however is not mutually exclusive. Security can be thought of as a "public good", responding to the strategic need to support sustainable human development at the same time as promoting national, regional and global peace and security. Under colonial rule, African states and their security establishments were organized and administered according to European models. These formal models largely remained in place following independence, though in many cases more informal administrative and security structures developed parallel to the official ones. In the 1960s, the OAU confined state sovereignty within borders as defined under colonial rule thus, making most attempts to develop new and innovative security paradigms specifically relevant to African contexts a relatively recent event (Henk, 2008).

Contemporary African thinking on security is manifestly influenced by the UNDP Human Development Report and the experience of diverse National Poverty Reduction Programs, which prescribes that security institutions have a role to play in poverty reduction. However, as a survey of security system reforms by the

Organization for Economic Cooperation and Development (OECD) and Development Assistance Committee (DAC) unfolds, there are antecedents of the concept of human security to be found in African philosophies and discourse, for example the thoughts of Nkrumah and Senghor in West Africa, which argue for the primacy of basic human needs (Hutchful and Fayemi, 2004). By and large, there is consensus across Africa that security should be people centered which translates first and foremost to people's safety. This much was acknowledged by the OAU 1991 Kampala document, "Towards a Conference on Security, Stability, Development and Cooperation in Africa.

The document rightly observed that security embraces all aspects of the society including economic, political and social dimensions of individual, family, community, local and national life. The security of a nation must be constructed in terms of the security of the individual citizen to live in peace with access to basic necessities of life while fully participating in the affairs of his or her society in freedom and enjoying all fundamental human rights (OAU, 1991). Additionally, in 2001, the DAC Conflict, Peace and Development Cooperation Network CPDC) defined security as increasingly being viewed as an all-encompassing condition in which people and communities live in freedom, peace and safety, participate fully in the governance of their countries, enjoy the protection of fundamental rights, have access to resources and basic necessities of life, and inhabit an environment which is not detrimental to their health and wellbeing. In this case, both the security of people and the security of the state are mutually reinforcing (OECD, 2001).

Governance issues are central to human security in so far as a wide range of state and non-state institutions play a role, or have a role to play, in protecting people at different levels. Security can be seriously undermined where these security institutions are poorly managed and coordinated, or are not responsive to the needs of the population. Equally, the Commission on Human security (CHS) final report "Human Security Now" views human security as protecting vital freedoms. It means protecting people from critical and pervasive threats and situations, building on their strengths and aspirations, creating systems that give people the building blocks of survival, dignity and livelihood. Human security connects different types of freedoms, freedom from want and that to take action on ones' own behalf (Ogata and Sen, 2003). This aspect of security must also address the special needs of populations and the protection of victims, refugees and internally displaced persons. It also focused on the interrelations between insecurity and the need to ensure that development activities are maintained alongside

conflict resolution initiatives. Thus, one of the primary roles of the state is to provide peace and security for its citizens both within the nation-state and to ensure their protection against threats from outside (Rugumamu, 1993).

As a matter of fact, most African governments have continued to consider security issues in terms of protecting the state, its institutions and frontiers, regime stability and military defence. This partly explains why, except perhaps in the case of South Africa, the concept of human security in its present form has come to be considered as donor-driven. Despite this perception, the OEDC/DAC survey indicates that human security represents an “ideal” or ultimate goal to which African populations aspire. However, African population considers that it is the state’s primary duty to act to provide basic protection of life and property. Nonetheless, in many contexts, violence and or political disorder continue to be widespread, adding to the lack of confidence in the state’s capacity to create the conditions for human security to be achieved.

### Some Theoretical Orientation

Attempts have been made by scholars to provide an adequate conceptualization of human security. In order to properly understand the concept it is proper to place it within a particular framework of analysis in which case we adopt both the neo-realist and postmodernist theories of international relations. The neorealist theory maintains a continued emphasis on the primacy of the state within a broadened conceptualization of human security. This is what some scholars and analysts call the “new security thinking” (Thompson, 2000). The postmodernist or “critical human security” approach that is rooted within the pluralist theory of international politics is based on a set of assumptions that essentially attempt to dislodge the state as the primary referent of security, while placing greater emphasis on the interdependency and transnationalization of non-state actors.

The neo-realist approach to human security has been advocated by ‘structural’ or neo-realists such as Barry Buzan (1992) who argued in his seminal work, “People, State and Fear” that the straightjacket militaristic approach to security that dominated the discourse during the Cold War was simple minded and led to the underdevelopment of the concept. He subsequently broadened it to include political, economic, social and environmental threats, in addition to those that are militaristic. Although Buzan (1992) examines security from the three perspectives of the international system, the state, and the individual, he concluded that the most important and effective provider of security should remain the sovereign state. His analysis thus provides the most extensive contemporary examination available of

human security from a state perspective and in league with a similar proposal by Clausewitz.

The critical or postmodernist approach to human security is reflected in the work of Ken Booth (1994) who advocated a broadened conceptualization of security that goes beyond a military determination of threats. But other advocates of postmodernist approach stresses quite explicitly that the state must be dislodged as the primary referent of human security, and encompass instead a wide range of non-state actors, such as individuals, ethnic and cultural groups, regional economic blocs, Multinational Corporations (MNCs) and Non-governmental Organizations (NGOs), and just about all humankind. In expanding the concept of security horizontally and vertically, Booth (1994) argues that human security is ultimately more important than state security. Put differently, the postmodernist conception of security does not equate state security with human security.

In Booth’s view, states and implicitly governments must no longer be the primary referents of security because governments which are supposed to be the guardians of their people’s security have instead become the primary source of insecurity for the many people who live under their sovereignty, rather than the armed forces of a neighboring country (Booth, 1994). This approach challenges the idea of a state as an effective and adequate provider of security to its people. Booth’s approach attempts to address the non-military threats to human security and the fundamental difference lies in the way these analyses point to action. The broadening of security to conceive of more than just military threats raises the contentious question of what really is to be made secured. As a result, the ongoing security debate centres on the identification of a primary referent or unit of security has been central to an ongoing security debate.

Arguments for the state to remain the primary referent of security should not mean maintaining the state as the sole or unitary referent of security. But rather it means that the security of the state, in particular a state that is weak, should continue to remain primary, since the main aim is to build the capacity of the state to provide, and maintain security for its citizens (Aardt, 2007). In other words, although the conceptualization of security must make the security of people and human beings its end, the state, as the means, cannot be dislodged as the primary referent. After all, if the state is to provide and maintain security, it has to be secure itself or in the words of Buzan, it has to be or become a strong state (Aardt, 2006). This explanation needs some clarifications in an attempt to address the question of what constitutes a state.

Using the conventional interpretation, a state is made up of a government, people and territory. In other

words, the whole (that is the state), comprising all its constituent parts, has a reciprocal relationship with the individual parts. The state cannot be secure if its constituent parts are weak or insecure in relation to other states, its elements will also be affected by such weakness or insecurity. Booth (1994, p.5) has argued that state security was used by governments that posed as guardians of their peoples' security, to cloak reality and hide what essentially was the security of their regime and its supporters and should therefore be dislodged as a primary referent of security. This argument need not mean the termination of the state per se as a referent of security, but rather that the type of state that has been unable to deliver security to its people should be questioned. It is such governments that do not allow the state to fulfill their functions of statehood that need to be eradicated and dislodged.

The new realist approach to security alongside state security is a twin referent in the theory and practice of security (Booth, 1994, p.4). In equating state and human security, Buzan (1992) makes reference to 'the fate of human collectivities' as being the primary object or referent of security. Human collectivities are the citizens of a state and the state becomes the referent of security as the representative institutions to, and security for, individuals. For Buzan (1992), citizens ultimately have to decide on the lesser of two evils that is either to accept the threats that arise in the absence of the state (Buzan, 1992). The assumption that whatever threats emanate from the state are likely to be of a lower magnitude than those arising in its absence, grows as society develops around the state, becoming increasingly dependent on it as a linchpin for social and economic structures of security. In seeking security, state and society are sometimes in harmony or opposed to each other but the bottom line is about survival (Buzan, 1992).

#### **A Perspective on Human Security and State Security**

The advent of globalization has made it imperative for the present international community to demand a new security paradigm because the security debate has dramatically changed since the inception of state security as advocated at the beginning of the 17<sup>th</sup> century. According to the traditional idea, the state was to monopolize the rights and means to protect its citizens. State power and state security was established and expanded to sustain order and peace. But in the 21<sup>st</sup> century, both the challenges to security and its protectors have become more complex. The state remains the fundamental purveyor of security and yet it often fails to fulfill its security obligations and at times become a source of threat to its own people. That is why attention must now shift from the security of the state to that of the people, human security.

Human security compliments state security, enhances human rights and strengthens human development. It seeks to protect people against a broad range of threats to individuals and communities and, further, to empower them to act on their own behalf. It also seeks to forge a global alliance to strengthen the institutional policies that link individuals and the state with a global world. Human security thus brings together the human elements of security, of rights and development. The Commission on Human Security's definition of human security as the means to protect the vital or core of all of human lives in ways that enhance human security means protecting fundamental freedoms that are the essence of life. It means protecting people from critical and pervasive threats and situations and using processes that build on people's strengths and aspirations. It equally involves creating political, social, environmental, economic, political, military and cultural systems that together give people the building blocks of survival, livelihood and dignity (UNDP, 2002).

The vital core of life is a set of elementary rights and freedoms people enjoy and what people consider being vital, although what they consider to be of essence of life and critically important varies across individuals and societies. That is why any concept of human security must be dynamic and equally why we refrain from proposing an itemized list of what makes up human security. As noted by the late Secretary-General of the UN, Kofi Annan, human security joins the main agenda items of peace, security and development. Human security is comprehensive in the sense that in its broadest form embraces far more than the absence of violent conflict encompasses human rights, good governance, access to education and health care and ensuring that each individual has opportunities and choices to fulfill his or her own potential. Every step in this direction is also a step towards reducing poverty, achieving economic growth and preventing conflict. It as well involves freedom of future generations to inherit a healthy natural environment, all of which are the interrelated building blocks of human and therefore national security (Annan, 2000).

Human security equally reinforces human dignity as people's horizon extends far beyond survival, to matters of love, culture and faith. Similarly, although protecting a core of activities and abilities is essential for human security, but that alone is not enough as human security must also aim at developing capabilities of individuals and communities to make informed choices and to act on behalf of cause and interests in many spheres of life. That is why human security starts from the recognition that people are the most active participants in determining their well being in that process building

people's efforts and strengthening what they do for themselves. Human security complements state security in the sphere of its concern for the individual and community rather than the state, the expansion of the range of actors beyond the state alone, the fact that to achieve human security people must not just be protected but empowered to fend for themselves and as well as the fact that menaces to people's security include threats and conditions that have not always been classified as threats to state security (Ogata, 2002).

In many respects, human security requires including the excluded and focuses on the widest possible range of people having enough confidence in their future, enough confidence that they can actually think about the next day, the next week, and the next year. Protecting and empowering people are thus about creating genuine possibilities for people to live in safety and dignity. Seen from this perspective, human security reinforces state security but does not replace it. This much was acknowledged by Imobighe (1998) when he averred that "if we accept the thesis of a people-oriented system, then our conceptualization of security must be based on human security. This line of thought must have influenced Nwolise (1988) when he observed that a country may have the best armed forces in terms of training and equipments, the most efficient custom men, the most active secret service agents and best quality prisons but yet be the most insecure nation in the world. To him, this would be as a result of defense and security problems within bad governments, alienated and suffering masses, ignorance, hunger, unemployment or even activities of foreign residents or companies.

Human security thus broadens the focus from the security of borders, to the lives of people and communities inside and across those borders. The idea is for people to be secured, not just for people to be secured, not just for territories within borders to be secured, against external aggression. And unlike traditional approaches that vest the state with full responsibility for state security, the process of human security involves a much broader spectrum of actors and institutions, especially people themselves.

### **The Challenges of Human Security in Sub-Saharan Africa and the Way Forward**

In Africa, there is a high incidence of the twin phenomena of weak states and weak civil society alongside weak institutions with a tilt towards the emergence of strong men which have been witnessed over time. However, states have continued to be important actors politically and economically and within this context, the institutional and administrative shortcomings of governments, parliaments, judiciaries and security sectors, as well as low social and economic indicators,

need to be addressed if any progress on human security is to be achieved. In furthering the cause of human security, the political will of the parties involved is crucial. Apart from a lack of capacity, lack of will has been a major constraint on progress in regional integration and the development of regional codes of conduct.

Accordingly, in designing a new strategy for confronting the critical challenges presented by the new international milieu, it must address the demands for peace and security. In fact, any effective method for tackling the challenge of the new era had to be one that could engender peace and security. This realization equally informed the landmark declaration on the political and economic situation in Africa and the fundamental changes taking place in the world by heads of state and government in 1990 (Aderinwale, 2001). That declaration not only presented an objective analysis of the state of affairs within the African continent, but also contained a range of suggestions on methods or procedures for changing the situation by tackling some of the apparently intractable challenges that confront the continent.

The leaders in that declaration committed to being fully aware that in order to facilitate the process of socio-economic transformation and integration, it is necessary to promote the popular participation of the peoples of the continent in the process of governance and development. They also acknowledged that democracy and development should go together and should be mutually reinforcing. The African Charter for Popular Participation in Development, signed by heads of state in Arusha, Tanzania in February 1990 also captured this new thinking. It moved a step further by pointedly maintaining that "we realize at the same time that responsibilities of achieving these objectives we have set, will be constrained as long as an atmosphere of lasting peace and stability does not prevail in our continent. We therefore renew our determination to work together towards the peaceful and speedy resolution of all the conflicts in the continent". Coming from an organization often labeled wrongly or rightly, a conservative club of African political oppressors, the declaration broke fresh grounds as the first frank and honest assessment of an African reality since the earliest wave of independence in Africa in the late 1950s and 1960s.

The Arusha Charter was followed by the Kampala Forum which remains another effort by leaders of the continent in addressing the problem of conflicts as bedrock for the attainment of human security. Tagged the Conference on Security, Stability, Development and Cooperation in Africa (CSSDCA), and in league with the Ota based African Leadership Forum (ALF), the Kampala Forum which attracted over five hundred people from all

walks of life including trade union leaders, representatives of the private sector, peasants and presidents, students and professors, ministers and other political leaders as well as leaders from international intergovernmental and non-governmental organizations brain stormed on possible ways of engendering peace and security in Africa. It rolled out proposals which have over the years come to be described as Africa's Magna Carta. The CSSDCA proposals also won the support of numerous African States, non-governmental organizations and influential individuals and opinion leaders, but failed to garner the full acceptance by the OAU although it remained a widely used resource base for policy formulation in some African states, and also in some regional and sub-regional organizations.

However, the ALF never lost hope, knowing too well that the period of activism is often long and sometimes frustrating as it stood by its original mission and vision. The liberating breakthrough eventually occurred in 1999, with Nigeria's return to democratic governance and the subsequent emergence of Olusegun Obasanjo as the country's president. This brought succour to the ALF founded by Obasanjo himself and a return of the CSSDCA proposals to the mainstream of policy-making. As a matter of fact, at the Algiers and Sirte OAU submits, President Obasanjo obtained support of his fellow African leaders for the resumption of the consideration of the CSSDCA, based on the Kampala document. The ALF was thereafter invited to become closely associated with the intergovernmental OAU-led process that was to consider the CSSDCA proposal (Obasanjo, 1993).

The recommendations of the Algiers summit meeting precipitated a series of events that eventually culminated in the adoption of the solemn Declaration by heads of state at the 36<sup>th</sup> OAU summit in Lome, Togo. The full Declaration was presented in five parts with the introductory part followed by a list of general principles, thereafter a description of the specific principles and plan of action and an implementation mechanism. On the whole, the document captured the key issues of security, stability, development and cooperation (Aderinwale, 2001). The Declaration stipulates that peace, security and stability are the preconditions and the basis for development and cooperation in Africa. It also emphasized that the security, stability and development of African states are inseparably interlinked. The erosion of security and stability is thus one of the major causes of the crises that continue to plague African states, and one of the principal impediments to economic growth and human development in the continent.

The CSSDCA Declaration also noted that peace constitutes the basis of all wholesome human interactions

and that with peace should go security. Lack of democracy, denial of personal liberty and abuse of human rights are causes of insecurity. The concept of security transcends military considerations and includes conflict prevention, containment and resolution, all of which relate to the aim of collective continental security. Security also embraces all aspects of society, including the economic, political and social dimensions of the individual, family and community, to take in national and regional stability. The declaration posited that the security of a nation must be construed in terms of the security of the individual citizen, not only to live in peace but also to have access to the basic necessities of life, to participate freely in the affairs of society and to enjoy fundamental human rights (Mandaza, 2005).

Justice makes it possible for a society to be governed in a level headed and equitable manner and enhances the basic principle that law in the land is supreme and above all personal interests. It ensures that elected politicians have respect for the system and maintain a state of order, transparency, accountability, social justice and the freedom of the people. This includes respect for variance in opinion and religious orientation. Justice on the other hand promotes cultural differences because it recognizes and accommodates plurality. Most significantly, it equally ensures that the spending and planning of the present generation is mindful of the interests of the generations yet unborn. It is only within the context of a just society that we can talk of peace. A complementary aim is the continuous improvement in the living conditions and prosperity, any attempt at building or creating a culture of peace cannot succeed. This was the message that CSSDCA sought to promote. The stability part of the CSSDCA outlines the imperative interaction between state and civil society as a means of achieving enduring political stability (Pisani, 2012). Under its guidelines, all African states were to be guided by strict adherence to the rule of law, popular participation in governance, respect for human rights and fundamental freedoms, while public policy making and execution should be both accountable and transparent, political organizations should not be based on religious, ethnic, regional or racial considerations, and violent and destructive fundamentalism in religious practice should be discouraged.

### III. CONCLUSION

This paper examined the measures that could address the challenges of human security in Sub-Saharan Africa. It observed that the issue of security has moved away from the state centric paradigm to a focus on human development as the basis for a secure and stable society. Thus, it has become imperative that African states jettison

the top down approach of strengthening administrative structures or a state-central approach to security thinking. In fact, human security provides space for community-based approaches to building stability through the civil society and international responses. However, an adequate conceptualization of human security for African states must link human security with human development while economic development must also be at the top of the institutional agenda, since development and security are two sides of the coin. It must be noted that non-state actors do not have the power to bring about large scale development or to resolve the new and emerging security threats alone without any state assistance. It is only academic to conceive of rudimentary security and development without strong, legitimate states, consequently, in the context of African soft states, strengthening the state is a necessary precondition for the institutionalization of peace and security. The truth remains that Africa states will have to remain interventionist to build the institutional capacity to manage non-traditional security threats that affect the people of the continent. The onus therefore is on the leadership of the various states in the continent to apply all measures that can engender human development. Given the above conclusion this paper recommends the following:

- (i) African states must develop national and international norms, processes and institutions which must address insecurity in ways that are systematic and not make shift, comprehensive not compartmentalized, preventive and non-reactive. This is necessary because human security connects several kinds of freedom, such as freedom from want and fear as well as freedom to take action on one's own behalf. Thus, ensuring human security expands the real freedoms that people enjoy and protecting people's security requires identifying and preparing for events that could have severe and widespread consequences. In fact, protecting people entails upholding their basic rights and freedom.
- (ii) Human capacity building must be promoted by states in the continent in a way that could help establish a strategy for the prevention of HIV/AIDS as well as other contagious diseases. The leaders should mobilize and act as catalyst for international cooperation in support of initiatives by African member states; and promote the active participation of communities and representatives of civil society in the planning and implementation of development programs, thereby ensuring security for the most

vulnerable populations. Even though the infrastructure of protection may be imperfect, it can help to counter threats, mitigate their force, support people threatened and create a more stable environment for the African populace.

- (iii) Finally, there is need for African citizens to hold their leaders accountable particularly with regards to the use of the various resource endowments in the continent so as to ensure the deployment of such resources for the development of the continent. Equally, the leaders should be made to respect the rule of law and the fundamental human rights as bedrock for human capital development.

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# Indonesian Teachers' Beliefs and Experiences of Computer-Based English Summative Tests

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**Abstract**—Computer-Based English Summative Test (CBEST) has gained popularity in many educational institutions recently. In this testing mode, students do the exam with the help of computer in language laboratory. The result of the test is usually gained immediately after the test is done. Though CBEST has been popular, the implementation of CBEST in Indonesian educational context has not been widely published. This paper specifically presents teachers' beliefs and experiences in doing CBEST testing mode. The data were collected by distributing questionnaire to 9 (nine) English teachers from 3 (three) different vocational schools. The result of the study showed that teachers believe that the implementation of CBEST give them benefits in several aspects, such as aspect of economy, aspect of system implementation and aspect of test administration and design..

**Keywords**—Computer-Based Test, Summative Test, Vocational School

## I. INTRODUCTION

In this 21<sup>st</sup> century, computer has been one of tools which is usually used in education. It is not only used for the purposes of learning activities, but also used in testing purposes. In the context of English language teaching (ELT), the use of computer in language testing is popular with the term: Computer Assisted Language Testing (CALT). Specifically, when CALT is done during summative tests, this terminology is also known as Computer-Based Summative Test (CBST). In other words, CALT is a type of testing procedure in which language performance is assessed using computer. Three processed were involved during the implementation of CALT: *generating the test, interaction with the candidate, and evaluation of responses* (Noijon, 2012). In the first process, computer selects a number of items from an item bank, randomly or following some selection procedure until a number of items have been collected and for use in the construction of a test. In the second procedure, test candidate do the test by using certain

instructions in the computer. In the third procedure, all candidates' data which have been taken during the previous process are called up for a final evaluation of the complete response.

In Indonesia, especially in vocational school context, CBEST is considered as a new testing mode. Based on the data from Indonesian Ministry of Education and Culture (*Kemendikbud*), in 2017, there were 9.829 schools which has already implemented CBEST, while in 2016, there were 2100 schools and in 2015, there were 379 schools. Since the number of the school with CBEST testing mode is increasing each year, it is then important to indentify how teachers believe the new testing mode, and how do they prepare their students for facing the CBEST. Therefore, this study focuses on the implementation of CBEST in vocational school context by investigating teachers' beliefs and experiences in the testing mode.

## II. METHODOLOGY

### Research Site

This research was conducted in three different vocational schools in Bandung. They are: SMK Assalam, SMK Negeri 9 Bandung and SMK Sandy Putra Telkom. SMK Assalam is located on Jalan Situ Tarate, Cibaduyut, Bandung. SMK Negeri 9 Bandung is situated on Jalan Soekarno Hatta, Bandung. While SMK Sandy Putra Telkom is located on Jalan Bojong Soang Bandung.

From each school, three English teachers were involved. Since 2016 the schools have become one of adopter schools for *Cambridge*. In the process of teaching and learning English, the schools combine the 2013 curriculum in combination with several *Cambridge* books, like *Interchange*, etc. The schools have already implemented Computer Based English Summative Test (CBEST). This summative test for English is delivered via computers conducted in language laboratory.

### Participant

There are 9 participant teachers involved in this study. Three participants are English teachers from SMK

Assalam Bandung. Three other participants come from SMK Negeri 9 Badung. And the other three participants are from SMK Sandy Putra Telkom. The more detailed data about the participants are displayed in the table 1 below:

Table.1: Profiles of Participants

No	Participant	Age	Qualification	Experience
1	Teacher 1 (F)	36 years old	S1 English Education Department	12 years of teaching English
2	Teacher 2 (F)	41 years old	S1 English Education Department	17 years of teaching English
3	Teacher 3 (F)	34 years old	S1 English Education Department	10 years of teaching English
4	Teacher 4 (F)	46 years old	S1 English Education Department	22 years of teaching English
5	Teacher 5 (F)	49 years old	S1 English Education Department	24 years of teaching English
6	Teacher 6 (F)	44 years old	S1 English Education Department	20 years of teaching English
7	Teacher 7 (M)	33 years old	S1 German Education Department	9 years of teaching English
8	Teacher 8 (M)	39 years old	S1 French Education Department	15 years of teaching English
9	Teacher 9 (F)	27 years old	S1 English Education Department	3 years of teaching English

### Instrument

In this research project, the researcher used questionnaire to gain the data. Questionnaires were distributed to 9 participant teachers. "Questionnaires are any written instruments that present respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting from among existing answers" (Brown, 2001). The researcher considers this data collection technique is the most suitable technique to elicit teachers' beliefs and experiences in preparing and taking Computer-Based Summative English Tests (CBSET). This is because questionnaire can measure attitudinal information by asking attitudinal questions. Dornyei (2009) elaborates that attitudinal questions are used to find out what people think. This is a broad category that concern attitudes, opinions, beliefs, interests and values.

The use of questionnaire in this research project has several advantages. The first issue is cost-effectiveness. Questionnaire can save researcher time, effort and financial resources. By administering questionnaire to the a class of students which consists of this research, a huge amount of information about teachers' beliefs and experiences about CBEST in vocational school levels can be collected in a relatively short time. The second issue is versatility. Dornyei (2009) explains that questionnaire can be used successfully with a variety of people in a variety of situations targeting a variety of topics. This is also in accordance to what Bryman (2008) says that a well-constructed questionnaire can reduce the bias of interviewer effects and thus increase the consistency and reliability of the results. Due to these merits, it is no wonder that many research projects in social sciences employ questionnaire as one of the data collection techniques. The questionnaire consisted of 8 open-ended questions about teachers' beliefs and experiences of CBEST.

### Procedure

The first step in the research procedure was collecting the data. The data were collected by distributing questionnaire to 9 participants from three different vocational schools. The next process after collecting the data is to analyze it. Burns (2000) says that the purpose of analyzing the data is to find meaning in the data and this is done by systematically arranging and presenting the information. It has to be organized so that comparisons, contrasts, and insights can be made and demonstrated. Specifically, thematic analysis was used in analyzing the data. Boyatzis (1998) elaborates thematic analysis as a strategy in qualitative research to analyze information in a systematic way in order to make the data understandable. It organizes and describes the data in detail according to emergent themes. In doing thematic analysis, the researcher used the phases by Braun and Clarke (2006) as the guidance. Table below displays the phases of thematic analysis process:

Table.2: Phases of thematic analysis (Braun and Clark)

NO	PHASES	DESCRIPTION
1	Familiarizing with the data	Transcribing data, reading and re-reading the data, noting down initial ideas
2	Generating initial codes	Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code
3	Searching for themes	Collating codes into potential themes, gathering all data

		relevant to each potential theme
4	Reviewing themes	Checking the themes work in relation to the coded extracts (level 1) and the entire data set (level 2), generating a thematic 'map' of the analysis
5	Defining and naming themes	Ongoing analysis to refine the specifics of each theme, and overall story the analysis tells, generating clear definitions and names for each theme
6	Producing the report	The final opportunity for analysis. Selection of vivid, compelling extract examples, final analysis of selected extracts, relating back of the analysis to the research questions and literature, producing a scholarly report of the analysis.

The first step in the process of data analysis was organizing the data. This step involved transcribing the data gained from questionnaire. The data then were analyzed and interpreted to identify the links between the data in every questionnaire. After transcribing and translating the data, the next procedure was labeling the data based on the data sources. The next analytic procedure was repeatedly reading of the text of the transcription of the questionnaire. The next step was coding. Creswell (2009) states that coding process is to make sense out of data, divide it into text or image segment, label the segments with codes, examine codes for overlap and redundancy and collapse these codes into broad themes. In this study, coding was intended to identify certain ideas in the data that represented the same meanings. Finally, the data were categorized into the aspects related to teachers' beliefs and experiences in the implementation of Computer Based English Summative Tests (CBEST).

**III. RESULT AND DISCUSSION**

The elaboration about the result of this study is based on each question posed about teachers' beliefs and experiences in CBEST from three different aspects: economy, system implementation, administration and design.

**Economy Aspect Of CBT**

Questions	Answers		
	Yes	No	NA
CBT testing mode saves time	9 (100%)	0 (0%)	0 (0%)
CBT promote eco-friendly environment	9 (100%)	0 (0%)	0 (0%)
CBT cost is cheaper than PBT	6 (67%)	3 (33%)	0 (0%)

(Table 3: Teachers' Beliefs and Experiences of CBT from Economy Aspect)

As we can see from table 3 above, the majority of participants (100%) state that CBT testing mode can save times. They said that CBT testing mode can be done is shorter duration than PBT. In PBT, one subject test usually take 90-120 minutes. However, in CBT test duration can be made shorter to approximately 60 minutes, because students just need to click the answers without blackening the answer sheets like in PBT. The second question is about whether CBT can promote eco-friendly environment. All participants agree that CBT can promote greener environment since it is paperless. No test booklet needed, no answer sheets needed. All scoring mechanism is done by computers. And the last question is about whether CBT is cheaper than PBT. The participants showed different beliefs. Three participants (33%) said that CBT is more expensive, since schools have to provide a number of computer units to facilitate students in doing CBT. Sometimes the number of the computer is not balanced with the number of students. And 6 other participants said that CBT is cheaper because schools can reduce the cost for printing test booklets, printing answer sheets, paying teachers for scoring students' works and so on.

System Implementation Aspect Of CBT			
Questions	Answers		
	Yes	No	NA
CBT has efficient administration	8 (89%)	1 (11%)	0 (0%)
CBT save exam data accurately	9 (100%)	0 (0%)	0 (0%)
In CBT, data can be retrieved easily	9 (100%)	0 (0%)	0 (0%)

Viewed from aspect of system implementation, participants showed different beliefs. The majority of participants (89%) said that CBT has efficient administration since schools do not need to print the test booklets, store it in one room before distributing them to every classroom. However, there is one participant (11%) believed that CBT is not efficient since the school becomes dependent on IT experts. Once there is no IT experts, CBT will not run effectively. The second question is about whether CBT save accurate data

collection. All participants (100%) believed that in CBT, exam data will be more likely accurately collected and easier to store. Also, results and other data can be stored in much less space and it is easier to retrieve. Moreover, responses generally are accurately captures and scored. In PBT however, students often make some marks on the answer sheets which can result in inaccurate scoring. .

Test Administration & Design Aspect Of CBT			
Questions	Answers		
	Yes	No	NA
CBT gives immediate feedback	9 (100%)	0 (0%)	0 (0%)
CBT is preferred by students	5 (56%)	4 (44%)	0 (0%)

Viewed from the aspect of test administration and design, all participants (100%) believed that CBT is effective because it can give immediate feedback. In PBT, the result of summative tests usually takes several days to finish. Teachers as test raters often need time to assess the test and to make decision about the tests. However, in CBT immediate viewing of scores on screen is provided in CBT to give test takers the instant feedback. This is in line with Mojarrad et al (2014) that immediate feedback, accurate test result reports and the possibility of printing the basic testing statistics are other advantages of using computer in assessment field that enable test takers take the test at any. The second question is about whether CBT is preferred by students. 5 participants (56%) said that students like CBT than PBT because many students are already familiar with the use of computer. Some students have used computers to play games and some of them might receive the instruction through computers. Some students might prefer CBT since they can customize the assessment based on their personal preference, like colors on the screen, font types, font sizes, and so on. Due to the possibility of customizing the assessment based on personal preferences, some people prefer to take CBT version of the test. However, 4 participants (44%) said that CBT is not always preferred by students. Some students are still confused how to use computers and they feel anxious when dealing with computers, so some students will perform better in PBT mode. This is in line with what Cater et al. (2010; Russell et al. (2010) that although some students may prefer CBT, others may prefer paper and pencil-based test. Some test takers prefer paper-based testing process because they are accustomed to taking notes and circling questions and answers for later review. Therefore, training for students before the CBT is needed to be conducted so students will be familiar with the computer and will feel comfortable in doing the test.

#### IV. CONCLUSION

The aim of this study is to investigate teacher's beliefs about CBT in English testing. Their beliefs are based on their experiences in preparing students to face CBT. Teachers' beliefs are based on the three aspects of CBT: economy, system implementation and test administration & design of CBT. The result of the study showed that teachers' have different beliefs about the implementation of CBT. However, CBT can be one of the solutions in preparing students in facing the 21<sup>st</sup> century needs by having technology literacy.

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# Edward Bond's Rational Theatre and Violence of Saved

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**Abstract**— This research paper explores Edward Bond's play *Saved* to reveal that post war political playwrights adopted a different kind of dramaturgy for exploring the fragmentation and ambivalence of contemporary society. They do not propagate any political ideology but are committed to continue to question and unmask the existing hegemony. Bond looks at his work in terms of Rational Theatre, aimed to raise questions as political thinker, but it is not the task to supply answers as political playwrights. Edward Bond perceives human society as made of a number of smaller societies; each having its different history and culture. His characters are from these smaller sections of society and they bring on to the stage the contradictions in a stratified society. His idea of rationality and his images of violence seem to be diametrically opposite but when explored they are aligned on the same side attempting to articulate the consciousness of 'transindividual subject'. The concept of 'transindividual subject' was given by Lucien Goldmann, a Marxist. He argues that creative texts are based on transindividual mental structures; and this transindividual subject(s) may be a class (bourgeois or proletariat) or even a smaller group. The paper looks at *Saved* as interpretation of our age and culture, a reflection, conscious or unconscious, of contemporary social condition and it is not just deluge of facts and details, but is the reflection of the essence of society.

**Keywords**— Political theatre, violence, trans-individual subject, hegemony and alienation.

The whole point of violence in the play is that it was or at least, I tried to place it, in a context. So it wasn't the act of violence that was important but the context it was put into, the consequences that come from this violence and sort of society, which the violence indicated. Just talking about the act of violence, I shouldn't think, would be of much use.

Edward Bond

## I.

It will not be far fetched to say that post-war British plays cannot be taken as individual texts only but must be reconstituted as a great collective discourse where the text is little more than individual parole or utterance. They are

able to articulate and textualize the acute experience and history of post-war Britain. As Jameson puts in the Political Unconscious that to understand the content of any given work we must move from "what we formerly regarded as individual texts . . . as 'Utterances' in an essentially collective or class discourse" (80). Edward Bond came of age in this milieu and became part of the explosion of new drama that perceived all theatre as political and vital. Political theatre frames plays that unambiguously reveal recognition of theatre's potential to stimulate ordinary man's critical awareness and question the accepted norms of society. Although, playwrights engaged with political theatre were very different in their selection of subject matter, dramatic style and in their perception of investing politics in art, yet a common thread binds their work; that thread is of questioning. Through their plays they seem to question:

How can theatre be entertaining and instructive at the same time? How can it be taken out of the hands of intellectual drug traffic and become a place of offering real experiences rather than illusions? How can the unliberated and unknowing man of our century with his thirst for knowledge and freedom, the tortured and heroic, misused and inventive man of our terrible and great century, himself changeable and yet able to change the world, how can he be given a theatre which will help him to master the world?

(Goorney 8)

There is no doubt that these playwrights have been inspired by Bertolt Brecht, which in turn has helped them to imbue in their works with a political and economic dimension. Put on the same plane their plays are politically engaging; they go on to deconstruct society through images, believe in 'minimalism' guided by the principle of 'less means more' and they do not provide us with neat answers at the end; no absolute or generalizing truth but only relativism because the fragmentation of a body and mind that they depict comes from fragmented reality of the contemporary times. In fact their experimentation with episodic form of narrative, is a critique of mass society, its fragmentation, its estrangement and its dehumanization. Their dramaturgy is an interpretation of our age and culture. It is a reflection, conscious or unconscious, of contemporary social

condition and it is not just deluge of facts and details, but is the reflection of the essence of society. Post-war years witnessed a loss of faith in truth, ethics, values, knowledge and a sense of loss of the real. This feeling of acute alienation brought to fore the metaphysical uncertainty and philosophical cynicism prevalent in society onto the stage; they injected into theatre a tremendous variety of ideas and themes revealing simultaneously their perception of the contemporary life and the anxieties of a war ravaged society.

They voiced a strong criticism of the existing conditions, bringing to fore "...the dual character of the theatre - while as a propagator of contemporary life and ideas it discussed immediate anxieties of a society, as a projector of the unformulated passions of the age it demonstrated great intuition into the spirit of the times" (Choudhari 11). Thematically, they were able to put on the stage the consciousness of the middle class men and women. At the core of these plays was the inability of the common people to comprehend an increasingly decentered world.

This drama depicted through the stage, the disorganized and drifting life of the people and also their restlessness and frustrations.. Thematically, the playwrights reveal a pattern of thought which is critical of the unequal relations in society. They display individuals as caught between incoherent psychological forces that outline their desires, and social forces that restrain fulfillment of these desires. It will not be far-fetched to say that their plays herald Antonio Gramsci's concept of 'catastrophism' that assumes that relations between the bourgeois and the proletariat will increasingly polarize as an inevitable consequence of capitalism. Frustration, aggression, alienation, violence, isolation and anger will be the corollary of this polarization. Their plays reflect an initiation of such a process. Edward Bond advocates 'Rational theatre' which highlights the need of immediate and radical change in society. As a political playwright he is of the opinion that it is not his task to supply answers to the uncomfortable questions that he raises as a political thinker. Explaining himself he says:

I have not tried to say what the future should be like, because that is a mistake. If your plan of the future is too rigid you start to coerce people to fit into it. We do not need a plan of the future, we need a method of change ('Author's Preface' to *Learn*).

For evolving the 'method' for change Bond feels first it is important to identify what we want to change.

## II.

Edward Bond's contribution to the post-war theatre lies in exploring and expanding the margins of theatre by

imbuing his plays with the most challenging and debatable topical issues. Like his contemporaries Bond witnessed and experienced the war first hand; son of a labourer, he moved with his family to London, but their roots remained essentially rural. During the war he experienced a number of evacuations which, gave him a completely different outlook to the milieu he was living in. As a playwright, Bond is unparalleled in his view of the world and in his honest evaluation of the human potential.

Although his first play was *The Pope's Wedding*, performed in 1962 yet it was *Saved* first performed in 1965 which made people sit up and take notice, even if it was with disgust and anger. It was a play which offered a very bleak picture of the cultural poverty visible in the modern civilized world. The technique that Bond followed was that of "recording experience without analyzing it, a means of presenting and showing without overt comment a series of situations which are calculated to force an audience into asking who is responsible for the events shown on the stage" (Hay and Roberts, Bond 39). The play is divided into two acts made of thirteen scenes. The scenes are mostly either set in the living room of a small flat or in a park. The opening scene shows Pam bringing home, a working class boy, Len. Scene one depicts Len's sexual insecurity - he either invents interruptions himself or is interrupted by the old man. We see Pam trying to seduce a nervous Len. Thereafter he happily settles in her house as a lodger and plans to marry Pam. She however is bored of him and becomes increasingly impatient because her new love interest is Fred, whose child she bears. Fred does to her the same what she had done to Len, as he snaps off all his ties with Pam. Len, completely devoted to Pam tries to win her over by taking care of both her and the baby. So much so he tries to be a true friend and attempts to patch up the differences between Pam and Fred. It is during one such attempt that Pam argues with Fred in the park and exits in anger followed by Len leaving the baby behind.

What follows is the longest scene in the play as we see Fred's friends drifting into the park after a night out and turning their attention to the only object present on the stage with them - the baby in the pram. Bond lengthens the scene slowly to build up the assault on the baby. It begins by teasing the baby and moving the pram about. The tempo increases when the balloon bursts and the pram is pushed over to Colin. It starts again with Pete pulling the baby's hair; the rest of the group abusing it. Fred present in the scene does nothing, to save the child. The boys rub the baby's excrement on its face momentarily stopping to see Fred's reaction. Fred is goaded into coming near the pram to see what has been done to the baby. This time it is Fred who begins the

madness by throwing a stone. The men seem possessed and the 'atavistic fury' is palpably released and the baby killed. From a distance Len watches the entire scene but does nothing to stop it. The next scene is set in a jail cell, where Pam and Len, come to see Fred. Len reveals that he had been a mute witness to the killing of the baby, 'I didn't know what t'do. Well, I should a stopped yer' (86) airing a lack of strength to stop what is morally wrong. Act Two of the play is an account of Pam and Len's relationship following the pattern of slow and continuing estrangement experienced by Harry and Mary, Pam's parents.

Throughout the following scenes we see Pam rebuking Len; she holds him responsible for all her miseries and misfortune. Len is driven to Mary and a simple task of mending stockings turns into a game of seduction, which is disrupted by Harry. Later Mary and Harry argue about Len, and the argument turns into a fight, which Len tries to break. Len agrees to leave the house for good. Harry goes to Len's room and tries to convince him that what happens in his house is not unique or unusual and that things would be much the same elsewhere as well. The last scene of the play has no dialogue except for Len asking for a hammer to fix the chair broken during the fight. The four characters are all present in the scene, engaged in a silent deadlock and suddenly the bickering and the unhappy atmosphere comes to an end.

### III.

In his discussion with Irving Wardle, Bond claimed:

I dislike anybody who imagines the answers to life are cerebral . . . I dislike that sort of cerebral activity that imagines problems exist somewhere out there and don't exist here. One lives in the world and must find one's way of living in the world (Quoted in Scharine 61).

The physical environment, plays a significant role in the play. Its sterility and constant inhumanity is evident in the "characters relationship with time, their world and with one another" (Scharine 64). In fact, the violence is detached, impersonal and perverted. For Bond, it is the gradual industrialization of society that has brought to the fore the latent aggression and violence. His characters are children of a society which looks at them as mechanical devices meant to perform their work efficiently.

The stoning of the baby is the most horrifying scene put on the stage. It reveals the dangerous unleashing of hostility; a barbarous acknowledgement of dehumanized society. In the first three drafts of the play the baby was not drugged; the scene was punctuated with its screams. It was only in the fourth draft the baby was heavily drugged and silent. D.A.N. Jones (Hay and Roberts, Bond 50) believes that the intention of the playwright was to present us a Greek messenger or a chorus, for the

audience does not see or hear the baby. It can only infer from the actions of the boys what is happening to 'it'. As the boys leave the park, the stage instruction reads 'They go off upleft, making a curious buzzing. A long pause' (82). Bond explains:

I like to find these moments where the known experience frays over into something which cannot be pinned down to very common usage, but is somehow suggestive of the experience. Instead of being an identifiable gang, their behaviour is so horrendous that it blurs over into something that can only be described in terms of the animal kingdom, and that's the buzzing of a swarm of bees - (Quoted in Hay and Roberts, Bond 50).

In the 'Author's Note' to the play, Bond remarks "clearly stoning to death of a baby in a London Park is a typical English understatement. Compared to "strategic" bombing of German towns it is a negligible atrocity, compared to the cultural and emotional deprivation of most of our children its consequences are insignificant".

In other words the victim and the victimizer are painfully stuck in the vicious cycle of aggression and violence, which stems from incompatibility of the biological man with the technological man. They are both "culturally and emotionally dead long before scene six" (Hay and Roberts, Bond 51). The scene symbolizes physiological and psychological battering of all through coercive institutions of society. The dead baby has no name, no sex, heavily drugged; it has no sense of its own being. It is nowhere near being a human; hence it can be killed without remorse. The same is equally true about the German soldier who was killed by Harry. It clearly states society's willingness to resort to violence for its own interest.

At the same time Bond has called *Saved* an optimistic play. In the last scene he gives us no dialogue; no exposition, no denouement. What he does give, is an image that of Len mending the chair; which for Bond is the most positive symbol and image that the chair is broken not the mender. Len has not been shown as either triumphant or completely broken as both the images would be extreme. The right thing to do would be to look at the "psychology of the moment" (Hay and Roberts, Bond 61) as Gaskell puts it. The playwright offered us a glimpse of Len's life and that kind of life does not offer too many options, as Harry puts it to Len that nothing would be solved. Bond's elucidation helps "if you go out of this house . . . you will open the front door you won't find yourself in the street, you will find yourself in a house exactly like this. So that for Len, there is no escape, all he can do is preserve his integrity, preserve his humanity" (Hay and Roberts, Bond 56). Bond through this play did not want the audience to be only concerned with

the effect of cultural depravity, he wants the audience to think about the causes of cultural aridity.

For Edward Bond his characters are the children of society, conveying the symptoms of the diseases afflicting it; allowing him to confront, the contemporary society in most categorical and explicit terms. Bond's characters are instruments used and abused by society. Bond explains.

Very often it's a question of what is being done to the character. One is describing the processes of society. . . . The situations are designed not to show the development of the character but to show the crucial situations an individual has to cope with, in order to produce what is of value to him (Hay and Roberts, Bond 60).

Bond's play *Saved* has two principle characters Len and the baby. Each is a part of a society whose functioning is not only difficult to comprehend but is impossible to decipher as well. They cannot find any 'method in the madness'. Right from the beginning Len is an endearing character; he changes his role from questioning, to observing and offering help and advice to everyone in the play. Initially he seems like Tiresias (*The Wasteland*) a mute witness to the goings on of other characters, but our opinion changes when we come to know that he witnessed Pam's baby being stoned to death but did nothing to stop it. Morbid curiosity that Len exhibits when questioning Fred about the murder further changes our perception of him:

Len: What was it like?  
Fred: I tol' yer.  
Len: No, before  
Fred: Before What?  
Len: In the park.  
Fred: Yer saw.  
Len: Wass it feel like?  
Fred: Don't know  
Len: When yer was killin' it.  
Fred: Do What?  
Len: Wass it feel like when yer killed it?  
(113).

It seems Bond is asking, if witnessing a crime being perpetrated and doing nothing to stop it, is equal to committing it? This episode reveals that Len is not just standing on periphery of the action but is in more ways than one involved in it. Pam, Fred, Mary and Harry have been delineated to reveal the impoverished (emotionally, physically, economically and morally) masses.

Throughout the play the baby is treated as an object. It wails itself to sleep every night while the mother is busy watching T.V.

*The baby screams with rage . . . she turns up the volume*  
(46)

Pam refuses to be a mother to child, in consequence redefining the concept of family. Pam wheels the baby on

to the stage (Park) solely as an excuse to persuade Fred to see her. The baby is drugged with aspirins so that it'll be quiet. Even after the baby is stoned to death there is no remorse only the audience is sitting stunned unable to come out of the theatre event. (Bond coined the term Theatre Event for something which goes beyond the story which is being told and is not contained by it).

Bond wanted to put in concrete images the moral illiteracy of dehumanized masses. Institutions of society have already killed them emotionally and culturally. The dead baby has no name, no sex, heavily drugged it has no sense of its being. In the last scene Len is shown mending the chair, because of this Bond has called his play 'optimistic', but the reality is that Len's life does not offer too many alternatives to pick from. Bond invites the audience to look closely at the problems of violence and aggression and also to question their sources. For Bond violence is shaped and determined by the social conditions of the individuals. Edward Bond perceives human society as made of a number of smaller societies; each having its different history and culture. His characters are from these smaller sections of society and they bring on to the stage the contradictions in a stratified society.

The play displays the destructive consequences of ineffective political action of these societies on individuals. Bond is a didactic playwright that is why the protagonists in his plays are sensitive to vacuum created in a society. For Bond his characters are part of the collective and to understand the collective degeneration and depravity in society he needs to showcase the same degeneration and depravity in the individual. Along with the protagonist Bond wants the audience to move towards serious and rational reflection rather than emotional contemplation of the incidents in the play.

He recognizes social aggression as cyclical in nature. His belief "the idea that human beings are necessarily violent is a political device, the modern equivalent of the doctrine of original sin" has been most eloquently put in his 'Introductory Note' to *Saved* (10). The industrialized fabric of urban society dominated by capitalism, breeds alienation from society in individuals. This alienation in their characters paves the way for frustration, aggression and ambiguity. These urban constructions also convey the author's idea of class divisions in society. For Bond violence that we witness in the contemporary world is in fact a "release of aggression created by the dehumanizing restrictions of an industrialized society" (Scharine 67). Pam, in *Saved* is a product of barren world and has turned emotionally barren since she feels no love or compassion for the child. In fact endorsing the play Sir Laurence Olivier said ". . . we can experience the sacramental catharsis of a very

chastening look at the sort of ground we have prepared for the next lot” (Scharine 49). The next lot is the product of an automated life and society, part of the fragmented dark looming urban structures.

Bond uses scenes of acute violence to stun the audience into regarding it as a social phenomenon and not isolated incidents. In *Saved*, stoning of the baby elicited furor from the audience but for Bond it’s essentially an image, which challenges our perception of technologically advanced world. In his dramaturgy a heightened awareness is a corollary to shock. This awareness is not only knowledge but an acknowledgement of self as socially constructed. In a series of images put on the stage Bond’s Rational theatre, wants the audience to acknowledge sickness, desires, deceits, malice, inadmissible yearnings, and also to confront society’s with its failings. The characters and the language are shown in a state of acute disorder. The stage itself becomes an image of struggling and alienated men and women, unhappy with reality. Bond talks about role of the playwright and the stage. “I must avoid any revelations, any explanations and sudden ‘seeing the light’.” He looks at stage “as an arena that has characteristics of society, and doesn’t merely represent it . . .” (Study 36). For Bond art is objective representation of reality; as reality cannot be so clearly worked out, art also cannot present graphically obvious consequences.

Bond, and the idea political theatre attempts to break, as a mark of protest, from the bourgeois standards of theatre. It is exploratory and critical and thus cannot fit into the simple structure comprising exposition and denouement. His commitment, lies in contemplating the human condition in twentieth century capitalist world, examining the role of constructed systems of society and the hidden ideological purpose of their operations, in initiating the declining sequence of transformation of human population into dehumanized beings. Political theatre offered space in articulating and locating the disillusionment and growing indifference of people. It had arisen out of loss of certainties and absolutes in the contemporary world. It vocalizes dissent and engagement, protest and commitment to unmask all that is taken for granted in society. These plays are interpreters of contemporary culture unraveling the dialectical relationship between a literary work and the historical conditions which frame it.

These writers in their work have been able to articulate the consciousness of ‘transindividual subject’. The concept of transindividual subject was given by Lucien Goldmann, a Marxist. He argues that creative texts are based on transindividual mental structures; and this transindividual subject(s) may be a class (bourgeois or proletariat) or even a smaller group. Therefore, for

Marxists a great writer is able to reveal the fundamental social and political conditions of the transindividual subject. At the same time the plays can be explored through the concept of dialectical criticism, as put by Fredric Jameson, which allows to look at plays as objects of study, in a distinct historical environment, which unmask the distinction between existing realities of the transindividual subject and its utopian aspirations. Georg Lukacs in *History and Class Consciousness* is of the opinion that only the dialectical conception of totality can enable us to understand reality as a social process (13). Marxist ideology helps to locate the dramaturgy of these playwrights as a relation between the immediate present and the totality of the historical process.

For Bond’s Rational theatre it is imperative to raise questions as political thinker, but it is not the task to supply awareness as political playwrights. Each of these playwrights adopted a different kind of dramaturgy for exploring the fragmentation and ambivalence of contemporary society. They do not propagate any political ideology but are committed to continue to question and unmask the existing hegemony. For them art is, as Bond puts it, “. . . it’s about how men relate to the world and each other; it’s not a private or even individual experience, but one of the ways society creates its identity; it’s not primitive and dark but rational and constructive . . . . Art is the most public of activities” (Companion 69). A playwright puts onto the stage, all that which enables his audience to recognize a common shared humanity, beyond the class structure of society. Art in general and drama in particular has an inherent capacity to articulate and to communicate all that is difficult and unacknowledged.

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# WEEE Resource Ecological Compensation Mechanism Design

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**Abstract**—With the rising awareness of green sustainable development, waste electrical and electronic products (WEEE) resource processing has become a hot issue. Establishing an ecological compensation mechanism is of important to solve the current difficulties in constructing WEEE resource processing. WEEE resource ecological compensations beneficial to alleviate the pressure of WEEE on ecological environment and promote sustainable and coordinated development of WEEE supply chain. The paper aims to improve the ecological compensation system by systematically combing ecological compensation theory and practical experience of ecological compensation mechanism. Taking Shandong Province as an example, WEEE resource ecological compensation mechanism framework from the aspects of compensation subject, compensation object, compensation method and compensation standard is constructed. The guarantee measures for constructing WEEE resource ecological compensation mechanism in Shandong Province are also proposed.

**Keywords**— WEEE resource, ecological compensation, mechanism design, guarantee measures.

## I. INTRODUCTION

Green and low-carbon sustainable development is a brand-new development concept, which has theoretical and practical significance for promoting economic and social development (Gillian and Jerry 2011, Kindler and Siemens 2011). Since the 21st century, human survival has been greatly threatened by resource scarcity, solid waste pollution and environmental degradation. In the context of rapid economic development, many governments have

issued necessary laws and regulations to control environment pollution (Mahanty et al 2013, Leimona et al 2015). How to realize an eco-friendly and environmentally-friendly society in the process of industrialization becomes an important development issue in the new normal of economic development (Muradian et al 2010, Muradian et al 2013). The harmless treatment and comprehensive utilization of waste electrical and electronic products (WEEE) is the development direction of waste recycling and has been valued by all countries in the world.

Ecological compensation mechanism of WEEE resource is an important part of ecological compensation system and ecological civilization construction. In recent years, with the substantial increase of WEEE, the number of group events that occurred during the site selection and operation of WEEE treatment facilities and social attention has increased (Tacconi 2012, Wegner 2015, Koeger 2013). The lack of ecological protection incentives and ecological compensation mechanisms are important factors in this problem. Therefore, it is urgent to establish and improve the ecological compensation mechanism of WEEE resource to alleviate social contradictions and accelerate the construction of ecological civilization (Wunder 2015, Kemkes et al 2010, Wunder 2013).

According to the mature experience of developed countries and explorations already carried out in some areas of China, it is of great significance to establish an ecological compensation mechanism for WEEE resource. The ecological compensation mechanism based on “pay for ecological services” can effectively balance the location of WEEE facilities. Ecological compensation can repair and

rebuild the ecological environment, it can also promote WEEE processing enterprises to actively improve the process and management and reduce the cost of ecological compensation.

## II. THEORY AND PRACTICE OF WEEE

### RESOURCE ECOLOGICAL

#### COMPENSATION

##### 2.1 Theory of WEEE resource ecological compensation

The theory of WEEE resource ecological compensation mainly involves externality theory, public product theory and environmental equity theory. Externality theory holds that there is an external non-economic effect, it should be taxed to the enterprise. When there is an external economic effect, the enterprise should be subsidized and the externalization effect can be realized through taxation or subsidy. Public product theory believes that public product is prone to two problems in the process of use: "tragedy of the commons" and "free-riding problem", which needs to solve the "free-riding" phenomenon in public product consumption and the footwork of public goods through institutional design. Environmental equity theory requires that the rights and obligations of different countries, regions and groups must be treated fairly when dealing with environmental issues in the process of using and protecting the environment.

##### 2.2 Practice of WEEE resource ecological compensation

In Germany, nearly 98% of WEEE is treated safely and harmlessly every year, 70% of WEEE products are recycled by the government and about 30% are handled by enterprises. In order to standardize the recovery operation of WEEE, the government has introduced perfect laws and regulations of WEEE recovery. The rights and obligations of the relevant responsible persons are clear, also the incentive and supervision mechanism are in place to ensure the efficiency and coordination of WEEE resource utilization. In Netherlands, 90% of WEEE products are handled by government, 10% are responsible for company

and WEEE recycling rate is close to 100%. Japan has perfect WEEE recycling laws and regulations. The main bodies of recycling are WEEE recycling enterprises with mature technology and perfect management. The recycling rate is above 97% and the secondary pollution is basically zero.

Through the research on WEEE resource ecological compensation of the developed countries such as Germany, Netherlands, Japan and South Korea, the lessons that can be used for reference are summarized as follows.

(1) Laws and regulations should be used to ensure the goal of ecological compensation. For establishing WEEE resource compensation mechanism, one of the important tasks is to construct a policy and regulation system framework for ecological compensation. The conflicts of existing policies and revising some impacts on ecological compensation must be paid more attention when formulating corresponding laws and regulations. Implementing the principles of ecological compensation through legislative procedures into the framework of policy and legal system can be legally enforced to protect the smooth implementation of ecological environmental protection.

(2) Establishing a multi-subject financing mechanism for ecological compensation should be emphasized. Although the main source of ecological compensation funds is financial funds and supporting funds cannot be put in place, the effect of ecological compensation is greatly limited. Since ecological compensation is mostly caused by different stakeholders, regional economic development is unbalanced and the inter-regional horizontal financing mechanism will also affect the sustainability of ecological construction to some extent. The fiscal policy and the increase of inter-regional horizontal transfer payments have become an important reform direction.

(3) Monitoring and evaluation of ecological compensation should be given more attention. There is a certain inevitable connection between the amount of compensation and the effect of compensation. If the

compensation object is not considered to exert environmental and use a unified standard, the compensation effect will be difficult to achieve. Therefore, the ecological compensation mechanism should be routinely monitored and evaluated to understand its contribution to environmental improvement, and different levels of compensation should be given according to the size of the contribution. The establishment of a dynamic adjustment mechanism through the assessment and monitoring of ecological compensation content will help to develop reasonable ecological compensation standards.

(4) Establishing a social participation and negotiation mechanism should be emphasized. The formulation of ecological compensation policy is to effectively coordinate the economic interests of the injured, beneficiaries and other stakeholders. The compensation objects can be identified by combining regional differences. In the formulation of compensation standards, the ecological environment differences and the formulation process of ecological compensation policies should be considered.

### III. STATUS OF WEEE RESOURCE ECOLOGICAL COMPENSATION IN SHANDONG PROVINCE

The fundamental significance of ecological compensation lies in the realization of environmental friendly between WEEE resource enterprises and the surrounding public environment through ecological compensation. Through ecological compensation, the implementation of environmental protection standards for WEEE resource enterprises is improved and environmental quality is improved. However, there are still limitations of WEEE resource ecological compensation in Shandong Province.

Ecological compensation mechanism has not been established is the first status of WEEE resource in Shandong Province. In recent years, with the improvement of public safety awareness and shortage of land resources, the resistance encountered in the construction of WEEE resource facilities has increased greatly. But the ecological

compensation mechanism of WEEE resource in Shandong Province has not yet been established and the compulsory of WEEE resource ecological compensation fees are not clear. The location of WEEE resource facilities in Shandong Province is generally dominated by suburban rural areas, which is relatively remote and sparsely populated. Moreover, the WEEE resource industry has not formed a consensus on ecological compensation. During the operation, the ecological compensation cost was not included, which caused the contradiction among the residents around the WEEE resource facilities.

Insufficient theoretical research and the amount of compensation difficult to determine is the second status of WEEE resource ecological compensation in Shandong Province. Foreign WEEE resource ecological compensation has generally experienced decades of development and established a mature evaluation and measurement model. China only has a few cities such as Guangzhou and Beijing to carry out WEEE resources ecological compensation currently. But compensation standards and compensation forms are still insufficient. In particular, the compensation measurement model and evaluation system for WEEE resources in China is still in its infancy, which involves the ecological benefits and externalities of the whole compensation scope. There is a lack of research on the form of compensation. At present, WEEE resource industry in Shandong Province has not considered the ecological compensation from the facility planning to the designing stage of the project, which makes it difficult to implement compensation funds. The ecological compensation model of developed countries is mainly in the form of indirect compensation such as public services and public facilities. The form of direct compensation such as compensation is supplemented. However, China has not yet established a compensation model combining indirect compensation and direct compensation.

Insufficient third-party participation is the third status of WEEE resource ecological compensation. In recent years,

the contradiction between WEEE resource enterprises and surrounding people has become increasingly prominent in Shandong Province so WEEE resource enterprises have to face the public's appeal for ecological compensation. Some enterprises have developed various types of trials to improve and improve the surrounding areas. According to the experience of developed countries, the negotiation and compensation process of ecological compensation require third-party intervention for supervision. However, the openness of WEEE resource enterprises in Shandong Province is relatively low likely to introduce third-party participation, which makes it difficult to achieve ecological compensation.

#### **IV. WEEE RESOURCE ECOLOGICAL COMPENSATION MECHANISM DESIGN IN SHANDONG PROVINCE**

##### **4.1 Basic principles**

The overall idea of WEEE resource ecological compensation mechanism design is to reduce the negative impact of WEEE resource utilization and follow the principles of "who benefits, who compensates". The aim of WEEE resource ecological compensation mechanism design in Shandong Province is to construct a scientific and effective ecological compensation mechanism to promote the comprehensive, coordinated and sustainable development of economy and society through innovation of institutional and mechanisms. The basic principles are as follows.

##### **4.1.1 Clear object**

The adjustment of ecological compensation is the relationship of stakeholders. The premise of achieving the balance of interests is that the beneficiaries should be paid and the injured should be compensated. This is the first principle of ecological compensation compliance. The compensation subject and the compensation object are two basic stakeholders in the ecological compensation mechanism, which leads to a series of problems such as compensation standards and compensation methods. The

effective ecological compensation mechanism should emphasize the clarification of the compensation subject and the compensation object. If the positioning of the two is ambiguous and the ecological compensation mechanism constructed is unstable, it is difficult to achieve the purpose of ecological compensation and realize the benefits of ecological compensation. In the WEEE resource processing process, when the WEEE resource generation area transports the recyclable materials to the location of the WEEE resource treatment facility for landfill or incineration, it should be responsible for the direct and derivative losses caused by WEEE waste disposal and should receive corresponding compensation.

##### **4.1.2 Government-led and social participation**

WEEE resource ecological compensation mechanism was constructed mainly through the innovation of institutional mechanisms, so government in law, economy and necessary administrative means played an important role in improving the control measures for WEEE resource processing. At the same time, all parties involved in society will be actively guided through introducing the ecological compensation mechanism to explore the path of ecological compensation socialization.

##### **4.1.3 Full compensation and feasible**

WEEE resource ecological compensation should be compensated for various costs or losses caused by WEEE resource treatment. In fact, the impact of WEEE resource processing is multifaceted so it is necessary to quantitatively analyze the ecological environment cost, social cost and economic cost. Effective ecological compensation for WEEE resource should be based on accurate pricing. If the compensation pricing is too low, it will not be motivating difficult to achieve the desired compensation effect. However, if the compensation pricing is too high, it will generate an unnecessary financial burden. Based on this, accurate pricing is one of the basic principles for constructing an ecological compensation mechanism. When determining the compensation standards and other indicators, it should be combined with

the actual situation of economic and social development of region.

#### 4.1.4 Dynamic mechanism

In the construction of WEEE resource ecological compensation mechanism, it is necessary to consider that the arrangement of the system should be different in different time horizons. The same institutional arrangement has different effects in different time frames. Different institutional arrangements are required in different time frames to maintain the efficiency of the operation of the mechanism. Therefore, when constructing an ecological compensation mechanism, it should be

forward-looking.

#### 4.2 Compensation mechanism framework design

The mechanism is a dynamic system composed of different elements. In this system, various elements are interacted with each other and move regularly to form the endogenous operation of the system. According to the general idea of establishing ecological compensation mechanism, the compensation mechanism framework includes four aspects: compensation subject, compensation object, compensation method and compensation standard, as is shown in Fig.1.

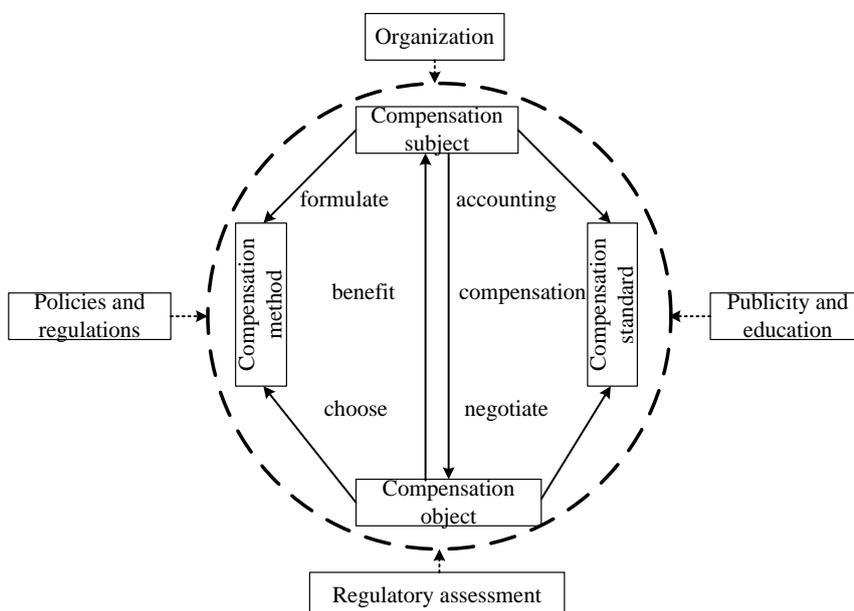


Fig.1 WEEE resource ecological compensation mechanism framework

#### 4.2.1 Compensation subject

Compensation subject is the issuer of the ecological compensation activity. According to the externality theory and the beneficiary compensation principle, the ecological compensation subject should be the enjoyer of the positive externality of the ecological service or the producer of the ecological service. For the beneficiary object, the benefited area and individual shall bear the corresponding ecological compensation fee. If the beneficiary object is not clear, the beneficiary representative shall be responsible for the corresponding ecological compensation responsibility.

The nature of the public goods in the ecological environment determines that its supply is mainly the responsibility of the government. In WEEE resource ecological compensation mechanism, government is the supervisor of ecological compensation mechanism and promotes ecological compensation as compensation subject. Among them, central government is a leading position in ecological compensation mechanism, while local government assumes the role of implementation and is responsible for implementation of ecological compensation work. The central government and local

governments together constitute the main body of compensation in ecological compensation mechanism.

#### 4.2.2 Compensation object

The compensation object is the object that the rights and obligations of the compensation subject pointed to. According to the externality theory, the ecological compensation object should be the recipient of the negative externality of the ecological service or the producer of the externality of ecological service.

#### 4.2.3 Compensation method

The compensation method is the specific compensation method provided by compensation subject to compensation object in a predetermined form under certain social and economic conditions. According to the principle of "development priority, ecological priority", compensation subject should give priority to the coordinated development of economic and social development of the affected area to restore the ecological environment when determining the compensation method. At the same time, it is necessary to set up various compensation forms in combination with the actual situation to meet the willingness of compensation for the diversification of objects. The main compensation methods are as follows.

##### (1) Financial compensation

Financial compensation should be based on major ecological projects and strive for the use of ecological compensation financial resources for the recycling of WEEE resources. When obtaining the central government special transfer payment through ecological engineering project, local government should also undertake certain compensation obligations such as providing financial support for ecological compensation and assisting the central government in ecological compensation. In addition, construction of the ecological compensation mechanism must take into account the horizontal transfer of financial funds from different regional governments in order to achieve a relatively balanced ecological compensation state between regions.

##### (2) Policy compensation

Related laws and regulations should be made to support the development of WEEE resource recycling enterprises. And specific layout design, management methods and emission standards should be formulated to various aspects of specific implementation process.

##### (3) Technical compensation

Technical compensation should be used to support for WEEE resource recycling enterprises. On the one hand, WEEE resource utilization involves more specific supporting technologies, and most of them have great space for improvement in practical applications. On the other hand, the development of WEEE resource enterprises not only requires improvement of existing technologies, but also requires newly integrated technologies. Therefore, technical compensation is one of the important compensation methods in ecological compensation mechanism.

##### (4) Intellectual compensation

In the process of WEEE resources, the main body of production and management will be deepening the cognition of ecological compensation mechanism through training, lectures and publicity. This can improve the ability and technical level of the production and management to carry out WEEE resources.

#### 4.2.4 Compensation standard

The compensation standard is the specific compensation amount paid by compensation subject to compensation object according to the predetermined basis under certain social and economic conditions. It solves the problem of "how much to make up." According to the principle of "sufficient compensation and practical feasibility", the compensation entity should first account the various impacts or losses caused by WEEE resource disposal. Then the total loss value and determine the specific amount according to the social development level and the compensation object agreed upon will be calculate.

## V. WEEE RESOURCE ECOLOGICAL COMPENSATION GUARANTEE MECHANISM

Compensation guarantee mechanism is a series of supporting measures to ensure the smooth operation of WEEE resource ecological compensation mechanism, which solves the problem of how to ensure compensation. WEEE resource ecological compensation guarantee mechanism is mainly constructed from the following four aspects.

### 5.1 Organizations guarantee mechanism

WEEE resource ecological compensation mechanism is a complex system involving the relationship between environmental protection and economic development. Strong organizational leadership, unified deployment of major issues and comprehensive decision-making should be guaranteed to resolve possible conflicts between different stakeholders and strengthens close coordination between departments and regions.

### 5.2 Policies and regulations

Policies and regulations are the guarantee for smooth operation of WEEE resource ecological compensation mechanism. Through the establishment and improvement of relevant policies and regulations, WEEE resource ecological compensation should be incorporated into the regional development plan. The compensation object, compensation method and compensation standard should be clearly defined to avoid short-term and disordered ecological compensation mechanism. At the same time, the supporting policy system of ecological compensation information disclosure and interest expression negotiation including the standardized track should be clearly defined.

### 5.3 Regulatory assessment

In order to protect the rights and interests of stakeholders such as compensation subjects and compensation objects, supervision and joint law enforcement mechanisms should be introduced to ensure the transparent operation of ecological compensation activities using administrative supervision, media supervision and public supervision in

the process of implementing ecological compensation. At the same time, a technical advisory committee for evaluating compensation mechanism will be established to regularly evaluate the operation status and implementation effects, which can provide reference for further improving the compensation mechanism and provide a basis for dynamic adjustment of relevant compensation indicators.

### 5.4 Publicity and education

In the process of implementing ecological compensation, public participation should be actively promoted and fully implemented through various meetings, document books and news media and festival activities. Environmental protection and legal awareness of public should be enhanced and participation in WEEE resource ecological compensation of public should be strengthened to jointly promote WEEE resources and improve the ecological compensation mechanism continuous.

## VI. POLICY RECOMMENDATIONS FOR WEEE RESOURCE ECOLOGICAL COMPENSATION MECHANISM

### 6.1 Establishing WEEE resource ecological compensation decision-making coordination organization

WEEE resource ecological compensation mechanism is an institutional arrangement for adjusting the relationship of stakeholders in WEEE production and achieving regional coordinated development, which involves urban government, government departments, WEEE disposal units and production areas. In order to standardize the process of ecological compensation, WEEE resource ecological compensation management system should be established, and corresponding mechanisms to exercise the relevant functions of decision-making, coordination, supervision of ecological compensation should be set up.

### 6.2 Improving relevant policies and regulations on WEEE resource ecological compensation

WEEE resource compensation mechanism involves many stakeholders. The operation of compensation activities is

very complicated. It must not only cooperate with WEEE generation, WEEE charging and WEEE processing, but also requires the support and protection of relevant policies and regulations. Reasonable policies and regulations are the prerequisites for ensuring the implementation of WEEE resource ecological compensation mechanism.

### **6.3 Increasing the investment in WEEE resources ecological compensation**

The current WEEE resource ecological compensation funds can be invested by relevant levels of government and be used for separate accounting and special funds. The ecological compensation funds can be combined with the actual situation of WEEE production area and treatment area applying economic means and legal means such as product feedback (electricity, steam, heat, etc.), WEEE treatment fee reduction, WEEE incineration power generation fee reduction, municipal infrastructure allocation and other compensation methods.

Government can guide WEEE production areas and processing areas to establish horizontal compensation relationships through voluntary negotiations, support counterpart cooperation, industry transfer and personnel training using a negotiation platform. Besides, implementing inter-regional horizontal ecological compensation in the form of co-construction of parks, combined with national policies and mechanisms for ecological compensation can expand ecological compensation methods such as land replacement, resettlement, construction project substitution, ecological trading, personnel training and technical support.

### **6.4 Strengthening the supervision of WEEE resource ecological compensation**

The effective operation of ecological compensation mechanism is inseparable from the supervision and management of compensation activities. The supervisory agency can clarify the rights and obligations of the compensation subject and object. Also it can constrain the behavior of the relevant stakeholders during ecological compensation through conjunction with the

decision-making, coordination and organization to supervise the corresponding duties of the compensation entity. Besides, a performance appraisal system for funds use and corresponding reward and punishment mechanisms should be set up to regularly assess the allocation of funds in the process of ecological compensation and monitor the use of ecological compensation funds throughout the whole process through understand the various demands of compensation objects. In this system, the funds for ecological compensation should be regularly audited and the information disclosure should be improved among media supervision and public supervision.

### **6.5 Raising awareness of ecological compensation for public**

WEEE resource ecological compensation cannot be separated from the active participation of public. This is the social foundation for establishment the compensation mechanism when public participation in the principles of openness, equality, breadth and convenience. Taking into account factors such as geography, occupation, professional knowledge background and degree of influence, reasonable choice of legal persons or other organizations should be solicited. Through the extensive participation of public, negative impact of WEEE resource utilization will jointly be coped with, involving the overall harmonious development of various interest groups.

## **VII. CONCLUSIONS**

The improvement of economic level and the acceleration of urbanization have brought about changes in the number and structure of WEEE. Traditional WEEE management model based on end processing is innovating and WEEE resource approach with sustainable development and circular economy is becoming more and more important. However, environmental protection has a strong external effect, which leads to the WEEE resource relatively slow. In addition, WEEE process itself has technical, personnel and financial difficulties, so it is difficult to carry out

related activities consciously. This paper analyzes and summarizes the status and existing problems of WEEE resource utilization. Then WEEE resource ecological compensation mechanism framework from the aspects of compensation subject, compensation object, compensation method and compensation standard in Shandong is built. It is worth noting that the paper constructs WEEE resource ecological compensation mechanism, but there is no systematic dynamics simulation of compensation mechanism, which is the direction for further research.

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# Study of Post-Modernism and Post-Structuralism

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**Abstract**— *Post- Modernism was not the invention of literary critics, but literature can certainly claim to be one of the most important laboratories of postmodernism. Literary postmodernism has tended to be focused on one kind of writing, namely, narrative fiction. It seems oddly fitting that what Hutcheon says “poetics of postmodernism” should turn out to be most in evidence in its fiction. One might almost say that the move from modernism to postmodernism involves a move from poetry to fiction. Modernism had also been characterized by efforts to establish the dignity and seriousness of the novel by developing for it a kind of poetics, centered on principles of structure. This poetics operated according to the principles of a scenography.*

**Keywords**— *structuralism, modernity, post- modernity, deconstruction, Derrida arguments.*

Structuralism and Structuralist Literary Theory is an intellectual movement that embraces a number of different approaches that have some basic ideas in common. The fundamental insights of Structuralism are derived from or influenced by several streams of thought.

The terms Post Modernism and Post Structuralism are partners in the same paradigm and there is bound to be some overlap between the two; some people use them even interchangeably but it may be better to make some distinction in their use. Both Post Modernism and Post-Structuralism share the view of ontological uncertainty, offer a critique of ideas regarding order and unity in language, art and subjectivity; both repudiate convictions and question wholeness, autonomy, grand theories and grand narratives; both believe that everything is fiction and that there is no realism; politics, history, sociology, psychology and even science are all fiction according to both these points of view. Post-Structuralism is more language-based whereas Post Modernism presents a vision and a way of life.

The most influential of all the Postmodernist / Post-Structuralist theories is *deconstruction*, propounded by Jacques Derrida. He is the single most influential

intellectual in current philosophy and Anglo-American literary theory.

Derrida was born in 1930 in the suburbs of Algiers in a petit bourgeois Jewish family. His Jewishness, the sense of belonging to a marginal, dispossessed culture and the rabbinic tradition has had formative influences on the development of his theory. He went to France as a nineteen year old student; he studied and taught there, later dividing his time between France and the United States. Rebellion is a spontaneous activity in French society and French intellectual tradition must mock the order, State and authority; French intellectuals have a highly developed taste for attacking intellectual dwarfs. Derrida represents the French mocking tradition combined with this Jewish background. And in France he experienced a degree of rigidity and conservatism in French Universities where, in spite of all revolutions, the educational system remained unchanged; and most ‘isms’ rarely touched higher education—even the importance of Saussure’s theory of language was not realized.

Derridean Deconstruction simply problematizes all habits of thought in any ‘discipline’ by demonstrating how impossible it is to draw a clear-cut line between reality and representation; this, in turn, will involve a sustained and rigorous attention to the ways in which certain notions of ‘language’ or ‘text’ have been taken for granted.

Derrida examines Rousseau’s *Confessions*. Rousseau says, Writing is a “dangerous supplement”, an addition to the natural resources of speech...a necessary evil. Derrida points out that Rousseau uses writing to debunk writing and denounces the very means by which his own ideas are set down for others to read; writing is exactly the mechanism which allows Rousseau to practice the art of concealment—to express the opposite of what he feels. Supplement is one that adds and makes the original more complete; this means that there is lack or absence of something in the original; the inadequacy or deficiency in speech can be supplemented only by writing and in that case, it is not dangerous; it is not a ‘necessary evil’ as Rousseau says/ writes.

Derrida argues that Saussure, like Aristotle, Plato and Rousseau takes speech as privileged because of its self-presence; he says that it is not just speech alone that is privileged but *presence* is privileged over *absence*. Derrida says: 'Voice becomes a metaphor of truth and authenticity...writing, on the contrary, destroys the ideal of pure self-presence.' Rousseau glorifies speech to such an extent affirming it as pure, spontaneous, authentic, original and natural that writing becomes secondary and lifeless. Privileging speech over writing is called *phonocentrism*; through privileging the spoken word, meaning and truth, reason and logic, the phonocentric tradition becomes really logocentric; what is actually privileged through phonocentrism is logocentric. The logocentric tradition spans from Plato and Aristotle to Heidegger, Saussure, Levi-Strauss and Structuralism. As portrayed by Derrida, the logocentric system always assigns the origin of truth to logos to the spoken word, to the voice, reason and the Word of God.

Derrida does not deny that the use of speech comes before the use of writing in the history of language or in the learning of a language by human beings. What he argues is that the original/ true form is not necessarily the purest form. There is a distinction between historical and conceptual priority. For example, in mathematics, historically, counting was done with sticks or stones or beads but they have now been discarded for more abstract forms and formulae. We do not bring in historical priority to decide conceptual importance.

Derrida uses writing in its narrow sense as well as in its broader sense to indicate all systems that traces thinking, interior speech, or anything precedes actual speech. In the broader sense, arche-writing 'supplements perception before perception even appears to itself; so, in Derridean Deconstruction, writing, in the sense of 'traces', exists *always already* before perception and its presence alone is what we understand as speech. Trace is writing in general and it serves as the foundation of speech. Thus, Derrida reverses the speech/ writing hierarchy and privileges writing. After pointing out that the concept of writing cannot be reduced to graphic or inscriptional sense, Derrida proceed to deconstruct another important Saussurean statement that says: In language there are only differences without positive terms. Saussurean differences operate at two levels signifiers as well as signified. Signifiers are sound images, expressions, audible sounds in speech and visible marks in writing; signified are concepts. Both signifiers and signified a purely differential.

Derrida is not against the term signified; he puts it *under erasure*: Since the word is put under scrutiny it is crossed out; since it exists it remains legible but crossed. Derrida argues that 'difference' will mean presence; both entities are present.

Derrida argues: 'The essence of a rose is its non-essence; is its odour as it evaporates-the effluvium-what is thrown out-a belch, a fart, the excrements, its dissipation-effluvium designates, in general decomposing organic substances. 'The text is thus a gas'. Etymologically the text is a cloth and 'textus' is the form from which 'text' derived and it means 'woven'.

Derrida points to a suggestion by Wittgenstein. Wittgenstein remarks that one cannot say 'bububu' and mean 'If it does not rain, I shall go out for a walk'; paradoxically, Wittgenstein himself has made it possible to do that. If you are carrying a white umbrella and someone says 'I have never seen a white umbrella', you can say he has seen one. For example, an expression like 'Not now, darling' could have been said by mother to her child in front of an ice-cream parlour; the contextual meaning 'decomposes' because it can be grafted into another context.

The concept of 'relative pluralism'-the notion that 'reality' can be considered from different points of view or *nayas*, the realization that all is never the 'same' and even that while changing gives the impression that nothing changes, the thinking that the essential nothing is the basis for all changes, the thinking that the all judgements are relative and probable, and the faith that the essential nothing is the basis for all changes, thereby giving 'shanti'-are part of the Indian psyche. That is why, in Indian philosophy, it is believed that one never enters the same river again by the time you come out and take another dip, the river changes and the body chemistry and the mental make-up of the one taking the bath also changes.

Structuralism and Structuralist Literary Theory is an intellectual movement that embraces a number of different approaches that have some basic ideas in common. The fundamental insights of Structuralism are derived from or influenced by several streams of thought. Modernism is a curious mixture of an abstraction and excess. The principle of abstraction is to be seen in modernism various eschewals and denials, for example in the turn away from referential objects in modernist painting and the withholding in modernist fiction of the traditional satisfactions of rounded characters, absorbing plot, and happy endings.

Modernist reading of the novel's relation to modern life was also available from the moment of its appearance. This reading takes its lead from T.S.Eliot who famously represented the mythical method of Ulysses as a way of giving an order and a meaning to the otherwise futile disorder of the world. This was extended into a full-blown modernist account of the novel in the elaborate and semi-authorized explication offered by Stuart Gilbert. It now became clear that the novel was no simple surrender to the chaotic phenomena of modern urban life, but was rather an elaborately crafted detour from them. Modernism contains the promise that once one grasps its algebra, even a work like Ulysses adds up to reassuringly less than the sum of its parts.

This does not represent a simple giving up of the kind of aesthetic privilege claimed by the modernist work, for postmodernism had up its sleeve another form of privilege for literary art. The early years of postmodernism in literary studies saw a strong and pervasive linguistic turn. The plenitude which postmodernist fiction would set out to match was represented not as a plenitude of things but as a plenitude of words. It is in this sense that a work such as Ulysses can begin to be construed as a postmodernist work.

Mention the work of Beckett must signal a pause in this argument about the defining incontinence of postmodernist fiction. Beckett saw his own work as tending to the other extreme of ignorance and impotence. The work will define and maintain its integrity by an asceticism rather than an excess. His work can be said to be postmodernist in its powerful remission of the power of the artist and its suspicion of the idea of the integrity of the work but modernist in its continuing sense of the fragile residual vocation of the condition of being an artist even if one is condemned to failure. Realist fiction was forced into dropically distension because it felt it had to measure up to the world.

Fiction was always subsisted upon the larger ideological fiction of the reader's continuous and uninterrupted attention, or the synchronization of the narrative time of the novel and the reader's actual reading time. In a postmodern epoch this normative link between reading time and the individual subject begins to dissolve, as technological resources are developed that will perform acts of reading vicariously or at a distance recording sorting and sorting information for acts of reading at different times which no longer have an obvious or regular relationship with the reading times of individual readers. In containing to make orders of magnitude unignorable, postmodernist

fiction seems to show that we cannot entirely do without the old systems of weights and measures, as we attempt to take readings of a world that has gone off the scale.

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# Industrialisation and Human Social Development: Charles Dickens' Hard Times as a Conscience to Sciences

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**Abstract**— This critical research work aims at investigating on Dickens's outstanding academy which is in charge of all boys' and girls' education in the Britain's 19th century. By foregrounding what kind of education these girls and boys need and are submitted and which kind of educators they basically need so as to face the Industrial Revolution new challenges. This research work reveals that Dickens is a peace maker and outgoing father as his parents. Dickens' conception is a panacea in terms of good education for sustainable development at all the spheres of our society. But before reaching those findings, we have used, psychological reader-response, historicism and marxism and literary criticism in order to well handle the different aspects of our study.

**Keywords**— Boys, Girls, Education, Academy, peace, outgoing.

## I. INTRODUCTION

In the matter of knowledge, there is no limit since nobody cannot hold it permanently. It is the case of Pythagoras (570 to 495 BC), a Greek philosopher, mathematician, and founder of the Pythagorean brotherhood, in nature, formulated principles that influenced the thought of Plato and Aristotle and contributed to the development of mathematics and Western rational philosophy according to the Editors of Encyclopaedia Britannica<sup>1</sup>. Referring to Pythagoras's background, he has been philosopher. Etymologically, Philosophy comes from two Greek words *philos* meaning love and *logia* meaning 'wisdom' or 'knowledge'<sup>2</sup>. Then, from this definition, philosophy is love of knowledge. Philosophy is the mother of all disciplines because every single idea is built upon a quest for the truth. So, Dickens as a novelist like many other British writers seeks to find solutions to the UK's social unrest in the nineteenth century through his philosophy, dealing with education.

Talking about this education ground, Dickens has indirectly unveiled secrets that undermine the children's education? As a good educator or father, he does not say or name the strategies used but has a board of teachers who provide to different categories of learners or children an appropriate knowledge on every field. He even builds his community as this should in real life of British country under the side effect of the Industrial Revolution. Dickens thinks in this vein that it should be better to dignify the little boys and girls as a model as his character, a teacher so as to avoid making hereditary defects in the brain which stands for development on every level without taking the new generation education into account.

## II. THEORETICAL FRAMEWORK AND SANCTIFICATION OF THE STUDY

During the nineteenth century, in Britain, there were tremendous reforms. In this vein, the UK's citizens had used numerous ways to make concrete their dream regarding the rightness and the social change. Then, the novelists, throughout the nineteenth-century fictions used the same strategies to entertain the readers in order to display the designed educational system. So, the readers must behave as thinking human beings by making criticism, by sometime asiding the idea of writer. That is why we use in this research work psychological reader-response theory, one of reader-response criticism branch, so as to get also the motive of the readers too.

In fact, in Dickens's *Hard Times*, there is a question of children's education. In the matter of education, we must deal with psychoanalytic theory since there is a relation between academic ground, boys' and girls' psychology that Dickens has dealt with. *Hard Times* was written in 1854 (Dickens, Xi) whereas Freud experienced psychoanalytic child psychology in 1895. This means that Dickens was in advance on his method of teaching comparing with Freud. To complete this research work

<sup>1</sup> <https://www.britannica.com/biography/Pythagoras> on 30/08/2018 at 9h 07

<sup>2</sup> <https://www.quora.com/Why-is-philosophy-called-the-mother-of-all-disciplines> on 30/08/2018 at 9h 07

<sup>3</sup> <https://www.tandfonline.com/doi/abs/10.1080/00797308.1954.11822532?src=recsys.at> 00h 08 AM on 28/08/2018

very close to didactics, we also use historicism theory since Dickens claimed: “Now, what I want is fact.”

So, historicism theory holds that there is an organic succession of developments, and the local condition and peculiarities influence the results in a decisive way. Historicism recognises the historical character of all human existence. Then the existence of boys’ and girls’ education is a fallaciousness statement, but views history not as an integrated system however, as a scene in which a diversity of human wills express themselves. It holds that all historical knowledge is relative to the standpoint of the historian.<sup>4</sup> All in all, to achieve our purpose and to beset the bypass of our research work and throughout our standpoint, we also use historicism theory in addition to the first.

Through the Victorian era, Karl Marx contrasted the productive forces and the relations of production or economy, which together formed the 'real foundation' of social life<sup>5</sup>. Accordingly, the subject under study, the issue of human being development should properly be deepened if we design it with marxism and literary criticism. In this way, to be coherent with the novel under study and be intellectually cogent, we apply to our study marxism and literary criticism. For sure, all and the entire set of theories have been put together because of the relation between Karl Marx and Frederick Engel. Engels was forced in 19th to live in Manchester, corresponded constantly with Karl Marx in London and frequently wrote newspaper articles for him (1851–52).<sup>6</sup> As a set of literary theories, they function as one as like there is a complementarity between Engel and Marx. Thus, Terry Eagleton claimed: “marxism criticism is not mere a sociology of literature, concerned with how novels get published and whether they mention the working class. Its aim is to explain the literary more full”(Terry p. 3)

Basing on those literary theories, we can freely talk about children’s education, see how they perform in society and bear to side effect of the 19th ‘economic reforms. Then, in the same vein, we are historically ready to appreciate the children performance. So, the theme understudy is made to be consecrated, integrated, and then we are secured to conduct safely this research to the end.

### III. NOTION OF ACURRACY OR MEASURE AND ACKNOWLEDGE

<sup>4</sup>[https://www.philosophybasics.com/branch\\_historicism.html](https://www.philosophybasics.com/branch_historicism.html) on Sunday 3rd, 2018 at 15h 16

<sup>5</sup><https://www.cambridge.org/core/books/cambridge-history-of-literary-criticism/marxism-and-literary-criticism/3CFB8A8C2EFE804B08231CF4EE05B3DF> on Sunday 3rd, 2018 at 15h 16

<sup>6</sup><https://www.britannica.com/biography/Friedrich-Engels> on Sunday 3rd, 2018 at 15h 16

British literature dealt with a multitude of grounds in nineteenth century<sup>7</sup>. So, Dickens, in improving his novel puts his characters in the center of the matter of accuracy and makes them do what people and the world should. “*Hard Times* itself, by contrast, resist labels and categorisation not least because it sets itself up against a mid-nineteenth-century passion for mustering controlling and imparting knowledge”(Dickens p8). This quotation witnesses how important the issues of acquaintance is in Dickens’s fiction. In the under studied novel, the narrator talks about and stresses on perfect people focusing on the science ground. And this is presented and embodied in his fictional characters. Throughout his fictional work, Dickens founds a mechanised society.

At the very beginning of the fiction novel *Hard Times*, Dickens claimed “The One Thing Needful”, so this statement is his first meaningful phrase of the very first chapter. We ask ourselves many questions to know since what is needful is something that is necessary or compulsory for people. By claiming so, the author of *Hard Times* pinpoints out the right or good attitude. It is in this light he said human could form the mind of reasoning animals upon facts (Dickens, P. 9). In his work, while referring to the mechanisation of human being, it is not strictly limited to the physical mechanisation. Therefore, it involves other fields. So, the first is related to mental attitude or behaviour. Here, he says before doing anything, people should think quickly and perfectly. That is to say, even if we think that something is true or will happen or we have the impression that it is true or will happen, although we are not certain of the facts. Secondly, he focuses on the human self-reliance. We think it should be incomplete to deal only with mechanisation without enlightening the different components of it. Human has invented engines and how human can behave like his or her own product. In the accordance of the context, Dickens is awkward to use enculturation and is making comparison between the engines and people work or function. He is talking about enculturation since the engine world is different from the human’s. In addition to that, the enculturation or self-reliance is appropriate to children’s field. That is certainly why he claimed “This is the principle on which I bring up my own children, and this is the principle on which I bring up these children”<sup>8</sup>. I think that Dickens is a global reformer because the education through self-reliance helps children come up with ideas that their country can be developed. In other words, it is also done carelessly without taking into consideration the results of the person’s behavior. Likewise, the process of

<sup>7</sup><https://www.britannica.com/art/English-literature/The-Romantic-period> on Sunday 3rd, 2018 at 15h 16

mechanisation of the society in *Hard Times* does not begin at the workplace only, but also in the British school system. In *English Social and Cultural History*, Bibhash Choudhury claimed:

A mechanical ordering of social and political life is usually seen as one of the characteristic thrusts of the Neo-Classical period, a condition that owed a lot to the climate of intellectual opinion following the developments in science. This was the Age of reason and it became both fashionable and logical to argue that the universe was a well-ordered machine. The ideas behind this new philosophy were drawn not only from the developments in the scientific world but also from those advocated by thinkers like Descartes and Francis Bacon (Choudhury pp. 150-151.)

This quotation is one of the tangible proofs that shows the British social sphere in the Victorian Era. Throughout this claiming, first, we agree with Dickens who does not want British people or his relatives and English policy makers owe him a grudge since there was a great economical and political shift in the nineteenth century. In his fiction, Dickens portrays *Hard Times*' characters and institutions like the way the country betterment was ongoing. Bibhash historian has actually pinpointed out the social reality and talks about the way the educational system should function so that the British children reap profit from them and be useful for their country. Following the instance of Descartes, Francis Bacon, Dickens through his novel set a new school educational system, way of life and lead by clever person. Then, education does not mean only means merely learning and teaching. According to Platon:

L'éducation [...] est l'art de tourner [l'œil de l'âme vers le bien] et de trouver pour cela la méthode la plus [...] efficace : elle ne consiste pas à mettre la vue dans l'organe, puisqu'il la possède déjà : [...] elle en ménage la conservation. (Russ, P.82)

On another word for Platon, education is to turn fate's eye towards good thing and turn for this the best effective strategy: it does not the matter to introduce or change some parts of human body since it is already equipped and human can maintain it (My translation)

So, regarding this definition of education, Bibhash is claiming and Charles Dickens's education, we fully conclude that Dickens's education project is not a small and simple program. Dickens is about, through his

philosophy, the human condition on every fieldwhere, the basic principle of Thomas Gradgrind's educational system is only facts and nothing else that might encourage the development of the children's imagination and creativity. Dickens chooses to explain Gradgrind's, the central character, theoretical proceedings. He disapprovingly personifies the utilitarian philosophy through conveying the ideals and evils, good and bad of the utilitarianist teacher. In this sense, Kevin Manton, politician and historian from the University of London, indicated that socialists of late nineteenth century university of London, indicated that socialists of late nineteenth century "frequently condemned both working-class parents and teachers for exploitative brutal behavior in part to environmental influences."<sup>9</sup> From the beginning of his second chapter of the novel *understudy*, Thomas Gradgrind as exemplary character is presented as "a man of facts and calculations" (Dickens, p2) In online dictionary calculation is:

...careful planning to control a situation for your own advantage in a way that is slightly unpleasant and causes people not to trust you or the process of using information you already have and adding, taking away, multiplying, or dividing numbers to judge the number or amount of something<sup>10</sup>.

Having made the sum up of those two definitions and after thinking, Dickens portrays throughout his fiction the computer science power on his characters. It means Gradgrind is like a computer<sup>11</sup> in arithmetic field and nobody can fight against on this ground and easily overcome him. So, on the basis of this quality of trustworthy and the power of global knowledge, Gradgrind represented in the nineteenth century, a character that was on the center of everything. Since:

History of Mathematics is a multidisciplinary subject with a strong presence in Oxford, spread across a number of departments, most notably the Mathematical Institute and the History Faculty. The research interests of the

<sup>9</sup> Joyce Senders Pederson is an Associate Professor in British History at the University of Southern Denmark, Odense. She has written a number of monographs on the history of education and women's history in England and is currently working on a study of men and women's friendship in 19<sup>th</sup> century England.

<sup>10</sup> <https://dictionary.cambridge.org/dictionary/english/calculation>, at 15h 15, on 10/318

<sup>11</sup> ([https://www.google.bj/search?dcr=0&source=hp&ei=feqjWuGnAof7UqClhdAG&q=date+d%27invention+de+l%27ordinateur&oq=date+d%27invention+de+l%27ordinateur&gs\\_l=psy-ab.1.0.0i13k1l2j0i22i30k1l3.776.24814.0.29694.35.30.0.0.0.1737.712.3.6-2j3j1.6.0...0...1.1.64.psy-ab..29.6.7116...0.0.wJOPYeSLqw8](https://www.google.bj/search?dcr=0&source=hp&ei=feqjWuGnAof7UqClhdAG&q=date+d%27invention+de+l%27ordinateur&oq=date+d%27invention+de+l%27ordinateur&gs_l=psy-ab.1.0.0i13k1l2j0i22i30k1l3.776.24814.0.29694.35.30.0.0.0.1737.712.3.6-2j3j1.6.0...0...1.1.64.psy-ab..29.6.7116...0.0.wJOPYeSLqw8)) En 1936, Alan Mathison Turing publie un article présentant sa machine de Turing, le premier calculateur universel programmable. Il invente alors les concepts de programmation et de programme. En 1938, Konrad Zuse invente le premier ordinateur à utiliser le système binaire au lieu du décimal.

members of the group cover mathematics, its cultures and its impacts on culture from the Renaissance right up to the twentieth century.<sup>12</sup>

This assertion is one of the proofs that emphasises on the link between human being's culture and what mathematics stand for in the course of nineteenth century in United Kingdom. Then, Dickens as a writer was portraying the way English society was going with workers and the mill owner or the masters of the nineteenth century companies and his characters. By doing so, he is proving the way country citizens were taught was wrong. He is also showing that the men of exact science are these by whom everything should be implemented and portrayed the kind of people everyone should look like in the matter of human education design. Dickens characterises himself as "a man who proceeds upon the principle that two and two are four and nothing over, and who is not to be talked into for allowing anything over" (Dickens, p.10). Thereby, Mr. Gradgrind is a well-known person in Coketown which is a fictional town of red bricks but blackened by smoke and ashes, since there are a lot of machineries and all chimneys emitting smoke constantly<sup>13</sup>. He considers himself as "an eminent practical" man and believes that nothing is important in life apart from facts and figures.

#### IV. SUIT PLANET AND CHARLES DICKENS'S FICTION ORIGINALITY

In *Hard Times*, the author seems to use throughout his fiction the whole aspect of the word "fiction". In fact, according to *The Companion of the Oxford English Language*, "fiction"

.....has three aspects, each with an appropriate adjective: (1) (Both countable and uncountable). Not fact, but an invention of some kind, sometimes a fabrication or lie. The detective Sherlock Holmes<sup>14</sup> was an invention of the writer Arthur Conan Doyle<sup>15</sup>, and as such is *fictional*; no such

person ever lived (2) (Usually uncountable). Not fact, but still part of reality; imaginative narrative, often part of literature: *works of fiction* in contrast with non-fiction, especially in bookshops and libraries. Here the fictional Sherlock Holmes is a fact in the sense that a character with this name appears in certain in certain stories and films, and can be discussed in much the same way as a historical person. (3) (Usually countable. A special kind of 'fact': a social and cultural construct, such as a *legal fiction* that helps in the administration of the law, *temporal fictions* such as the days of the week [.....](Mearthur and Mearthur, p. 401)

In the light of this quotation, when we are talking about fiction, we refer first to a fiction, a lie or some fabrications. In this case Charles Dickens does an extraordinary work since he thinks that human should function as machine. Regarding the second part of the fiction, the enliven up throughout his novel a part of reality and even in the first part of the definition the fiction somehow emphasises on this. So, all facts may not be truthful but countable or uncountable is mathematics. In the Victorian Era, time was a hard, as the novel under study has indicated, he is highlighting how important science was. He makes his characters react as if it were in the real world in the United Kingdom. The world that Charles Dickens builds through his fiction is as ideal or a challenging one and it should be an exemplary country since this is made on the reason and fact. Thus, reason and fact refer to law or everything related to tangible proof. In science nobody can lie because the results come from experience on fact.

Talking about Charles Dickens's perception and philosophy, the meaning of words such as mathematics, facts, figures, to list only a few, are meaningful. Charles Dickens is a man of betterment maker. For him, people must change things in them and around them so as to be on the focus with the world progress.

The figure meaning is very broad, however, when we deal with mathematics, we refer to a particular amount expressed as a number, especially statistic. In short, Charles Dickens makes Thomas Gradgrind a suit human who should positively impact the others in his fiction. So, Charles Dickens's ideology is not far from a good model since he thinks that what people need is not just few but good.

<sup>12</sup> <https://www.maths.ox.ac.uk/groups/history-mathematics>, at 14h 20 , on 10/3/18

<sup>13</sup> <https://prezi.com/tufflvqjeom/coketown-by-dickens/> at 16h 07 , on 10/03/18

<sup>14</sup> Sherlock Holmes, fictional character created by the Scottish writer Arthur Conan Doyle. The prototype for the modern mastermind detective, Holmes first appeared in Conan Doyle's *A Study in Scarlet*, published in *Beeton's Christmas Annual* of 1887. As the world's first and only "consulting detective," he pursued criminals throughout Victorian and Edwardian London, the south of England, and continental Europe. Although the fictional detective had been anticipated by Edgar Allan Poe's C. Auguste Dupin and Émile Gaboriau's Monsieur Le coq, Holmes made a singular impact upon the popular imagination and has been the most enduring character of the detective story. (<https://www.britannica.com/topic/Sherlock-Holmes>)

<sup>15</sup> Arthur Conan Doyle, in full Sir Arthur Ignatius Conan Doyle, (born May 22, 1859, Edinburgh, Scotland—died July 7, 1930, Crowborough, Sussex, England), Scottish writer best known for his creation of the

detective Sherlock Holmes—one of the most vivid and enduring characters in English fiction. (<https://www.britannica.com/biography/Arthur-Conan-Doyle>)

Thus, there are many ideas hidid behind principle of revelation in Dickens. According to *Lexique d'Économie*, Principe de Révélation it was said this:

“ En situation d'incomplétude, d'imperfection et d'asymétrie de l'information, il est possible selon les principes formulés par les prix Nobel d'économie 2006. Léonid Hurwicz (1917 – 2008), Eric Maskin et Roger Myerson de révéler sans coût une information partagée par plusieurs agents. Le comportement opportuniste est relationel en asymétrie de l'information, par conséquent un agent ne révèle son information que lorsqu'il en retire un avantage, un bénéfice (...) (Ahmed. and Albertini, 2010, P. 665)

In another word, the above statement means that in case of inadequacy, imperfectability and information skewness, it is possible according to the principles formulated by the prize of Nobel of economy 2006. Léonid Hurwicz (1917 – 2008), Eric Maskin and Roger Myerson to reveal without cost a shared information by several agents. The opportunist behaviour is relational for information skewness, accordingly an agent doesn't reveal her/ his information when she / he doesn't withdraw from it a benefice, an advantage. So this statement witnesses what Charles is throughout his philosophy the different satisfactions and prize he wins. As an activist, he says what thing should be in the United Kingdom of Great of Britain and the Northern Ireland. Because at that time, people need more good information about science, technology and the Industrial Revolution so as to not be overpassed by events. The tangible proof is the Freedom of Information Act which was not voted in the Britain's Constitution at that period and he thinks that through literature he could freely communicate to commons. However, British citizens need information in order to be on focus in the matter of information, rather new and everything related to knowledge. In British literature, Charles Dickens reveals the reality undergone by the British citizens and made his characters portray reality in his writing in the light of the different Acts of his country. An another way, not only Charles Dickens plays the role of the information constitutionality but also finds himself the usedness of his own information and accordingly the role he is playing in his country. Charles Dickens considered himself as sharer of knowledge to every generation and his novel itself is considered as a current set of education and knowledge newspaper. In this line of thought, Dickens advocates for a perfect world which should be suit and be without any shortcomings. But it is still an ideal concept because as AyiKwei Armah said “the beautiful ones are not yet born”.

## V. EDUCATION STATE AND ELITE BACKGROUND

In 19th century, human conditions in Britain were transformed by the Industrial Revolution under the Queen Victoria's government socio-political reforms. In the early 19th century, Britain was ruled by an elite. Only a small minority of men were allowed to vote. The situation began to change in 1832 when the vote was given to more men, a club of Evangelical Christians called the Clapham Sect were active in politics. They campaigned for an end to slavery and cruel sports. England textile industry was the first to be transformed. It exploited little children<sup>16</sup>. Regrettably when children worked in textile factories they often worked for more than 12 hours a day. In the early 19th century, Parliament passed laws to restrict child labour.

Rev. Robert Walsh<sup>17</sup> (1772-1852), British Clergyman, Physician and Writer claimed:

Ever since the existence of man the teaching and learning process has been an integral part of human experience. The communication of knowledge and practical skills has always been essential to the development of individuals, groups and wider communities. If this is true of the most primitive of communities it is all the more so in today's complex society where personal fulfilment depends to a large extent on one's social role which is often a direct result of acquired knowledge and the ability to make the most of it. The ability to develop one's critical sense, the ability to analyse, to see how things and persons relate are all skills that are the result of education<sup>18</sup>.

For the account of this statement, the 19<sup>th</sup> century England need more elite from school so that to guide, orientate and suggest the sustainable development way to the politicians. In actual fact, the educational system sector has been one of the important sector that is not only the British governmental concern, but in the 19<sup>th</sup> century, even the devolved structures was taken care of as an egg. And as such, this sector became the department that was concerned by everyone even the novelist. So, building a good education throughout its population is to get back profit upon investment and need great part of effort. The narrator finds at very soon to set up good people called a *model*. As a matter of a model is a system that is being used and that people might want to copy in order to achieve similar results, According to the

<sup>16</sup> <http://www.localhistories.org/19thcent.html> on October 19th, 2018 at 11:16

<sup>17</sup> <https://medium.com/@Limerick1914/robert-walsh-records-the-conditions-of-the-en-slaved-people-on-board-the-feloz-1829-d8bf49427df5> at 7h 15 on 6 /09/ 18

<sup>18</sup> [http://www.know-britain.com/general/education\\_in\\_england\\_1.html](http://www.know-britain.com/general/education_in_england_1.html) at 7h 15 on 6 /09/ 18

*Oxford Advanced Learners' Dictionary*, a model is a “copy of something, usually smaller than the original”. So in Dickens context, when we talk about a model, we refer to no mistake. Since one the pioneer of school, the character, Mr. Gradgrind is a school superintendent who promotes an education based on facts alone and later becomes a Member of Parliament. According to Charles Dickens, Mr. Gradgrind's family is a model to follow, beside all day long after the class, the narrator said:

Mr. Gradgrind walked homeward from the school, in a state of considerable satisfaction. It was his school, and he intended it to be a model. He intended every child in it to be a model – just as the young Gradgrind were all models.

They were five young Gradgrinds and they were model every one. They have been lectured at, from their tenderest years; coursed, like little hares (Dickens, p. 16)

The above quotation is an example of what Dickens puts or defines in his education. Good education through teaching and make good learners in order to build a model. When we talk about the little hare, we refer to wild animal, a fast-running, long-eared mammal that resembles a large rabbit, having very long hind legs and typically found in grassland or open woodland. The narrator strategy is to educate his own children and others and as Gradgrinds and hare standard. This model may be followed the model that is an abstract system of which function is to represent the reality in a very simplify way, but formalised, or of studying setting of a real phenomenon (in this last case, the model does not necessarily seek to be realised) (Échaudemaison et al, 2001, P. 323). In the novel under study, the teachers are considered. Their image portrays the eminent professors that are not little, the teachers are able to step Professor Owen so as to make reason the learners and in their turn make reason each of the members of the Britain country. In Britannica:

Sir Richard Owen, (born July 20, 1804, Lancaster, Lancashire, Eng.—died Dec. 18, 1892, London), British anatomist and paleontologist who is remembered for his contributions to the study of fossil animals, especially dinosaurs. He was the first to recognize them as different from today's reptiles; in 1842 he classified them in a group he called *Dinosauria*. Owen was also noted for his strong opposition to the views of Charles Darwin.<sup>19</sup>

The remembrance made on Professor Owen in Britannica is, an example of what the teacher's background is in Dickens's education framework. In Dickens's education context, it is a matter of challenge of knowledge. Getting knowledge and be like Professor Owen is not an easy task since the one had challenged Charles Darwin on his nature selection theory. So the boys and girls should be able to make discoveries throughout theories.

Thomas Gradgrind nodded his approbation. This is a new principle, a discovery, a great discovery, said the gentleman. Now, I'll try you again. Suppose you were going to carpet a room, would you use a carpet having a representation of flowers upon it? (Dickens, P13.)

Though the teacher's (gentleman) questions, the learners find themselves how to research and make discovery by thinking and reacting about those questions since nothing has not been accepted and used without thinking, criticism about it. For that, the exit profile must be on Gradgrinds standard. The narrator says: “Everything? Well, I suppose so. The little Gradgrinds had cabinet in various departments of science too. They had a little conchological cabinet; and a little metallurgical cabinet, and a little mineralogical cabinet; ...” From this statement, Dickens has dared in his academic sphere, Cabinet is an executive, policy-making body made up of senior ministers in charge of the various departments of government, who meet regularly for discussion with the Prime Minister. Whereas in the *Oxford Advanced Learners' Dictionary*, cabinet can be defined as:

a group of the most important government minister, or advisers to the president, responsible for advising and deciding on government policy: a cabinet meeting (= the most important member of the opposition party). .....

It is also

A piece of furniture with doors, drawers and / or shelves that is used for storing or showing things: *kitchen cabinets, medicine cabinet...*<sup>20</sup>

This definition handles two aspects of grounds, the first one is about political affairs and the second one is related to professional issues. All in all both are dealing with what everybody cannot carry out. Anyway, despite the age of Gradgrinds they are already useful for the humanity since anybody cannot have a cabinet. Dickens's fiction in the nineteenth century played many roles in the matter of social change, however, in *Hard Times*, it portrays new challenge approach in children

<sup>19</sup> <https://www.britannica.com/biography/Richard-Owen> at 10h 45on 5/08/18

<sup>20</sup> *Oxford Advanced Learners' Dictionary*

education. Accordingly Dickens's fiction stands for new challenge for the new generation. Regarding this challenge, We think that the narrator is right since in a new world, people need a new form of education so that get betterment in the matter of knowledge and be on the same level of background of their environment. For others like Alice in *Alice's Adventures in Wonderland and Through the Looking-Glass and what Alice Found There*, her attitude is very different in the matter of knowledge.

In actual fact, for Dickens, what adult is today must be what he or she has been when he or she was child or too younger, in French, we say. "L'enfant est le père de homme". The narrator Lewis Carroll claimed: "but the wise little Alice was not going to do *that* in a hurry" (Carroll, p.16.) By saying that first, all shows how many times he points out the 19<sup>th</sup> century's children wisdom. However, he does not take care of children's education and the tangle proof of this behaviour of child's reaction. The attitude that consists of reading just and afterward taste because of what is written on the bottle, it is not written or labelled 'poison' is not sufficient to drink "taste" (Idem) So Alice should experience by giving the product to the Rabbit, then concludes his research.

## VI. TEACHER'S LEADERSHIP AND EDUCATIVE RELATION IN DICKENS' VISION

Not to cast down the main idea of this title under development and Charles Dickens's perception and his characters' leadership, it should be compulsory to lay on some words meaning again before really handing or besetting what the author hides behind the nineteenth educational system. When we cast a glance at the word "leadership" it can bring into our mind a variety of idea such as a political leader, pursuing a passionate, personal cause, an explorer, cutting a path through the jungle for the rest of his group to follow, an executive, developing her company's strategy to beat the competition. Then, through those above key words or expressions taken here and there, we confirm that the word "leadership" is a huge one. Leadership is also the ability of an individual or a group of individuals to influence and guide followers or other members of an organisation<sup>21</sup>. From all these explanations related to leadership, we cannot conclude anything about its definition.

In actual fact, Charles Dickens develops through his work political leaders' vision because for him, before developing a country, we need every one, so we don't need only the men but we need men and women. He is also conscientious of the different conditions that could be achieved in order to complete the purposes of a good

sustainable development. Here, we cannot speak about sustainable development without referring to human capital. In another word:

In addition to dealing with excessive population growth. Developing countries must also be concerned with the quality of their human resources. Economic planners' in developing countries emphasize the following. Specific programs: (1) Control disease and -improve Molt and nutrition. Raising the population's health standards not only makes people happier but also makes them more productive workers. Health-care clinics and provision of safe drinking water are vitally useful social capital. (2) Improve education, reduce illiteracy, and train. Educated people are more productive workers because they can use capital more effectively, adopt new technologies, and learn from their mistakes. For advanced learning in science, engineering, medicine, and management, countries will benefit by sending their best minds abroad to bring back the newest advances. But countries must beware of the brain drain, in-which the most able people get drawn off to high-wage countries. (3) Above all, do not underestimate the importance of human outsources most other. Factors can be bought in the international marketplace. Most labour is home-grown, although labour can sometimes be augmented through immigration. The crucial role of skilled labour has been shown again and' again when sophisticated mining, defense, or manufacturing machinery fell into disrepair and disuse because the labour force of developing countries had not acquired the necessary skills for its operation and maintenance<sup>22</sup>

The above statement is one of the elements called *Human Capital* contained into sustainable development key points. So in the light of the education purposes, Dickens claimed: "Now, what I want is, Fact. Teach these boys and girls ...". In the vein of leadership's definition and while taking into account the human capital of the sustainable development in the 19<sup>th</sup> century's economics context, Dickens's *Hard times* plays an important role in the framework of the socio-economics betterment in Britain. In addition to all that the narrator is considered as

<sup>21</sup> <https://searchcio.techtarget.com/definition/leadership>

<sup>22</sup> <https://economicskey.com/human-capital-5032>

a good developer, he doesn't make difference between men and women. Women (girls) and men (boys) are all citizens and they should humanly, politically, economically and environmentally build the British country all of them too. Dickens, throughout the British socio-political issues, finds a relevant opportunity through public management which is included into Teacher's leadership to solve the gender education problem because: "Gender inequity constitutes a challenge for education. Historically, and in many countries, educational system has importantly always favoured more the emergence of the boys than the girls" (Yessoufou et al)

Regarding educative relation Charles Dickens makes an effort to know his learner through the means of communication. According to *Dictionnaire Robert*:

The educational relationship is a relation of dependency and reciprocal influence that allow to ensure the training and the development of human being. In the domestic setting, the educational relationship between parents and children transmits the behavioural pattern, way of doing, of feeling, of reacting which marks the future of every human beings in their personal history. In the social framework, the educational relationship between a child and an educator of exemplary profession changes the development of the human beings according to the collective values and ideals of the community.<sup>23</sup>(my own translation)

In fact, between the learners and the teacher there should be established a tight link in order to help the teacher to teach effectively and efficiently through teaching competency base approach. So, before beginning any course, the learners' presentation is compulsory since the teacher cannot call the learner "you" because this way to call learners is inappropriate and is not acceptable on pedagogical approaches. Charles Dickens foregrounds educative relation through the role played by his characters and stated:

Girl number twenty, said Mr. Gradgrind, squarely pointing with his square forefinger, I don't know that girl, who is that girl.

Sissy Jupe, sir, explained number twenty, blushing, standing up, and curtsy.

Sissy is not a name, said Mr. Gradgrind. Don't call yourself Sissy. Call yourself Cecilia.

It's father as calls me Sissy, sir, returned the young girl in a trembling voice, with another curtsy.

At first blush, this dialogue seemingly looks like a simple conversion. However, it shows the educative relation since the teacher has discovered the kind of students he has before him. The tangible proof is that the teacher must be able to charge, symbolise, and give meaning or sense, brief, metabolise the emotive material, by putting assailable, support the structure of a chaotic world or universe.<sup>24</sup> The above quotation is one of the teacher's attitude that is in charge of little learners. The teacher is a special model and must teach learners and make them as his or her standard. It is up to him or her to turn the forest into a dwelling place. That is why through Dickens's *Hard Times*, there are all kinds of people who are well endowed.

## VII CONCLUSION

All in all, Charles Dickens continues to be one of the most widely read Victorian novelists despite the new British writers' talent and their relevant fictional works. So, apart from the common name of *Social reformer* under which he is known all over the world and the positive impacts of his writings render his fiction relevant.

Moreover, Dickens is a great and an exclusive father as "Mr. and Mrs. John Dickens considered the talents and qualifications of all their children. They wanted to use the money earmarked for education where it would do the most good"<sup>25</sup>. Here we don't see Dickens and his characters involve in money issue. Such a thing is what the educational ground should be. It is true around the world today money highly contributes to education, However, money is just for tuition fees, accommodation, food and document. We can never replace or buy the education actors background by money. It is undoubtedly recognised that education plays a prominent role in a country's development. We highly urge those who think education costs a lot or is too expensive to experiment ignorance. We do all and commonly assume that knowledge is a real power.

In addition to that, Dickens himself is a man of reality and knows very soon and quickly that boys' and girls' education is not such a thing that the authorities can make double standard. He is aware of women weakness comparing them with men, but this doesn't matter. He put girls and boys together so as to avoid discrimination and make them known each other. We conclude by claiming that Dickens can be viewed as new generation

<sup>24</sup> <https://yurididion.wordpress.com/2013/04/03/recherche-theorique-autour-de-la-question-de-la-relation-educative/>

<sup>25</sup> <https://www.charlesdickensinfo.com/life/childhood/at-10:45on-5/08/18>.

<sup>23</sup> <https://www.meirieu.com/COURS/texte15.pdf>

philosopher and a peace maker father since his education doesn't take only his only children into account.

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# *Death of a Sales Man* illuminated that a Resistance of Realism Play

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**Abstract**— Arthur Miller was a realist. His plays deal with real characters and events. His characters use an idiom of the common man. Their problems relate to every common man of this world. This joys are our own their miseries like those of ours. Miller's realism is based on the observations of life. He studied not merely the environment but the inside of his characters too. His plays are not escape from romanticism either. Miller believes that romanticism was a part and parcel of majority of people. So he favours a synthesis of determinism and a paradox of will. His plays are concerned with the identity of self. Some of them touch upon the generativity also.

**Keywords**— realism, expressionism, techniques, forms and styles.

Arthur miller was an American playwright who came to the scene after the Second World War. He achieved his first success with *All My Sons*. Since then he has written about nine major plays film script short stories and several critical essays. He has written three novels and few short stories too. More than any other contemporary playwright, he has assumed the mantle of Robert Sherwood as the public conscience of America. He seems to have been concerned with international peace. He is popular playwright because he has the touch of common speech mingled with democratic idealism, poetic expression, and an ancient people's capacity for understanding the anguish of the soul.

According to Miller, such a force in Greek times may have been called mysterious fate or destiny, in modern times, it was the power of capitalism and the banized value-system that tends to regiment and control the life of an average individual. In this dramatic Miller perfects the realistic mode which he thinks was the most suitable to depict the kind of themes he was interested in. This, however, has not stopped him from experimenting with various expressionistic techniques, as was evident in his plays like *Death of a Salesman* and *After the Fall*. Also, Miller writes in a language that was simple direct, forceful and dramatic, although a little prosaic.

Miller accepts conventional realism, but at the same time he does not ignore the inner workings of human psyche and mind. In his introduction to the *collected plays* he hints at his involvement with the three stylistic modes prevalent in modern drama the realistic, the expressionistic, and the rhetorical. "I have stood squarely in conventional realism", he declares acknowledging Ibsen's impact on himself. Although he had gained appreciation for the power of 'hard facts' from Dostoevsky's *The Brother Karamazov*, he learned how 'to make the moral world-real and evident' by observing in his plays as in Ibsen's was never stated out revealed in terms of hard actions, irrevocable deeds.

Miller expanded realism in two directions. From the start of his wished to enrich the realistic style with 'an evaluation of life' a conscious articulation of ethical judgment. Quite early that wish led to a vending predicament. In *The Man Who All the Luck* he realized soon after completing the work, had not been able to avoid a rhetorical, or discursive presentation of his theme. With the next play he determined to 'forego' any sentiments that did not arise naturally from the actions. The plan in *All My Sons* was "to seek cause and effect, hard actions, facts, the geometry of relationships, and to hold back any tendency to express an idea in itself unless it was literally forced out of a character's mouth". In this way Miller though he would find it possible to elicit a "relatively sharp definition of the social aspects" without going back to the discursiveness of the earlier play.

Arthur Miller's *Death of a Salesman* presents a realistic evaluation of American values. Its realism was fairly obvious, and reflects the influence on Miller of Ibsen, the great realist reformer. Other realists may satisfy themselves by just observing and depicting the reality, but Miller goes beyond that. If there was an evil, he hits at it with a reformer's zeal.

In *All My Sons* and *Death of a Salesman* Miller adopts Ibsen's "retrospective" structure in which an explosive situation was both explained and brought to a crisis by the gradual relation of some-thing which has

happened in the past. In *Death of a Salesman* this was of course, Willy Loman's adultery, which by alienating his son, Biff, has destroyed the strongest value in Willy's life. This structure was filled out with a detailed evocation of modern, urban, lower- middle-class life: Miller documents a world of arch-supporters, aspirin, spectacles, subways, time payments, advertising, Cheverolets, faulty refrigerators, life insurance, mortgages, and the adulation of high school football heroes. The language, too except in a few places was an accurate record of the grouping, half inarticulate, cliché-ridden inadequacy of ordinary American speech. And the deadly realism of the picture was confirmed for us by the way that American audiences have immediately recognized and identified with it in the theatre.

But Miller does not remain content with surface realism only. He tries to project it unto symbolism in *Death of a Salesman* as well as in others plays. Consider, for instance, the value that Willy and his sons attach to manual work, and its glamorous extension, sport, their belief that it was necessary for a man keep fit, to be able to handle tools and build things. Willy's handiness around the house was constantly impressed on us: "He was always good with his hands". Linda remembers, and Biff says that his father put more enthusiasm into building the stoop than into all his salesman-ship; in his reveries Willy again teaches his boys how to simonize a car the most efficient way, and was contemptuous of his neighbour Charlie's son Bernard, because they lack the manual skills. Willy's favourite son Biff, was even more dexterous than his father in high school he was a star athlete and as a man, he can find happiness only as a ranch hand one remembers that Willy's father was a pioneer type who drove over the country in a wagon, earning money by ingenious inventions and the making of flutes. Willy's mystique of the physical skill was thus a reflection of the simpler, pioneer life he craves, a symptom and a symbol of his revolt against the constraints of the modern city.

Slightly more abstracts, yet still realistic was the play's use of trees to symbolize the rural way of life which modern commercialism is choking. Willy, we are told, bought his house originally because it stood in a wooded suburb where he would hunt a little, and where his yard was flanked by two great elms; but now the trees have been cut down and his property was so over. Shadowed by apartment houses that he cannot even grow seed in his back garden. We learn at the beginning that it was dreaming about the countryside and watching scenery, particularly trees, which was the main cause of Willy's recent road accidents; it was so looking after timber that Willy's brother Ben, tries to

persuade him to go to Alaska; the "Jungle". Ben says was the place for riches and at moments of crisis. Willy tells "The woods are burning", a phrase which is nonsensical unless seen in context of the other tree references.

The last example already diverging from realism; that was it was not a phrase habitually used in American life; it needs the context of the play to give it meaning. And when we find Miller directing that whenever Willy remembers the past, the stage be drenched in a green, checkered pattern of leaves, then it was an obvious that the technique has moved realistic symbolism to outright expressionism. There are symbolic and expressionistic leanings in the setting too. The apartment silhouettes are bathed in angry orange; when Willy remembers the past the house was dapped by the green of vanished trees; when Biff and Hap pick up two women and neglect their father, the directions request a lurid red; and at the end, when Willy insanely thesis to plant seed by night, the "blues" of the stage direction simultaneously suggest moonlight and his mood of despair.

Music was similarly manipulated: the rural way of life was represented by flute music, telling "of grass of the life he should have led or of the early days when his suburb was still in the country. It was associated with Willy's pioneer father, the flute maker; and in the world has degenerated to Willy and Biff's un business like to habit of whistling in elevators, and at a yet further remove, to the mechanized whistling of Howard and his children as played back on a tape recorded.

The tape recorder scene was in fact a brilliantly compact piece of symbolism functioning like the "mirror scene" in some of Shakespeare's plays to epitomize the action of the whole play. Not only does it illustrate the mechanization of family life, but Howard's idolizing of his children and bullying of his wife exactly parallel. Willy's showing a resemblance between the two men which undercuts left wing clichés about employer and worker and when Willy knocks it over and cannot stop it, the machine serves a both cause and illustration of Willy's mental breakdown he has one of his schizophrenic attacks and the mechanical voices, so like those of his own home life, are an equivalent to the clamorous subconscious of which he has also lost control.

The presentation of Ben was an important clue as to exactly how, and why, Miller was using expressionism in *Death of a Salesman*. Ben is distinct of less real than the order characters of the play. He was not so much a person as the embodiment to Willy's desire for escape and success. Willy calls his "success incarnate." He represents a side of

Willy's own mind. That was why, Ben appears exactly when Willy thinks of him, which was not true other characters in the memory scenes.

Miller was not using expressionistic techniques in the way they were used by the German writers of the 1920's, to dramatize abstract forces in politics or economics or history. He was using the technique solely as a means of revealing the character of Willy Loman, the combines realism and expressionism because such a combination reflects the protagonist's actual way of thinking.

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# Partition through The Subaltern Lenses in Bapsi Sidhwa's *The Ice Candy Man*

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**Abstract**— *Since the last two decades the theory of Subaltern has attained much recognition. The term subaltern, coined by Antonio Gramsci, designates the people who are socially, politically and geographically outside the power structure. This paper aims to study partition in the light of the subaltern theory. It tries to study the subaltern characters and partition through their eyes. More so, because the subalterns were only represented by others and so it puts forth the argument that whether they were modified while being represented. Would the story be any different if it were told by the subalterns themselves? The subalterns had nothing much to lose and did partition matter to them as they were already depressed enough.*

**Keywords**— *Subaltern, Partition, Gayatri. C. Spivak, Representation, Loss.*

## I. INTRODUCTION

The term subaltern was coined by Antonio Gramsci in connection to his theory of “cultural hegemony”. The term designates those who are socially, politically and geographically out of the power structure. This people are denied the means to present themselves and so are without a voice in the society. The term subaltern studies gained significance through the studies of a group of scholars who identified themselves as the Subaltern Studies Group. This group of theorists explored the political role of the masses than the elites. According to this group the term subaltern encompasses a much larger area; it refers to any person of inferior rank or station because of its race, class, gender, sexuality, ethnicity or religion. The agenda of this group was first summarized by its founder Ranajit Guha in his several works. He felt that the history produced by the elites are incapable of presenting the grim realities. Though it started as an insight into the political situation, the group later started engaging with the social and cultural condition. Some of the scholars associated with the Subaltern Studies Group include Eric Stokes, David Arnold, Dipesh Chakrabarty, Partha Chatterjee, Ranajit Guha, Sudipta Kaviraj, Gyan Prakash, Gayatri Chakravorty Spivak etc.

Since the paper aims to search the voice of the subaltern and whether the partition mattered to them, Gayatri Chakravorty Spivak's essay “Can the Subaltern Speak” is pivotal here. She has become the authoritative voice with the publication of her essay. Spivak, the post-colonial intellectual, was born in Calcutta on 24 February 1942. She graduated from Presidency College of the University of Calcutta in 1959 with first-class degree in English. She left India in the same year to take a Master's degree at Cornell University in the U. S. A. and it was followed by a year's fellowship at Girton College, Cambridge, England. Spivak returned to the U. S. A. after the completion of the fellowship in England for taking up the position of an Instructor at the University of Iowa. Meanwhile she completed her doctoral dissertation on the Irish poet W. B. Yeats and the research work was guided by the literary critic Paul de Man at Cornell University, New York. At present she is Avalon Foundation Professor in the Humanities at Columbia University, New York. Her translation of Jacques Derrida's *Of Grammatology* brought international recognition for Gayatri Chakravorty Spivak.

Spivak, through her critical discourse raises the issues of marginal subjects such as the place of the subaltern in the society and their empowerment. Though the people could surpass the colonial rule, they are not actually free from its influences and power structures. According to Spivak, the subaltern women are colonized twice, once through colonization and again through patriarchy. Giving the example of Sati, she wonders if the subaltern can even speak as they face the problem of representation and are seen as anonymous and mute. The subalterns are never given a chance to tell their own story as the superior knows better. He knows the subaltern more than the subaltern can know himself and in this way suppresses him from even having a voice. And so, spivak concludes that the subaltern cannot speak as all his cultural history has been erased.

This paper takes up Bapsi Sidhwa's *The Ice Candy Man* published in 1988 to study the position of the subaltern characters in partition narratives. The novel traces Partition

through the eyes of an eight year old handicapped Parsi girl, Lenny, and her experiences with her nanny Shanta. Lenny along with Shanta visits different places and gathers myriad experiences. She meets people like the masseur, the shopkeeper, the gardener, the ice candy man etc. People she would have never known otherwise. Shanta's abduction at the end of the narrative brings about a twist and engages us as readers.

## **II. SUBALTERN CHARACTERS IN THE NOVEL**

Even though Lenny is the narrator and also it is her experiences that we feel, yet the character of Shanta is the one that takes us through the events. Both these characters can be designated as subalterns. Even if Lenny was from a rich family, yet she was handicapped, a little girl of eight, and also a Parsee. She was a subaltern because of her physical deformity, gender and religion. She was also left out of the power structure not only because of her age and deformity but also because of her religion. Shanta, on the other hand, though she belonged to the major Hindu religion, she was only an Ayah with no voice and no power.

The servant quarters of the Sethi house provides us with many subaltern characters. The sweeper's family is one such. The characters Muchoo (mother) and Papoo (daughter) work in the Sethi household. The gardener Hari is an untouchable Hindu. Again, the cook Imam Din is also a subaltern. The Kabuli who sharpens knives also is a subaltern as he is an outsider and there is little he can do or say on partition or even the abduction of Shanta.

If we look acutely we can also consider the Sethi Family as subaltern because of their religious minority. The Parsees wait to join the winning side. They try to remain as neutral as possible so that they can save themselves as they are very few. They believe that they have no say in Partition as it would hardly matter to them whichever side they end up on.

## **III. ANALYSIS**

The partition of India in 1947 has caused irreparable damage to the socio-political fabric thereby creating a breach to one of the oldest civilizations. It was the detachment of West Punjab, Sindh, the NWFP and East Bengal where the majority of the population was Muslim from the rest of India to form Pakistan. It is said to be one of the largest dislocation of population ever. This dislocation not only resulted in collateral damage but also unbelievable violence leading to the deaths of millions of people on both sides.

Partition Narratives provide an insight into and trace the lives of people who suffered during partition. They deal with the causes and consequences of the phenomenal event. They depict the horrors and experiences of the partition along with its sorrow, suffering, bitterness, pathos and compassion. They are powerful portrayals of the fragmented and wounded society which resulted from Partition the Partition Narrative is also an attempt to give voice to the silenced. The narratives are mostly about the violence, the communal carnage, the cruelty and the suffering which engulfed the victims.

Unlike communal histories, the Partition Narratives discuss more about the actualities of human experience during Partition. They look at the problems and violence created through Partition with a sense of equality and impersonality and without any discrimination in treating the people of different communities. The characters, instead of traditional heroes and heroines are displaced, distressed and defeated personalities. They are drawn from all communities and all classes. The characters are true to life, effective and interesting. Partition Narratives reflect the Partition comprehensively in all its totality.

To begin with, the Sethi family can be seen as representatives of the Parsees and the Parsees were minorities, out of the power structure which makes them subalterns in a sense. The meeting prayer held which was actually a meeting to discuss their situation in the Partition. Their speeches surface their fear of being left out. The only solution they find is to sit back and side with the winning side. Colonel Barucha is the president of the Parsee community. He is the voice of reason cautioning his people to side with no one and to keep a low profile. As they are a vulnerable minority group because only two hundred Parsees live in Lahore and only one lakh twenty thousand Parsees exist world-wide. The Colonel understands the danger of the Parsee people's predicament and believes this is the only way that they can survive. Most of the Parsee, including the Seth extended family, survive in this manner.

The character of Lenny, though she is from a rich background can be considered to be a subaltern, because she is an eight year old Parsee girl child crippled by polio. She is the narrator and it is through her eyes that we see partition. Her myriad experiences with her ayah, Shanta, gives us an insight into the feelings of other characters. Lenny witnesses all the events first hand.

She gives us an over all view of partition. She also visits the village of Imam Din Pir Pindo and we see the plight of the poor Muslim families in a Sikh dominated village. The Muslims and Sikhs were like brothers. They

assure Imam Din that nothing will ever happen to them. The village belongs to both the communities. Later we see that Sikh Militants start coming in and when Iman Din's son confronts the Sikh priest he says that they are only for safety. Towards the end of the novel we see that Imam Din's relatives are all dead and only Rana along with an aunt who happens to meet him by chance in a refugee camp come to stay with Imam Din as they have nowhere else to go.

She also sees the fire burning out the town from the roof top of the ice candy man's house. She sees the changes taking place in the ice candy man. How he turns from a vendor to a man of God, the sudden religious fervour that drives him crazy. It is through her eyes that we see the violence metted out during partition. First she sees the gunny sacked body of the masseur and later she sees ayah being abducted. The female body is seen as a place for the outlet of frustrations.

A young Hindu woman, age 18 at the beginning of the novel, named Shanta works as "Lenny Baby" and Adi Sethi's nanny. Because Lenny is disabled and does not attend school, the closeness between them grows until Lenny loves "her Ayah" as she does her mother, father, and the rest of her family. Ayah takes Lenny everywhere she goes, and she therefore introduces Lenny to an adult world. Her extreme beauty, which she takes entirely for granted, make her a target of men's desire, drawing a coterie of characters to her daily trips with Lenny to the park. Ayah's cheerful and proud demeanor is punctured by the ruination of her beauty and her life as a captive dancing girl, or forced prostitute, imprisoned by the Ice-candy-man. Until Godmother intervenes to save Ayah and send her home to her family in Amritsar, which remains in India after Partition, her life is hopeless. Even after her rescue, Ayah is never the same again. Her previously light-hearted and joyful approach to life has been drained out of her.

Even the character of Papoo and Mochoo are of importance here. Though they do not have much of a say in partition yet the marriage of Papoo to a middle aged dwarf is significant from the subaltern perspective. Papoo is always thrashed by her mother for not working and one day we see that Papoo is being married off. She hardly had any say in any of it. Did partition even matter to Papoo and her mother. They are the subalterns in the real sense. They had nothing much to loose in Patition and were least affected by it. Even the violence of partition meant nothing to them as they were celebrating Papoo's marriage in midst of all the refugees staying in the servant quarters. Here we can also question the idea of misrepresentation as there are chances

that partition hastened the marriage of Papoo and that it was overlooked since she would be married anyway. They belonged to the low caste and may be her marriage instead of being seen as something tragic was passed off as usual.

The character of Hari the gardener is also a subaltern. He was from the low caste. It was Hari who found the body of the massuer in the gunny bag. Hari is a jolly person and good to everyone. He is however the target of every joke. All the others make fun of him by pulling off his dhoti. This act started off with innocence, simply as a joke but later we see that Hari actually suffered from it. The ice candy man was brutal to him the last time he pulled of the dhoti, flashing his private parts and jeering at him but Hari did not and could not fight back even if he was shamed. This act performed repeatedly showed Hari's weakness and his inability to speak up.

#### IV. CONCLUSION

Bapsi Sidhwa's *Ice Candy Man* brings forth the partition in all its totality. If one would want to relive the times it is the right book to go to. The novel encompasses myriad events and many characters. This paper has successfully linked the subaltern theory to Partition. Almost all the characters can be identified as subalterns yet there are some like the Papoo and Mocho who actually do not have any say in partition while others play their part, some as victims like Shanta and Rana while others as Saviours like Mrs Sethi and her friend who sells petrol in black to raise money to save women from forced prostitution and marriages.

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# Lord of Flies as a Apologue and a Fiction as Well

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**Abstract**— William Golding's first novel, *Lord of the Flies*, tells about the group of young English schoolboys, between the ages of six and twelve, who survive a plane crash on a tropical island. The boys were apparently evacuated during a destructive atomic war and are left with no adult control anywhere about, to build their own society on the island. The change to create a new paradise is clear enough, but Golding quickly indicates that the boys are products of and intrinsically parts of current human society. Some of the character in this novel appealed to adult sanity in their futile attempt to control their world, but, suddenly and inconsistently at the end of the novel, adult sanity really exist. The horror of the boys experience on the island was really a childish game, though a particularly vicious one, after all.

**Keywords**— Destructive, Atomic war, Human Society.

## I. INTRODUCTION

William Gerald Golding was born on September 19, 1911, in St. Columb Minor, Cornwall, the son of Alec Golding, a noted schoolmaster, and Mildred A. Golding. William led a somewhat isolated childhood, spend largely in the company of his nurse, Lily. He was a prodigious reader as a boy, and at the age of twelve he conceived the idea of writing a twelve volume novel cycle on the trade union movement; but he wrote only a few pages. He attended Marlborough Grammar School and then Brasenose College, Oxford. He first thought of securing a degree in science, but after two years he switched to English, becoming immersed in Anglo-Saxon literature - an outgrowth of his lifelong fascination with primitive cultures. Golding graduated in 1935. While at Oxford, he published *Poems* (1934), a volume he later repudiated.

Golding became a social worker at a London settlement house; during his spare time he wrote, produced, and acted with small theatre companies. He married Ann Brookfield in 1939; they had a son and a daughter. Golding began teaching at Bishop Wordsworth's School in Salisbury shortly before World War II but entered the Royal Navy in 1940. He served for five years, achieving the rank of lieutenant and being stationed mostly on

various vessels in the North Atlantic; in 1944 he participated in the D-Day invasion of Normandy. The war was perhaps the defining moment in Golding's life, and much of the rest of his work draws either directly or metaphorically upon his war experiences.

Golding returned to Bishop Wordsworth's School in 1945, where he taught for another sixteen years. In 1960 he received an M.A. from Brasenose College. During 1961-62 he was writer-in-residence at Hollins College; for the rest of his life he was a full-time writer.

He spent his most of the days in writing and finally he wrote twelve novels. By June 18, 1993, he had finished two drafts soon thereafter. However, on the morning of June 19, he died in sleep of heart failure. Five days later, on Midsummer's Day, he was buried in the churchyard at Bowerchalke. On January 1, 1995, his wife Ann Golding passed away. She was buried beside him in the churchyard at Bowerchalke. In June 1995, Golding's last novel, *The Double Tongue*, was published.

Golding said that he believed that the ultimate purpose of literature is to foster change "It is the poetry of fact, the stuff of human courage and defence, and has changed the face of history." Recalling Sir Winston Churchill's words which won for Churchill the Nobel Prize, Golding said that Churchill's words were of the kind that could alter the course of human events. Words express what a huge segment of the world thinks and, in that sense literature has to be used for nation to speak to nation."

## II. LORD OF THE FLIES AS A APOLOGUE AND A FICTION AS WELL

According to Ian Gergor and Mark Kinkead - Weekes, decisive changes have taken place within the form of the novel since it came into being in the eighteenth century. These changes have come about often due to historical circumstance; sometimes they can be defined in terms of the ruling ideas of the age or the literary expectations of their readers, but there are other changes which seem to arise from the very nature of the novelist itself. A fiction is something which takes the form of an exploration for the novelist; the concern is very much with

trying to make clear the individuality of a situation, of a person. With a fable, on the other hand, the case is very different. Here the writer begins with a general idea – “the world is not a reasonable place we are led to believe”, “all power corrupts” – seeks to translate it into fictional terms.

Apologue are those narratives which leave the impression that their purpose was anterior, some thesis or contention which they are apparently concerned to embody and express in concrete terms. Apologue give the impression that they were preceded by the conclusion which it is their function to draw. It is generally very easy to say what a ‘Apologue’ is about because the writer’s whole purpose is to make the reader respond to it in precisely the same way. Clear examples of fiction in this sense would be works like D.H. Lawrence’s *Sons and Lovers* or Emily Bronte’s *Wuthering Heights*.

The novel is divided into three sections. The first deals with the arrival of the boys on the island, the assembly, the early decisions about what to do; the emphasis falls on the paradise landscape, the hope of rescue and the pleasure of day to day events. Everything within this part of the book is contained within law and rule: the sense of the awful and the forbidden is strong. Jack cannot at first bring himself to kill a pig because of “the enormity of the knife descending and cutting into living flesh; because of the unbearable blood.” Roger throws stones at Henry, but he throws to miss because “round the squatting child was the protection of parents and school and policemen and the law.” The world in this part of the book is the world of children’s games. The difference comes when there is no parental summons to bring these games to an end. These games have to continue throughout the day, and through the day that follows. Golding creates his first sense of unease through something which is familiar to every child in however protected a society the waning of the light. It is the dreams that usher in the beauties, the snake, the unidentifiable threat to security.

The second part of the book could be said to begin when that threat takes on physical reality with the arrival of the dead airman. Immediately the fear is crystallised, all the boys are now affected, discussion has increasingly to give way to action. As the narrative increases in tempo, Ralph has appealed to adult world for help, “If only they could send us something grown up a sign or something,” and the dead airman is shot down in flames over the island. Destruction is everything; the boy’s world is only a miniature version of the adult’s. By now the nature of the destroyer is becoming clearer; it is not a beast or snake but man’s own nature. “What I mean is may be it’s only us.” Simon’s insight is confined to himself and he has to

pay the price of his own life for trying to communicate it to others. Simon’s death authenticates this truth, and now that the fact of evil has actually been created on the island, the airman is no longer necessary and his body vanishes in a high wind and is carried out to sea.

The third part of the book, and the most terrible, explore the meaning and consequence of this creation of evil. Complete moral anarchy is unleashed by Simon’s murder. When the destruction is complete, Golding suddenly restores “the external scene” to us, not the paradisaical world of the marooned boy’s, but our world, “the kid needed a bath, a hair cut, a nose wipe and a good deal of ointment.” He carries our emblems of power, the white drill, the epaulettes, the gilt – buttons, the revolver, the trim cruiser. Our every day sight has been restored to us, but the experience of reading the book is to make us re-interpret what we see, and say with Macbeth “mine eyes are made of the fools’ O the other senses.”

### III. CONCLUSION

At the end of *Lord of the Flies* the abrupt return to childhood, to insignificance the argument of the narrative: that evil is inherent in the human mind itself, whatever innocence may cloak it, ready to put forth its strength as soon as the occasion is propitious. This is Golding’s theme, and it takes on a frightful force by being presented in juvenile terms, in a setting that is twice deliberately likened to the sunny Coral Island of R.M. Ballantyne. The boys’ society represent, in embryo, the society of the adult world, their impulses and convictions are those of adults incisively abridged, and the whole narrative is a powerfully ironic commentary on the nature of man, an accusation levelled at us all. Like any orthodox moralist Golding insists that Man is fallen creature, but he refuses to hypostatize Evil or to locate it in a dimension of its own. On the contrary beelzebub, *Lord of the Flies* is Roger and Jack and you and I, ready to declare himself as soon as we permit him to.

*Lord of the Flies* impresses us equally as a novel as well. The function of the novelist, Joseph Conrad once said, is “by the power of the written word to make you hear, to make you feel – it is, before all, to make you see.” This is what marks Golding as a novelist. The apologue and the fiction in *Lord of the Flies* occur simultaneously, so that in moving from one to other, we are not required to look at different parts of the novel, but at the same thing a different point of view.

Beginning with the description of the island (“Like the Coral Island,” naval officer remarks), Golding has imaginatively put the island before us. The sun and the thunder comes across to us as physical

realities, not because they have a symbolic part to play in the book, but because of the novelist's superb resourcefulness of language, as:

*Strange things happened at midday. The glittering sea rose up, moved apart I planes of blatant impossibility; the coral reef and the few, stunted palms that clung to the more elevated parts would float up into the sky, would quiver, be plucked apart, run like raindrops on a wire or be repeated as in an old succession of mirrors. Sometimes land loomed where there was no land flicked out like a bubble as the children watched.*

It is this kind of sensitivity to language, this effortless precision of statement that makes the novel worth the most patient attention. And what applies to the island applies to the character also. As Jack gradually loses his name so that at the end of the novel he is simply the chief, we feel this terrible loss of identity coming over in his total inability to do anything that is not instinctively gratifying. He begins to talk always in the final terrible stages of the novel. If we turn back to the beginning of the novel, we find Golding catching perfect a tone of voice, a particular rhythm of speech. Ralph is talking to Piggy shortly after they have met:

*I could swim when I was five. Dad taught me. He's a commander in the Navy. When he goes leave he'll come and rescue us. What's your father?" Piggy blushed suddenly.*

*"My dad's dead," He said quickly, "and my mum..."*

He took off his glasses and looked vainly for something with which to clean them.

*"I used to live with my auntie. She kept a sweet-shop. I used to get ever so many sweets. As many as I liked. When'll your dad rescue us?"*

Golding has caught in that snatch of dialogue, not only schoolboy speech rhythm, but also quite unobtrusively, the social difference between the two boys. "What's your father?" "When'll your dad rescue us?" There are two continents of social experience hinted here. This is the gift peculiar to the novelist, "to make you hear, to make you feel...to make you see."

These gifts are also represented in the extraordinary momentum and power which drives the whole narrative forward, so that one incident leads to another with an inevitability which is awesome. A great deal of power comes from Golding's careful preparation for an incident so that the full significance of the scene is only gradually revealed.

The climax is reached when the game turns into the killing of Simon - the pig, first mentioned in Ralph's delighted mockery of Piggy's name, made more real in the miming of Maurice and then in the hurting of Robert, becomes indistinguishable from Simon who is trampled to death. This series of incidents, unobtrusive in any ordinary reading, nevertheless helps to drive the book forward with its jetlike power and speed.

Just before Simon's at the feast, there is a sudden pause and silence, the game is suspended. "Roger ceased to be pig and became a hunter, so that the centre of the ring yawned emptily." It is this final phrase which crystallises the emotion, so that we feel we are suddenly on the brink of tragedy without being able to locate it. It is now, after the violence, that the way is clear for the spiritual climax of the novel. As Simon's body is carried out to sea we are made aware, in the writing of the significance of Simon's whole function in the novel; the beauty of the natural world and its order hints at a harmony beyond the tortured world of man and to which Simon has access. And Golding has made this real to us, not by asserting some abstract proposition with which we may or may not agree, but by "the power of the written word."

Ultimately, *Lord of the Flies* is valuable to us, not because it "tells us about," the darkness of man's heart, but because it shows it, because it is a work of art which enables us to enter into the world it creates and live at the level of a deeply perceptive and intelligent man. Golding's vision becomes ours, and such a translation should make us realise the truth of Shelley's remark that "the great instrument for the moral good is the imagination."

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# The Inheritance of a Lost Paradise: A Re-Evaluation of Salman Rushdie's *Shalimar The Clown*

Jenny Rathod, Ph.D.

**Abstract**— This research paper critically examines Salman Rushdie's novel *Shalimar the Clown* from a postcolonial, historical and allegorical perspective. It looks at a key issue in the work: the loss of the Paradise that was Kashmir and the implications and consequences of that loss. The novel is a combination of fiction, history, magic realism and allegory. It looks at the terrible tragedy of Kashmir through the powerfully drawn characters of Boonyi, Shalimar, Max and India. The characters reflect the fates of their nations. They are doomed to self-destruct. Their inheritance is an inheritance of pain and loss. *Shalimar* is Rushdie's tribute to a lost homeland which has been destroyed by violence. The destruction of Kashmir lies at the heart of this passionately written novel. *Shalimar's* original profession as a tightrope artiste comes a full circle when he becomes the member of an international terror organization. Walking the tightrope becomes the ultimate symbol and a metaphor for history. *Shalimar the Clown* analyzes the roots of violence and connects it to the divisions and conflicts caused in the world by neo imperialism and terrorism.

**Keywords**— Postcolonial, magic realism, allegory, inheritance, neo imperialism, terrorism.

## I. INTRODUCTION

Salman Rushdie has achieved the recognition of being one of the most powerful postcolonial novelists of the twentieth century. His work is a combination of various genres: history, fantasy, allegory, mythology, fable and oral tradition. His first novel *Grimus* was published in 1975. His second novel *Midnight's Children*, which was published in 1981, won him international acclaim. It won the Booker prize for fiction and in 1993, it won him the Booker of Bookers, the best novel to have won the Booker prize for fiction in the twenty five years of the history of the award. The novel is a political allegory which traces the history of India through the character of Saleem Sinai, who is born at the stroke of midnight as India gained its independence and has special powers and a connection with the other children

who were born at that same hour, which marked the beginning of a new age in the history of the Indian subcontinent. The novel has been seen as a fable about modern India. Rushdie's third novel *Shame*, which was published in 1983, is about the political history of Pakistan, depicted through characters who are based on Zulfikar Ali Bhutto and General Zia Ul Haq. Both these novels employ the technique of magic realism and represent the outlook of an immigrant, especially as a member of the post-independence diaspora. It was the publication of *The Satanic Verses* in 1988, which ran into controversy leading to accusations of blasphemy and the issue of a fatwa by Ayatollah Khomeini, the Supreme Leader of Iran in 1989. *The Moor's Last Sigh* was published in 1995 and it examines the history of the Zogoiby family and draws on actual historical events as the demolition of the Babri Masjid, the Mumbai bomb blasts and figures such as the notorious gangster Dawood Ibrahim and political heavy weights such as Bal Thackeray. The novel can be seen as an elegy on the lost homeland of Mumbai whose cosmopolitanism is fractured by the divisions of extremism and nationalism. The themes of loss and exile appear to be recurrent in the fiction of Salman Rushdie.

*Shalimar the Clown*, which appeared in 2005, is perhaps the most gripping and powerful novel about the Indian subcontinent after *Midnight's Children* and *The Moor's Last Sigh*. It explores the loss of yet another homeland, Kashmir. In his 2002 nonfiction book, *Step Across This Line*, Rushdie wrote, "there has never been a period in the history of the world when its peoples were so jumbled up." Here, he writes: "Our lives, our stories, flowed into one another's, were no longer our own, individual, discrete." And: "Everywhere was a mirror of everywhere else. Executions, police brutality, explosions, riots: Los Angeles was beginning to look like wartime Strasbourg; like Kashmir." The novel reminds us that if we forget history, we are doomed to repeat it with tragic consequences. *Shalimar the Clown* is about love and terrorism. It mourns the loss of the paradise that was Kashmir.

Salman Rushdie is dexterous at transforming the experiences of his protagonists into historical allegory. He examines serious political, historical and religious issues, making use of magic realism, black comedy and satire. *Midnight's Children* is a historical allegory based on events before and after the independence and partition of India. Saleem Sinai, who is the narrator and protagonist of the novel, is born at the exact hour that India gained its independence and is gifted with telepathic powers. The story of the Sinai family gets transformed into a parable, a modern fable of the nation and follows its journey beyond independence. Similarly *Shame*, Rushdie's third significant novel, explores the turbulent history of Pakistan through the characters of Iskander Harappa and General Raza Hyder who are based on the actual historical figures of Zulfikar Ali Bhutto and General Zia Ul Haq. The themes of violence, shame and shamelessness are presented through the characters of Omar Khayyám and Sufiya Zenobia. *The Moor's Last Sigh* traces the history of the eccentric Indian-Jewish family of Moraes Zogoiby, transforming it into a historical parable of some of the turbulent events in recent times and some actual political figures. *Shalimar the Clown* narrates a triangular love story gone awry and transforms it into metaphor representing the fate of Kashmir and its devastating decline from being a paradise into a hotbed of terrorism and hatred.

## II. THE INHERITANCE OF PAIN AND LOSS

*Shalimar the Clown* was published in 2005 and is a substantial work examining the lives of compelling characters whose lives are intertwined with the saga of Kashmir. The title of the novel *Shalimar the Clown* is derived from the name of Shalimar Gardens in Srinagar. The Shalimar Gardens in Srinagar is one of the several Mughal gardens which were laid out in various parts of India when the Mughals ruled India. Thus the title of the novel itself is a reminder of history. It is suggestive of a garden of Paradise which has now been transformed into Inferno. The title is also a reference to the character named Shalimar in the novel, who used to walk the tightrope in his native village for the amusement of the other villagers. The implication is that Kashmiri natives are walking the tightrope trying to maintain a delicate balance between the past and the present, between neo imperialism and terrorism. The novel spans a journey from Nazism to terrorism, from Kashmir to California and charts a story of love, betrayal and revenge which serves as a parable of a lost Paradise. The novel is in five parts representing different perspectives of individuals whose personal lives

are mirrored by the fates of their nations. Cutting across the lines of the personal and the public, *Shalimar* is Rushdie's tribute to a lost Paradise, a homeland which has been destroyed by violence. The destruction of Kashmir lies at the heart of this passionately written novel. Shalimar's original profession as a tightrope artiste comes a full circle when he becomes the member of an international terror organization. "He remembered his father teaching him to walk the tightrope, and realised that travelling the secret routes of the invisible world was exactly the same." Walking the tightrope becomes the ultimate symbol and a metaphor for history. "Everywhere was now a part of everywhere else," we learn in the first chapter. "Our lives, our stories, flowed into one another's, were no longer our own." The children of Paradise are doomed to self destruct. Their inheritance is an inheritance of pain and loss. The destinies of individuals are closely intertwined with destinies of nations. The central character India, whose grand destiny is to come to terms with the roots of the past and symbolically renames herself Kashmira, becomes the metaphor of lives and nations flowing into one another.

The novel revolves around powerfully drawn characters. Max Ophuls, whose name resonates that of the German movie director, is of Jewish origin. He was a resistance fighter and aviator during the Second World War and eventually makes his career in America. He is appointed as the US ambassador to India and he is able to move across various frontiers and time zones with perfect ease because he is at heart an adventurer, a traveler, a cosmopolitan, a charmer with a way with women. He creates an impression in India that he understands history and the pain of displacement and exile because of his own French Jewish background and experience of torture and persecution during the War, that he is familiar with 'shifting frontiers, upheavals and dislocations, flights and returns, conquests and reconquests'. He wins the trust and affection of the people of the subcontinent. But pretty soon he becomes involved in a scandal. He has an affair with a Hindu Kashmiri dancer named Boonyi. She is married to a Kashmiri Muslim. A daughter is born out of this adulterous relationship. The storm that ensues ends the diplomatic career of Max Ophuls. Their relationship becomes a modern day parable of the loss of the pristine beauty and innocence of Kashmir : it symbolizes the relationship between America and the East. Ophuls seduces Boonyi with goods and cosmetics. America seduces the East with its power and commodities and heartlessly abandons the prey once it has taken what it wants. Boonyi becomes the victim of America's lust for power.

*"I am your handiwork made flesh", she tells Ophuls: You took beauty and created hideousness ... Look at me. I am the meaning of your deeds. I am the meaning of your so-called love, your destructive, selfish, wanton love. Look at me. Your love looks just like hatred. ... I was honest and you turned me into your lie. This is not me. This is not me. This is you.*(3)

Ophuls is transformed into a neo imperialist from being a War time hero of the resistance movement against Nazi forces, thereby supporting the very forces that he fought against in his youth. As a representative of the free world he becomes involved in strategic arms deals with terror organizations such as the Taliban and Al Qaeda. The narrator observes: "Ambassador Max Ophuls these days was supporting terror activities while calling himself an ambassador for counterterrorism" (272). When Boonyi dances before him in the hunting lodge in Kashmir, he is reminded of the showgirls who danced before the Nazis, victims entertaining oppressors for personal gain and he is led to think :

*I'm not a Nazi...I'm the American ambassador, the guy in the white hat. I'm for God's sake one of the Jews who lived. She swung her hips for him and he thought, And I'm also a married man. She swung her hips again and he ceased to think.* (141)

The Wheel of Power has indeed turned. The guy in the white hat is now the neo imperialist fascist who may not have the malignancy of the Nazis but who is driven to abuse power out of self interest and has the tendency to look away from the consequences of the abuse of power. When confronted with the fallen Boonyi he realizes : "In this moment of his story he was not the victim. In this moment she, not he, had the right to claim kinship with the lost" (205).

This story of seduction and betrayal is narrated in flashback. The paradise that was Kashmir is destroyed by power driven predators. The seduction of Kashmir by the West has given birth to an illegitimate offspring named India Ophuls a, k. a. Kashmira. India lives in California and loves her father. When the novel opens the beautiful India Ophuls meets her father for her birthday lunch. "He was the high priest of the golden bough. He inhabited his enchanted grove and was adored." At the conclusion of the first segment, Max is brutally murdered at the steps of India's apartment building by his Kashmiri chauffeur Shalimar. India had been fascinated when the new driver had first told her that he was from Kashmir. It awakened a longing in her to connect with the homeland of her mother. The brutal murder of her father sends her into a state of shock and

silence and leads her to ruminate and connect the present with the past .She tries to come to terms with who her father really was , what he had done and who her mother really was. The story of India- Kashmira becomes the parable of the new ethnicities and new power equations generated by globalization and perhaps offers a way out of the old power structures which created divisions and conflicts.

The second part of the novel entitled *Boonyi* is set in a village named Pachigam in the Kashmir Valley. This is the Kashmir of the 1960s. It is a pure paradise, "bathed in the relentless clarity of mountain sunlight", where a young Hindu Kashmiri girl Boonyi Kaul falls in love with a young Muslim boy named Noman Sher Noman also known as Shalimar. Pachigam is a peaceful mix of Hindus and Muslims, a way of life the novel explores through the village's ancient myths and legends. The village subscribes to the informal doctrine of "Kashmiriyat, Kashmiriness, the belief that at the heart of Kashmiri culture there was a common bond that transcended all other differences." "We are all brothers and sisters here," Shalimar's father, Abdullah, the leader of a Felliniesque band of traveling players, proclaims. "There is no Hindu-Muslim issue."

The rest of the novel is about the transformation of the Kashmir from being a paradise of beauty and love into a hell of destruction and hatred. The transformation of Shalimar and Boonyi from being a pair of idyllic lovers to individuals who are torn apart by self interest, materialism and betrayal, mirrors the transformation of their native land. Rushdie describes in detail the lush green beauty of Kashmir and the joviality of the two communities living in peace and harmony before it was destroyed by the brutality and violence of divisive politics. The lovers are not driven apart by communal intolerance as one would expect from the scenario but by other powerful forces. Boonyi leaves Shalimar for Max and Shalimar is transformed into a ruthless jihadi propelled by feelings of hatred and revenge. It is the transformation of Shalimar that symbolizes the blood ridden history of Kashmir : . Love gone sour . Paradise turned into a raging inferno. Rushdie writes : "It turned out that hatred and love were not so very far apart. The levels of intimacy were the same." He threatens Boonyi, "I'll never forgive you. I'll have my revenge. I'll kill you and if you have any children by another man I'll kill the children too." The novel can be interpreted an elegy on the loss of paradise, the loss of an ideal of tolerance and cultural pluralism. The story of the doomed relationship between Boonyi and Max can be seen as a representation of selfishness and aggressive power politics which have led to the destruction of Kashmir.

The most moving and powerfully depicted part of the novel is where Rushdie describes the violence in Kashmir perpetrated by both the extremist groups and the Indian Army.

*There were six hundred thousand Indian troops in Kashmir but the pogrom of the pandits was not prevented, why was that? Three and a half lakhs of human beings arrived in Jammu as displaced persons and for many months the government did not provide shelters or relief or even register their names, why was that? When the government finally built camps it only allowed for six thousand families to remain in the state, dispersing others around the country where they would be invisible and impotent, why was that? ... There was one bathroom per three hundred persons in many camps why was that ... and the pandits of Kashmir were left to rot in their slum camps, to rot while the army and the insurgency fought over the bloodied and broken valley, to dream of return, to die while dreaming of return, to die after the dream of return died so that they could not even die dreaming of it, why was that why was that. (297)*

Rushdie responds through rhetoric to the brutal senseless violence carried out by the army :

*Who lit that fire? Who burned that orchard? Who shot those brothers who laughed their whole lives long? Who killed the sarpanch? Who broke his hands? Who broke his arms? Who broke his ancient neck? Who shackled those men? Who made those men disappear? Who shot those boys? Who shot those girls? Who smashed that house? Who smashed that house? Who smashed that house? ... Who killed the children? Who whipped the parents? Who raped that lazy-eyed woman? Who raped that grey-haired lazy-eyed woman as she screamed about snake vengeance? Who raped that woman again? Who raped that woman again? Who raped that woman again? Who raped that dead woman? Who raped that dead woman again? (308)*

The epigraph taken from Romeo and Juliet , “A curse on both your houses” takes on a new meaning in the context of the political and historical turmoil of Kashmir. There appears to be a curse indeed on the land of Kashmir which has catapulted it to its terrible fate.

Boonyi is forced to return to Pachigam after the scandal and is disowned by both the families, hers and that of Shalimar, for her betrayal of trust. Shalimar wants to kill her but is prevented from doing so by the promise he had made to her father and his that he would wait until they died before he kills her. Obsessed by vengeance and rage he takes training under jihadist and terror organizations to become a killer.

Assassination is the path he takes to wreak havoc on those whom he considers responsible for his personal tragedy.

The fourth section of the novel, also entitled *Shalimar the Clown*, describing the evolution of Shalimar from a circus performer to a cold blooded assassin, offers insight into the psychology which lies at the roots of terrorism. Shalimar, simmering with hatred and vengeance, continues his training at terrorist camps in Afghanistan and Phillipines. He works his way into America and gets himself employed as Max's chauffeur as part of a revenge plan and eventually ends up murdering the former diplomat on the footsteps of his daughter's apartment building. He is captured and convicted. He manages to escape from San Quentin and makes his way to Los Angeles to fulfill his vow of killing India Ophuls. The novel ends on a note of suspense leaving the readers to guess what happens after Shalimar enters India's room knife in hand. The assassination of Ophuls is a microcosmic playing out of the hatred of the east for the west on account of its interference and an aggressive display of power in the sensitive areas in the subcontinent. The history of nations is played out through individuals.

*Shalimar the Clown* is a serious novel on a serious subject matter. It took Rushdie four years to write the novel. It is a gripping work like so much of his writing. It's a combination of history fantasy , magic realism and allegory. For Rushdie himself the work is foremost a story about love and not so much terrorism. The novel is about both : love and hatred , multi-culturalism and terrorism. It gives an empathetic and astute portrayal of the psyche of the terrorist.

"There's an argument," he says, "which is that to humanise them is a kind of exoneration. And obviously I don't think that. It's wrong to say that by understanding people you somehow let them off the hook. There was a recent film about the last days of Hitler, *Downfall*, and it showed all of them, Hitler and Eva Braun etc, as rounded characters, with moments of affection. It kind of makes it worse, when you can see that these are not cartoon villains, but are real people making these hideous decisions. In a way it does the opposite of exonerating them."

He wants to deny his readers the comfort of a simple reaction to figures who inspire hatred.

"At times such as the ones we're all living through, it's a thing that the novel can offer, which very few other kinds of writing can: to take you inside people's hearts and minds and make you see how it is. Or at least a version of how it might be. I think it's valuable."

Jason Cowley observes in his review of the novel in *The Observer* :

*Shalimar is an altogether different book: calmer, more compassionate, wiser. If Fury was about the end of so much - of a marriage, of the dotcom boom, of sanity itself - Shalimar looks to several new beginnings: reflecting on what has been lost in Kashmir, it also looks forward to a time when the words Muslim and Hindu will once more be merely 'descriptions' rather than 'divisions'. The book ends on a note of hope and reconciliation.*

### III. CONCLUSION

Reviewers and scholars have assessed the novel through various lenses: post-colonial, historical, political fable, a lament on the destruction of Kashmir, a revenge tragedy. Whichever lens one chooses to view this sprawling epic, the fact remains the work raises crucial questions about the issues that plague our times, issues of fundamentalism, neo imperialism and terrorism. In the post 9/11 scenario, these key issues need to be addressed by intellectuals and artists. *Shalimar the Clown engages with the repressions and exclusions that the postcolonial state imposes on its periphery, exemplified in the continuing struggle between India and Pakistan over Kashmir. By discussing "terror" and "terrorism" and how Rushdie subverts these terms in relation to identity, violence and the effects on the individual, this article argues that Shalimar the Clown reroutes postcolonial paradigms by examining transnational terror networks, and their regional and international impact on politics, cultures and identities.* Finally *Shalimar the Clown* is a tale recounted by a raconteur par excellence.. It is brilliant, magical and fascinating like the other works by Rushdie, it is a story well spun by one of the most skillful novelists of our times. It is compelling and powerful. The last word on this subject has to be that of the author himself :

*'It seems to me, more and more, that the fictional project on which I've been involved ever since I began Midnight's Children back in 1975 is one of self-definition. That novel, Shame and The Satanic Verses strike me as an attempt to come to terms with the various component parts of myself - countries, memories, histories, families, gods. First the writer invents the books; then, perhaps, the books invent the writer.*

*But whenever I say anything about my work I want to contradict myself at once. To say that beyond self-exploration lies a sense of writing as sacrament, and maybe that's closer to how I feel: that writing fills the hole left by the departure of God.*

*But, again, I love story, and comedy, and dreams. And newness: the novel, as its name suggests, is about the making of the new.*

*None of this is quite true; all of it is true enough.*

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# Philosophical Attitude in Teachers: *myth or reality?*

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**Abstract**— This article through a qualitative descriptive study gives account on the importance of the "philosophical attitude" in the teacher. The text presents the characteristics of the Chilean neoliberal educational system, the role of the teacher in new educational scenarios, and the definitions collected from Edmund Husserl's phenomenology of natural attitude and philosophical attitude. Unlike previous research, the results of the Likert questionnaire of this study show that teachers in the commune of Talca do consider the "philosophical attitude" to be fundamental in their pedagogical management.

**Keywords**— Attitude, Education, Formation, Philosophy, Professor.

## I. INTRODUCTION

The educational communities are a powerful reflection of what a society is. The educational institution in Chile is in the focus of the social gaze today, high demands are being made to the teams of educators, in the sense of mobilizing education from a neoliberal system or educational market towards an Inclusive School that can offer "quality education".

In this line of opening educational spaces, which invites us to incorporate inclusion strategies into institutional projects, we think that the most successful teacher will be the one who has managed to incorporate into his or her imprint of professional training a new point of view and an attitude of non-acceptance of the "natural", of the non-acceptance of everyday education. A successful teacher is the one who is critical, has a creative vision and a permanent search for the truth. Accompanied by his or her students, he or she generates research knowledge in order to elaborate learning. In short, a teacher with a "Philosophical Attitude" in the classroom.

For some time now, we have appreciated that the educational system needs to stop planning in the implementation of a curriculum based on the delivery of information, with emphasis on the memory skills. Today, what is required is a teacher who is able to fine tune

with the proposals of the various Institutional Educational Project (IEP), in terms of the profile of a person that is desired to achieve through educational processes, in its axiological characteristics, and of course in the development of competencies and skills for learning. Thus, in these terms it is expected that a teacher will do a better job and will have a better performance, capable of critically examining himself/herself and his/her pedagogical praxis, and of establishing a critical dialogue of reality with his/her students.

The present article taking into account all these issues explores the existence of philosophical attitude in the development of pedagogical practice in a group of teachers who work in high schools in the city of Talca.

## II. NEOLIBERAL SYSTEM OF EDUCATION

The current educational system in Chile seems to be undergoing a process of increasing dehumanization in its task of training people, as it is often disconnected from the reality of the students, offering information and contents that in practice are not useful for their needs. Consequently, education becomes a dogmatic and meaningless activity, closing off all possibility of thought, questioning, motivation and argumentation; therefore, it limits the attitude and the approach with the knowledge, desire and passion for knowledge of the student (Mariño, 2012). The application of basic neoliberal principles to education policies contemplated, among other things, the transfer of financing from the State to private education organizations and the implementation of market-type competition mechanisms among school institutions.

Towards the 1980s and on the eve of the so-called political transition to democracy, the results of the neoliberal experiment were in sight: pauperization of teaching, reduction of public spending on education, inequity in educational results, crisis in public education, and in broader terms, a generalized process of loss of faith and meaning on the part of educational actors (teachers, students, proxies) in the school system (Chávez, 2006).

The 1990s brought a new reformist impulse, characterized by milestones such as the implementation of the Jornada Escolar Completa (Full School Day), a substantial increase in public spending on education, a broad curricular reform that affected the curricula of basic and secondary education, and a concern to establish in some way the improvement of the teaching career, generating incentives and improvement programs for teachers (Chávez, 2006).

As of 2014, the Chilean education system has drifted towards a process inspired by the principles of making education a true right and a social good, inspired by the so-called Law of Inclusion, which aims to put an end definitively to the prevailing market logic of the system and focus educational management on three pillars widely demanded by society: Quality, Equity and Free Education (Mineduc, 2017).

#### 2.1 The role of the Teacher in new educative scenarios

This scenario has also distorted the teaching action of the educator, by assigning in this format of market competition among institutions, a high relevance to the impact of the results achieved in the prestige of educational institutions, which seems to be generating teachers "coaches" of students to achieve adequate responses to learning measurement tests such as SIMCE and PSU.

Nowadays, The Chilean Government has regulated that no establishment that receives state contributions may have any type of selection of students, to these establishments (in general, this is the reality of subsidized private establishments), have been forbidden under penalty of severe sanctions to carry out any kind of discrimination against people who wish to join their educational project, stating that "the system will encourage educational establishments to be a meeting place between students of different socioeconomic, cultural, ethnic, gender, nationality or religion conditions (Mineduc, 2017), and mechanisms have been put in place to monitor compliance with these provisions, known as the Superintendence of Education. The concept of inclusiveness is challenging to the very profession of being teachers, it means opening the doors of conscience to a new way of "doing education", given that it must be opened to a much wider and diverse heterogeneity, diversity as a concept is very close to that of inclusion and in this scenario it could be inappropriate and ineffective to try to approach to a teacher management only from a "natural attitude". According to research, such as the one carried out by the Fundación Arauco et al., (2003), teachers are not prepared to work with diversity, they are unaware of the difficulties that students may present, and they feel that they have few technical tools to fulfil their tasks. In addition, they do not always have the human

resources, in terms of specialists, to support and train their pedagogical work (Blanco, 2008).

A substantive requirement is the demand that arises for new teacher competencies and capacities in the context of inclusive education for teacher training institutions; in this regard, it is necessary to train a professional to lead educational actions related to diversity from inclusion. The teacher should not only concentrate on the development of technical tools that allow him/her to eliminate the barriers of access and participation of certain students in education, but also to critically analyze the systems of inclusion/exclusion and the cultural representations and assumptions ascribed to the different markers of subjectivity, such as, for example, socioeconomic condition, forms of learning, nationality, ethnicity, gender, among others, which can have repercussions on actions of discrimination and social oppression (Infante, 2010).

In this context of inclusive education that attends to diversity, it is worth asking how the role of the teacher could be defined, not only from the point of view of technology, but rather from the teleology of being a teacher. The teacher must be an educated, virtuous person, who becomes a teacher when he or she teaches, but this happens when he or she teaches something else, not content, but rather that his or her highest teaching is not in what he or she says, but in what he or she does, and above all in what he or she is (Peña, 2004). The true teacher, the one of vocation and who is virtuous, understands that what he does must be related to the being, not to the having, having is proper to instruction, being is affected by culture, which impacts the ways of seeing and interpreting the world and our surrounding reality. One of the important capacities in the teacher is the ability to analyze and criticize the inclusive and exclusive elements that may be present in the environment of development of their task (Infante, 2010), we appreciate as relevant the need of the new teacher to develop a "philosophical attitude".

The teacher must progressively strive to develop an identity with the vision and mission of that institution, because it requires a teacher who is able to be involved in the definitions of Educational Project (PEI) of the establishment where he or she collaborates and who is also able to be impregnated with the main axiological questions present in the inspirations of his or her educational centre, in order to be an appropriate mediator between inclusive cross-sectional training and the type of student who aims to form a particular establishment. As Villalobos points out in his study on organizational philosophy in educational institutions, teachers are not adequately involved in the definitions of vision, mission, purposes, and educational strategies of educational

centres, let alone in the definition of goals (Villalobos, 2013). We need a teacher with a critical attitude in his or her pedagogical task, a teacher who is capable of questioning the educational reality and his or her own reality, capable of being astonished at the different life experiences offered by his or her students, in order to engage in reflection that will allow him or her to find ways to better educate these young people (Infante, 2010).

## 2.2 Natural Attitude and Philosophical Attitude

Consequently, it seems that the greatest relevance to recover the philosophical attitude of the teacher is the understanding of this concept of attitude in its etymological derivation from the Italian *attitudine*, "aptitude", "posture", "attitude", probably of the same origin as aptitude. Joan Corominas' dictionary also refers to the fact that, despite the consensus on the previous meaning of the word, there is also another, that derives from *actum*, (act). As for the word aptitude, it seems to hide a greater wealth: derived from the Latin *aptus*, it shows the senses of "greatness", "wealth", "high", "noble". Therefore, firstly, the words attitude and aptitude are intimately linked, showing that one and the other are presupposed. Secondly, the sense of act manifests the attitude as an action, as a movement, the same that we could identify with a posture, that is, not with a spatial mobility, but with a spiritual action. Thirdly, we have that this act is full of aptitude, that is, it is an act that manifests richness (Paz Castillo, 2012).

Edmund Husserl (2012) divides this concept of attitude into two, pointing out that there is an attitude called "natural" and another that he mentions as "philosophical attitude". The "natural attitude" includes assuming all the typical daily acts that make up the existence of the human being and all that surrounds him in a *per se* way; that is, without any questioning, when explaining itself by itself, because they have always been there or, as Gil Claros expresses it well, "The natural attitude is the position that the subject assumes before the daily world, where life is expressed in its multiple manifestations such as business, house management, children's games, the city. At the same time it is a world of which we are fully aware of what we do as subjects. The natural attitude is something that belongs to those men of conscience, which helps to guide them and give meaning to the world in which they live (Gil, 2009). In the natural attitude man inherits a world with its previously constructed meanings and that can have different conceptions about what the universe is; different visions about what education is, different creeds of faith, doctrines, symbols, forms and rituals, because man is not born alone. He is born in a community that has its own history, his traditions, his ways and styles of doing things. Man maintains an idiosyncrasy that he

assumes from the moment he is able to make use of his reason, he is born in a world with a certain sense of things, which as an individual he does not question; it is a world that maintains its own plot of meanings that serve to give meaning to things. Finally, man is heir to a world that is constituted and never questioned.

The "philosophical attitude" or as Husserl (2012) points out, the phenomenological attitude, understood as philosophical attitude, is to think the thinking, central object of his concerns. Consequently, the philosophical attitude would correspond to a type of phenomenological reflection: to think to itself, in the taking of a lead position of the thinking subject, that incorporates flows of experiences in the constitution of an image of the world. The philosophical attitude, in addition to thinking of itself, demands to know itself, to take care of itself and to govern itself, in order to develop a disposition or position of life from itself, reflected in a reflective and critical attitude in a subject with conscience of itself. In synthesis, we find ourselves before an acute subject in the observations of phenomena that develops a complex knowledge, in the different postures he assumes before what is observed in a pure consciousness. Provisionally we can say: The philosophical attitude is a taking of position before the phenomenon, assumed from a positional conscience in the subject (Gil, 2009).

The teacher in a state of "natural attitude" is installed in a prefabricated educational system where he himself was trained, he assumes it as his own and in general, although questions will always arise about certain aspects such as, for example, the question of the teaching vocation, the teacher who does not philosophize about his task will approach his delicate work with a look of "natural order", probably becoming a repeater of the curricula to its last letter, assuming without critical spirit the methodological and technical indications that are indicated to him from other levels. The teacher in "natural attitude" will also be a teacher who will transmit to his students a passive attitude to life and to the problems and contingencies he may confront. The "natural attitude" in the man resembles the form of the lived world where he finds himself within, as one body. But the so-called "natural attitude" of Husserl (2012), cannot be the characteristic of the teacher of the new educational times of the country, it is necessary to recover, to re-establish or if it does not exist, to install in the new generations of teachers the philosophical restlessness. The plans of teacher formation of the institutions of higher education must consider the strengthening of the knowledge in philosophy of the teacher, in order to guarantee the development of a "philosophical attitude" in its work of educating young people.

### **III. OBJECTIVES OF THIS STUDY**

#### **3.1 General Objective:**

- To explore the existence of a philosophical attitude in the management of teachers in secondary schools in the city of Talca, as a support for their pedagogical practice.

#### **3.2 Specific Objectives:**

-To describe the quality of the educator's participation in the axiological definitions and inspiring principles of Vision and Mission in the educational work of the educational establishments of the city of Talca.

-To analyse the importance given by the teachers surveyed to the establishment of practices that develop a "philosophical attitude" in their students.

### **IV. METHODOLOGY AND DESIGN**

This empirical study explores in a group of teachers of the commune of Talca if the teacher, professional of education, at the same time that he strives to improve his work in the specific pedagogical practice of his subject, also worries to enrich his preparation by means of the acquisition of a philosophical culture, maintaining a role of effective transmitter of values and perspectives of life towards his students.

The teacher is described in his or her testimony of critical reflection on life, as a connector between specific contents and meta-cognitive elements, beyond the classroom, that make possible the development of the thinking of his or her students. The teacher requires a broad, long-term vision of the meaning of his or her action, a vision that can connect his or her daily efforts with the attainment of a better future for his or her students and for society (Amilburu, 2014).

This study seeks to explore this situation, inviting us to vindicate the philosophical formation of teachers, as a characteristic of the initial formation of the teacher, that allows us to broaden the teaching horizons, that can take the teacher out of the narrow school spaces, to question his or her own task, so that he or she can imagine other things, avoiding becoming stagnant because of routine, avoiding falling into "pedagogization" based on the control and absolute planning of the subject (Amilburu, 2014).

The work consists of carrying out a descriptive study that will then be empirically verified through a process of gathering information in the field, based on a Likert type Questionnaire, applied to a sample of secondary school teachers in the commune of Talca. Finally, a display of

quantitative information will be carried out, which will be constructed on the basis of statistical data obtained from the application of the Likert Questionnaire, which will be analysed on the basis of the SPSS statistical protocol, and statistical tables and graphs will be drawn up with the information obtained for a better and more efficient analysis of the same. This data will be analysed using the SPSS statistical protocol through informative tables and statistical graphics. Likert Questionnaires answers of teachers will be held as classified information.

### **V. DATA ANALYSIS**

According to the result of the Likert survey on "Philosophical Attitude", about the study of the relationship between teaching practice and the axiological philosophical approaches of educational action. Its analysis is carried out in four items, which are:

- a) The relationship between teaching practice and the educational establishment context,
- b) Question method,
- c) Current education system; and
- d) The teaching exercise around the philosophical attitude.

#### **5.1 Relationship of the teaching exercise with the educational establishment context**

In the context of teaching and educational establishment, three aspects were considered:

- a) Teachers' knowledge of the mission and vision of the educational institution,
- b) Knowledge of the value option prioritized by the establishment and
- c) Knowledge of the profile of its students.

The results indicate that the educators are aware of the importance of knowing these three aspects of their educational establishment, from a scale of 1 to 5, where 1 is completely in disagreement and 5 completely in agreement, the average of this exercise was 4.7, which indicates that they are in full knowledge of the mission, vision, value option and profile of the student of the establishment. Besides the total of the survey, the recognition of the value option is the one that has the highest score with 4.9, only one of a population of 14 teachers equivalent to 7% of the sample, choose option 4, which is to agree very much and the remaining 93% indicated to agree completely. The minimum score given by teachers for these three variables was 3, which means that they agree.

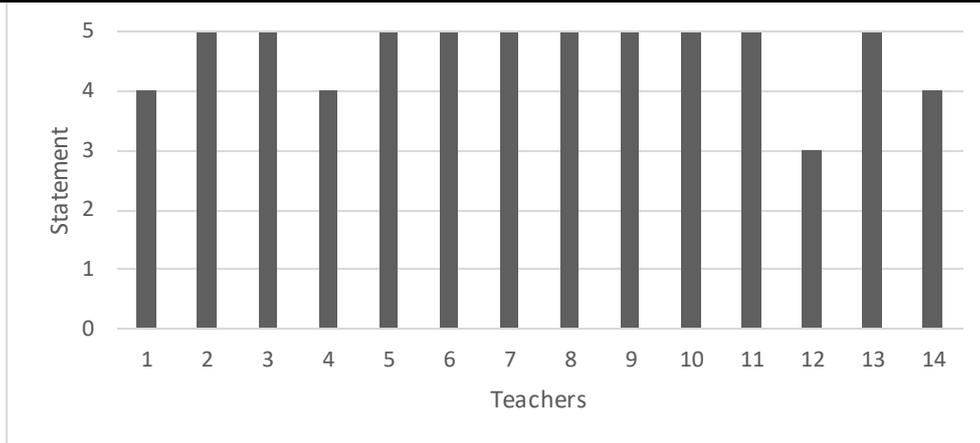


Fig.1: Knowledge of mission and vision of the educational establishment

Source: Prepared by authors

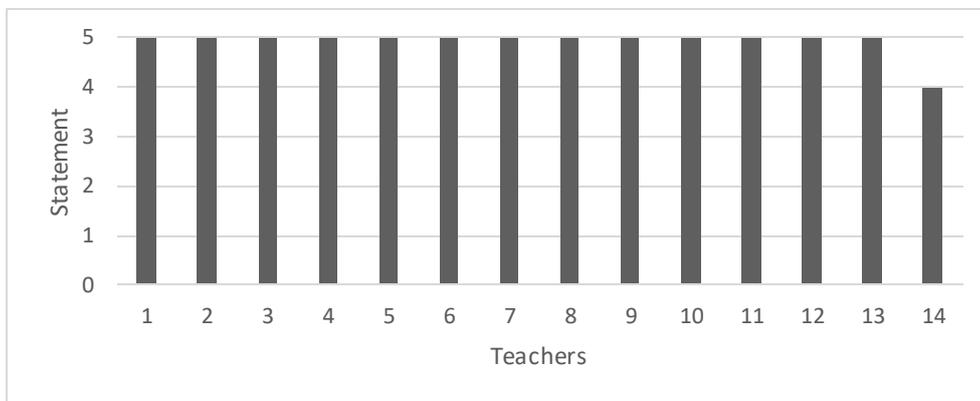


Fig.2: Knowledge of the establishment's prioritized set of values

Source: Prepared by authors

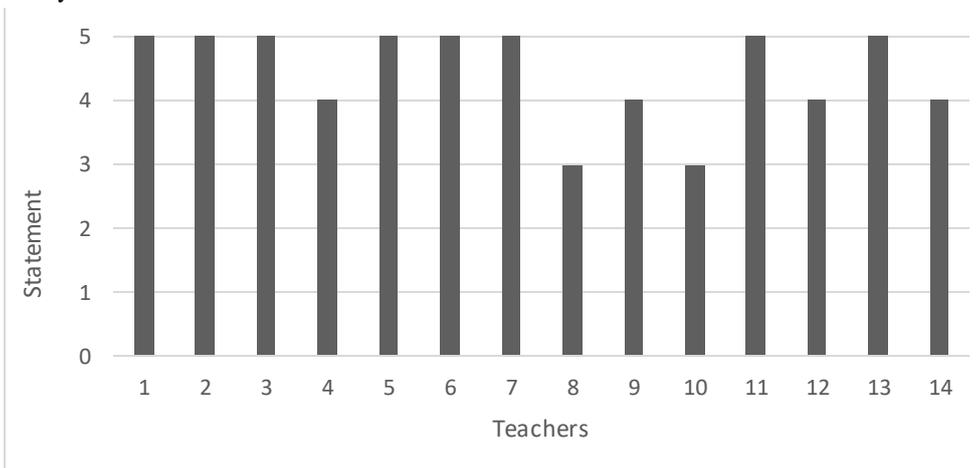


Fig.3: Knowledge of the students' profile of the establishment

Source: Prepared by authors

### 5.2 Question Method

This method helps students to go beyond the knowledge explained in class, to develop a critical and metacognitive attitude. As a result of the survey it is demonstrated that there is a high focus of teachers towards the motivation of their students, so that they can exercise a critical attitude and generate a greater knowledge than can be acquired by

a class without this methodology, the average score to this question was 4.4 indicating through this, that they are very much in agreement in exercising this technique, 50% of the teachers indicated to be completely in agreement, 43% indicated to be very much in agreement and the remaining 7% to be in agreement.

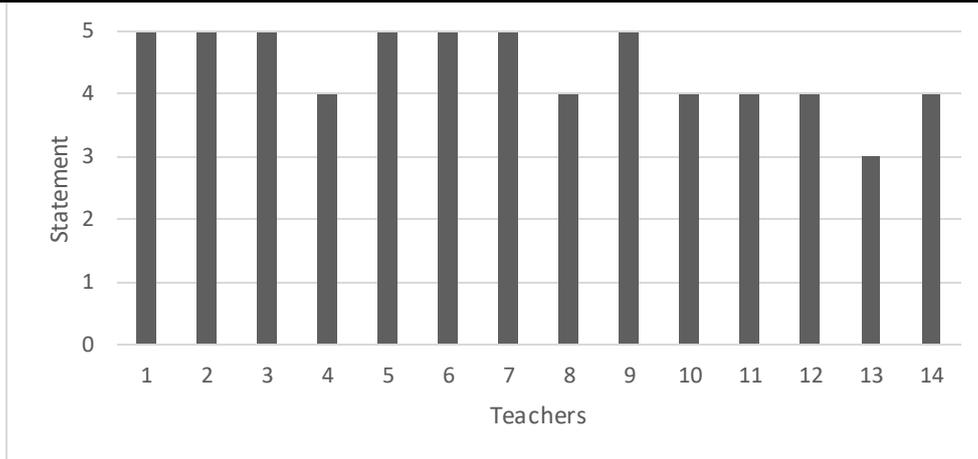


Fig.4: Use of the question method.

Source: Prepared by authors

### 5.3 Current Educational System

The data exposed by the question addressed to whether the current education system gives time to internalize knowledge with its students and go beyond the contents

evaluated by external measurements such as SIMCE and PSU are clear, the options completely agree, strongly agree and agree obtained 29% respectively and only 13% indicated disagreement with this statement.

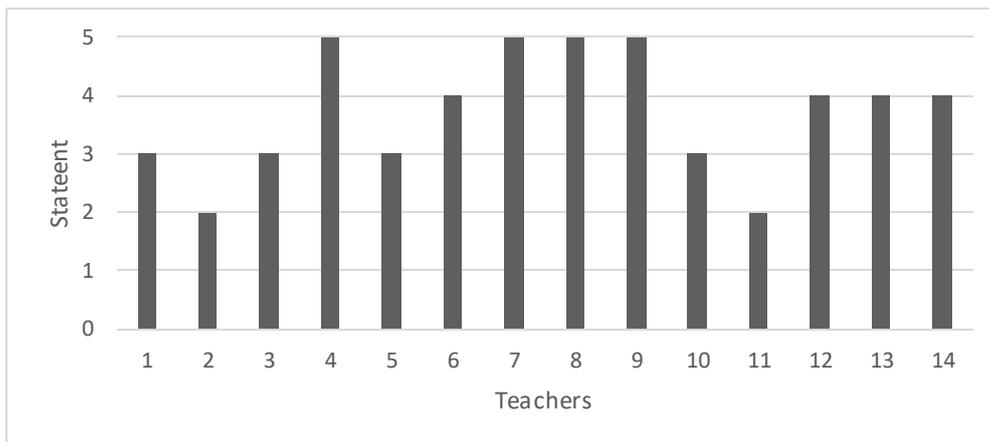


Fig.5: Current educational system vs. external measurement

Source: Prepared by authors

### 5.4 Teaching activity regarding philosophical attitude

In the context of the teaching activity around philosophical attitude, three aspects were considered:

- The importance of philosophical training in the performance of the educator,
- The ability of the teacher to adopt a philosophical attitude, and

c) The philosophical attitude as a generator of more inclusive teachers.

From a scale of 1 to 5, where 1 is completely in disagreement and 5 completely in agreement, the average of this exercise was 4.6, which indicates that this quality positively influences his performance as an educator. 64% agree completely with this statement, 29% agree very much and 7% agree. There were no teachers who disagreed on this item.

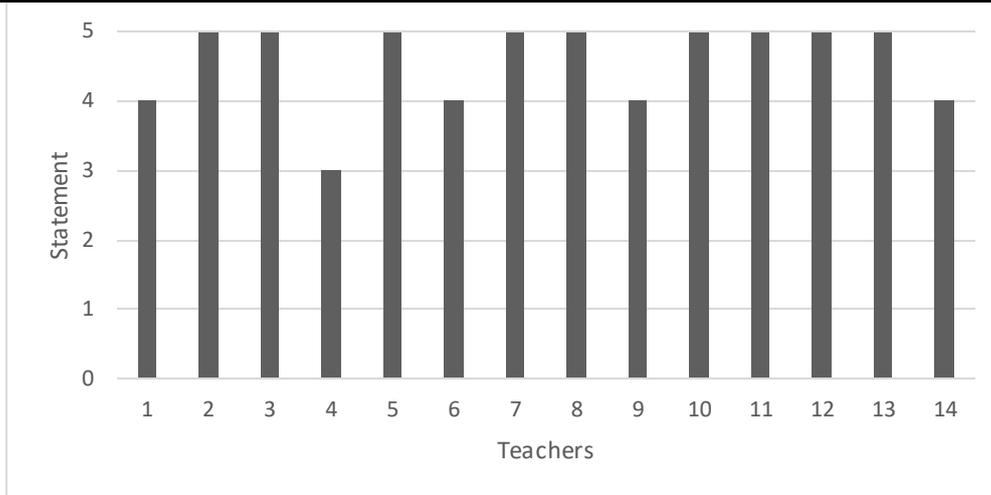


Fig.6: Importance of philosophical formation in the performance of the educator

Source: Prepared by authors

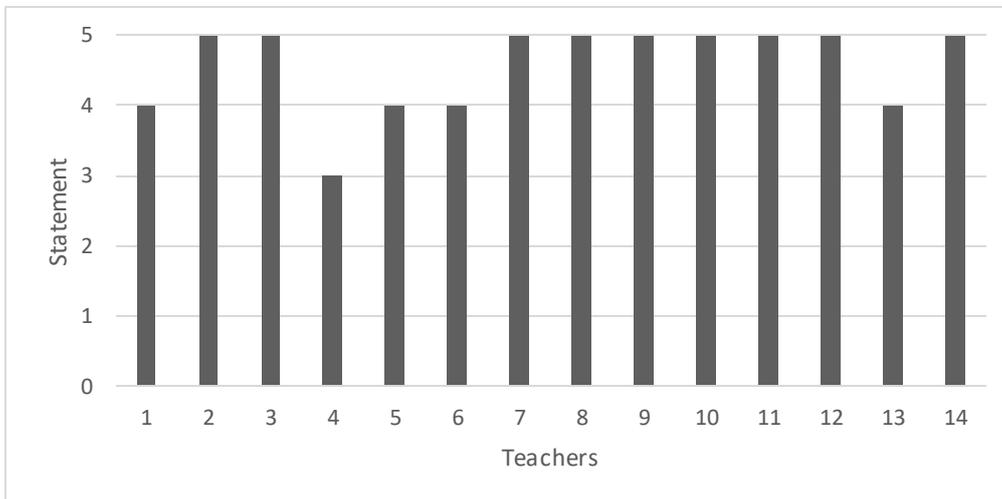


Fig.7: Capacity of adopting a philosophical attitude

Source: Prepared by authors

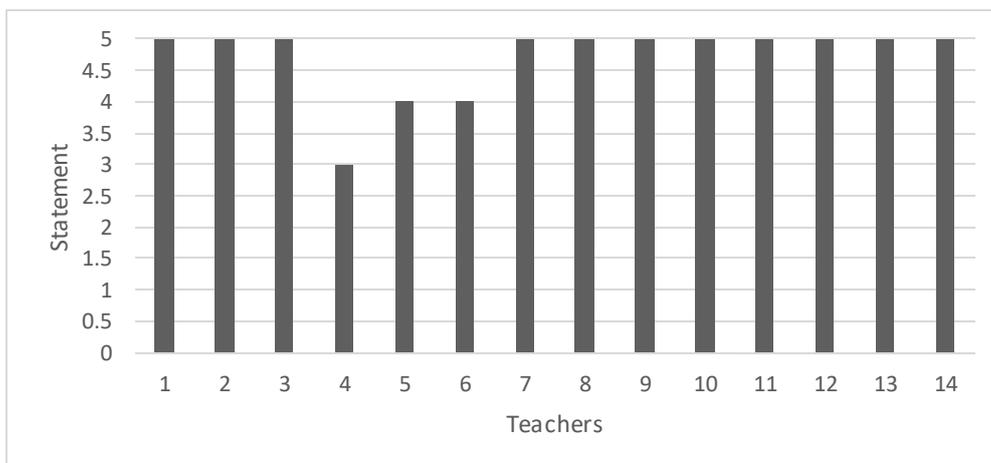


Fig.8: Philosophical Attitude vs. Inclusive Educator

Source: Prepared by authors

5.5 Summary on Likert survey analysis “Philosophical Attitude”

According to the result of the Likert survey on "Philosophical Attitude", regarding the study of the relationship between teaching practice and the axiological philosophical approaches of educational action and the

analysis of the four items mentioned above, we appreciate that there is a strong acceptance in each of the areas.

As a result of this, 75% of the items are placed in the interval of complete agreement / very much in agreement and the remaining 25% consider to be between very agreement and agreement.

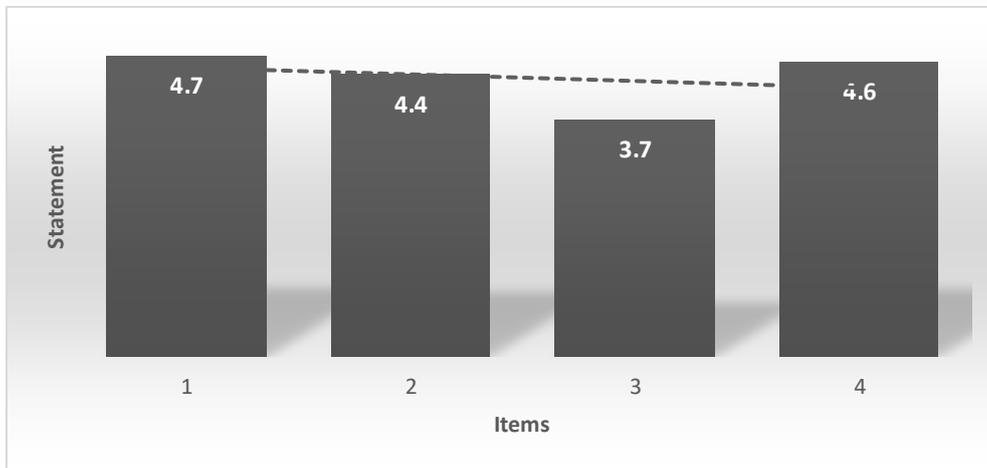


Fig.9: Summary of Likert survey in the relation to the four items

Source: Prepared by authors

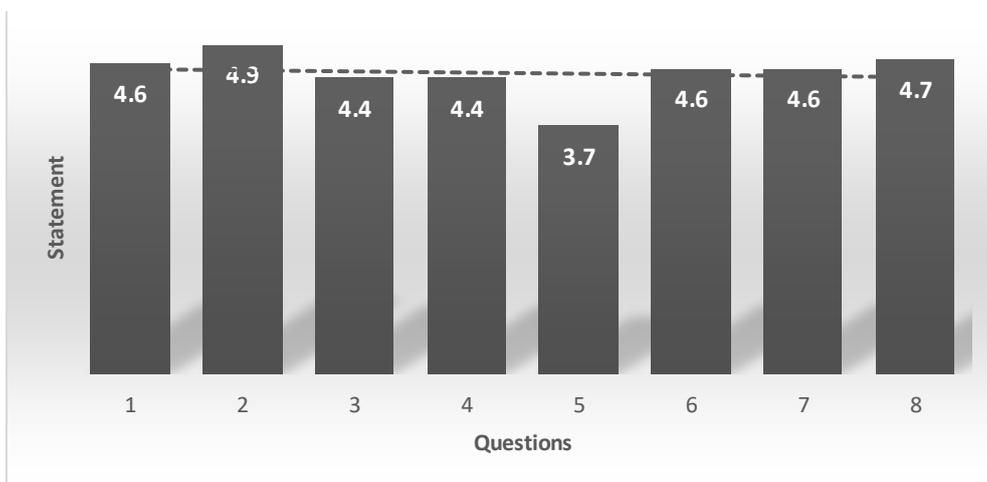


Fig.10: Summary of Likert survey questions

Source: Prepared by authors

On the other hand, analyzing the totality of the questions of the Likert survey "philosophical attitude" teachers consider to be completely in agreement or very much in agreement towards maintaining this attitude, which is very positive and has a direct impact on their teaching practice. Promoting to go beyond what is established and with this propitiating their own development, but what is even more important, is the formation of a generation of people with critical thinking that generates this philosophical attitude.

From the data analysis, it can be stated that the teachers involved in this study would not fulfil what Villalobos (2013) pointed out in his study on organizational philosophy in educational institutions. He stated that "teachers are not adequately involved in the definitions of vision, mission, purposes, and educational strategies of educational centres, much less in the definition of goals, so it generally occurs that teachers are unaware of the values declared in the establishment's management plans". Given the high percentage of teachers who indicated that they are fully aware of the purposes established in the Educational Project of the Institution in

**VI. CONCLUSIONS**

which they work, it is especially interesting to know that 93% of the teachers completely agree with the statements referring to the knowledge that teachers have about the mission and vision of the educational establishment, and also in terms of the option based on values prioritized by the establishment and the knowledge of the profile of its students.

At the same time, with regard to the statements about the importance of receiving philosophy training in your preparation as a teacher, 64% indicate complete agreement, 29% strongly agree, and 7% agree. This implies that 100% of the sample of teachers indicated that it is a fundamental contribution to their teaching work, and that they consider that assuming a "philosophical attitude" in the development of their pedagogical practice with the students allows them to develop this same attitude. Consequently, the teacher with a philosophical attitude generates more critical and reflective students, that is to say, people with more argumentative capacity. Hence, it could be concluded that the attitude of philosophizing in teachers is indeed a reality.

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# Development of Softskill Training Models to Increase Personal and Social Competencies of Educators Prospective

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**Abstract**— This study aims to develop a soft skill development model for educators prospective. As a person who is an example and an example for students, every LPTK student must have high personal and social competencies. As it is known that there are 4 competencies that must be possessed by the teacher, namely professional competence, pedagogical competence, personal competence and social competence. For the first two competencies (professional and pedagogical) the curriculum in the LPTK already has a content that supports the two competencies. Soft skill is an important component in education that is still ignored. Cognitive and conative abilities in the education domain are categorized as hard skills, while other abilities related to social skills and the ability to have self awareness are categorized as soft skills. The research method used is Research Development which is carried out in 2 stages. Stage I as the first year is (a) Mapping soft skills that are owned by students and their implications for the patterns of relationships they develop (b) Develop learning models that can improve soft skills. Phase II conducted in the second year was to implement the model in several schools to determine the effectiveness and efficiency of the model by using mixed methods, namely quantitative methodology with explanatory research design model and qualitative method with exploratory research design model. In the first stage, the product research is a soft skill instrument and data on the level of soft skills of prospective educators at UNJ. Based on the research process carried out, obtained softskill instruments that have good instrument character, the instrument test is carried out in the first two stages through the assessment of experts (expert judgment) by two experts, the first psychologist and the two instrument experts. Furthermore, empirical tests were conducted for students at UNJ, the results obtained were that the instrument items had validity ranging from 0.197 to 0.660. Reliability testing with Cronbach's alpha also has a high value, which is 0.728. Furthermore, mapping of soft skills for FIP students, obtained an illustration that the mean

value is self awareness 2.8, self skills 2.8, interpersonal skills 3.2 and social skills 2.9.

**Keywords**— Soft skills, measurement, soft skill development models.

## I. INTRODUCTION

The aim of education in Indonesia is to build the Indonesian people as a whole (building his soul to build his body), there is an emphasis on aspects of the soul (can be translated mentally). This condition makes it possible to continue to be developed and actualized through education. Chapter II, Article 3 of Law No. 20 of 2003 concerning the National Education System states that the aim of national education is "To develop the potential of students to become faithful and fearful people of God Almighty, noble, healthy, knowledgeable, capable, creative, independent and become citizens who democratic and responsible."

Education in Indonesia is not only to facilitate students to achieve high intellectual intelligence, but also has good emotional and spiritual intelligence. These three dimensions are important to be achieved in an integrated manner, taught holistically in order to reach the complete Indonesian people. Education is expected to be a bridge for the progress of the nation, because one of the main pillars in achieving progress is superior human quality.

Educators as part of the implementing component of the learning process are required to have abilities / competencies that are appropriate to the learning objectives. Government Regulation No. 19 of 2005, concerning the National Education Standards requires the existence of pedagogic competencies, professional competencies, personality competencies and social competencies that must be possessed by every educator at every level of education, so as to guarantee the implementation of an optimal learning process (Directorate of PTK-PNF, 2005).

The advantages possessed in education make it possible to bring the nation to a high level in the realm of global life, which is characterized by the ability to communicate

equally and mastery of adequate science and technology. However, it must be admitted that the advancement of science and technology has brought humans to the world that is not limited (borderless), the world shrinks into so small, so that everyone can relate to each other without distance. Indonesia in the global constellation is expected to be a nation that has an advanced level of education because this is the key to becoming a civilized and dignified nation.

Indonesia strives to be on the path of progress, various achievements have been shown (economic, technological, sports and arts progress). In various scientific events Indonesian students achieved good performance (many champions of physics, biology, computers, robotics, etc.). Although it must also be realized there are still many various shortcomings and problems that surround: poverty, social conflict (horizontal and vertical), dependence on other nations, corruption and various abuse of power and authority, violence on various scales.

The education developed needs to have a balanced orientation between cognitive, psychomotor and affective abilities and religiosity. Various directions of government policies regarding education issues begin to focus on improving mental abilities (affection) such as character education, life skills, reflecting the anxiety of educational orientation. For its operationalization a comprehensive and integrative curriculum development is needed to improve students' soft skills, education which refers to 5 pillars of education (learning to know, learning to do, learning, learning to learn and learning to live together).

In research conducted by researchers regarding the handling of problematic students through play therapy, which was funded by fundamental grants in 2013, it was concluded that students who were problematic were caused by the low ability to deal with the problem and the absence of a companion to overcome the problem. old and teacher as educators at school.

Softskill is seen as an important element in education at the tertiary level (Adam, 2012). The main purpose of life skills education is to prepare students to have the skills, abilities and skills needed to maintain their survival and develop

themselves, so as to be able to overcome various problems in daily life.

## II. METHOD

This research is a multi-year study. The research method used is research and development, because it is carried out through several continuous stages. The chosen research method is research and development. Development research is directed as "a process used to develop and validate educational products" (Borg and Gall: 2003). The intended product is a Soft Skill Development model for prospective educators. According to Borg and Gall (2003), the steps taken in development research include: (1) preliminary study, (2) planning, (3) development of a hypothetical model, (4) review of hypothetical models, (5) revisions, (6) limited trials, (7) revision of trial results, (8) wider trials, (9) final model revisions, and ( 10) dissemination and socialization.

This development activity is a continuous work cycle activity, with the same steps. The results of the evaluation will return to the second step, namely development and so on (Sampson et.al: 2004).

## III. DISCUSSION

In the first year, there are two research results that will be presented, firstly the results of the development of soft skill test instruments and secondly the measurement results regarding the soft skills of prospective educators.

1. Results of the development of soft-skills instruments for prospective educators

The instrument developed is an instrument to measure the soft skills of prospective educators. There are 3 main components of skills which consist of internal skills (Intrapersonal skills), Interpersonal skills and social skills. The purpose of developing this instrument is to map out the important skills that must be possessed by the teacher, in the hope that the existence of these skills can be known, or the types of skills that have not been or are already owned by prospective educators, the complete instrument grid is as follows:

Table.1: Instrument Grid of Educator's Prospective

No	Aspect		Indicator		Subindicator	No
1	Intrapersonal Skill	1	Self Awareness	1	Self Confident	1, 2, 3
				2	Self Assessment	4, 5, 6
				3	Emotional Awareness	7, 8, 9, 10
		2	Self Skill	4	Self Improvement	11, 12, 13, 14, 15
				5	Self Control	16, 17, 18
				6	Trust Worthiness	19, 20, 21
				7	Time/Source Management	22, 23, 24
				8	Proaktif	25, 26, 27
				9	Conscience	28, 29, 30

2	Interpersonal Skill	3	Social Awareness	10	Political Awareness	31, 32
				11	Developing Others	33, 34, 35
				12	Leveraging Diversity	36, 37, 38
				13	Service Orientation	39, 40, 41
				14	Honestly	42, 43, 44
3	Social Skill	4	Leadership	15	Unfluence	45, 46,47
				16	Communication Skills	48, 49, 50
				17	Conflict Management	51, 52, 53
				18	Team Work	54, 55,56
				19	Team Work	57, 58, 59
				20	Sinergi	60, 61, 62

In this study, the steps taken in developing soft skills for prospective educators are: 1) analyzing the goals and objectives to be achieved; 2) compile a map of the main concepts based on goals and objectives; 3) compile a blueprint for the test design; 4) sorting out concept maps based on indicators that want to be developed into test items; 5) compile specifications for one or more items; 6) writing questions based on the specifications of the items that have been developed; and determine scoring rubrics or guidelines.

Based on table above, There are 3 important aspects of soft skills, namely intrapersonal skills, interpersonal skills and

social skills. From the 3 aspects, there are 4 indicators, namely self awareness and self skills for intrapersonal skills. Social awareness for interpersonal and leadership for social skill aspects. The indicators are then explained in 20 sub-indicators and then 62 items are prepared. The following are 62 statements in the instrument of soft skills for prospective educators. After going through the expert test (expert judgment) then empirical trials were conducted for prospective users, namely 3rd semester students to obtain data on validity and reliability empirically. The results of the validity and reliability test can be seen in the following table:

Table. 2: Validity of soft skill instruments for educators

No	Subindicator	Score	Signifikansi
1	Self Confident	0.468	Significant
2	Self Assessment	0.415	Significant
3	Emotional Awareness	0.388	Significant
4	Self Improvement	0.325	Significant
5	Self Contril	0.371	Significant
6	Trust Worthiness	0.485	Significant
7	Time/Resource Management	0.323	Significant
8	Proactif	0.278	Significant
9	Sonscience	0.660	Significant
10	Political Awareness	0.197	Significant
11	Developing Others	0.537	Significant
12	Leveraging Diversity	0.381	Significant
13	Service Orientation	0.382	Significant
14	Empation	0.400	Significant
15	Influence	0.561	Significant
16	Communication Skill	0.227	Significant
17	Conflict Management	0.314	Significant
18	Team Work	0.409	Significant
19	Team Work	0.625	Significant
20	Sinergy	0.579	Significant

In general it is seen that the instrument used has sufficient validity to be used as a data collection instrument.

Reliability testing also shows that data collection instruments also have high reliability, which is 0.728.

Table. 3. Reliability testing

Cronbach's Alpha	N of Items
0.728	63

It can be concluded that the soft skill instrument of prospective educators fulfills the requirements as a good instrument.

2. Report on mapping the soft skill level of prospective educators

Based on the instruments that have been compiled, further measurements of prospective educator soft skills are carried out for students in 6 faculties at the Jakarta State University, the following results are obtained:

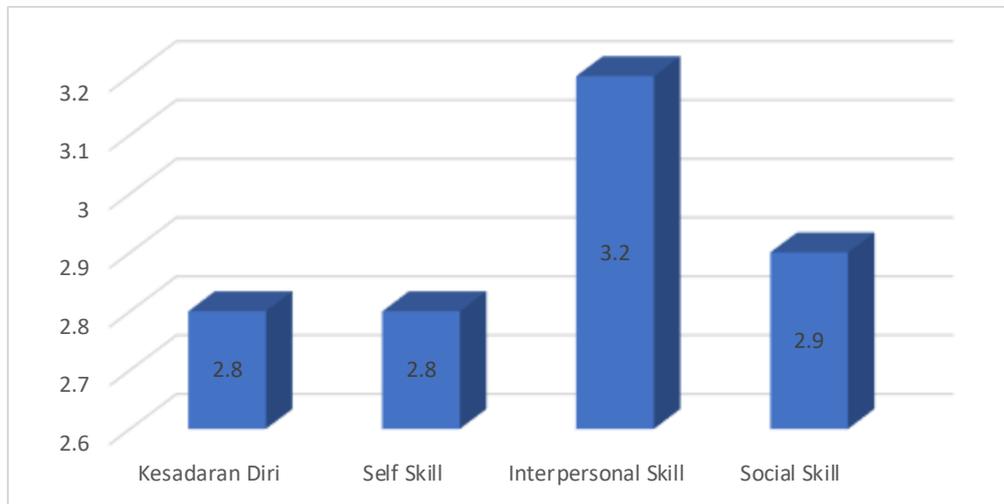


Diagram.1: Soft skill based on indicators

In general, there are numbers that are not too different between the four variables in soft skills, relatively close because they are in the same range of numbers. In the 5th scale the highest mean scores were interpersonal skills, with a mean of 3.2, then social skills (2.9) and self-skills and self-awareness which had the same average score, which was 2.8. It can be concluded that in general soft skills of prospective educators based on 4 main indicators are still not high enough. Based on the measurement results obtained data that in general, soft skills of prospective educators in the FIP are at a moderate level. In line with Schulz's (2008) statement, high soft skills will help educators in carrying out their duties, thus Adam (2013) Sharma & Sharma (2010) who consider soft skills to be important in education. Thus the moderate level in terms of soft skill will cause the activities of learning activities not to run smoothly, there are some obstacles. Schulz (2008) explains in the communication perspective that soft skills that are not optimal will cause less collegial fluency or with students.

#### IV. CONCLUSION

The development of the educator's morning soft skills is very important, because it becomes very important for educators. The ability to manage themselves and the ability to manage students is not only sufficient with pedagogical and methodological skills. The process of developing soft skills that is carried out through various stages, in this case the ongoing activities are the preparation of instruments

regarding the types of soft skills that are needed and the development of modules for the development of soft skills. The structured instruments are developed through the stages of instrument preparation, ranging from the development of theoretical constructs, expert tests to empirical tests. While the training module has been developed through the preparation stage to development. At this stage the module is through expert validation, to later be used.

In this study divided into 2 stages because it is multi-year. At this stage, in the first year, the research was carried out by making soft data collection instruments and mapping soft skill levels. This stage is very important because it refers to the research objective, that at this stage there are 2 products that will be produced, namely the soft skills of prospective educators and data regarding the conditions regarding the soft skills of prospective educators.

Based on the research conducted, the following results were obtained:

1. The prospective educator soft skill instrument has a high level of validity and reliability, this conclusion is based on the expert test (expert judgment) and empirical test.
2. Based on the available instruments mapping is done on the soft skills of prospective educators in the Faculty of Education. Measurements were made of 60 FIP students consisting of 6 study programs, namely Guidance and Counseling (BK), Management of Education (MP), Education Curriculum and Technology (KTP), Special Education (PLB), Out of

School Education (PLS), Education Early Childhood Teacher (PGAUD), Elementary School Teacher Education (PGSD) obtained results that in general the 20 soft skills of prospective educators are at a moderate level with a score of 2.8 to 3.3 on a scale of 5. This means that there is a need for soft skills development through soft skills training prospective educator.

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# A Streetcar Named Desire as a Brilliant Implacable Play about the Disintegration of Women

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**Abstract**— *Admired plays in twentieth century American dramaturgy. Although William's reputation had already grown considerably with the production of a Glass Menagerie in 1944, with A Streetcar Named Desire, he immediately gained world fame. Williams's milieu is the south, a tense and un-reconstructed locale typical only of an environment we all inhabit. His theme is the plight of an individual trapped by his environment, the loneliness and lack of communication between human beings unable to reconcile flesh with the spirit. Filling his play with copious American icons, Williams distinguishes Streetcar as a work of American literature by keeping his plays independent from past theatrical traditions. In essence, Streetcar is not a play driven by a Social agenda, a challenging of gender roles, or a well defined structure of tragedy; it is instead a story driven entirely by human nature and a distinctly American nature, no less.*

**Keywords**— *Status, disintegration, victimization, woman, Human sensibility, modern Life.*

## I. INTRODUCTION

Tennessee Williams has achieved superior status in the realm of American theatre. Though, Williams was a prolific author of drama, essays, poems, short stories, novels and screen play, his status as an essential American dramatist seems inseparably linked with what is arguably his most famous play, A Streetcar Named Desire. It has the tragic overtones of grand opera, and is, indeed, the story of a New Orleans Camille – a wistful little trollop who shuns the reality of what she is and takes gallant and desperate refuge in a magical life she has invented for herself. (Chapman, p. 29). Philip Kolin makes a distinction between works of art that appeal to a general audience and those that appeal to what he calls “Sophisticated literary critics” (Kolin, p. 133). William's A Streetcar Named Desire, perhaps no play in English since the time of Shakespeare, has won such praise from both the critics and the populace. (Kolin, p. 134). Looking at A Streetcar Named Desire from a feminist perspective proves enormously complicated. This is a Woman's story, Blanche, the key character, whose point of view

dominates the story; is a women; her problems are distinctly women's problems, her limitations and strategies are peculiar to powerless women. In addition, the character who is faced with deciding between the warring parties, Stella, is a another kind of woken. Yet her choices are also peculiarly female choices, she ignores the needs of others and eventually adopts her own illusion. Life (sex) with Stanley is her highest values. Her refusal to accept Blanche's story of the rape is a commitment to self preservation rather than love, and thus Stella contributes to Blanche's disintegration. Her final decision is a concession to the constraints on a woman, not only in twentieth century America, but in most of human history. Blanche refuses to accept the reality of her life and attempts to live under illusion. In A Streetcar Named Desire, Stella and Blanche are portrayed as the weaker sex: Women who are overpowered by Stanley, the self aggrandizing macho hero Williams Confronts Modern Society directly with the problem of female victimization, because inspite of the fact that we have made considerable progress over the last century, women still remain subordinate to men. Much of William's beliefs about marginalized women are rooted in his own life story.

## II. DISCUSSION

Williams's women characters are among some of the finest ever portrayed. They are also among the most complex and anti-stereotypical. Blanche is both a villain and a victim, the cause of her husband's suicide and the suffering widow as a result of it. William's sympathy, by and large, lies with the women: Furthermore, unlike traditional writers of romantic fiction, he is not fixated on nubile young virgins. His interesting women tend to be older, experienced and subtle. In addition, instead of seeing marriage as the end of a woman's life, he sees it as the beginning. He loved and admired many woken for their courage and their integrity. Critics pay particular attention to Blanche's character and much less to Stella, who is every bit as much a victim of her gender and puts up with more than she needs or deserves to, Stella, the

misplaced gentle lady, serves as a foil to Stanley, the brute, William's choice of names for these two characters is noteworthy in how it sets them apart.

A homeless woman in her thirties, Blanche arrives at her sister's house at the beginning of the play. She had been a school teacher, married Allan, a man she later discovered to be homosexual. His reactions to his sexual orientation cause him to commit suicide. Lonely and guilty, she becomes a prostitute, who loses her teaching position when her sexual relationship with a teenager is discovered. After the family plantation Belle Reve is lost, she turns to her sister Stella, who is sympathetic towards her older sister (Blanche) and is protective of her, especially when she observes Blanche's emotional instability. She pleads with Stanley to show kindness to her as well. He totally ignores Stella's request not to tell Blanche about the baby and overrides her feelings as he asserts his male dominance in his power struggle with Blanche. Blanche and Stella are portrayed as victims of traditional Southern Society in which females had few choices in life. Both sisters raised in Southern tradition, was to seek the security of marriage, but choose unsuitable husbands. At the end of the play, when Stella is faced with believing either Stanley or Blanche about the rape, she tells Eunice that she could not continue to live with Stanley if she were to believe Blanche. She follows Eunice's advice to believe her husband because "Life has got to go on." However this decision will ultimately cause her bad marriage to become worse. The ultimate act of violent male domination occurs when Stanley rapes Blanche. Rape is a very difficult problem to decipher, and most feminists agree that it represents the ultimate outrage of men's abusiveness towards women because women are particularly vulnerable to the invasion of their bodies. The setting for *A Streetcar Named Desire* is Post World War II, when the American South was steeped in sexist views that were established during the mid-eighteenth century. Cash explains that Southern Society perceived the ideal woman as merely pure and innocent. Women were expected to attract and allure men, but they were also required to maintain their innocence and purity, which made their rules particularly challenging (Millett, P. 35) Blanche is totally right brain hemisphere dominant and Stanley is left: the world of "idealized romance versus the world of brute reality" (Thompson, P. 25). Kernn indicates that Stella balances the two perspectives – "born kin to the 'romantic' and married to the 'realistic'".

Williams indicates that Stella is clearly a sad victim in relationship that she thinks is within the boundaries of normalcy. The most disgusting element in the play occurs at the end when mental health professionals take Blanche away and Stanley puts his

hands in Stella's blouse to console her. This chauvinistic act is the ultimate degradation of a woman in the midst of a devastating family trauma and reduces her to a mindless animal.

Williams acknowledges his sensitivity to the status of women as powerless and defined as the "other" because he himself experienced sexual abuse and received his share of the marginalization as a homosexual. Frequently, Williams' female characters become his mouthpiece, because both psychologically and thematically women better expressed his romantic and poetic style. As mentioned earlier, Blanche is sometimes viewed as a spokesperson for Williams. Williams is sometimes viewed as an "androgynous artist leaning more towards feminine sensibilities" (Abler, P.77), because he presents women as more sensitive, feeling and humane than their male counterparts. Williams identified with women and loved and admired them for their courage and their integrity. (Nelson, P. 28-30). Williams held that the two conflicting strains in his nature; the "Puritan" and the "Cavalier", are also present in every human being. Harold Bloom indicates this dualism in Blanche who yearns for the values of the aesthetic but scarcely embodies them, might represent a "masochistic self – parody" on the part of Williams himself.

### III. CONCLUSION

Tennessee Williams masterfully presents women's oppression in male Patriarchal Society in *Streetcar Named Desire*. He relates to the male other through his own experience as a marginalized segment of Society as a homosexual. Williams also shows sensitivity towards the mentally ill, another victimized minority in a male dominated world. In *Streetcar Named Desire*, the dramatist is attacking those disruptive forces in Modern Life that disturb the women.

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# Realism and Naturalism in Iris Murdoch's 'The Sea, The Sea'

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**Abstract**— Dame Jean Iris Murdoch's masterpiece, 'The Sea, The Sea' won 'The Booker Prize' in 1978 in which writer attempts to divulge real and natural portrayal of the contemporary society, characters, plot and climax as she wants readers to experience harsh truth and naked reality of practical and normal life instead of portrayal of idealism, impracticality, romanticism, imaginary and fantasies of made-up life. The Sea, The Sea is Murdoch's of the finest attempt to root out odd imaginary and to insert what is real and true. This paper reveals that acknowledging truth and accepting reality is the one and only way to know one's real self which helps one to be moral and good.

**Keywords**— Realism, Naturalism, Morality, Moral judgment, Self-knowledge, Anti-realist sentiments.

## I. INTRODUCTION

The Literary realism movement started in the mid nineteenth century in France and later empowered rest of the world. As the word suggests, "Realism: An elastic and ambiguous term with two meanings. (1) First, it refers generally to any artistic or literary portrayal of life in a faithful, accurate manner, unclouded by false ideals, literary conventions, or misplaced aesthetic glorification and beautification of the world. It is a theory or tendency in writing to depict events in human life in a matter-of-fact, straightforward manner. It is an attempt to reflect life "as it actually is"--a concept in some ways similar to what the Greeks would call mimesis." [1] Depicting reality became one of the favorites literarily approach for contemporary writes throughout the world.

Irish-born British novelist and philosopher, Dame Jean Iris Murdoch born on 15 July 1919 also witnessed this sudden contemporary change in literary world as she had a huge impact of realism moment on the plots, characters and climaxes of her novels. Iris Murdoch was a profound thinker and philosopher who witnessed some of the devastating horrors of the 20th century and their impact on individuals and societies which became the reason of big paradigm shift on human psychics, behavioral responses, societal patterns and emotional temperaments.

Murdoch accepted these changes and reflected them in her literary framework. In *Metaphysics as a Guide to Morals*, Murdoch affirms that "The good and just life is thus a process of clarification, a movement towards selfless lucidity, guided by ideas of perfection which are objects of love." [2] According to her, "We need to return from the self-centered concept of sincerity to the other-centered concept of truth. We are not isolated free choosers, monarchs of all we survey, but benighted creatures sunk in a reality whose nature we are constantly and overwhelmingly tempted to deform by fantasy. Our current picture of freedom encourages a dream-like facility; whereas what we require is a renewed sense of the difficulty and complexity of the moral life and the opacity of persons. We need more concepts in terms of which to picture the substance of our being; it is through an enriching and deepening of concepts that moral progress takes place. Simone Weil said that morality was a matter of attention not of will. We need a new vocabulary of attention." [3]

As both novelist and philosopher, Murdoch is concerned with the human propensity to look into the world through the misrepresentation of reality which tempers the ultimate truth. As the author expresses, "We live in a fantasy world, a world of illusion. The great task in life is to find reality." [4]. Murdoch herself proved her concern, "Our sense of reality has shifted, and we explain the world in new ways which cohere with all our new knowledge." [5] As published in the *Britannica*, "Murdoch's novels typically have convoluted plots in which innumerable characters representing different philosophical positions undergo kaleidoscopic changes in their relations with each other. Realistic observations of 20th-century life among middle-class professionals are interwoven with extraordinary incidents that partake of the macabre, the grotesque, and the wildly comic. The novels illustrate Murdoch's conviction that although human beings think they are free to exercise rational control over their lives and behaviours, they are actually at the mercy of the unconscious mind, the determining effects of society at large, and other, more inhuman,

forces.” [6] Her literary approach reveals her efforts to admit the real self by accepting personalities, things, circumstances, situations, emotions as the way they are not as one wants to see, hope or wish. On this count, she further adds that reality is “the object of truthful vision, and virtuous action...[is] the product of such vision”[7] In her words, “Education doesn’t make you happy. Nor does freedom. We don’t become happy just because we’re free – if we are. Or because we’ve been educated – if we have. But because education may be the means by which we realize we are happy. It opens our eyes, our ears, tells us where delights are lurking, convinces us that there is only one freedom of any importance whatsoever, that of the mind and gives us the assurance – the confidence – to walk the path our mind, our educated mind, offers.”[8] She further adds that “The most essential and fundamental aspect of culture is the study of literature, since this is an education in how to picture and understand human situations.”[9]

Author truly believes in giving practically authentic literarily education for the real enlightenment of mankind.

## II. PLOT AND REALISM

The plot of *The Sea*, *The Sea* moves around the actions of a successful theatrical director, Charles Arrowby who has come to live in a lonesome house, Shruff End, after declaring his retirement. Even in sixties, he is unable to come out from his obsessive attachment to a childhood sweetheart Hartley who has been disappeared and married someone else. Charles thinks that it is his failure to get Hartley that turns him into a successful worldly man that ruined him morally.

Charles meets his first love Hartley, who is now married to Ben Fitch and is living in the village. He presumes wrongly about her unhappy married life. He attempts to rescue her from her husband, whom he considers to be a tyrant. He comes to know about their adopted son, Titus, who has run away from home due to their differences. Titus comes to meet Charles to inquire whether he is his father or not. Charles tells him the truth that he is not his father of Titus, who is without any means of food and shelter. During his multiple attempts to cage his childhood lover, his previous fellows begin to appear one by one. Rosina constrains him not to marry anyone else except her as her marriage to Peregrine has been wrecked by Charles. In spite of being engaged to Gilbert, Lizzie is blindly in love with Charles. In keeping Hartley as a prisoner, Charles is helped by Gilbert, Peregrine and Titus. Finally the cousin of Charles, James tries to show him the ultimate truth and helps him to encounter reality. He makes, Charles realize that forty years of Hartley’s life spent away from Charles cannot be wiped out. So under his suggestion all of them take Hartley to Ben.

Later Peregrine makes an attempt to kill Charles by pushing him into Minn’s Cauldron to take the revenge for destroying his married life. Meanwhile, everyone comes to know that Titus is drowned while swimming in the sea. Hartley and Ben leave for Australia. James dies leaving his whole property to Charles. Charles starts living in James’s flat in London and meets Lizzie and Gilbert. At the same time, Peregrine gets killed by terrorists. The Catholic and Protestant bishops setup Peregrine’s Peace Foundation. Subsequently, Shruff End is sold out by Charles. Charles understands that his love for his brother is everlasting and starts to renew his career and life once again with moral and goodness.

Iris’s plot is very natural where a lover turns into anti-hero after going through the trauma of betrayal and tries to get over his failure by deceiving other women in his life and to make his life very successful, rich and renounced. Throughout his life he seeks peace but unable to do so because he is unable to digest the naked reality of his life. He thinks that by treating others in the same way will provide him real salvation from haunted past. Writer’s approach is very real while dealing with series of acts in the novel as the death of Charles brother James becomes an eye opening event in his life where he can easily say that his love for his brother is far more true and pure than his obsession for Hartley. In *The Sovereignty of Good*, Iris Murdoch depicts the same, “It is in the capacity to love, that is to SEE, that the liberation of the soul from fantasy consists. The freedom which is a proper human goal is the freedom from fantasy, that is the realism of compassion. What I have called fantasy, the proliferation of blinding self-centered aims and images, is itself a powerful system of energy, and most of what is often called 'will' or 'willing' belongs to this system. What counteracts the system is attention to reality inspired by, consisting of, love.”[10] Presently, the foresaid truth and realism are seen by the individuals where they run after lust and power for the sake of finding temporarily solutions for their hypothetical issues. Conversely, it is very easy to deal with problems by being realistic about people and their psyches, situations, scenarios, circumstances, social systems around. The consequent actions in this fiction clearly depict certain true and real facets of life such as hatred, cruelty, despair, mental instability, jealousy, manipulation, entrapment, imprisonment, abduction, domination, tyranny, corruption, perversion of love, obsession, and brain-washing. Consequently, the writer attempts to conclude that half of the problems are occurred due to our lack of analysis of actuality and half of them will vanish automatically if one becomes capable to calculate the complexities with the help of the equation of reality.

### III. CHARACTERIZATION AND REALISM

The In her play, *The Sea, The Sea*, Murdoch presents realism, which is based on making her character appearing lifelike and believable figures. She has chosen a story of human interaction with a chain of events by using characterization, language, and dialogue to describe her concern for the society and humanity at large. Murdoch once said, "People have obsessions and fears and passions which they don't admit to. I think every character is interesting and has extremes. It's the novelist privilege to see how odd everyone is." [11]

Murdoch is concerned with the human tendency to see the world through the distortion of fantasy. 'We are not isolated free choosers, monarchs of all we survey,' she writes, "but benighted creatures sunk in a reality whose nature we are constantly and overwhelmingly tempted to deform by fantasy" [12]

*The Sea, The Sea* is the depiction of true account of the mislead perception of the unpredictable narrator, Charles Arrowby. *The Sea, The Sea* explores the journeys of two cousins, Charles and James Arrowby to recognize the 'magic' of acknowledging truth as well as accepting reality and to turn into a spiritual being in a true sense. Their respective journeys reflect greed, power, obsession, deceit, lust, illusion and self delusion under the influence of the disguise of mislead human vanity, jealousy, hatred, envy and lack of compassion. Author's approach is to portray natural imperfection as her protagonist Charles is not an ideal figure but the reflection of an odd normalcy, blatancy and naturalness where one makes mistakes and learns from them or sometimes never learns. Charles was not only a tyrant but also power-crazed monster who enjoyed misogyny too. Charles told Gilbert, 'A woman can lie a thousand times.' So, he further clarifies to him that 'Lizzie's right, you despise women.' As the story opens, the character of Charles was completely lost in the company of beautiful women, love, sex, money and power in London. His retirement to the sea is the first step to seek the real liberation beyond his fake thespianism.

Her female characters of the novel are not pious and pure ladies who are meant to idealize by the readers. Conversely, they are all ready to break moral and ethical code and conduct of true commitment in love and institution of marriage. Hartley, the main female leads of the novel breaks every stereotype phenomenon about love, life, goodness and liberty. When both Charles and Hartley were eighteen, Hartley ran away from her wedding with Charles, leaving a message that she did not want to marry him. Her action turned Charles from a prospect hero to antihero.

As the story progressed, Charles receives a letter from Lizzie, a very young actress who is living with her lover

Gilbert, Charles's friend, bares her struggle to silence her love for Charles. She says, "Can we not love each other and see each other at last in freedom, without awful possessiveness and violence and fear." [13] Rosina, another female character sacrifices her marriage with Peregrine Arbelow and motherhood by not conceiving, enjoys her subjection under Charles. Like anti-heroine, Rosina threatens Charles not to marry anyone but her. But Charles manipulates her to overlook everything, "Mercifully one forgets one's love affairs as one forgets one's dreams." In reality, Charles enjoys power over the women whoever comes in contact with him and he once claims that, "I may add here that one of the secrets of my happy life is that i have never made the mistake of learning to drive a car. I have never lacked people, usually women, longing to drive me withersoever I wanted. Why keep bitches and bark yourself?" Much of Charles power over his women has to do with his rendering them frightened and guilty. Similarly, we find one of the dialogues in *The Red ad The Green*, "I think being a woman is like being Irish... Everyone says you're important and nice, but you take second place all the same." [14] Author's characters are internally facing the internal struggles due to their humane weaknesses where their creator did not gift them super powers or great qualities to face difficulties. All the characters are more real types, like villainous hero, deceiving wives, bewildered son, frustrated husbands, aggressive cousins, jealous mistresses, helpless friends etc. Murdoch's characterization in the fiction reveals her temperament to admit humane weaknesses and their ordinary limitations. The overriding concern of the writer was seen with the portrayal of characters where she struggled and become successful in creating flesh and blood creatures of humane world rather than creating puppets or mannequins of the ideal imaginative world which exists due to human desires, hopes, fears and expectations.

### IV. SERIES OF DIALOGUES AND MONOLOGUE AND REALISM

Throughout the novel, reader will read series of dialogues and monologues which are true representation of realism. All the characters are indulge in realistic arguments, genuine heated conversations, valid intra communications, etc. In the beginning, to repent of a life of egoism, Charles Arrowby, novel's central figure, decides to withdraw himself from the show biz life of London and dwells in seclusion into a house by the seaside. His goal is to learn to be good.

"It is significant that the idea of goodness has been largely superseded in western moral philosophy of the idea of rightness, supported perhaps by some conception of sincerity. This is to some extent a natural outcome of

the disappearance of a permanent background to human activity, a permanent background, whether provided by God, by reason, by history or by self.”[15]

As Iris Murdoch’s experiences driven way of thinking can be seen, read or felt in the lines written by her. Murdoch’s protagonist Charles accepts it as the only truth of his life, “perhaps it is the only true light in my life, the light that reveals the truth. No wonder I feared to lose the light and to be left in the darkness forever.” His fear, insecurity, loneliness are all very realistic. His selfish love for her childhood beloved is also very natural which is filled with hatred and jealousy after her betrayal. He plans to salvage her:

There was a kind of dreadful violent leaping ahead in this thought, as if I were being powerfully jerked by something which already existed in the far-off-future. Hatred, jealousy, fear and fierce yearning love regard together in my mind. Oh my poor girl, on my poor dear girl. I felt an agony of protective, possessive love, and such a deep pain to think how I had failed to defend her from a life-time of unhappiness. How I would cherish her, now console and perfectly love her.

His hidden strong love feelings for Hartley are coming in existence. Although she tells him about her happy married life with her husband, Ben and eighteen years old son Titus, yet he thinks that she is his real liberation. Murdoch’s main characters are full of vices, faults, weaknesses, failures, deceiving tactics, false imagination and wrong decision makings. His lines are customary portrayal of a broken heart.

Hartley begs him to help her to find her son Titus, who has gone for nearly two years in search of his real identity because of Ben, who thinks that Titus is Charles’s illegitimate son. Charles thinks Harley lives in fear with her husband. Charles adopts Titus and promises him to establish his career and to conduct his responsibilities as a father. He promises Hartley to make him happy. “I would make him happy and successful and free.” He cages Hartley against her will. He thinks everyone is ‘free to love’. He says to James; “I want her to be able to decide freely.” It is Charles’s misconception that wrecking marriage vows is the only path of Hartley’s salvation. Hartley’s freedom is Charles’ happiness. He accepts it “Let her know that she can give me happiness by giving herself.” While talking to Rosina, he says:

I had given her my innocence to keep, which he could now miraculously be reclaimed.... She made me whole as I had never been since she left me. She summoned up my whole being, and I wanted to hold her and to overwhelm her and to lie with her forever.... And, yes, to amaze her humility with the forces of my love, but also to be humble myself and to let her, in the end, console me and give me back my own best self. For she held my virtue in keeping;

she had held it and kept it all these years. She was my alpha and my omega. It was not an illusion.

Charles given very realistic reason for his decision to remain unmarried forever, “Possibly this is the deep reason why I have not married. What a queer gamble our existence is. We decide to do A instead of B and then the two roads diverge utterly and may lead in the end to heaven and to hell. Only later one sees how much and how awfully the fates differ. Yet what were the reasons for the choice? They may have been forgotten. Did one know what one was choosing? Certainly not. There are such chasms of might-have-beens in any human life. When I was confirmed I was determined to be good forever, and I still feel a ghostly illusion that I could have been.”

Afterward, James becomes as a path-finder, a problem-solver, an example for Charles. Dialogues exchanged between them explain the difference between the realistic approach and the idealistic approach of individuals.

‘She is real to me. More real than you are. How can you insult an unhappy suffering person by calling her a ghost?’

‘I’m not calling her a ghost. She is real, as human creatures are, but what reality she has is elsewhere. She does not coincide with your dream figure. You were not able to transform her. You must admit you tried and failed.’

I said nothing to this. I had certainly tried and failed to do something. But what, and what did this failure prove?

‘So having tried, can you not now set your mind at rest? Don’t torment yourself any more with this business. All right, you had to try, but now it’s over and I’m sure you’ve done her no lasting harm. Think of other things now. There’s a crime in the Army called deliberately making oneself unfit for duty. Don’t do that. Think about Titus.’

‘Why keep dragging Titus in?’

‘Sorry. But seriously, look at it this way. Your love for this girl, when she was a girl, was put by shock into a state of suspended animation. Now the shock of meeting her again has led you to re-enact all your old feelings for her. It’s a mental charade, a necessary one perhaps, it has its own necessity, but not like what you think. Of course you can’t get over it at once. But in a few weeks or a few months you’ll have run through it all, looked at it all again and felt it all again and got rid of it. It’s not an eternal thing, nothing human is eternal. For us, eternity is an illusion. It’s like in a fairy tale. When the clock strikes twelve it will all crumble to pieces and vanish. And you’ll find you are free other, free other forever, and you can let the poor ghost go. What will remain will be ordinary obligations and ordinary interests. And you’ll feel relief,

you'll feel free. At present you're just obsessed, hypnotized.'

When Charles tells James in their first exchange that he has met Hertley and she is his one and only love even though his numerous encounters with various women. He expresses his desire to rescue Hartley from Ben and make her happy and free, James without being blind with his brother's never ending obsession for his lover, and he introduces notes of reason and good sense:

One is that you may be deluding yourself in thinking that you have really loved this woman all these years. Where's the proof? And what is love anyway?... I cannot attach much importance to your idea of such a long lasting love for someone you lost sight of so long ago. Perhaps it's something you've invented now.... Your rescue idea is pure imagination, pure fiction. I feel you cannot be serious. Do you really know what her marriage is like? You say she's unhappy, most people are. A long marriage is very unifying, even if it's not ideal, and those old structures must be respected. You may not think much of her husband, but he may suit her, however impressed she is by meeting you again. Has she said she wants to be rescued?

James comes to know that Charles's love is blinded by fake attachment and his attachment is caused by ignoring harsh and unfavorable reality and truth of his life. James wants to redeem Charles from the cage of temporary attachment but Charles has been blind completely under the impact of mendacity. In moments he seems aware of the wrongness of his action in confining Hartley to a locked room;

I had lost control of my life and of the lives with which I was meddling. I felt a dreadful and a terrible fatalism, and a bitter grief a grief such as I had never felt in my life since Hartley had left me so many years ago.

James persuades Charles to release Hartley and personally accompanies Hartley back to her husband. James is true believer of realism. He joined army to learn discipline and self-control, which considers as 'a wrong turn' by Charles. Freedom from pain is won only by factualism, naturalism and realism where one can actually see beyond one's selfish desires and analyze the circumstances the way they really are not as one expects them to be in a certain manner beyond reality and spontaneity. James helps Charles to understand the difference,

"Eternity is an illusion. It's like in a fairy tale, when the clock strikes twelve it will all crumble to pieces and vanish and you'll find you are free of her, free of her forever, and you can let the poor ghost go. What will remain will be ordinary obligations and ordinary interests. And you'll feel relief, you'll feel free. At present you're just obsessed hypnotized."

After the exchange of these real dialogues, series of accidents took place such as deaths of Titus, James and Peregrine shock him to meet head-on with his guilt. He admits "I had destroyed him because I so rejoiced in his youth and because I had to pretend to be young too. He died because he trusted me. My vanity destroyed him." Titus drowns in the sea and his death becomes the reason for opening his eyes of soul. Charles reflects, "That fall in to the sea did damage me after all, not with body damage, but with some sort of soul damage...." Titus's drowning in it suggests the indifference of the sea of life to those who cross it. Its limitlessness shows the soul's long journey from the dark state of ignorance to the light and freedom.

Peregrine confesses that it was he who pushed Charles in to the sea from the bridge due to smashing his married life. Both pairs return back from there move. The force of his attachment to Hartley and Charles's cutter inability to accept the truth reach a climax at the end. Hartley leaves for Australia with her husband Ben. Through bitter lessons he will have to learn the nature of the reality, truth, morality and goodness.

In *The Sea, The Sea*, Charles realizes that the basis for a renewal of bond with Hartley does not exist in reality. He muses:

What shall I do now with my love for you which you so terribly revived by reappearing in my life?... I would keep this fruitless love as my secret chapel. Could I then learn to love uselessly and unpossessively and would this prove to be the monastic mysticism which I had hoped to attain when I came away to the sea?

Charles felt devastated by the news of James sudden death. James is always present in Charles's memories. Once James says to Charles "Goodness is giving up power" James journey displays that he welcomes the world around him the way it is and just contributes to add the fragrances of goodness and morality by being truthful and accepting the real. Thinking about his cousin's death he utters his words, "The exercise of power is a dangerous delight." Charles, who was imprisoned by illusions gets real freedom only after when he faces the reality of past life, dares to live in present with truth and hopes to enlighten his future.

Murdoch's use of language is also very powerful, especially where Charles with a broken heart is unable to forget his first love and tries to pacify himself by breaking others faith and hope in love. This was the reality of life at that time. Throughout the novel, Not only main Characters' but also minor characters dialogues and monologues seems very real and natural that it is very easy for readers to feel normal internally. Lizzie writes in her letters, "let us not waste love, it is rare enough."

Murdoch's style to frame them elaborates her motif to be real and to respect realism as much as she could. It is self evident that her ultimate worry is to guide to be good so that one can transform oneself from bias to the unbiased, from self-centered to the selfless one, from materialistic one to humanistic being, from worldly to the spiritual kind.

#### V. SOCIAL REALISM

Murdoch is successful in giving the insights of materialistic 21st century's England where readers get the glimpse of social ambience and psychological behavioral patterns of the sullen villagers and grandiose urbanites. Overtly competitive society was rigid and advancing. The social structure is afflicted with male dominating prejudices and bigotry against women. On the other hand, women were being tough, revolutionary, and unconventional and challenging to men. This social system includes the elements of realistic presentation by highlighting the huge gaps between poor and rich class, and reflecting on the divergent problems by setting them in the seaside background, and presenting their religious and the moral sense. Novelist gives an insight from chaotic social scene of London's theater world to an isolated sea side beach house in a small village. Novel also deals with the complexities of love and troubled marriage where the co-existence of both at the same time is very challenging and rare and author is unveiling this reality of the foundation of contemporary society that tests individuals.

#### VI. CLIMAX AND REALISM

The approach of the climax is very natural where after the death of his lover's adopted son, Titus and later his cousin, James; Charles takes a U turn from being psychologically sightless to being existent about his surroundings, people and their personalities, complex situations. In this end, Charles comes to know that what one should do is more important rather than what one can do. The murders of these innocent people have a powerful impact on readers because of writer's realistic subject matter where death is an inevitable truth and reality of life. People are being blinded by their own hopes, desires and power but they should focus more on selflessness, genuinely, morality, humanism and realism which will prove good for society as a whole in the end. Fiction's peak is filled with various realistic morals such as one must encounter one's oversized ego, moral complexities and ambiguities which either will become the reason for forever self-awakening rise or self-deceiving fall, forgive and forget is the ultimate solution to get the real internal happiness and cognitive peace. In the novel's Postscript: LIFE GOES ON, Murdoch's wraps up her idea in the

form of Charles's monologue, "That no doubt is how the story ought to end, with the seals and the stars, explanation, resignation, reconciliation, everything picked up into some radiant bland ambiguous higher significance, in calm of mind, all passion spent. However life, unlike art, has an irritating way of bumping and limping on, undoing conversions, casting doubt on solutions, and generally illustrating the impossibility of living happily or virtuously ever after; so I thought I might continue the tale a little longer in the form once again of a diary, though I suppose that, if this is a book, it will have to end, arbitrarily enough no doubt, in quite a short while. In particular I felt I ought to go on so as to describe James's funeral, although really James's funeral was such a non-event that there is practically nothing to describe. Then I felt too that I might take this opportunity to tie up a few loose ends, only of course loose ends can never be properly tied, and one is always producing new ones. Time, like the sea, unties all knots. Judgments on people are never final, they emerge from summing up which at once suggest the need of reconsideration. Human arrangements are nothing but loose ends and hazy reckoning, whatever art may otherwise pretend in order to console us." By adopting journalistic techniques, the realist novelist has proved herself a believer of realism.

#### VII. CONCLUSION

By adopting journalistic techniques, the realist novelist has proved herself a believer of realism. *The Sea, The Sea* brilliantly depicts the hazardous risks of self-deceptions of the momentary temptations, complexities of intertwined relations and obsessions for worldly temporal attractions. Murdoch's idea is to make the readers discern the fundamental distinction between imaginative fantasies and down-to-earth reasonableness and ultimately results in either self-awareness and self-knowledge or self-deceit and self-destruction. This sort of realism makes the readers face reality as it happens in the regular world, rather than in the make-believe world of fantasy. As Murdoch herself claims in *Sartre: Romantic Rationalist* that, "The role of philosophy might be said to be to extend and deepen the self-awareness of mankind." [16] In addition she further adds that, "We know that the real lesson to be taught is that the human person is precious and unique; but we seem unable to set it forth except in terms of ideology and abstraction." [17] Everyone is struggling with his/her own psychic turmoil and only the diseased has the strength to fight it back to save himself/herself. Murdoch is a very keen observer of life which reflects in her one of the lines of Charles "One of the secrets of a happy life is continuous small treats, and if some of these can be inexpensive and quickly procured so much the better." The real happiness lies in small

celebrations as one should not waste life in waiting for the perfect moment to cherish oneself. Murdoch never hesitates to encounter with reality and always welcomes true essences of life, "Art and morality are, with certain provisos...one. Their essence is the same. The essence of both of them is love. Love is the perception of individuals. Love is the extremely difficult realization that something other than oneself is real. Love, and so art and morals, is the discovery of reality." [18] In *The Sovereignty of Good*, Murdoch states that "The self, the place where we live, is a place of illusion. Goodness is connected with the attempt to see the unself, to see and to respond to the real world in the light of a virtuous consciousness. This is the non-metaphysical meaning of the idea of transcendence to which philosophers have so constantly resorted in their explanations of goodness. 'Good is a transcendent reality' means that virtue is the attempt to pierce the veil of selfish consciousness and join the world as it really is. It is an empirical fact about human nature that this attempt cannot be entirely successful....The same virtues, in the end, the same virtue (love), are required throughout, and fantasy (self) can prevent us from seeing a blade of grass just as it can prevent us from seeing another person. An increasing awareness of 'goods' and the attempt (usually only partially successful) to attend to them purely, without self, brings with it an increasing awareness of the unity and interdependence of the moral world. One-seeking intelligence is the image of faith." [19]

Murdoch is unquestionably victorious in the following claim of realism as she declares in *The Sea, The Sea* that "It is necessary to write, that much is clear, and to write in a way quite unlike any way which I have employed before." Murdoch helps the reader to develop the improved understanding towards human psychology, human conditions and social limitations because her philosophy of life dealt with reality, actuality and naturalness. Murdoch's realism portrays that neither life follows any ideal patterns or her novels. The purpose of the writer is to accurately simulate the nature of reality i.e. unpredictable, unconventional, uncertain, omnipotent, omnipresent and inevitable. Without a doubt, *The Sea, The Sea* signifies its writer Dame Jean Iris Murdoch the most fanatical and staunch practitioner of realism as many of the traits are filled in realism – the naturalness of the society, the obviousness of the characters, the superficially mundane plot, the realistic and impulsive climax.

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# Bursting for a Pee: Short Story

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**Abstract**— *This story aims to shed light on the life of the refugees around the world. Its setting is applied whenever and wherever. A 7- year child narrates his story in a refuge camp on his first day at school. The story lasts for few days while new scholastic year commenced. He narrates the story from an innocent point of view. He had many flashbacks the over-shadow his whole life. He tells the complications of refugees in every detail: how he queued to have his food portion, how he listened to his mum and teacher, how he burst for a pee and how his class-mate forgot his card ration asleep!*

**Keywords**— *burst, card-ration, pee, refugees.*

## I. THE STORY: BURSTING FOR A PEE

Starving, I have waited for a long time that day. It was one of the hottest days of September, 1975. The place was the first grade on my first day at school. The first lesson started at 7:30 pm, and Mr. Hung repeatedly waved his stick from time to time. I looked at him in amazement. I murmured and remembered my mum's words, "You will enjoy your time, my son, with the children of your classmates. I? To have fun? With this beast in human shape?"

His mouth began dripping with droplets, and I was positioned in the first desk beside his open volcano, throwing his mouth lava towards my face, and my eyes were barely leaving the stick. I retained my mother words again, 'You will find the first grade teacher as pleasant as your mum and dad.' What? Mom! Pleasant? Yes, drunk with happiness! Was it nauseous? I did not know whether it was due to the teacher's dripping spray on my face or from the overwhelming hunger. I have not had a single morsel since yesterday. My mother told me this morning, "Listen, after the end of the third lesson, the teacher will accompany you with all first graders to UNRWA restaurant- It was called UNRWA Food Distribution Center, where you will eat, drink and flourish? Yes, Mom? I waited for the third period and waited for the fourth until finally ordered to lineup to go to the United Nations restaurant. The teacher distributed a green card with thirty squares: one meal per day. The teacher said to us, "This is UNRWA Ration Food Card. Keep it as your souls!"

We lined up, and the teacher hurled us with an angry look, and again silence overwhelmed on the herd, only

you can hear whispers. Yes, Mom, we will flourish and thrive? We walked as soldiers to the fronts of Hell. The sun was burning and we were skinheads at that time. Speaklessly of course, Mom! The stick and the burning sun were above our heads! We walked for ten minutes until we reached the UNRWA Food Center. And was waiting for us, the card registrar, Mr. Hill. I heard my teacher mentioning his name. My turn was the first since I was named Abex. Therefore, I presided over the list of names in the row. I did not know what to do! This is my first day at school and my first day at the UNRWA Food Distribution Center.

The teacher joyfully entered the restaurant and said to the restaurant registrar: "A new batch of animals is coming to you. Take care of them and their orders. You will find out that they have not tasted any food in their lives!" Yes, my mum our professor meant us! I did not know why my feeling of nausea increases, till I heard the roar of a sound coming from the restaurant registrar saying to me: You? Go a bit forward, hand in your food card, and then pierced a hole; I stood there like an idiot! I did not know what will be the next step. I, hungrily, recklessly and astonishingly, lined up for the next order. Then he said to me, "Go on, you little beast, go on. What are you waiting for? Here is your pierced card. Do you think you should as well be seated in the restaurant?! Take your food portion from Mr. Flute and pointed to him.

I understood that I had to move immediately towards Mr. Flute who instantly said to me: How many portions? I did not comprehend what he meant? He kept silent and then asked the question again: How many portions, my son? I was shocked! What? He said, 'My son'?! Since early morning on my first day at school, I have not heard the word, 'my son'. I smiled and he responded back to my smile. And he said again, Let me see you card. Ahh, one portion. Your name is Abex? I said, 'yes'. Nice name. He poured a scoop of green beans on little rice and a quarter of a loaf of bread and (a very tiny small meat called 'Mahaha'). This was its local name as it looked like a small round ball made from mixture of minced meat and dried bread. Then he said, 'there on the seat, sit down, Abex! Eat your food and do not forget to drink the withdrawn fat-free milk cup.' It was called withdrawn fat-free milk because its color was white, and the healthy nutrients were extracted from it. I later knew that this type

of milk was sent to us as food aids from Uncle Sam's countries.

I sat down devouring my meal. I have been starving since yesterday night and I was waiting for this moment. I ate my meal in a minute or even less than a minute. I also ate quarter an apple and drank the extracted milk. My little saucer is now empty. I went back to Mr. Flute. He said, 'Finished your food? Place the saucer over there and pointed out to me where to go. But I was still starving! Never mind, I said to myself. Anyway, at least I learned what to do after I had finished my meal. It took only ten minutes to see us lined up again leaving the Food Center back to our school in order to finish our first day. I stood beside my teacher and looked at him. Whenever we walked a few steps, I heard him burrowing many times, and I even noticed his full stomach bulging significantly. We got back to the classroom. Our first grade teacher yawned and said to us with an indication of his stick, 'What is this? We all innocently said, 'It's a stick, teacher'. He said to us: "I will have a small nap on the table and whoever is heard just whispering will be penalized.'

We quietly and motionlessly sat down in our seats looking only at him and the stick. His snooze took a longer time. He then awakened after an hour and said, 'Today is your first day at school. You are idiots, hungry beasts. Today and all next week long, I will not start teaching and you must sit until the end of the sixth period motionlessly and politely.' My mother had told me in the morning: Pay attention to the teacher and abide by what he says and learn from him! We sat down and the time passed over so slowly and felt my need to visit the bathroom. And it got worse; therefore, I raised my hand and asked permission from my teacher. He gave me a closer look and said to me: 'Yes, what do you want?' I said standing up: I wanna go to the bathroom, teacher. He said to me, 'What? In your first day? I forgot to tell you all: it is forbidden to go to the bathroom less you lineup to go out to the UNRWA restaurant for once per day.'

Sit down! I gasped my breath and almost bursting with urine in my bowels. I felt I had to hold on if possible my pee. However, all attempts had failed. Yes, I peed in my little trousers! I could not hold my pee and I soaked my clothes. I felt something warm inside my little pants. I looked at the child next to me for fear that he had seen me. That was the first time I noticed that child, who has already peed and soaked his clothes. I smiled at him and he smiled back, and we were both smiling at either pant!

We lined up after the end of the sixth period; the teacher took us to the school exit, waving his staff to adhere to complete calm. At last, we were out of school. We began to run and play under the blinding sun. I said to myself, 'Perhaps my pants will dry up and I will go home later'.

Yes, my pants have dried up and I entered my tent- house in the camp. My mother swiftly came to investigate my first day at school. As soon as she approached me, she shouted: 'What is this smell? Did you do it?' How did my mother learn about it?! Before my return, my pants dried up. Years later, I learned that the smell was the one that exposed me to my mother. She said to me, 'Why did not you take permission to go to the bathroom? I cried heartily.

I did not say a word, and I was told that my father, three brothers and six sisters knew about it. They started to chat and whisper secretly and publicly. I could not endure, so I went to sleep early. I sat in my hey-bed closing my eyes unleashing my dreams in the sky: How will it be my tomorrow? How if I did it again? Would my teacher allow me to go to the bathroom? What if he did not agree? I will re-ask him again and again and again until I got it. If he did not accept, I will soak my clothes again! Well, I am still too young. My worries kept me up until early morning. My mother woke me and did not tell me her commandments but she said to me: This is the second day at school. Need not to pee, again.

We started our protocol for the second day. At home, I had already gone to the (Outside-House) minutes before going to school. The 'Outside-House' was named so, because the bathroom of the tent-house in the camp was outside. The neighbors also shared it. I hurried to school. I sat quietly on my desk and the teacher's staff loomed over our heads. We waited until the fourth lesson and the teacher pointed to us to queue to go to the restaurant carrying our green food ration cards. One student said that he had forgotten his card at home. The teacher pointed out to him that he would remain locked up without food until we return. The student heartily cried, 'I am hungry!' He nervously ordered him to sit down, and said he would 'sort it out' upon return. I queued and looked at that little child in my class. We set off. But this time, I acted quickly, until I finally reached Mr. Flute. He smiled at me and said, 'Hello, Abex! Your name is similar to my son's. Here is your dish, and poured me little lentil and rice and then added an extra spoon this time, saying to me: this is an increase for you because of your name.' I also drank the extracted cup of milk, but this time I kept half the banana – which was all my fruit that day- in my little sweating hand going back to my classroom.

As I was leading the procession of the entrants to the classroom, the teacher was waiting for everyone to enter. I was the first to enter. I rushed to the punished child and gave him the fruit. The child devoured it, with his eyes smiling to and thanking me. I returned to my seat, and the students seated waiting for the teacher to do the punishment. We kept silent, waiting for what he was going to say. The teacher called the boy and said: "Did

not I tell you yesterday that you should keep the card as your soul?" The student said, "Yes, teacher. I kept Him as my soul. Even, I let him sleep under my pillow, but I forgot to wake him up in the morning. I went to school and my card was still sleeping!"

## **II. ACKNOWLEDGEMENTS**

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# An Invasion into the Utopic World of Alison and Laura: Exploring Osborne and Williams' Perspective

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**Abstract**— Being dissatisfied with their own existence and utterly depressed with the imperfect scenario, individuals portray the tendency to travel beyond the attainable space and undertake an imaginary, impractical, creative and constructed journey to the ideal space, which they regard as their epitome of perfection or an alternate society and term it as utopic world. Even though the characters enjoy a momentary existence, they suffer from the dilemma of encountering the subversion of dreams and invasion of an outside element capable enough behind their devastation and crumbling down of the dreams. Such a definitive perspective can be witnessed through the reclusive Laura in Tennessee Williams' *The Glass Menagerie* as she feels herself different from the others and finds escape and solace in her collection of glass animals. Similar viewpoint can be projected through Alison in *Look Back in Anger* who keeps herself engaged with the household chores being dissatisfied with her marital relationship. Thus, exploring and objectifying the utopic world of Laura and Alison in the ground-breaking texts of Williams and Osborne. Divided into several parts, the paper focuses on the lives of Laura and Alison and highlights the concept of an 'outsider' through the characters of Jim and Helena respectively. The tendency of Tom Wingfield and Jimmy Porter to relive their past also holds an important section here. Both the plays are analysed critically along with reference to other characters that has influenced the main plot.

**Keywords**— utopia, identity crisis, existential problems, outsider element, past life, fragility.

## UNDERSTANDING THE TERM 'UTOPIA'

Utopianism is well-knit with the nature of man and its existence can be traced even before Sir Thomas More coined the term in 1516 and showcased it as a place of habitation. According to Oscar Wilde, "A map of the world that does not include utopia, is not worth glancing at, for it leaves out the one country at which humanity is always landing." The term 'utopia' has been defined from

various angles by different scholars and critics however, the root of the word, from where it has been coined contains two Greek words, "ou-topos" meaning "no place" and "eu-topos" meaning "good place". Almost all the utopian writings reflect this duality of meaning and that makes the work more critical and interesting. Being on the one hand "fantasies of a desirable but unattainable perfection" and on the other "visions of good and possibly attainable social systems". Another conception of utopia is that of a distant land which is perfect, allegedly found and described by a traveller, who eventually returns to narrate about his experience in such a wondrous place. Reference to this type can be detected in Homer's *Odyssey*, in the impressions of the Spanish explorer Garcilaso de la Vega of the Inca empire (1617), in Johann Andreae's *Christianopolis* 1619, in the Dominican Tommaso Campanella's *City of the Sun* (1623), in Francis Bacon's *New Atlantis* (1627). However, while creating this new and celebrated term 'utopia', More's intension was to hint at an alternative society. In this way, the term has evolved with the course of time and the major concept has been included by several writers in their works.

This paper focuses on the 'utopic' world of Alison from Osborne's *Look Back in Anger* and Laura from Williams' *The Glass Menagerie* and the multiple layers of reasons behind their approach towards creating a different world for themselves. When they both try to feel comfortable in their own worlds, 'outsiders' intrude and shatter their alternative world. The two major male characters of the plays, Jimmy Porter and Tom Wingfield have also been critically analysed who play a significant role in both Alison and Laura's lives respectively. Their tendency of reliving the past glories and their present dissatisfaction have been projected in this paper along with the utopic worlds of the two female characters.

## AN INSIGHT INTO LOOK BACK IN ANGER AND THE GLASS MENAGERIE

In 1950s and 1960s, a new type of drama was introduced which was quite different from the previous

forms and it was named as the 'Theatre of the Absurd' and 'Kitchen-sink drama'. These forms primarily projected the life of a man trapped in the hostile universe, where he or she does not want to live and where there is no sign of happiness, prosperity and hope for future. Martin Esslin wrote on the people who belonged to the theatre of the Absurd, in his *The Theatre of the Absurd*, "is an individual who regards himself as a lone outsider, cut off and isolated in his private world .... with his own personal approach both to subject matter and to form, with his own roots, sources and background". *Look Back in Anger* is considered to be one of the dramas from The Theatre of the Absurd and it can also be categorised as a Kitchen-sink drama due to its style and content. As the characters in the play feel trapped in their present situation, they try to figure out their own ways to find momentary solace. Alison, wife of Jimmy Porter belongs to an upper-class family, but she married an individual who is lower in status and class. This class difference often creates a conflict between the couple and Jimmy projects his anger in front of his wife and friend, Cliff Lewis. The reason behind his anger is not one but multiple which has led to his unhappiness in marital life as well. Alison finds escape through her household chores and wants to create a separate world for herself where she will be the only part. However, this is only possible for some time since there is no ideal or perfect place to live in. Not only her household tasks but also the bear and squirrel game give the couple some form escape from the futile, hostile and frustrated surroundings. Whenever they have a conflict, Jimmy and Alison prefer to play the bear and squirrel game, where Jimmy pretends to be a bear and Alison, a squirrel and express their affection towards each other. Towards the middle of the play, Helena, Alison's friend's arrival is at Jimmy's house is mentioned by Osborne. This event changes the angle from which the play has been approached and marks certain alterations in the characters as well. Helena's feelings towards Jimmy and vice versa is not distinctly pointed out but an element of an 'outsider' can already be felt by the readers. Helena intruded into the complicated lives of Jimmy and Alison and shared a close bonding with Jimmy which was not expected. However, Helena's conscience did not let her stay over there for a long period of time and she soon left the house. After Helena's departure from Jimmy's attic room after Alison's arrival from her father's house, the couple tries to understand each other's condition and plays this bear and squirrel game but this time several questions may arise in the readers mind. Will the two of them actually find an escape from the trapped situation and be able to live on their own? Will the game have a similar impact on them after Jimmy's closeness with Helena in his wife's absence? Is Alison really successful

in creating a utopic world for herself? Even though Alison did not express much but she could feel her own world getting shattered by the presence of an 'outsider'. The bear and squirrel game is probably no longer her escape and she returns to her presence in the unfulfilling and unsatisfactory outside world.

Written at the backdrop of the Great Depression in the USA, Tennessee Williams' *The Glass Menagerie* highlights the fate of women characters and their victimization in the shattered and futile world. Laura Wingfield, one of the major female characters of the play, feels herself to be different from the others and is projected as a fragile young lady. Laura's mental fragility handicaps her more than her physical defect. The contrast between Laura's withdrawal and Amanda's desperate struggle to get her out of her own created world and change her into an independent girl can be repeatedly witnessed throughout the play. However, Laura is satisfied to portray herself as a dependent girl and is happy in her fragile world of glass animals. Laura refuses to cross the threshold to embrace the new life. She drops out of school and wastes her life in wandering in the park and going to the movies. When she needs to move ahead so that she can be free and independent, she chooses to retreat, because she is "not used to confronting fear and going beyond it." Internally, she is isolated and alienated by her physical defect, lack of confidence, and withdrawal from society. She denies her mother's domination, rejects her illusionary expectations, and refuses to return to the "old south". But at the same time, she alienates herself from society and fails to step out of her confinement. Unable to adjust herself with the outside world, Laura has created her glass menagerie, where she finds solace in her collection of glass animals. The glass menagerie is a symbol of her physical and emotional fragility. Delma E. Presley opines that Laura's existence "revolves around her collection of transparent glass animals and the menagerie is her means of escaping from family tensions and her own sense of futility." The primary essentials of her life are acceptance of her condition, her isolation and escape from reality which is too hard for her to fathom. Maybe, she will be an outsider in the outer world where people reside but in her glass world, she is an important part and no longer an outsider.

#### HELENA AND JIM AS AN 'OUTSIDER'

*Look Back in Anger* by Osborne commences with the introduction of the main characters, Jimmy, Alison and Cliff in their small attic room. Jimmy's frustrated, angry nature has been highlighted from the first act of the play along with their simple lifestyle in a post-war scenario. He shuns his responsibilities towards his wife Alison and their friend Cliff is the one to take

care of her. The situation accentuates with the arrival of Alison's friend Helena, who is an actress, in their small family. Through the bear and squirrel game and her household tasks, Alison had found her alternate or utopic world where she could take a retreat from reality and somewhat adjust herself with her situation. However, Helena's arrival and interference in their personal life shatters Alison's private world and brings her in front of the harsh reality where she is a mere victim of the male dominance. Soon, she calls Alison's father to take her away and when she is gone, Helena moves in with Jimmy. Alison returns to Jimmy's house after some time and Helena leaves as soon her friend arrives. In Alison's absence she also becomes very close to Jimmy, physically as well as emotionally but soon she is able to recognise Jimmy's true angry nature. Helena finds it difficult to adjust with such an individual because unlike Alison, she is not ready to sacrifice her blissful life and stay with Jimmy. She is described as having a "sense of matriarchal authority" that "makes most men who meet her anxious." It is figured out how an outsider can arrive and forcibly enter the personal world of a family and try to destroy it. Though Helena's intentions are not clear enough, but the readers can predict and trace her intentions from her behaviour towards Jimmy and Alison. However, she is unable to separate the couple and her conscience, and her middle-class morality make her leave the house after Alison's arrival from her father's house. Laura's small world of her own, in Williams' *The Glass Menagerie* is disturbed and shattered when Jim, a gentleman caller intrudes into her life. This intrusion happens much later in the play which gives the dramatist enough time and space to develop the conflicts between Laura and her dominating mother, Amanda so that the dramatic tension of intrusion is enormously widened. The preparation for the arrival of Jim and the expectations of forming a romantic relationship with him are thoroughly described to prepare the audience for a tragic outcome. What is more closely related to the romantic conventions is that Amanda urges Laura to make a wish of "happiness" and "good fortune" by the "little silver slipper of a moon," which reminds Laura and the audience of Cinderella's happy ending. However, the true motives of Williams will be soon revealed and all the expectations of the characters as well as the audience will be shattered. This unique situation before the arrival of the gentleman caller has been described by Arthur Miller as "an eloquence and amplitude of feeling". The difference between the expectation of an impending marriage of Laura and the harsh reality is described minutely by the playwright. The setting also looks different since Amanda has tried to transform the living room into a place filled with warmth of love and romance. Even Tom's

description of Jim suggests that a romantic event will soon take place but in reality, the opposite happens. Williams presents Jim as a simple and average man, who, according to Tom, is too realistic. When Jim finally arrives, he is recognised by Laura since this is the boy whom she secretly loved and admired from her high school days. However, he does not come into her life to give her a relief from her difficult life and rescue her to some other place. He only intrudes to make her life more miserable and shatter all her dreams. He accidentally breaks the horn of the special glass unicorn in the collection and turns it into an ordinary horse. The unicorn loses its uniqueness and so does Laura. She loses all her confidence and self-power because maybe deep inside she could not accept the interference of Jim and the ultimate destruction.

Hence, the powerful and destructive impact of an 'outsider' can be felt in both the plays. Helena and Jim arrive in the respective worlds of Alison and Laura to make them feel like an outsider in their own space, since the fine line of distinction between the outer world and the inner utopic world of the characters are fragmented. They step into their personal lives and make it so different that returning to the original space is not possible for them anymore.

#### ANALYSING THE TENDENCIES OF JIMMY AND TOM TO RELIVE THE PAST

Jimmy Porter in *Look Back in Anger* has been portrayed as an angry young man of the post-war generation and the reason behind his nature is multiple. After the World War everything was destroyed and the people were facing severe economic and social problems which affected their state of mind and well-being. Many things were promised to the people, but it was broken after the war ended and the misery of people continued. Jimmy is the representative of the age and tries to relive the glorious past which is long lost. He feels that nothing can offer him new and substantial things, hence in Act I, he says, "Why do I do this every Sunday? Even the book reviews seem to be the same as last week's. Different books - same reviews." Jimmy realized that the much celebrated and conceited 'Welfare State' ended up in nothingness and the 'Brave New World' that was so fondly envisioned was being thwarted. The Imperial glory of England waned, and the position of England was grossly reduced to insignificance in the international scenario. The Anglo-French armies faced major reverses in the issue of possession of Suez. Russia succeeded in suppressing the Civil Revolt in Hungary while the rest of the World, particularly England, stood and watched. Lastly, America's rapid, undebatable and unchallenged ascendancy made things worse. He is also against class

distinction and condemns his wife and her aristocratic family. He holds them responsible for his present condition and the bleak condition of the state at large. Jimmy tries to find some meaning and solace from the glorious past.

On the other hand, when Tom returns to his past, he feels the guilt about abandoning his family for another life. The play is composed from the perspectives of Tom's memories. He feels trapped in the monotonous job life and the problems of his family. He visits the movie theatres at night and finds pleasure in alcohol and cigarettes. Tom's movement between his desire for freedom and his inability to escape develops an underlying tension throughout the play and when he relives those moments while narrating the play, he feels the guilt due to his irresponsible deeds. Amanda's husband had abandoned their family and Tom was left with the duty to look after them as the only remaining male member. However, he never showed his responsibility towards his mother and his crippled sister, Laura. He was busy with his own life, trying to fill the gap by doing various tasks. Hence, his guilt-conscious mind is well-highlighted in the play.

#### CONCLUSION

Williams and Osborne have successfully projected the Utopic world of Alison and Laura with the assistance of the setting, historical and political background as well as through the presence of other important characters. Even in their imperfect world, Laura and Alison have tried to put aside all the hurdles and create their own unique space. However, they have failed to do so for a long period of time since their space have been interfered by other members and have made their lives more difficult. Both the female characters have not given up on their lives and situations and they are struggling each and every moment to find a hope where they can cling on.

This paper has tried to answer some of the prominent questions like, can anyone actually create an ideal and alternate world to live in? Are Laura's glass collection and Alison's bear and squirrel game an escape from reality? Can the outer world be avoided completely? Lastly, is Utopia a possibility or just a myth?

Perhaps, escaping the reality completely is not possible since we all are a part of the society and the surrounding. An alternate world can be created for a considerable period of time, but it gets demolished soon and again they are exposed to the harsh reality.

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# F. Sionil Jose's Novel "Viajero" Captures Different Forms of Filipino Diaspora

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**Abstract**— *Literature as form of art can be a medium for expression of man's lived experiences. As P.T. Barnum, the greatest showman stated, literature is one of the most interesting and significant expressions of humanity. Diaspora literature conveys the idea of homeland, and narrates stories of people's journeys. This study describes Filipino diasporic experiences as captured in the novel "Viajero". Results show that different forms of diaspora are depicted including diaspora with cause, diaspora as escapists, diaspora silent at home and diaspora of self. Diaspora with cause is a form of exile where the person departed his country with noble intent. Diaspora as escapists is a form of exile where the person flies out of his country because of committed wrongdoing to existing leadership, while diaspora silent at home is a form of exile where a person leaves his country because of discontent, frustration from experienced injustice and loss of trust in a corrupt government. Diaspora of self is a form of exile where a person leaves his country full of dreams and hopes for attaining better future but experienced varied forms of hardships and abuses. The lived experiences of Filipinos can serve as reference point for migrant workers on the kind of life in store for them so they will have a sense of preparedness when they pursue their dreams of better future. This would aid governments in developing better policies protecting migrant workers' rights, and allow more humane and self-fulfilling transition in foreign lands without losing their sense-identity.*

**Keywords**— *Diaspora, El Viajero, Filipinos, human and self-fulfilling transition, lived experiences*

## I. INTRODUCTION

The meaningful lived experience of man is captured in literature as this is the foundation of life that makes people see the world as viewed by others. In literature words are alive that teach the readers on life experiences that touches their hearts. It enables them to connect human relationships as literature serves as the very mirror to understand their own selves, the society, the world and the realities in life. P.T. Barnum, the greatest showman and most progressive entrepreneur of the 19th century,

stated that literature is one of the most interesting and significant expressions of humanity (Kleckner, 2017). It helps address human nature and conditions that affect people as well as taught them to live their lives to the fullest (Theodysseyonline.com Website).

Reading literature enriches life and serves as a gateway of learning. People learn about the past and enrich their knowledge and understanding of the world as literature unites mankind. According to Tolstoy, without literature men would be like wild beasts because it endows an understanding, empathy in the reader, even for someone who is much separated to him by time and distance (Quora.com Website).

The British scholar and novelist C.S. Lewis stated that literature does not only add reality but also enriches the necessary competencies that the daily life requires and provides; and in this respect, it irrigates the deserts that our lives have already become. Thinking patterns and social norms prevalent in society are portrayed in varied literary works which depict different facets of man's life. These works also stirred a person's imagination and creativity and builds strong connection to the audience through messages imparted. Emotions portrayed in these works are associated with the readers as they become emotionally involve, which have deep impact on their minds and lives (Buzzle. com Website).

Life is best understood when reading great literary works as these help a person sees the different facets of life and its perspectives. Literature is important as it lays the foundation of a fulfilling life in terms of breadth of knowledge, moral values, and enjoyment which adds life to the living. Among the literary genres, it is the novel that best exemplified the significant human experiences and realistic picture of the society. Recreated in the novels is the social world of man, his relationship with his family, with the community, with politics and state. The many plots comprising the novel depicts societal problems that highlight people's sufferings and hardship. It serves as a reservoir of human experiences like hardships encountered in life, frustrations, disappointments, pains and sufferings. Kennedy et al., (1993) claimed that among the forms of imaginative

literature, the novel has far outdistanced the popularity of other literary genres. This is so because the novelist tries to create in the readers certain experiences in actual life. This sense of actuality may be the quality that sets the novel apart from other long narratives or fictional literature. It is in the words of Reeve (1975), a picture of real life and manners, and of the time in which it was written. In terms of the writer's choice, the novels maybe historical, psychological or social in content. Historical novel chooses an age or era in the past where it recaptures its spirit and atmosphere, its historical events and characters to give authenticity to the narration while psychological novel transfers the setting from the outside world to the mind and interior life of the individual. Social novel deals with mores and customs of a distinct social group and the social, economic, political, racial, and problems faced by those in society.

As regards to diaspora literature, it consisted of the idea of homeland, and narratives regarding harsh journeys of people either voluntary or compelled in terms of economic, political or social as it continuously connects to the homeland of these people personally or vicariously. Their relationship is defined by their ethno-communal consciousness and solidarity. The following elements provide basis for the origin of diaspora in literature which focuses on either individual or community attachment to homeland and these include the sense of yearning for their homeland and the curious attachment to the traditions and culture of their country and ethnic group, religion and language (Shodhganga.inflibnet. Website). According to the British Indian novelist and essayist Rushdie (1991), the migrant remains a peripheral man, a creature living on the edge as returning to homeland is metaphorical and the yearning for homeland is often counted by the desire to belong to the new home.

Experiences of displacement and the otherness of the other, the new phenomena of hybridity, crisis of language, culture and double consciousness are considered the foci of diasporic literature. A person who is exiled is either forced or voluntarily leaves his homeland which leads him to experience identity confusion, identification and alienation problems. Once he is in a foreign land, he must know himself and blend in his new environment as the core of diasporic consciousness is the problem of identity. Zang (2000) explained that diaspora enacts a sociocultural practice that thrives on a process of constant resignification of the established assumptions and meanings of identity. As the exiles try to merge with people from another country their culture, behavior, relationship, and personality are affected. There is that feeling of non-acceptance and loss of sense of belongingness.

In Philippine literature, exilic sensibility is fundamental. The Filipino is an exile whether at home or abroad, and the exilic consciousness is central to Philippine literature in English regardless of the side of the Pacific on which it is published or written, or in which country such literature characters reside (Delmendo, 2005). Further, in most critic evaluation of Philippine writers of Fiction in English, it occurs time and again the theme that Filipino is a stranger in his own house; that the Filipino is pictured as an outsider, searching for his identity, struggling with alienation of one form or another and that the search and the journey are pervasive symbols in Philippine literature (Galdon, 1972). This holds true to the novel of F. Sionil Jose "Viajero" which means traveler or wanderer. It depicts one of the pressing social problems that haunts the country today, the problem on human migration or diaspora.

According to Khan (2015) human migration is the movement of people from one place to another to seek permanent or semi-permanent residence. People considered moving away from home in search for a better life. There are many factors that contribute to the rapid increase in human migration. The United Nations in 2014 reported the highest level of 59.5 million forced migration of people because of violence, conflict, and persecution. There are also the push and pull factors which include social, political and economic causes. Among the causes, the most pressing reason for migration is economic followed by political. People leave their homeland in search for opportunities and greener pasture. Migrants tend to work abroad to escape the depressing condition of poverty and unemployment, discrimination, and oppression. These people would rather take the risk and endure all the misery, abuses, frustration and despair out of migration to attain their dreams and hopes of finding the opportunities they seek in life.

In the Philippines the trend of migration is nothing new (Wood, 2007). It is a country of emigration since the Philippines is one among the largest migrant countries of origin in the world. It is part of Filipino's pervasive culture deeply-rooted in them to migrate to have better life despite the risks and vulnerabilities they are likely to face. For decades, sizeable numbers of Filipinos have left home in search of permanent settlement or temporary work overseas, trends long attributed to the fragile economy (Asis, 2006). In many ways, it shaped the Philippine society. Labor migration of Filipinos affects their families for decades as there are limited employment opportunities in the country. Filipinos are motivated to migrate for brighter future abroad or for financial rewards. But, on the grounds is often very different as migrants remain vulnerable to exploitation and abuse including contract violations, sexual harassment, violence

and discrimination (Centerformigrantadvocacy.com Website).

Hence, in this study, the varied diasporic experiences of Filipinos are captured in the novel *Viajero*. This study aimed to accomplish the following objectives:

1. Describe the different types of diaspora experienced by Filipinos.
2. Discuss the reasons of Filipinos for leaving their country.
3. Provide insights on what can be gleaned out of these experiences.

## II. METHODOLOGY

The novel "*Viajero*" by F. Sionil Jose is the primary source material of the study. This study made use of descriptive method in looking into portrayals of realities and characterizations of personalities in the novel. This involved content analysis which is a systematic technique in analyzing message content and message handling. Content analysis is a research tool used to determine the presence of certain words or concepts within texts or sets of texts and researchers quantify and analyze the presence, meanings and relationships of such words and concepts, then make inferences about the messages within the texts, the writers, the audience, and even the culture and time of which these are a part (Umsl.edu/-wilmarthp.com Website, 2004). Stephens (2015) explained that content analysis examine what texts are about, considering the content from a perspective, such as socio-historical, gender, culture, or thematic studies.

According to Bautista et al., (1993) in literary criticism, the use of content analysis aims to maintain the writer's intentions, arguments, thematic substance, and target audience. It aims also to describe the nature of the situation, as it exists in the novel studied and explore the causes of particular phenomena. It involves examining the novel studied on the assumption that a novel of socio-historical nature is a historical document in terms of setting, characterization and subject matter.

In this regard in dissecting and analyzing the novel, sociological and historical approaches to literary criticism were used. According to Kennedy et al., (2016) when using the sociological approach, a critic examines literature in the cultural, economic, and political context in which it is written or received; he might look at the society or context in which the text was written or might look at the society in which the text is read or seen or heard; he might look at the culture of the society, including standards of behavior, etiquette, the relations between opposing groups, and critic might also look at the economy and politics of the society, including its system of government, the rights of individuals, how wealth is distributed, and who holds the power.

Sociological approach may be considered as an extension of the historical approach to literary criticism as both considered literature as an expression of the man within a given social situation. Such social situation is often reduced to a question of economics, thus passing into the "proletarian approach". In so-doing, the socio-historical approach tends to underscore the conflict between two classes in the spectrum of their class or social stratification. In the essence, the sociological approach stresses social relevance, social commitment and contemporaneity of the thematic substance.

## III. RESULTS AND DISCUSSION

In the novel *Viajero* the different forms of diaspora or exiles experienced by Filipinos are diaspora with a cause, diaspora as escapist, diaspora-silent at home and diaspora of self. Diasporas according to Bhabha (1994) refer to gatherings of exiles and émigrés and refugees; gathering on the edge of foreign cultures; gathering at the frontiers; gatherings in the ghettos or cafes of city centers; gathering in the half-life, half-light of foreign tongues or in the uncanny fluency of author's language, gathering the signs of approval and acceptance, degrees, discourses, disciplines; gathering the memories of underdevelopment of other world lived restoratively; gathering the past in a ritual of revival; gathering the present.

In the novel *Viajero*, diaspora with a cause is a kind of exile where a person moves away from home and country to represent the plight of the Filipinos to the Spanish government since the Philippines is a colony of Spain. Vandemeyer (1967) stated that after Miguel Lopez de Legaspi's landing in Cebu in 1565, the Philippines became a part of the Spanish empire for over three hundred years. Multiple strategies were utilized by Spain in order to fully colonize and claim the Philippines as their own.

Once Spain claimed the Philippines as a colony, it began to use the islands as a stepping stone for trade between Spain, Mexico, and the Far East, mainly China (Skowronek 1998). The Philippines under the control of Spain suffered many abuses committed by the corrupt Spanish officials. One chief source of abuse is the *encomienda* system. By this system, pieces of territory, with their inhabitants and resources, were granted by the Spanish king to the colonizers as a reward for services to the Crown and the *encomenderos* ruled like the feudal lords of Medieval Europe and exploited their territories to the limit where they abused, overtaxed, cheated, and practically enslaved the Filipinos (Goodlight, 2010).

In the novel, diaspora with a cause is best represented by the two Philippine heroes in the likes of Rizal and Marcelo H. del Pilar both forerunners of the propaganda movement that awakened the Filipino people from the

abuses of Spanish colonizers. The Propaganda Movement was a cultural organization formed in 1872 by Filipino expatriates in Europe comprising of the Filipino elite called "ilustrados", exiled liberals and students attending Europe's universities gravitated to the movement (Geni.com Website, 2018). As narrated in the novel, Buddy the leading protagonist, a Filipino American, who is pursuing his graduate studies in Spain happened to talk to Father Jack, a lanky young Jesuit American scholar saying that:

*...Of the exiles in Spain, Rizal was the most important. He was also acknowledged leader, the renaissance man- a medical doctor, a poet, a novelist, a scholar, a painter, and sculptor. He dominated the exile community in Europe. His family in Calamba, Laguna had difficulties with the Dominican friars who owned the hacienda where the Rizal's lived. Rizal had encouraged them to organize, to fight the friars and bring their case to Spain itself. He had argued that if Filipinas was indeed a part of Spain, then the Spanish courts should have a say on matters such as this (pp103-104).*

The Spaniards were tyrants to the Filipinos whom they called the Indios. The Filipinos were used as slave to work on the plantations and in the production of goods. They were treated as less than the Europeans and were abused (Philippinesprojectbymarandgabi.weebly.com Website). With the information learned through the readings about Spain, Buddy's formative ideas on history, on exile and revolutionary nationalism became more lucid. He learned that:

*...The Spaniards as they themselves have indelibly embossed in history, are cruel people and this cruelty is what they had left, not Catholicism which has become a grievous lie though unknown as such by the multitudes worshipping those wooden images. A lie, too, is the humbling piety because underneath the penances and scented rosaries is the forgotten agony of those they had bludgeoned with the cross. This then is the sum of it all, the distillation of centuries, this legacy of cruelty encrusted in the lands they had plundered, its grand hypocrisy shaping the people, particularly their leaders (pp101-102).*

*...The Spaniards executed the Indios with it in public. They strapped a man garbed in white, a hood over his head, to a chair with a metal screw clamped on the neck. Then, slowly, the screw was tightened, until the poor man's neck was broken or he was strangled. They left his corpse on the platform the whole day for everyone to see (p245).*

As regards to Marcelo H. Del Pilar, he was a Philippine revolutionary propagandist and satirist who tried to marshal the nationalist sentiment of the enlightened Filipino ilustrados, or bourgeoisie, against

Spanish imperialism. Fired by a sense of justice against the abuses of the clergy, Del Pilar attacked bigotry and hypocrisy and defended in court the impoverished victims of racial discrimination (Biography. yourdictionary.com Website, 2010). Del Pilar went to Spain in 1888 to flee from clerical persecution. He refused the assimilationist stand and planned to have an armed revolution with the conviction that insurrection is the last remedy, especially when the people have acquired the belief that peaceful means to secure the remedies for evils prove futile.

Buddy in the novel was fascinated with another exile, self-effacing and who is capable of heroism as well in the person of Marcelo H. Del Pilar. He learned that:

*Del Pilar was sent to Spain by the Manila Committee ... to propagandize for reforms in Spain itself, the Spanish government having been changed into a more liberal one, capable of compassion and willing to listen to the complaints of the Indios (p104).*

*Marcelo H. Del Pilar lived the excruciating pain, the vicious loneliness and disappointment as only del Pilar could feel; indeed, of all exiles in Europe at that time, he was the most tragic figure...Reading the letters of the exiles, particularly del Pilar's, he recognized their anguish... (p105).*

These exiles, Rizal and del Pilar, sacrifice their respective lives to help the Filipino people gained their personal and national freedom from Spain.

The second form of exile is the diaspora of escapist. In the context of the study, this refers to a government official who fled the country due to the abuses committed by enriching himself in office, leading a corrupt government whose administration is characterized as infamous due to corruption, extravagance and brutality. In the novel, this form of diaspora is represented by the Marcos regime. Ferdinand Marcos was the president of the Philippines from 1966 to 1986 before fleeing to the United States who declared martial law in 1972 and established an autocratic regime based on widespread favoritism that eventually lead to economic stagnation and recurring reports of human rights violations (Biography.com Website, 2018).

Buddy went to Hawaii for a six-month fellowship where he was to look at remnants of the communities set up by the early Filipino Migratory workers. There he met the Filipino senator, Benigno "Ninoy" Aquino Jr. who gave talk to Filipino students sponsored convocation. Senator Aquino was the principal opponent of Philippine President Ferdinand Marcos who has been in jail since Marcos declared martial law as he was convicted by a military tribunal in Manila of charges of subversion, murder and illegal possession of firearms (Shaw,1977) but was allowed to go to the United States for medical care.

*The imposition of martial law by Ferdinand Marcos had forced into exile hundreds who opposed him. Aquino jailed by Marcos, was given permission to leave for the United States for heart surgery and had decided to remain there after surgery to mount a campaign against the Marcos regime...In fact he ((Aquino) said, every Filipino exile who felt passionately about his native land should go back if he could, to help rebuild that nation from the rubble of the Marcos dictatorship (pp184-185).*

Buddy in one of his conversation with Senator Aquino was asked

*... Just as I have always been? I will be insecure there, afraid even. So much crime in the streets, poverty, oppression, a dictatorship that is vicious, greedy beyond satiation...Ninoy answered that you are arguing precisely for the reasons that you are needed there. Who was it who said, where there is oppression, and injustice, that is my country.*

Marcos was forced to flee the country to Hawaii in exile in the midst of mass demonstrations against his rule as he was deserted by his former supporters, where they faced investigation on embezzlement charges (History.com Website, 1986). Buddy in his visit to Manila he witnessed the events unfolded on that fateful day Marcos left the country. He learned that:

*...Marcos had fled the country; it was final, absolute- and from that mass of people, a joyous shout as he had never heard before, more than a new year's celebration. Strangers were embracing one another, shaking hands, greeting the world effusively, and it came to him the realization that he had finally seen one great event in history, it had unfolded before him in all its human glory and he was grateful that he was there, and long afterwards he would always remember this moment of freedom, not for himself for he had always been free, but for his people (p223).*

Another form of exile is the diaspora silent at home. This is a kind of exile where a person or group of persons have different ideologies and find discontentment, frustration on government or lost trust in the government. In the novel, this is best exemplified by Leo Mercado, a member of the Huk or Hukbalahap movement and his siblings Junior and Namnama who continued the revolutionary traditions, Father Jess, the parish priest of Tondo and his sacristan Pepe Samson. Hukbalahap (Anti-Japanese Army) movement also known as Huk was the culmination of events and internal Philippine conditions that predated World War II by centuries and was rooted in the country's pre-colonial period (History.army.mil Website, 2002). According to Goodwin (2001), Huk movement was a Communist guerrilla movement formed by the peasant farmers of Central Luzon and were

originally formed to fight the Japanese but extended their fight into a rebellion against the Philippine Government.

In the novel, before the assassination of Senator Aquino, he gave Buddy a list of names whom he can make contact with in his visit to the Philippines which include the Mercados, the priest and the sacristan including Prof. E. Hortenzo, a university Professor. When Buddy arrived in the Philippines the prevailing milieu was at the height of martial law of Marcos of which one reason cited for this declaration was the insurgency problem. When Marcos declared Martial Law in the Philippines, specific event that he cited to justify his decision was the Communist insurgency (Martiallawmuseum.ph Website), aside from poverty, lack of education and neglect of government support to the marginalized communities. Buddy after his talk with Father Jess in Tondo, the toughest slum area in Manila, observed while on the cab that:

*...All over Tondo, the rot and stink of a bay that had become a cesspool seeped into the airconditioned cab... They skirted the seaside boulevard, past the same dreary amalgam of squatter, houses, children everywhere as if they were spread upon Tondo-blessings upon the land? or curse that would drag the country deeper into the nightmarish swamp of poverty (p195).*

He remembered what Father Jess told him that:

*...There is so much cussedness in this country, so much hypocrisy and yes so much poverty. The future is very bleak indeed... (p193).*

The scenarios during Martial law in the Philippines under Marcos administration is marked with chaos and disorder. He implemented national development projects that prioritized technocratic implementation, leaving many of the poor and working populations out of the process, and thus, from the economic benefits (Bello et al., 1982) of which the displacement, poverty, and hunger out of this development debacle led to mass civil protests which Marcos responded to in the form of state repression (Cachola, 2017). Filipinos resisted the human right abuses of Marcos regime most especially the abductions, tortures, and killings of dissidents, by police or military personnel.

Buddy also went to the university where Professor E. Hortenzo was teaching but he was not able to see him as he was picked up by the military. He asked the Dean where to find him but was only given the reply that:

*...It is not as bad as that (dead), although we don't know, of course, what Marcos will do. He was picked up last month here at the university by the military. It was not for the first time, he is in jail, but I really don't know where, I wish I could tell you where his family is, but I don't know (p201).*

Further, Father Jess told Buddy in their conversation that:

*... This is why there is this call to revolution, this is why this very day hundreds of our young men are in the mountains, in the recesses of this city, waging war. Here in this barrio, when you go out, you do not know who among the people you meet are revolutionaries or sympathizers of the revolution. I am echoing an old friend, a very young man who joined the revolution many years ago-he believed this revolution is not only inevitable but that it is also feasible and righteous (p199).*

Buddy was also accompanied by Junior to witness a street protest in Manila. In his letter to his sister Jessie, Buddy said:

*...he had experienced his first demonstration-a march from the University of the Philippines all the way to Malacanang, the presidential palace, although they did not reach Malacanang for at Mendiola Bridge, barbed wire and tanks stopped them... It seemed like fun, but it was serious business, for many had been killed precisely for joining these demonstrations... (p208).*

Another pressing issue that gained support from the movement is the peasant farmers demand for the implementation of land reform program of the government- a system of land ownership, especially when it involves giving of land to the people who actually farm it and taking it away from people who own large areas for profit (Collinsdictionary.com Website). The government seemed too slow in redistributing the land to the farmers. The peasant farmers went to Malacañang to seek audience to new President Corazon "Cory" Aquino after Marcos exile in Hawaii but she refused to meet them.

*...A peasant gathering at Malacañang to force Cory to look at the agrarian problem which she had failed to do although during the election campaign the previous year, she had promised that she would (p241).*

Buddy learned from Junior that Cory did not meet the peasant leader which strengthened his belief that land reform under Cory will never be implemented. Instead these farmers gathered at Mendiola for a demonstration unarmed. The farm leaders were asking:

*... Why did Cory not want to see them? She had passed on to her agrarian reform minister the duty to look after the peasants' demands, but the minister had not done anything. Where is land reform? Why has Cory betrayed the trust of the people? (242)*

In the novel instead of Cory meeting the farmers, soldiers fired at them and many were hit by bullets and been killed.

*... The first flurry of shots from the barricade struck the phalanx of demonstrators. The bullets whistled above him and where it struck human flesh, it came as a thud (p243).*

These farmers wanted to seek audience to Cory to air their grievances to the government such as the desire of peasants and farmers to acquire the land being tilled by them. However, instead of holding a dialogue, the group marched to Mendiola and as they tried to breach the line of the police several Marines fired killing around twelve of the marchers and injuring thirty -nine (Corazon aquino life. com Website, 2009).

The last form of exile is the diaspora of self. This can be manifested by a person who left the country out of poverty, need to uplift the living condition, to fulfill a dream of having a better life, to trace one's identity or roots and the overseas contract workers. This form of exile is illustrated by the characters of Vladimir, Buddy, and the Filipina prostitutes, the illegal and legal Filipino workers abroad. According to the data from Philippine Overseas Employment Administration (POEA) there were 9.5 million to 12.5 million Filipinos currently work or reside abroad which can be translated around 10 to 11 percent of the total Philippine population. Overseas Filipino Workers (OFW) play a pivotal role in sustaining the Philippine economy (Pinoymoneytalk.com Website, 2017). Though overseas Filipino workers have become the pillar of the economy and referred to as the backbone of the new global force, the reality is they work abroad to escape crushing poverty and unemployment and lack of opportunities at home (Paddock, 2006).

In the novel, Buddy met Vladimir, a Filipino cook who worked in a restaurant in Japan and whose father is a schoolteacher who had seen a lot of sufferings and whose mother is selling vegetables in the market. Vladimir related to Buddy that:

*... I would like to continue earning good money so that I can fulfill my obligations to my parents, to buy back the land sold, to see to it that they will not be hungry, that they will grow old happy in the thought that I have been a filial son (p175).*

These Filipinos who have gone abroad to work with the hope and dream of having a better life experienced varied forms of abuses or maltreatment from their employers aside from the harsh conditions that they've been exposed to. Vladimir related to Buddy his personal experiences as an overseas worker. Prior to going to Japan Vladimir worked as cooked in an ocean-going vessel owned by a Filipino but flying under the Panama flag. While their ship was in Singapore to load some cargo for a week, Buddy was brought by his Chief cook in Orchard Plaza to meet his Filipina girlfriend. Buddy was surprised to what he saw.

*... Hundreds of Filipino women on the sidewalk, everywhere talking and exchanging gossip, Orly, the cook, was forty years old ,and his girlfriend was from*

*Bontoc, a lovely enough girl, with broad hips and a dimple (p165).*

It was from the girl introduced to him as Orly's girlfriend from Baguio where he learned the experiences of women working in Singapore as domestics.

*...It was also from her that I learned for the first time of the life of women domestics in Singapore. There were also construction workers, and they live on the sites, sleeping on the floor, atop piles of building materials. Tough life, but at least they were earning more money (p166).*

Filipino workers in Singapore most especially those working as domestic helpers and construction workers were treated badly in terms of their living conditions and prone to abuse by their employers. According to Kenneth Roth, executive Director of Human Rights Watch based in Singapore said that many domestic workers labor without pay for months, settle debts to employment agencies, work long hours seven days a week, or are confined to their workplace. Women migrant domestic workers in Singapore suffer grave abuses including physical and sexual violence, food deprivation, and confinement in the workplace and at least 147 migrant domestic workers have died from workplace accidents or suicide since 1999, most by jumping or falling from residential buildings (Hrw. org. news. com Website, 2005). There is also a growing complaint of unpaid wages.

Then Vladimir related to Buddy that they also went to Hongkong as their next port of destination where Orly had another girlfriend waiting for him. Vladimir was introduced to another girl from Bacolod, a sweet Ilonga, where he learned that:

*...Like our girls in Singapore, I heard the same stories, most of the time of ill treatment, of masters of the house who tried to rape them, and the generally bad conditions under which they worked (p166).*

The lives of Filipino women domestics in Singapore and Hongkong were the same. They share the same stories of ill-treatment, poor living conditions, and human right abuses. Domestic helpers in Hongkong were subjected to the so-called live-in requirement- a government policy requiring helpers to live with their employers in their home which make them vulnerable to abuse such as long working hours, lack of sleep and proper resting space, and poor diet as a result of the live-in arrangement (Phuketnews easy branches. com Website, 2018).

The same fate happened to Filipinos working in the Middle East such as Saudi Arabia and Kuwait. Vladimir lamented to Buddy stating that:

*... In Saudi and Kuwait, many of our women suffered this fate; others were battered, and those who couldn't*

*take it often lost their minds. To be in Saudi Arabia is to be in the middle ages... (p168).*

All over the world, thousands of women continued to be lured to Saudi Arabia with the promise of steady jobs only to instead be tortured and raped by their employers where majority of the cases were those who have left their home countries to work as maids in Saudi and been abused have not been paid for their work (News.com.au Website). Passports of these domestic workers once they arrived were also taken by their employers. Hugh Tomlinson of Kuwait Times wrote that in an alley behind the Philippines Embassy in Kuwait a group of women in conversation focuses on how soon they can return home, and they are among hundreds of housemaids who have fled lives of modern-day slavery in Kuwait and taken refuge from abusive employers in their national embassies.

These women according to Richard Paddock of Los Angeles Times were the runaway Filipino maids who arrived there desperate, bruised, hungry and penniless who sacrifice their own lives and endure years of loneliness for the sake of supporting their families as they suffer beatings and sexual abuse from their employers. In countries such as Saudi Arabia and Kuwait, these maids are jailed for running away. Filipino women working overseas have been raped and sexually abused and harassed while some workers have been forced to work in slave-like conditions (Hays, 2008).

This is also true to Dubai. Many Filipinos are also working there to earn a living and to send money to their families in the Philippines. Vladimir told Buddy that there was a time he worked at a new hotel in Dubai. There he observed that:

*...Filipino women all over Dubai, in the shops as salesclerks, in the hotels as waitresses and even as masseuses. The airport tax free shop in Dhuhai is manned completely by Filipinas, it is like shopping in Makati (p169).*

Vladimir narrated to Buddy that Filipinos can be found anywhere in the world bringing with them their hopes and dreams of better life like those prostitutes he met in Germany when their ship docked. In a famous prostitution district in Hamburg, Buddy and the radio operator met two Filipino heavily make-up girls. They were very happy to see them to get some news about home. Buddy was left with the girl from Pampanga and in the midst of the conversation as Filipinos...

*...away from home, stricken with homesickness, wanting to go back, but to what? The poverty, the filth and the corruption of the homeland? No, it is better in Hamburg, and certainly better, too in the hot steamy galley of a Norwegian ship... (p170).*

This clearly shows that though there is longing on the part of the exiles to go back home but there are also some factors which prevented them to endure such longing for homeland. It is very vivid in their memory that they would rather live through hardship, loneliness, alienation rather than stay in one's country marred with so much poverty, corruption, and depravity.

Vladimir also happened to visit Germany where a social center was set up and managed by a civic minded Filipina together with a German priest where Filipina mail to order brides visited the center with their mestizo children. He also told Buddy that:

*...Where else are the Filipinos working? In the frozen tundras of Alaska, in the pampas of Argentina, in the mines of Africa, in the North and South Poles- Filipinos are there, and if the Russians will open up Siberia to Filipino workers, there will be willing to suffer that arctic cold. All over the world, all over the world! Mail -order brides in Scandinavia in Australia, where our poor women marry not for love but for money, men who are drop-outs, outcasts in their own society. Illegals in Italy, in Switzerland, and yet more maids in London. It is difficult now for Filipinos to travel with their brown passports- everywhere, they are suspect. In Sydney where I went to meet my ship, I was searched like I was a smuggler, all my clothes, pockets, all my things, my airline ticket, my seaman's papers. And why not? TNT's that is what most Filipino travelers have become, "takbo ng takbo," always running away from a land that denies them honor, always running, just as I am running now (p171).*

Indeed, exiles of Filipinos are evident throughout in search for better life and future. In various countries all over the world Filipinos are deployed every year depending on the kind of services offered based on their skills. Their motivation and driving force to face the adversities in life is the promise of a better life and better future. All of these for the sake of subsistence, for decent meals to fill the hungry stomachs back home, for the support their own country could not provide for them. For the most part, the Filipino diaspora is not just a trend that has to be adapted as a desperate alternative to earn a living and to sustain a family, far from it the diaspora is an ugly reality disguised under the blinding promise of the American dream (Wandersummer.wordpress.com Website, 2017).

But the case of Buddy is a different thing. He is an American citizen but with a Filipino dream. Buddy reflected on what Vladimir shared to him and began questioning about himself. What about him? Though financially and materially secured aside from being successful in his career, he could not find meaning in his life, no happiness, only emptiness and longing to search

for his true self and his roots as he was an orphan who was adopted by an American captain and was brought to the United States in 1945. He best compared himself to that of Marcelo del Pilar when he read his letters of exiles where he recognized...

*...their anguish, the stringent pull of memory that Buddy himself felt for those fractured images of his early childhood (p105).*

Buddy's observations to all the people whom he had contact with, the poverty and helplessness of the farmers in the mountain who were devoid of government attention and support, corruptions everywhere led him to be involved in the underground movement. In his conversation with Pepe Samson, a learned and practical man, Buddy asked him:

*...have you ever thought about who you are, where you are going-you know, that question about identity which so many are asking? I ask because, if you must know, this is one reason why I have returned (p 232).*

It is now clear to Buddy his reason for coming back to his country. His getting involved to something that would give meaning to his life. Pepe told Buddy:

*...What is identity to these people (villagers), Buddy? This is their life, and you may ask, is it really worth living? But they will go on, because we have something to live for (p238).*

His involvement to the day to day lives of the farmers, sympathize with their hardship, and cry for injustice gave point of realization to Buddy to go out in his comfort zone and help.

*...In that moment, Salvador dela Raza realized what it was all about, that he had really shut himself off in some permeable cocoon, some comfortable prison, and now he must break free (p238).*

In the conversation of Buddy with her sister Jessie who visited her in the mountain, he explained to her...

*...what had happened in the Philippines these many years, how the peasants had always been exploited and the land despoiled. The Mountain had become a redoubt of faith for those who believed there was salvation still (p268).*

In the end Buddy felt satisfaction in his newfound life. There is fulfillment in him as he finally found peace in his abode, the country he longed to live, the place he called home. In a sense, that is the meaning of life.

*...All of us, we do a lot of wandering, but in the end we have to return to where we came from. In a sense, that is what life is all about. An endless searching. Some find what we are looking for, others are destined to drift in space, rootless. Didn't you get what you wanted? Finally? And I-this! Aren't we both lucky? (p273)*

The above scenarios showed that no matter how difficult are the situations faced by Filipino migrants, they

are resilient as their hopes in attaining better lives and future give them strength and determination. At the end of their journey in life, there will come a time for them to reflect that going back at home to one's country is happiness and fulfillment.

The diaspora of Filipinos in the above scenarios had varied reasons for leaving the country. First and foremost love of one's country which prompt a person to go on exile to represent a country in an international arena to alleviate poverty, improve living condition, weed out human rights abuses and corruption like the case of Rizal and Marcelo del Pilar, two Philippine heroes. In Rizal's letters to his relatives and for his country before he left Hongkong for Manila on June 20, 1892 he clearly spoke of his love for his family and the Philippines, that his death was a way to liberate them from their miseries, and his country will be liberated from the oppressors that have stayed in his country for much too long (Kaspil123. Wordpress.com Website).

The other reason for being exiled is that of leaving the homeland because of the uprising that happened against a dictator ruler who plundered the wealth of the country, commit abuses and atrocities to its citizens like the Marcos regime. Ferdinand E. Marcos, an autocratic leader who imposed martial law in his homeland from 1972 to 1981 ruled the Philippines for 20 years until he was ousted in 1986, (Gross, 1989). Known for running a corrupt, undemocratic regime, Ferdinand Marcos was the president of the Philippines from 1966 to 1986 before fleeing to the United States who went into exile where they took with them a reported \$15 million (Biography.com. Website, 2018). Diaspora silent at home does not necessarily mean leaving from one's country but can also mean being a non-conformist in the norms or practices in society due to differed ideologies. Their sympathy is accorded to the marginalized sectors and those who are oppressed as government often neglect them. The reason for their exile is that they believed that government had many lapses and wrongdoings and they serve as watchdog of the government against their abuses and espouse rallies, street demonstrations or revolution in the extreme cases like the Huk movement in the novel and the communist insurgents.

According to Dugdale (2006) the communist insurgency in the 1990s has its roots in the Huk rebellion and as the remains of the Huk helped form the military wing of the communist, the NPA in the 1960's. Kessler (1989) on the other explained that peasant revolt is historically endemic to the Philippines despite the differing nature of the insurrections; it is the relationship between the peasants, the elite and the military that remains the main cause of the unrest. The insurgency problem continues to linger on even at the end of

Marcos regime unless there are changes in the Philippine social, economic and political structure.

The diaspora of self is pictured in varied ways in the novel like characters leaving the country in search for better opportunities, employment, and greener pasture legally or illegally which the government failed to provide them. The poverty they experienced in the country drive them to go on self-exile and dream of attaining better life. There are several reasons cited why Filipinos want to leave their country and these include having higher income and salary, the high unemployment rate in the Philippines, unstable economic condition, pressure from the family and peer influence, enhance career and professional marketability globally, discrimination experienced when applying jobs locally, opportunity to travel and experience abroad, government supports on OFWs, lack of public support for local entrepreneurs, it's their personal dream since childhood and it's the trend now (Natividad, 2012). Despite the many documented reports of abuses committed to Filipino migrants, these do not discourage them to leave the country to have a totally different life even to the point of using their entire savings or loan money as they have already made up their minds of having and hoping a better life and future. Another form of diaspora of self is the search for identity or sense of belongingness. No matter how successful a person is in a foreign land as he lives there throughout his life, it is hidden deep inside his heart that longings to be with his countrymen, to be in his birthplace, to be at home in his native land.

These experiences of Filipino exiles depicted in the novels will provide a glimpse on the kind of life expatriates had which will serve as basis of government for enhancing policies and laws protecting migrant workers. Further, lived experiences of Filipino exiles will help design trainings, seminars, orientation of migrant workers for them to be prepared in working in another country. These can also help improve the services offered to them by government agencies. Government may also give prospective migrant workers skills training for them to be equipped with necessary working skills. Through these lived experiences concerned government agencies can review benefits given to migrant workers and can provide them with vital information regarding legal help and support most especially the distressed workers. These will also serve as an eye opener for all migrant workers that working abroad needs preparation not only physical but also mental, emotional and intellectual aspect.

#### IV. CONCLUSION

Literature reflects realities in society. The events of day to day lives of people are captured in literature. Peoples' experiences mirrored in literature give lessons and

insights to readers like the novel of F. Sionel Jose's *Viajero*. Different forms of diaspora or exiles in the novel are vividly pictured through experiences of Filipinos working abroad. These forms include diaspora with a cause, diaspora as escapists, diaspora silent at home and diaspora of self. Diaspora with a cause is a form of exile where the person who leaves the country is with a noble intent. One does sacrifice for the benefit of many like representing the country to air grievances; abuses committed and espouse change for the good of the country. Diaspora as escapists is another form of exile where the person involved fled out of the country because of the wrongdoings committed to its constituents while diaspora silent at home is a form of exile where a person becomes discontented, frustrated due to injustices experienced and loss of trust to the government due to corruption, and unfairness as well as being neglected in terms of support and care. Diaspora of self is a manifestation of a person who leaves the country full of dreams and hopes of attaining better life and future but experienced varied forms of hardships and abuses. That longingness to be back home is in the hearts of exiles and once fulfillment of dreams is attained, coming back is a blissful respite. Many Filipinos opted to go on exiles to escape poverty, filth and corruption in the country. For them they can endure loneliness, harsh environment, poor living condition in another country for as long as they can send money for the subsistence of their family who are left behind. The lived experiences of Filipino diasporas can serve as a reference of all migrant workers on the kind of life they had for them to be prepared in terms of their physical, mental, emotional intellectual aspect in pursuing their dreams of better life and future and for government agencies to enrich, expand policies and laws protecting human rights of overseas workers and to provide them with all the support and legal assistance..

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# Enemies of their Own: Rethinking Feminism in Zulu Sofola's *Wedlock of the Gods*

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**Abstract**— *The belief that women secretly hate other women is one with a long history in humanity especially in the African context. Avarice suspicion and competition abound in the relationship among the female race. The vibrancy which accosted African gender studies stimulates a closer appraisal of the varying opinions of the females as they inclined to the popular concept of feminism. This paper therefore seeks to interrogate the diversified opinions of the supposed unity in understanding the concept of feminism as it echoes from several female critics cum writers. Zulu Sofola's *Wedlock of the Gods* is used to explore this assertion. Such are clear evidences of divergences in the physical, spiritual, social and intellectual dispositions of women which call for reflections.*

**Keywords**— *Zulu Sofola, *Wedlock of the Gods*.*

## I. INTRODUCTION

The emergence of feminism came as a result of the waves which triggered off with Mary Wellstonecraft Godwin's publication of her work. *Vindication of the Rights of Women* in 1792 in England where she explores the intimidations and subjugations meted by men on women. Thenceforth, it underwent a lot of transformations with such women like Lucretia Mott and Eizabeth C. Stanton's fight for women suffrage until women won the right to vote in 1928. The spark of feminism continued unabatedly following different dimensions through various continents.

Feminism, therefore, is a diverse collection of social theories, political movements and moral philosophies, largely motivated by or concerning the experiences of women, especially in terms of their social, political and economic situation. As a social movement, feminism largely focuses on limiting or eradicating gender inequality and promoting womens' rights, interests, and issues in society.

In the African context in general and Nigeria in particular, feminism as Helen Chukwuma deems it necessary to redefine as a context in modern African literature, is a rejection inferiority and a striving for recognition. It seeks

to give the woman a sense of self as a worthy, effectual and contributing human being (ix). This conforms to the lamentations of Ama Ata Aidoo when she bemoans the neglect of the females and their write-ups, thus, a denial of self-assertion as she states:

We were not asking to be hailed as geniuses, it was simply that some African women have written books that have been as good as some of the books written by some of the African male writers, and sometimes better. We wanted to be noticed (516).

What the female writers who are otherwise called feminists tend to portray is self-assertiveness and re-creation of women from the docile subjugated beings to decisive individuals in opposition to their portrayals in male authored literature. This is what Elizabeth Uko examines using feminist critique which exposes patriarchal ideology evident in literature written by men. She suggests that women themselves should be investigated to observe how they perceive themselves and their existence (147).

Flora Nwapa in "Women and Creative Writing in Africa" emphasizes the great need for women identification since men, especially, the authors, fail to recognize them as they played down the powerful role of women in their earlier works which prompted her (Nwapa) to action in her debut novels *Efuru* and *Idu* as she affirms:

In these two, therefore, I tried to debunk the erroneous concept that the husband is the Lord and master and the woman is nothing but his property. I tried to debunk the notion that woman is dependent of her husband. The woman not only holds her own, she is astonishingly independent of her husband. So while some Nigerian male writers failed to see the power base, this strength of character, this independence, I tried in *Efuru* and *Idu* to elevate the woman to her rightful place (528).

She finally advocates for interdependency when she states that "the lives of a man and a woman are interdependent, there must be mutual understanding and respect" (532).

Molara Ogundipe-Leslie in *stiwanism*” battles with the word “feminism” as she tries to expose, with dismay, what some African women are saying about feminism in Africa. According to her:

Some quite outstanding women like Buchi Emecheta, say they are not feminists without saying why, others like the Nigerian writer, Flora Nwapa, say they are not feminist, but they are womanists. Bessie Head, says in her post-humous essay collected under the title ‘A Woman Alone’ that in the world of the intellect where she functions as a writer and an intellectual, feminism is not necessary because the world of the intellect is neither male nor female (548).

Leslie frowns at Head’s declaration and she calls it a false consciousness expression.

In Buchi Emecheta’s article “Feminism with a small ‘f’, Emecheta pretends about her being acknowledged as a feminist, when she states:

I chronicle the little happenings in the lives of the African women I know

I did not know that by doing so I was going to be called a feminist. But if I

am now a feminist, then I am an African feminist with a small ‘f’ (553).

Could it be that feminists are really ignorant of the concept or just trying to deny the ideology they have been clamouring to be identified with? For Leslie, she advocates not for feminism but *stiwanism*, emphasizing the word as a negative one. She states:

The word “feminism” itself seems to be a kind of red rag to the bull of African men....Be a *stiwani*st.

I am a *Stiwani*st. (549)

The question remains, are these female writers confused about what they try to portray? No wonder Charles Nnolim in “A House Divided” observes and prophesies that:

The contours of the feminist literary landscape in Africa in general and Nigeria in particular, present a panorama of undulating topography. It is a house divided against itself and at present looks discomfiting like the leaning tower of Pisa (250).

He goes further to analyze different categories of feminists and their belief as regards their commitment to the concept. They truly vary, which ordinarily should not be so.

Majority of the female writers usually show concern for their heroines and other female characters in their works who struggle to exist within the confines of their patriarchal society, but *Wedlock of the Gods* by Zulu Sofola is a scathing attack on the feminist ideas that men in the traditional African society integrate suffering on *women* rather, she tries to state that the so called women suffering, especially by widows, are meted out not be men but women.

An exaltation of the female traits, especially the heroines is no doubt expected in the characters of ‘Ogwoma’ and Odibei, but the reverse is the case in the work of Sofola, a female writer. No wonder she is grouped by Nnolim under “sheer reactionaries and fence sitters” under whom the cause of feminists suffer. The character of Odibei in the play fully conforms to Elizabeth Ako’s proclamation that some women are portrayed not only as victims of patriarchal dominance but equally as participants in the process of relegation and segregation in male dominated societies.

She emphasizes that such position, rather than simply justify patriarchal attitudes points out as well to the careless and unserious attitude of women in matters concerning their individual identity and their place and role in their communities.

### *Wedlock of the Gods*

*Wedlock of the Gods* is a tragic drama that its roots in the ritual of death and mourning and the entanglement of a woman in the traditional set-up that destroys her.

A young girl, Ogwoma, deeply in love with her young lover, Uloko, is given away in marriage to a man who she neither knows nor loves, because her parents are in desperate need of the dowry to cure her sick brother. When the new husband dies unexpectedly, the events take on a new twist. The young girl Ogwoma is expected to mourn her husband for three months, and then marry her dead husband’s brother according to traditional stipulations, but she defies the customs, gives in to the yearnings of her heart desire and gets pregnant for Uloko, her beloved, even before the mourning period is over and all hell is let loose, as her mother-in-law Odibei, with her diabolic and magical powers swears to avenge her son’s death, as she believes that he died out of Ogwoma’s unfaithfulness. This is

according to her discussion with Otubo, her neighbour when Odibei searches Ogwoma's house in her absence.

OTUBO: (digusted) what are you looking for?  
 ODIBEI: I am looking for the medicine she used  
 OTUBO: What if there is no medicine  
 ODIBEI: Then it is her harlotry that killed my son (P.6).

It therefore highlights the degree of suspicion the mother-in-law has on her daughter-in-law, which is eventually proved with Ogwoma's pregnancy for her beloved, and his over boldness to claim what he believes rightfully belongs to him, which was rudely snatched from him due to his wretchedness.

The play takes a tragic turn at Odibei's determination to take Ogwoma's life which she actually does with her magical powers as she hypnotizes Ogwoma to do her biddings. She conjures and compels her to plead guilty to the offence she committed and subsequently dies after drinking the poisoned liquid prepared and kept for her by Odibei herself. Even the magical summoning incantations she uses emphasizes that she has been in deep membership of the diabolic group. It goes thus:

ODIBEI: My God, the worse is done!  
 Ogwoma walks on the path that reeks with blood. (she picks up the snail shell and blows the powder). Let me feel your power! (she puts it down, looks directly into the pot filled with smoke and speaks directly into it. She shakes the gourd at appropriate intervals). The vulture does not see the corpse and resist it, the dog does not see human dung and resist it; the antelope does not hear its death music and refuse to dance;  
 Ogwoma cannot hear your call and refuse to answer; bring her here!  
 Lead her to me;  
 Bring her here not knowing what she is doing!  
 Lead her and make her do whatever I bid!

Ogwoma, your soul is summoned!

(Ogwoma appears in a trance and walks towards Odibei)

Your soul is wanted;

Come, come and not look back!

Come and answer your call!

Come and not look back.

(Ogwoma reaches her and stops)

(Still in a trance; speaking

OGWOMA:  
 slowly) I am here!

ODIBEI:

That is good. Go to your house, open the door and enter. Behind your water pot is another small pot. Open it and say into it once "I have done what the land forbids", cup your hand and drink from the pot with your hand thrice saying before each, drink, "I have done what the land forbids". Let me perish, "let my blood appease the disgraced spirit of my husband. Close the pot and wait for whatever comes. Is that clear?

OGWOMA: It is clear

ODIBEI: Good. Go now and do everything

OGWOMA: I will do everything (P.52-53)

The above is more or less no conversation because one is spiritually manipulating the other.

Sheer wicked practice by a woman to a fellow woman. Although Uloko avenges her death by killing Odibei, but he commits suicide thereafter; blood for blood.

It is said that most female writers in the bid to emphasize the relevance of women fail to observe the inherent negative traits of women that they usually show concern for their heroines, but Sofola is no such writer. Her portrayal of the female characters of Ogwoma and Odibei show no attachment to female gender. One is expected to show mercy for Ogwoma at the traditional subjugation she undergoes in the play, and so averts the cruel fate that awaits her. Her ordeal is mentioned by Ogwoma herself when she asks Anwasia her friend:

OGWOMA: What have I done to them? I have fought for the past four years to marry the man I

love, but these people will not let it be. I was tied and whipped along the road to Adigwu. Now that God has freed me, they still say I am his brother's wife.

(P.21)

Her friend's response is an emphatical statement of the Igbo woman in the face of tradition as it relays women as pieces of objects for sale. She responds:

ANWASIA: Listen Ogwoma, a friend must always be honest and truthful. It is a common thing, that when a man dies his brother takes his wife. This is what our people do. Everyone knows that (P.21).

She has no doubt, resigned to fate at the dictates of patriarchy. This situation is what G.T Basden affirms heartily as normal in his assertion that:

Women have but few rights in any circumstances and can only hold such property as their lords' permit. There is no grumbling against their lot; they accept the situation as their grandmother did before them and, taking affairs philosophically, they manage to live fairly contentedly (P.88).

This type of affirmation is what the likes of Uduopegeme J. Yakubu vehemently opposes as she frowns that such important subject like female sexuality is hardly given the attention it desires by female writers. This makes her to assertively state that various female writers (like Sofola as we have seen) pander to the dictates of patriarchal epistemologies in the sphere of sexuality by their lack of capacity or interests in creating female characters whose sexuality are independent. She beckons on the Nigerian female writers to reconstruct woman's sexuality in an overwhelming atmosphere of real freedom and gender equality. Invariably, for Yakubu, Ogwoma does what she should not have been crucified for, after all; she was dragged like a dog, whipped along the road to the house of Adizua- What an inhuman treatment!

Yakubu indicts female writers who have conceptualized freedom for Nigerian women through various approaches that are literarily and socially realistic, yet when it concerns women's sexuality issue; they operate within the exclusive ambience of patriarchal heterosexual perscriptions, whether conservative or liberal. She boldly emphasizes;

By sexual liberation here is meant the freedom to define the agency by which woman chooses to accomplish whatever sexual pleasures she desires. Such pleasures could include heterosexual one so long as her rights and independence can be adequately asserted. It is important to observe that within family institutions in Nigeria, married woman who sleeps with any man apart from her husband is shamed, ridiculed and ostracized. But a married man is 'free' to sleep with as many women as possible (in spite of HIV/AIDS and all the STD's in town), have children outside the home and still be hailed as a hero in the community. This is an illustration of the patriarchal foundation of hetero-sexuality in Nigeria. It is a system which should be questioned if there is any genuine concern for female sexual liberation.

The doors to sexual discourse and practice cannot be shut after the admittance of the patriarchy-approved modes of hetero-sexuality. Female sexual liberation means that women should be able to explore the vistas of sexual desire and intimacy if, when, where, how and as they wish to choose. It is a smirking expression of double stands to preach liberation only to the extent that it suits the whims and ego of male chauvinists (159-160).

Omolara Ogundipe-Leslie (500-501) confirms that women worth more and are better regarded in their father's home more than in their husbands, for their own lineage offers them greater status than elsewhere. She states:

The woman as daughter or sister has greater status and rights in her lineage, Married, she becomes a possession, voiceless and often rightless in her husband's family, except for what accrues to her through her children. But Helen Chukwuma negates that notion and rather opines that marriage remains the ultimate for women who are trained from their infancy to realize themselves and their true worth outside themselves. For her:

A woman's greatest aspiration is finding a mate and thereafter, bearing children. Every other thing is secondary: education, a career, material wealth, social acclaim. All these are subsumed to marriage and motherhood.

In discussing Buchi Emecheta who appears to be concerned with criticizing a marriage system which does not protect the interest of woman (as that of man) when the bride price connotatively implies colonization of the woman, Helen Chukwuma emphasizes further that the true test of woman remains the marriage institution where every married woman fights out her survival as an Individual and attains a status acclaimed by society and fulfills her biological need of procreation and companionship.

This belief by Helen Chukwuma is highly opposed by Yakubu, who insists that Helen's assertion that marriage is the true test of the woman should be contested, otherwise, "women are perpetually doomed" (163). She emphatically adds that female writers like Zulu Sofola, Tess Onwueme, Ifeoma Okoye and several others present the idea that Nigerian female writers cannot re-create women outside hetero-sexuality and marriage and so seem to corroborate the patriarchal myth that speaks to men's sense of bloated importance. She concludes stating that:

A woman does not have to marry or have children before she becomes happy or lives a fulfilling life. Writers must explore possibilities. Female writers, especially, must not be afraid of upturning culture or touching what patriarchal society and its religious institutions regard as taboo (164).

For her therefore, double standard cannot be erected for men and supported by women in the

name of culture, religion or tradition. Catherine Acholonu promptly corrects the impression that some women writers misunderstood about the concept of feminism which does the harm of diminishing the numbers of readers and audience they attract to their detriment. She explains that feminism is not synonymous with violent confrontation or militancy; rather it should calmly expose the study of women's psyche, behavioral characteristics, mentality and history. She finally advises that:

Women writers must be able to strike a balance between outright aggressive radicalism and finding a hologrammatic approach, dynamically organic approach to writing that will encourage mutual understanding co-operation and acceptance among sexes, rather than emphasize the area that divide us in a manner that divides us even further to the extent that it compromises our readership (93).

All the mentioned above are female writers, in the same course of feminism but varying degrees of ideologies emphatically stating non-conformity of ideas.

Charles Nnolim (217) identifies the fact that African feminism draws an arc that is most disquieting in its implications. He further intimates further that "Some African feminists are dancing furious step, and the feminists drums have gone mad" (46). As Chibueze Orié rightly quotes him, "The Concept of Feminism... has a worm that squirms at its core and is maggot-ridden by its human condition, because the dilemma of the feminist is the dilemma of the proverbial chichidodo (157).

Over the years, most gender studies have been on the perceived discrimination against women as spearheaded by men. Women have always been seen as the victim of gender discrimination but a critical appraisal of the relationship between women in the natural context shows that women are rivals of one another. When feminism emerged in Africa, it was received with a

mixed feeling. Many African women are opposed to its radicalism, which runs counter to African cultural practices. Some of the women see it as a disorder, a deviation, an extremism associated with misguided frustrated or disgruntled women. Actually this is not what feminism should be all about. In its most objective form, feminism according to Chukwuma (1994) is, "... a reaction to such stereotypes of women which deny them a positive identity" (.ix). For Chukwuma, women conditioning in Africa is the greatest barrier towards a fulfilment of self. This she says is seen in the religious, socio-cultural and economic life of women. The assertiveness and various divisions of feminism approaches are indications of the in depth divisions among the women in the feminists struggle and a closer study, identification and unification of the ideal concept for general integration will prevent further disintegration.

### Conclusion

Women are really their own enemies because the claim that women writers have particularly been outstanding in defending their sex against patriarchal subjugations may not be entirely true.

This is because some of them have shown total disagreement amongst themselves as discussed

earlier. Gloria Chukwukere states that:

For society to change, female writers insist that external revolution must be accomplished by the woman's personal growth. Women may be the victims of male insensitivity and social intransigence, but often, they are also shown to be victims of their own shortcoming (313-314).

That is exemplified in the play, *Wedlock of the Gods*, where the author presents her female characters as the architect of their own doom, especially, in the characters of Ogwoma and Odibei.

In recognition of the fact that women's liberation movement tries to remove the impression that

women are perpetually to play the second fiddle and its fight against modern attempts to keep the women at the margins of society and rouse her from the impotence of accepting patriarchy, it is also pertinent that women should equally realize that they constitute a huge chunk of their debased-ness by their integral hatred of themselves. A glaring example is the age long war between mothers and their daughters in-law, in the traditional igbo society, as ex-rayed in the play of study, which has not been resolved up till today and which seems to linger till eternity. Educated or not, women in the world over have bitterness which fans into flames whenever they clash. This is confirmed by Knappert (48) when prophet Musa tells the widower that "women create bitterness both when they are alive and when they are dead". Women in general, and female writers in particular should re-assert what they believe and re-acclaim uniformity for the realization of their common goal.

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# Various Concepts to Acquire the Skills

U. Sreerekha

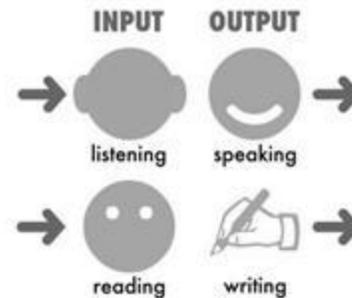
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**Abstract**— A language is a systematic means of communication. Language is a system for communicating ideas. To be successful, a person requires good communication skills. These skills comprise writing skills, speech skills, listening skills, nonverbal skills. One should have communication skills, while reading, writing, listening, speaking, and conversation with various groups of people etc. Nowadays, all the companies or organizations seek the candidate who speaks good English even for non-voice process jobs because to interact with higher officials through English communication is very essential in the workplace today.

**Keywords**— communication. Language, English communication.

- Reading fortifies the standards of language and refines it.
- Writing is the ultimate channel for concretizing and customizing the language levels acquired.

LSRW skills are very important and in this 21<sup>st</sup> century to be literate is to be able to manage communication across languages and cultures. In a multi-lingual society students must also be able to communicate effectively because it enjoys the status of Lingua Franca, has been widely accepted as the most widespread language in the world, it has been cited as the major language of international, business, diplomacy, science and profession. The solution for all these problems is in one-LSRW.



LSRW is the correct order of teaching the skills. The mastery of any language depends mainly on LSRW skills. As the skills are interlinked the active skills depend on the passive skills for their fluency and development. Among the four skills, the Speaking and writing are called as active and productive skills; reading and listening are called passive and receptive skills.

## I. INTRODUCTION

Language is never learnt, it is acquired. If one wants to acquire language, he/she should follow natural way of learning things. Communication is the life skill, it helps to express and share, to pursue advance or higher studies, to develop a healthy working environment, to lead a team from the front etc., the fulfillment in language acquisition can be attained through Listening Speaking Reading Writing. This paper attempts at a novel idea which emphasizes that the philosophy of learning and teaching the language.

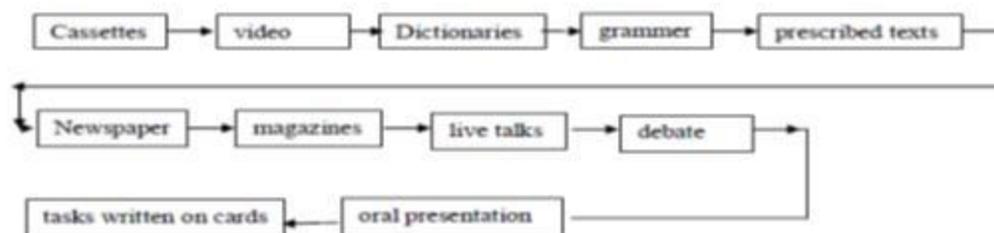
## II. CONCEPT OF LSRW

The concept of LSRW is redefined here as follows:

- Listening initiates an individual's learning process.
- Speaking, even at the rudimentary level, is the step for rectifying errors and internalizing the acquired language

## III. REQUIRED TOOLS

The required tools for teaching these skills are:



**LISTENING**

Listening skills is one of the most important language skills that a person need in order to be successful in their academic and professional pursuits. The process of learning a language starts with listening. listening comprehension is the receptive skill in the oral mode. When we speak of listening what we really mean is listening and understanding what we hear. In our first language, we have all the skills and background what we hear, so we probably aren't even aware of how complex a process it is.

There are two kinds of listening 1. *interactive* and 2. *non-interactive*.

Interactive listening situations include face to face conversations and telephone calls, in which we are alternatively listening and speaking, and in which we have a chance to ask for clarification, repetition or slower speech from our conversation partner. Some non-interactive listening situations are listening to the radio, TV, films, lectures, or sermons. In such situations we usually don't have the opportunity to ask for clarification.

**SPEAKING**

Speaking is the productive skill in the oral mode. It, like the other skills, it also is more complicated than it seems at first and involves more than just pronouncing words. The circumstances involving speaking and listening can be broadly put into three categories:

One-to-one (face to face, on the telephone)

- One to group (seminars, lectures, talks, oral reports, meetings)
- Group to group (meetings, discussions)

An effective speaker can easily influence others and achieve prominence in public life. The audience and context are the factors which decide the pitch, modulation, pace, pause and rhythm of speech. Some of the sub skills of oral communication that one may need to include the following:

- Asking and answering questions
- Expressing opinions and Comments
- Academic and Professional Oral Interaction
- Academic/Professional discussion
- Meetings/Conferences
- Oral presentations.

**READING**

Of all these skills reading is the least important. Students at tertiary level have a huge amount of reading to do: some for core information and even more as background to the main subject. It is therefore essential that reading should be done as efficiently as possible. In fact, increasing reading speed may actually improve understanding. There must be an interactive process between the reader and the text in order to extract meaning. Reading can be described as a process of 'sight-sound-sense'. Reading can help build vocabulary that helps listening comprehension at the micro-skills particular. There are some of the micro-skills involved in reading. The reader has to:

- Suggest them informative and light reading stuff.
- Ask them to recognize coherence and sequencing of sentences
- Ask them to identify the topic sentence
- Arrange reading comprehension from simple to difficult/familiar to unfamiliar text
- Specific reading techniques: skimming/scanning/intensive/extensive.

**WRITING**

Writing is the productive skill in the written mode. The significance of writing skills cannot be overemphasized because writing is so important for the students of all kinds and professional student, a person need effective writing skills.

- Aim at developing awareness that writing is a formal skill
- Select topic and ask every student to write one sentence on board
- Assign to arrange all the sentences in a proper order individually.
- Give feedback and discuss the importance of coherence, unity and cohesiveness
- Make pairs and task them to write anything that they find interesting.
- To conduct writing workshops on letters, reports, resumes providing samples.

**IV. CONCLUSION**

Mastering these four skills increase employability. I conclude by saying that all the above discussed ideas should practically be dealt in the classrooms. For this the number of students in a class should be 35-40. If this done, the level of communication can easily be increased to face the challenges in their professional profile.

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# Religion and/or A business? A critical reading of *Tree without Roots* and *PK*

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**Abstract**— Religion, with intent, has been misinterpreted by a number of ersatz-saints for their earthly sakes. The paper critically gives a substantial reading of a select South Asian film and a novel with a view to reforming pseudo-religious practices for earthly gain and fanaticism of society, especially, in Bangladesh and India. Showing pseudo-religious activities as a worldly concerned issue from past to present analyzing in the light of *Tree without Roots* by Niaz Zaman (a translated form of *Lal Shalu* by Syed Waliullah) and *PK*- a film by Rajkumar Hirani, the paper argues that 'pseudo-religious operation' creates inconsistency among religious ideologies and deviates people from religious ideology to religious superstition, and mostly pseudo-saints use it as a business resource. This research is done with the content analysis of text and film applying qualitative research approach. The argument is developed through different and differing conceptualization of religion and pseudo-religion. Subsequently, it discusses 'operation of pseudo-religion' in *Tree Without Roots* and in *PK*. Finally it aims to demonstrate how pseudo-religion differs from concept of religion, whether it is anti-religious ideology and how it creates bewilderment.

**Keywords**— *Idea of religion, pseudo-religion, ersatz-saints, pseudo-religious operation, business etc.*

## I. INTRODUCTION

The paper substantially shows how the concept of pseudo-religion taints religion and religious ideologies, how it controls the people of a society and intensifies the blind belief of people about religion, how it deviates people from religious path to pseudo-religious path, how it impacts on religious ideologies, how and why pseudo-religious practices have been possible for lack of education or unsighted over belief on religion or in the name of God and religion; hence most of the pseudo-saints use religion for their own purposes, how pseudo-saints use religion for gaining their worldly success, how they make people fool in the name of God and religion, and how they use religion in their own ways. Thus, it attempts to find out the impact of pseudo-religion on society, religious ideologies, common people, pious

persons and fanaticism of society with the references of *Tree Without Roots*, a novel by Niaz Zaman (translated form of *Lal Shalu* by Syed Waliullah) and *PK*, a Bollywood Hindi film by Rajkumar Hirani.

## II. METHODOLOGY

This paper is mainly a qualitative research. It aims to analyze the content of the select novel and film. This method allows us for varied scope of critical interpretation and discussion. It also allows us for the establishment of original suggestions with a critical insight into pseudo-ideologies, pseudo-saints and fanaticism in society. Taking much from manifold online resources, this paper is also a comprehensive form of library research. The discussion will be followed by the origin and discussion of pseudo-religious ideologies in the light of content analysis. The film *PK* and the novel *Tree Without Roots* are taken as primary sources of this research. In this regard, an elaborate analysis of the major characters and the content analysis of incidents of the film and text have been done.

**Clarification of 'pseudo-religious ideology':** To clarify 'pseudo-religious ideology', at first, the meaning of 'religion' has been offered. It is followed by meaning of 'pseudo-religion.'

As Shaykh Mansour Leghaei says,

The divine message of the messengers of God is called 'Religion'. The term 'religion' (Deen in Arabic) literally means obedience and following the path and the command of God. Religion is the collection of divine laws which designs a system of life, the following of which brings man closer to God and a prosperous life both here and in the hereafter. (Islam the First and Last Religion, Online)

Ronjoy Sen, in his article "Defining Religion: The Indian Supreme Court and Hinduism" offered,

Hinduism can be read as a "mosaic of distinct cults, deities, sects and ideas and the adjusting, juxtaposing or distancing of these to existing ones, the placement drawing not only on belief

and ideas but also on the socio-economic reality.” (Online)

Emile Durkheim, the eminent social scientist opined, Religion is a unified system of beliefs and practices relative to sacred things which unite into on single moral community called a church, all those who adhere to them.” This is a functional definition, focused on the moral unification function of religion. (*Elementary Forms of Religious Life*, p.44)

Karl Marx said, “Religion is the opiate of the masses.” (faculty.Smeme.edu/.../ Basic –Characteristics-religion-Pdf)

In this paper, Religion is treated as a set of beliefs which can control people with their consent.

The term pseudo-religion (from Gk *pseudos*,”” lie, falsehood”) and ersatz religion are used colloquially- and unfortunately sometimes in scholarly writing-for to different social phenomena, without clear distinction (a construct for which their adherents claim a religious quality, while churches and critics dispute these claims (e.g. some of the so- called new religious movements); and (b) constructs such as sporting events, certain political events, concerts and shows to which a religion. (referenceworks.brillonline.com/--/)

A pseudo-Christian religion is a group of people who follow a leader (group of leaders, organizations) who, while claiming to be Christians and teach true Christians doctrine, actually distorts and denies fundamental and distinctive doctrines of the Christian faith.(<https://www.summit.org/--/discerning>)

In this paper, pseudo-religion means man-made religious ideology that has been performed for worldly success by ersatz-saints. It is not a part of religion rather, it is an anti-religious ideology.

#### Operation of ‘pseudo-religion’

##### (a) ‘Pseudo-religion’ in *Tree without Roots*

Mazar (The word “Mazar” adopted from *Tree Without Roots* translated by Niaz Zaman, p.16 that means “grave of a saint”) plays a vital role for pseudo-religious activities. From time to time, Mazar has been used by fake-saints for their pseudo-religious purposes. They are trying to draw the attention of common uncritical people. Their target, chiefly, is to draw the attention of illiterate or semi- illiterate people.

They saw a stranger with a thin beard, standing in the middle of the road. His hands were raised, face turned up towards the sky, eyes closed. He was praying. Time passed but still he stood thus, oblivious of his surroundings and utterly motionless, as if the windless day had turned him into a statue. (*Tree Without Roots*, p.10).

Sometimes the prayers are done in the open place by pseudo- saints only for showing the people. It is prohibited in the eye of Islam to pray for mere show-off. Those people who pray for showing people will certainly go to Hell. “So, woe to the worshipers. Who are neglectful of their prayers, those who (want but) to be seen (of men).” (Al-Quran, sura: Maun, verse 4-6)

Pseudo- saints try to lead their followers according to their own created ideologies. They apply their own ideologies so that they can completely control their followers. In their pseudo-religious ideologies, they include the idea of supernatural God, mere worshipping to saints, immortal life of saints and greed for going to paradise. Mazar and saints are the medium of reaching to God are shown by pseudo-saints. To represent the respect of saints towards people, saints are alive told by their devotees after their deaths. As in the text,

After this outburst, the stranger again closed his eyes and prayed silently. But this silence was short-lived. His anger quickly returned. Glaring at the men in deep indignation, he continued, ‘Yes the saint has been living amongst you unknown and uncared for, a saint who is alive even in death, a saint who has regard for you and who protects you. (*Tree Without Roots*, p.11)

The idea of Mazar comes to the mind of Majeed through conversation with a hunter. The protagonist, Majeed, comes to know a village and gets information of an old grave located in that village.

The unknown grave had become a *mazar*, the abode of a saint who lived on ever after death. ‘You have earned God’s gratitude,’ said Majeed, his voice trembling with emotion. (*Tree Without Roots*, p.16)

Shrewd Majeed let the villagers inform that this is not a simple grave. It is the Mazar of a great saint. He proves it as a matter of respect.

In the pseudo-religious activities, religion is used as a scheming weapon by pseudo-saints. By using the name of God, they bring fear in the mind of followers. Sometimes, they act as they always do the right one. On the other hand, their followers are always doing wrong activities. Majeed, the protagonist of the novel- *Tree without Roots*, shows his convincing power over common people. He tries to show their fault so that they will obey him and get rid of vices.

“You are all blind” he cried out accusingly. “You are ignorant men, men without understanding. If you are not, then how could you have left the grave \_ no, it is not a mere grave but a *Mazar*\_ how could you have left the *Mazar* of Saint Shah Sadeque unattended like this?” After this outburst, the stranger

again closed his eyes and prayed silently. But this silence was short-lived. His anger quickly returned. Glaring at the men in deep indignation, he continued, 'Yes the saint has been living amongst you unknown and uncared for, a saint who is alive even in death, a saint who has regard for you and who protects you. And behold how you treat him. But he shows great mercy. For, if it were otherwise, would not your homes have turned to ashes for this unpardonable neglect? Would not your crops have been consumed in the fiercest drought, would not your children have died of pestilence? But this is a merciful spirit and his kindness knows no bounds.' (*Tree without Roots*, p.11)

They try to act that they are the representatives of God on the earth. The conversation between Majeed and hunter represents that Majeed is the representative of God on the earth. He has taken the responsibility of all people.

When the *muezzin* spoke about his home, his eyes softened. His memories were bitter-sweet, but he controlled his tongue. The people here, he said, had been shut out from the light of God for many centuries. Perhaps God's light had never shone on them until his arrival. They were illiterate, these infidels. Then he had seen them he had felt he had a duty to perform among them and so had stayed on (*Tree Without roots*, p.7)

Pseudo-saints show antagonistic attitude towards education. Education is compared with light. It removes the darkness of ignorance from society. The light of education assists a person to judge everything. A person can differentiate between right and wrong. Pseudo-religious activities are the dark side of religion. Pseudo-saints feel fear of education. Education can open the eyes of people and directly open the real character. Pseudo-religious activities can be vivid with the light of education. So, pseudo-saints do not allow establishing educational institution. The conversation between Khaleque and Majeed represents Majeed's antagonistic attitude toward the establishment of educational institution. When Khaleque informs Majeed about Modabber Mian's youngest son's plan of establishing of a school in the village, he directly opposes it. Rather, he wants to establish a Maktab (*Tree Without Roots*.p 24). Majeed directly opposes for the establishment of school. It is his fear that he can lose his position. He wants to keep people in darkness. He wants to control over all the people by spreading his misinterpreted concept of religion.

Khaleque had founded a Maktab, and a flock of children now learned the first principles of the faith there. This had pleased Majeed greatly, and, in a subtle way, he now felt close to that life which circumstances had forced him to abandon.... This is the way we used to learn religion and there is no better way. God name should be uttered with the first breath of one's life. (*Tree Without Roots*, p.24)

Majeed wants to input his ideologies on minds of people at the very beginning of their life because it enhances the process of control easily. He attempts to brain-wash people and convert them in his outlined paths. Majeed shows his antagonistic attitude towards the establishment of a school.

ক-দিন ধরে একটা কথা ভাসে। মোদাবেবের মিয়র ছেলে আক্কাস নাকি গ্রামে একটা স্কুল বসাবে।...অতএব সন্ধ্যার পর বৈঠক ডাকা হলো। আক্কাস এল, আক্কাসের বাপ মোদাবেবের এল। আসল কথা শুরুর আগে মজিদ আক্কাস কে কতখন চেয়ে চেয়ে দেখল।...ঠাস করে চড় মারার ভঙ্গিতে সে প্রশ্ন করল- তোমার দাড়ি কই, মিয়া? (লালসালু, পেজ ৫৫)

The extract means that there floats a word for few days. Moddaber's son Akkas will establish a school in the village. Therefore, after evening, meeting has been called off. Akkas and Akkas' father, Moddaber have come. Before starting the main point, Majeed has looked forward to Akkas.... Out of his anger, he slaps Akkas and asks, "Where is your beard, Mian?" (Translation from *Lal Shalu* p.55 by Syed Waliullah)

With an irrelevant question, he tries to insult him. He shows his superiority to Akkas. Majeed proves that Akkas' establishment of school is nothing but a bad purpose. These saints, at first, target some people. Then they impose their ideologies, beliefs, thoughts and knowledge on them. They usually target illiterate or semi-illiterate people. They deliver their produced speech. In their speech, they include the description of God and religion. They tell them what will happen in their post-death life. They may face dreadful condition. They create fear in their minds. Sometimes, they target the head of a family, society, community or village. They convince him so that, by the help of that person, they can easily keep their influence on them.

In the novel, *Tree Without roots*, we see, again and again, Majeed tries to make good relationship with Khaleque. Khaleque is his first target person. By using Khaleque as a weapon, he starts keeping influence on the others.

Religion is used as an income source by pseudo-saints. In, pseudo-religious activities, the name of God and Mazar are used as the income source by pseudo-saints. They use religion as their business capital. It seems that they invest it (religion) on people. In return, people make him content. Only in business policy, we expect to get more return than the original. As Majeed Says:

They have plenty of food and much livestock. But they were not happy. For how can one be happy if one is shut off from the light of heaven? I remained among them to them the path of god. I gave them happiness and they made me happy in return. Yes, I was quite happy there. But then,' he added, after letting his glance pass over the entire assembly, 'one night I dreamed a dream. (*Tree Without Roots*, p.12)

By using religion as an investment, he gains worldly pleasures. He sells the religious materials as he considers religious anything as material. The verses of the holy Quran are more valuable than the worldly money. Money is a very trifling matter. "Part not revelations for trifling price" (Al-Quran, Sura: Al –Bukhara-verse 41) Pseudo-saints have contrary relationship among themselves. One pseudo-saint cannot tolerate another pseudo-saint. They think that their respects, their values and their wealth are going to be shared or lost. With the analysis of Majeed's character, we find fear of losing his position. So, he starts stopping the reputation of an old pir.

"The *pir* was an old man. It was said that he had once had fire in his eyes and thunder in his voice. (*Tree Without Roots*, p.49). Majeed was worried, and, he thought himself, he had good reason to be. True, he commanded respect and reverence as the guardian of saint's grave, now embellished with a red cloth, silver trimmings and a yellow canopy, but there were no miraculous tales about any extraordinary spiritual powers to his credit. He had turned the people towards God, strengthening their moral fibre by tireless preaching and when necessary, by taking severe action against backsliders. But he himself remained an ordinary mortal. All his power and glory came from the shrouded mystery of the *Mazar*. (*Tree Without Roots*, p.50)

#### (b) 'Pseudo-religious operation' in *PK*

The use of the name of God and temple are very common phenomena in India. By using the name of god and temple, the pseudo-saints and Babas (according to *PK* "Baba" means the guide of Hindus, preacher of religious knowledge, founder of a temple and he gives all kinds of solutions to the people if common people fall in any problem) cheat with people. A TV reporter asks Baba that PK says this temple shouldn't be built because that jewel is his property. Tapaswi baba says in his TV interview, "When I chose this holy site... the birth place of Rama...sacred to lord Krishna...and wish to build a temple Why all these questions?"

These pseudo-saints or Babas, through brainwash, input their own manufactured ideologies on common people. Then common people think that they are dependent on the name of God, temple, worship and Baba's guidance.

PK is the story of an alien (Amir Khan) who lands in India according to cinematic representation of the film. PK learns about the concept of God through a common proverb used in India. The proverb is "only God can help you". It is uttered by a policeman who refuses to help him find his remote control. He says, "The policemen are human, not Gods." He learns from the people that only he can solve your problems.

'God' is the only hope to get him "Remote Control" back. He visits temples, mosques, and churches. He tries to convince God of every religion and God of every faith. He pursues advices that are given by priests and religious leaders to convince the God of every religion. But Khan smartly points out some 'gurus' who use superstitions. They also start cheating with people. Jagat Janni, a TV reporter, plays a vital role as she simplifies PK's meeting with Baba and PK's public appearance on TV and with the common people, which popularizes his version of a logical approach towards God.

He starts raising questions about religious dogmas and traditions. His 'Remote Control' is a device without which he cannot go back to his planet. It is robbed by a stranger. He ships a journey to discover the world. He meets both good and bad people. He looks over places and acquires the language. At the time of his ordeals, he comes across different contexts and concepts. He eventually starts searching for 'God'. He starts distributing poster among the people. The poster contains 'Missing God'.



Fig.1: Screenshot from pk 2014

The name of God and religion has been used as a control-weapon by Tapaswi baba. The followers are bound to obey the 'baba' because they erroneously accepted the 'Babas' due to their ignorance. It seems that they even are ready to sacrifice their life for baba. Baba's controlling weapon acts accordingly what Baba wants. Baba convinces them with false speech and false god gifted device. Baba says:

I was in the snowcapped Himalayas... a light. A great infinite light...emanating from a small object on the ground. Looked at it, I closed my eyes in meditation. Suddenly, I felt a connection to God, enlighten me. What is this marvelous object...Which, even in the snows of winter gives me warmth? And God said, my son. It is a jewel from Lord Shiva's broken pellet drum. Take it. Take it and build a shrine to venerate it. For, the mere sight of it. Will dispel the suffering of all loyal devotees. (pk,2014)

Tapaswi Baba (Saurabh Shukla) is followed by thousands of people including Jaggu's father (Parikshit sahani). He claims that Baba is capable to talk directly with

God. His prediction about Jaggu is that she will be jilted by her Muslim lover from Pakistan, Sharfaraz (Sushant sing Rajput), later is proved a misunderstanding.

Thousands of peoples' eyes are opened including Jaggu's father at the time of live show between PK and Baba. It is also proved that 'Remote Control' is not a God gifted device that helps Baba to be connected with God. Rather, it is the remote control device of PK. In the name of God or in the name of God gifted device, these Babas' bamboozle people. They merely try to convince people in the name of god or pseudo-religion.

PK (Amir Khan) shows the fanaticism of the followers. Jaggu's father is blind to Tapaswi baba. He places Baba in a position of reverence and calls him "Bhaagwan" means 'god'. Tapaswi Baba's photographs are found everywhere in his house. He keeps it for his blessing. He pastes them on walls, bathrooms, bed sheets and school bags. He cannot do any work without remembering baba. Baba gave him a "godbox". The "godbox" contains various Hindu Deities. A watch to some screenshots of PK can be given to make it much clear:



Fig.2: Screenshot and edited by me from pk 2014

Religion is used as a business capital by Tapaswi baba in the film PK. He starts running religious business. That is not recognized in religion. Some pseudo-religious representations are shown with the cinematic representation of the film PK.

Jaggu finds PK in a temple; he tries to steal money from charity 'Box'. For saving him from being

beaten up, he pastes stickers of Hindu God on his face. It is his new idea to save him from that crime. When people see the picture of God on his face, they cannot slap him. They cannot slap on the picture of God. They cannot ignore it. The picture of God is used for his safety, to conceal his crime, to get the legality of his stealing business or earning.



Fig.3: Screenshot and edited by me from pk 2014

We often experience a number of pseudo-saints in our society. They use religion and the name of God as poster as like in PK. In the name of God and religion, earning money for livelihood and luxury is their main concern. They lead the people to follow the wrong path.

PK does not believe in an idol of God. He raises questions, "Does God not listen directly?" PK's TV show asks people to expose fake saints from all religions. He says that ersatz-saints use fear of people for establishing their own business in the name of religion. They try to act that they are the representatives of God on the earth. To

prove the idea, fake saints are doing their business in the name of God and religion. He tells Jaggu's father to stay with them. He places a stone on the earth and gives red color on its head. He also scatters some money beside it. He says that it is investment. According says:

This college is having exam. Students are all in a panic. Now we will start our fear business. I will show you. Here's the plant machinery. Initial investment. And now, the inauguration. Now, you will see... In 15 minutes invest will double." (PK, 2014)



Fig.4: Screenshot and edited by me from pk 2014

In PK, when media represents baba positively, all people support baba. Baba's popularity increases dramatically. On the other hand, when media represents baba negatively, Baba's popularity has fallen from sky to earth. So, media's representation and media politics are greatly related to pseudo-religious activities

Pseudo-saints or Babas are conscious about their misdoing. They consciously do it for their respect, worldly pleasure and wealth. In PK, we have noticed that Tapaswi Baba is conscious about his misdoing. When PK attacks Baba with question, Baba indicates his volunteers to close the program.

### III. EVALUATION

After the partition of India and Pakistan, the novel *Lal Shalu* was written by Syed Waliullah in 1948. It was translated in 1967 by Niaz Zaman. The people of Indian-subcontinent, in postcolonial period, would pass mysterious time. The arrival of many pirs (The word "pir" is taken from *Tree Without Roots* p.49) that means a religious figure or a preacher of a religion and saints in the geographical area of Indian subcontinent, for

spreading religious knowledge is known to all. Some tricky persons have seized it as a chance and, in the name of religion; they started gaining their worldly purposes. They started religious business. They grabbed religion as the way of their earnings. They started doing pseudo-religious activities. In the novel *Tree without Roots*, the translated form of *Lal Shalu*, We find Majeed as a religious figure. He came to Mahabbatpur, a fictional village, as a stranger. He claims that he is a pious person. He claims that he gets the information of mazar in his dream. He takes the responsibility of the people to lead them to the right path. In the name of God, religion, religious fear and Mazar, he gains worldly pleasure and wealth. With the presence of "superego" (*Beginning theory*, p.93), Majeed has done all the pseudo-religious activities. He considers religion as his own property. He tries to impose his manufactured religious practices on the people according to his own ideologies, thoughts and beliefs. Subsequently, Religion is used as an investment. From this investment, he earns more and more worldly materials.

*PK* is a 2014 Indian satirical comedy-drama film directed by Rajkumar Hirani. The full soundtrack released by Indian film association on 17 November 2014 (<https://en.m.wikipedia.org/wiki/PK>). India is a place where we find the existence of many religions and languages. The pseudo-religious activities of babas or saints are increasing day by day in India. *PK* is the commodious representation of pseudo-religious activities of 'babas'. In the film, we see that Tapaswi Baba is conscious about his pseudo-religious activities. He considers religion as his own property like Majeed, the protagonist of the novel *Tree Without Roots*. He enforces synthetic religious beliefs on the people according to his own wishes, thoughts and beliefs. He convinces people by narrating false story and showing God gifted device. He claims that he has the ability to be connected directly with God. He uses religion as an investment and, from this investment, he gains more and more profit.

#### IV. CONCLUSION

The paper finally reaches at the decision that pseudo-religious activities are done by pseudo-saints or babas consciously and purposefully for gaining worldly pleasure, respect, value, wealth, controlling power and business opportunities. But the position of religion is higher than money, power, wealth and worldly pleasure. Religion is sacred from all kind guilt and blasphemy. It is considered as the touch stone of every religion and every faith. Pseudo-saints or Babas have been using religion for their own purposes. They are using religious ideologies for their betterment. They are leading people to follow wrong path. For these pseudo-saints or Babas and their pseudo-religious activities, the real value of religion is decreasing. People are diverting from religious beliefs to pseudo-religious beliefs. People are devoted to performing pseudo-religion instead of religion and religion is covered under pseudo-religion. To protect the real value of religion, religious beliefs and ideologies, pseudo-persons' activities should be stopped.

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# Fostering Learner Autonomy in ESL Teaching

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**Abstract**—As we all know, changes in the field of language teaching have never stopped. Among the changes that took place in recent years, the main one has been a shift of focus from teachers onto the language learners. Learner autonomy is the new ‘buzz-word’ in the field of applied linguistics. How to cultivate LA becomes a key concern for educators and researchers. In order to know whether the LA could be cultivated and the cultivation of LA could benefit the students or not, the author carried out an experiment in Grade One in the Mathematics and Information School in Shandong University of Technology. The experiment was carried out in one year in two classes. The instruments used in the experiment were a questionnaire and three examination papers. The questionnaire which was adapted from Nunan (1996) and modified by the writer included 27 items concerning autonomous learning. The results of the questionnaire and the grades of the three examinations were collected and analyzed to find out whether LA could be cultivated and whether the cultivation of autonomous learning would benefit the students’ English learning. Analysis of the quantitative data was performed on the computer using SPSS . Our conclusion is that LA could be cultivated and the cultivation of LA benefited the students’ English learning. The thesis included the methodology used in the experiment, the procedure, data analysis and pedagogical implications we could get from the study.

**Keywords**— learner autonomy, autonomous learning, ways to foster.

## I. INTRODUCTION

All language teachers have been seeking the most effective way to help their students be more proficient in

language learning, and have tried one method after another. It was realized that they had long been pursuing a perfect teaching method, which attached much importance to only one side of learning — the teacher, while the other side, the subject of learning — the large number of learners, was neglected. Being aware of this, many language teachers gradually began to develop their interest in considering the task from the learner’s point of view and shift their focus of classroom from a teacher-centered one to a learner-centered one. Learner autonomy, which is the central point of my thesis, refers to the ability to take full responsibility for the decisions with one’s own learning and the accomplishment of those decisions (Dickinson 1987:11). In the classroom, instead of being passively guided by the teacher, the student tries to get the best out of classroom teaching according to both the teacher’s and his own objectives. Outside the classroom, he makes reasonable plans concerning his learning and implements these plans.

## II. A RESEARCH ON FOSTERING LEARNER AUTONOMY

### 2.1 Research Questions and Hypothesis

#### 2.1.1 Research Questions

The study reported here adopted a case study approach to investigate current ELT in China for both inside and outside English classroom from the perspective of learner autonomy. The study is intended to find answers to the following research questions:

1. Can LA be cultivated?
2. Will the cultivation of LA benefit the students’ English Learning?

#### 2.1.2 Hypothesis

This study attempted to test the hypothesis. The hypothesis is put forward on the basis of field research.

A. Alternative hypothesis ( $H_1$ ):

LA can be cultivated and the cultivation of LA will benefit the students' English Learning.

B. Null hypothesis ( $H_0$ ):

LA cannot be cultivated and the cultivation of LA will not benefit the students' English Learning.

## 2.2 Methodology

### 2.2.1 The Subjects and the Design of the Experiment

161 students of mathematics school from Shandong University of Technology in two classes took part in the experiment. The experiment was carried out in one year in two classes. One is Experimental Class (EC) and another is Control Class (CC). A questionnaire including 27 items concerning autonomous learning was handed out to the students for three times. The students had examinations each time after the questionnaire was handed out. The students in the EC was trained on learning strategies and motivated to be interested in English learning. Some related information about autonomous learning was also introduced to the students, such as the necessity of making a plan and supervising the carrying out of the plan, the importance of self-monitoring and self-assessment. The CC will just have regular classes. The results of the questionnaire and the marks of the three examinations will be collected and analyzed to find out whether the null hypothesis ( $H_0$ ) is correct or the alternative hypothesis ( $H_1$ ) is correct.

### 2.2.2 Experimental Instruments

#### 2.2.2.1 Questionnaire

Adapted from Nunan (1996) which gives an example of the type of activities that could take place in class to sensitize learners to their learning styles, the questionnaire includes 27 items (Appendix). The author of this thesis made some necessary changes combining the questionnaire on learning strategies. All these 27 items tested the students on their motivation, the style of classroom organization, cognitive strategies, metacognitive strategies;

communicative strategies and resource strategies (see Table 1). Each of these items is followed by five alternatives on a 5-point Likert scale scoring from 1 (strongly agree) to 5 (strongly disagree). In order to have the content validity of the measure, it was given to three other experienced English teachers who all work on applied linguistics for their comments. They suggested some modifications. And upon their recommendation, some items were revised.

Table.1: Questionnaire Items within Each Category

Category name	Item No.
Motivation	20, 21, 22, 23, 27
Classroom organization	3, 4, 5
Cognitive strategies	11, 12, 14, 24
Metacognitive strategies	6, 7, 8, 9, 10, 13
Communicative strategies	1, 2, 25, 26
Resource strategies	15, 16, 17, 18, 19

#### 2.2.2.2 Tests

The students took part in three examinations. The three test papers used for the examinations were all made in groups by the experienced teachers in Shandong University of Technology. The students could be tested in listening, reading, and writing. The students could be tested on integrating skills in using English. In the author's opinion, there are three reasons to prove that the papers are valid. First, they were made in groups by the experienced teachers. They were asked to reflect the common level of the students. Second, they had the same style as CET-4, which is considered to be the most widely acceptable way to test students' level. Although some people argued that it could not reflect the learners' real English level, CET is still a very important part in the college examination. Third, all the students in Grade one used the same test papers and the papers were read over and given marks by the teachers in groups.

### 2.2.3 Experimental Procedures

#### 2.2.3.1 Procedures

The experiment was carried out in one year. Two

classes were chosen. The same English teacher, the author of the thesis, taught both of the two classes. In the Experimental Class (EC), the teacher tried to arouse the students' interest in learning English, get them to know the importance and aim of English learning, ask them to make plans for their learning and monitor the carrying out of the learning plans (details in 2.4.2). The teacher also kept abreast of the students learning styles and trained the students for learning strategies while giving them lessons. Then at last, the students together with the teacher assessed the results of their learning. While the Control class (CC) just had the regular classes.

The questionnaires were handed out to the students three times to find out whether LA could be cultivated. The Pre-test and the Mid-test questionnaires were handed out before the mid-term and the end-term examination in the first term. The post-test questionnaires were handed out before the end-term examination in the second term. Each time after the questionnaires were given to the students, the students had an examination and the marks were collected. The three examinations were the mid-term (Test 1), the final-term (Test 2) examinations in the first term and the final-term examination (Test 3) in the second term.

After collecting all the data needed, analysis was made according to the test papers marks and the questionnaire results.

### 2.2.3.2 Teaching Methods and Activities

In the procedure of developing the learners into independent learners, the author used the teaching methods and activities stated in the following 12 items in everyday English teaching. Emphasis was put on the shift of responsibilities, active learning, cooperative learning and the extended reading materials the learners should refer to

1. Making a proper plan at the beginning of a new term. Supervising its implement both by the teachers and the learners themselves. The supervising process would raise the learners' awareness that responsibility for learning rests with them.

2. Picking out some passages from the textbook and ask the students to act as teachers and teach the passages to the other students. Before teaching, the students must make good preparations including the content of the passages and explanations for some language points in the text. Some students were really knowledgeable in some subjects and the others would be aroused by their excellent performance.
3. Giving some questions to the students to think about before performing a certain task. For example, asking the students to guess what would be talked about in the listening material before playing the tape. In this way, the students could learn more effectively because of this thinking while learning.
4. Motivating and activating their interest in learning. To do this, the teachers should try to understand the students and get to know what their interest is. Having an informal discussion and personal communication with the students are easy to know more about the students.
5. Short performances before every class, including dialogues, short plays, introducing some good poems and essays are all colorful and interesting ways of starting class. These activities would ensure that every student took part in the activity in English in class.
6. Sometimes when a question was raised in class, the students could be asked to give correct answers, not the teachers. In this way, the teachers would find out how well the students had learned. At the same time, the other students could also be activated by the students who were able to answer the questions.
7. Asking the students to retell the text they have learned. They could also act out some of the passages. Or maybe the students could choose some other topics they were interested in, such as things happened in everyday life and some fairy tales.
8. Asking the students to finish their homework by

themselves. First, correct the possible mistakes in pairs or in small group, then check the mistakes by themselves again and hand in the homework to the teacher. By Learning from mistakes, it's much quicker, much more convenient and more effective for the students to get the correct knowledge.

9. In order to lead the students to love English and be more interested in English, different kinds of competitions could be held. Such as, reading competition, oral English competition, comprehensive competition and so on. These were different from tests and the students would feel less anxious and more interested.
10. Helping the students monitor and assess their progress and regress. Helping them to find out their advantages and disadvantages. And most important, helping them to fully bring out their latent potentialities and affirm their achievements.
11. Encouraging the students, especially some top students to adjust the process and degree of difficulty of their learning materials according to their own needs.
12. Making it clear to the students that reading is a good way in English learning. Encouraging them to do some extra reading. Novels, magazines and newspapers can all help them to meet the requirement on reading.

By doing this, both the teacher and the students would change their attitudes towards the roles they played. The teacher was no longer the center of the classroom teaching. Instead, the teacher was the mediator, facilitator, organizer, counselor, source of information and evaluator. The teacher also gave feedbacks to the students' learning methods, strategies and achievements. The students were

not passive receivers. They began to accept the idea of being the masters of their own learning and gradually took the responsibility of learning by themselves. They knew what they wanted to learn, what they didn't know. They made plans for their own learning, monitored the carrying out of the plans, assessed and evaluated their learning. The learners used learning strategies taught by the teacher first purposely as a way to facilitate their learning and gradually the strategies became their potential ability in language learning. The learners changed from individual learners to co-operatives.

### 2.3 Data Analysis

T-test was used to analyze the data. Analysis of the quantitative data was run on the computer using SPSS for Windows (Version 10.0). First, descriptive statistics were calculated for the original Test (OT), Test 1, Test 2 and Test 3 (Table 2) to find out if the students in the EC got higher marks than the students in the students in the CC. Second, descriptive statistics were calculated for Pre-test, Mid-test and Post-test to compare the changes between the two classes (Table 6) and see if the result agrees with that in Table 3 and Table 4. For the three different times, the questionnaire categories were named as Motivation 1, Motivation 2 and Motivation 3. Other categories were named in the same way.

T-test was used to analyze the original marks (OM) of the Experimental Class (EC) and the control Class (CC). This test was used to find out whether there was any difference between the two classes at the beginning of the experiment. The findings were the following:

*Table.2: Descriptive Statistics of the Original Test for the EC and CC*

Class	N	Minimum	Maximum	Mean	Std. Deviation
Experimental Class	82	50.00	112.50	97.38	14.05
Control Class	79	34.50	114.00	96.60	15.94

In the original test, the observed t- value is 1.90, which was significant because the observed significance level was 0.965 ( $p > 0.05$ ), and the observed t - value  $1.90 <$  the given t.

This result shows that there was no significant difference between the two classes in the original test.

This t-test was carried out to find out how well the two

groups did in the tests and whether there was any after treatment. The following are the results: significant difference between the means of the two classes

Table.3: Descriptive Statistics of the Tests for the EC

Class Examination	Total Marks	Experimental Class				
		N	Mini	Maxi	Mean	Std. Deviation
OT	150	82	50.00	112.50	97.38	14.05
Test 1	150	82	51.00	135.00	101.65	17.12
Test 2	150	82	60.00	129.00	97.81	11.75.
Test 3	150	82	54.00	138.00	105.40	11.14
Valid N (listwise)	150	82				

(Notes: The 100—point grading system in the three tests was changed into 150—point for the convenience of statistical analysis )

Table.4: Descriptive Statistics of the Tests for the CC

Class Examination	Total Marks	Control Class				
		N	Mini	Maxi	Mean	Std. Deviation
OT	150	79	34.50	114.00	96.60	15.95
Test 1	150	79	43.50	133.50	95.66	20.92
Test 2	150	79	36.00	123.00	93.02	16.04
Test 3	150	79	40.50	133.50	100.02	18.33
Valid N (listwise)	150					

In Test 1, the observed t- value is 1.98, which was significant because the observed significance level was 0.048 ( $p < 0.05$ ) and the observed  $t >$  the given t-value. Besides, the mean of the EC  $101.65 >$  95.66, the mean of the CC.

In Test 2, the observed t- value is 2.01, which was significant because the observed significance level was 0.032 ( $p < 0.05$ ) and the observed  $t >$  the given t-value. Besides, the mean of the EC  $97.81 >$  93.02, the mean of the CC.

In Test 3, the observed t- value is 2.46, which was significant because the observed significance level was 0.01 ( $p < 0.05$ ) and the observed  $t >$  the given t-value. Besides, the mean of the EC  $101.65 >$  100.02, the mean of the CC.

Then it is safe to draw the conclusion that there was significant difference between the two classes in the Test 1, Test 2 and Test 3.

Independent-Sample Test was used to find out after one-year-training on LA whether the students in EC had got

the ability to learn autonomously and could do better in their English learning. For this reason, the author intended to compare the examination marks between EC and CC. Test 1, Test 2 and Test 3 marks were all collected. The results are shown in Table 5, Table 6 and Table 7. From Table 5, we can see the mean marks of OT for the EC (97.38) and the CC (96.60) are almost the same and the distance of Std. Deviations is 1.90.

In Test 1, the distance of mean marks between the two classes is 5.99, but there is a large distance between the Std. Deviations, which is 3.80. In Test 2, the distance of mean marks between the two classes is 4.79, but the Std. Deviation distance is still larger 4.29. In Test 3, the distance of mean marks between the two classes is 5.38 and the Std. Deviation's distance is 7.19. From the statistics we can see the students in EC did better. The Std. Deviations show that most of the students in EC got marks near to the means. But

in Test 1, the Std. Deviation is 17.12, which is much larger than 11.75 in Test 2 and 11.14 in Test 3. When we look at the Std. Deviation in the CC, we can see they are all larger than those of the EC. So we can draw the conclusion that most of the students in EC have made progress in their English learning after the training LA.

Table.5: The Distances of the Mean Marks and Std.

*Deviations between EC and CC*

	Mean	Std. Deviation
Original test	0.78	1.90
Test 1	5.99	3.80
Test 2	4.79	4.29
Test 3	5.38	7.19

Table.6: Descriptive Statistics of the Questionnaire

	Total grades	Experimental Class					Control Class				
		N	Mini	Maxi	Mean	Std. Deviation	N	Mini	Maxi	Mean	Std. Deviation
M1	30	80	8.40	22.80	14.31	3.5289	76	8.40	26.40	14.77	3.5242
M2	30	81	5.00	22.00	11.33	3.3415	78	7.00	30.00	14.27	5.7262
M3	30	82	7.20	22.80	14.72	3.3448	76	8.40	22.80	15.36	3.3482
CO1	30	80	10.0	30.00	17.62	4.8841	76	6.00	30.00	18.74	5.4847
CO2	30	82	0	24.00	15.92	3.8021	76	6.00	22.00	14.81	3.9855
CO3	30	82	6.00	28.00	15.85	3.6500	76	8.00	26.00	17.89	4.3161
CS1	30	82	8.00	24.00	15.00	3.7210	78	6.00	24.00	17.18	7.2676
CS2	30	82	7.50	25.00	14.86	4.3560	76	7.50	27.00	16.39	4.6312
CS3	30	82	7.50	27.00	15.83	4.0822	78	9.00	25.00	17.32	3.3562
MCS1	30	80	6.00	21.00	12.94	2.7625	76	8.00	21.00	14.20	2.8310
MCS2	30	82	8.00	22.00	16.06	2.9490	76	11.00	30.00	17.74	5.3348
MCS3	30	82	9.00	20.00	12.90	2.6634	76	7.00	22.50	13.58	2.6627
CMS1	30	82	8.00	27.00	18.14	4.3264	78	6.00	30.00	17.97	4.3444
CMS2	30	82	7.50	24.00	16.79	3.0444	79	7.50	22.50	16.56	3.3346
CMS3	30	82	9.00	25.50	16.68	3.1349	79	6.00	30.00	18.31	4.9224
RS1	30	82	12.0	26.40	15.28	4.6186	79	6.00	30.00	16.40	5.2695

RS2	30	82	0	30.00	15.74	4.6515	78	6.00	30.00	18.70	5.4976
RS3	30	82	6.00	22.00	15.19	5.5258	78	6.00	30.00	16.59	4.5429
Valid N	30	80	6.00 6.00				40				

M stands for Motivation

CO stands for Classroom Organization

CS stands for Cognitive strategies

MCS stands for Metacognitive Strategies

CMS stands for Communicative Strategies

RS stands for Resource Strategies

From Table 6, when comparing the EC with the CC, the author found that for most of the categories, the means are smaller in the EC than in the CC (The smaller the statistics are, the better the students employ the training strategies). But the means for Communicative Strategies 1, 2 and 3 in the EC are all larger than those in the CC and the Std. Deviation are all smaller. From this we can draw the conclusion that the students in the EC didn't do well in employing the Communicative Strategies, although they did well in the training of the other categories. That is to say, the students in the EC didn't like to communicate with others and used English as a tool both in class and after class (see Appendix 1, 2, 25, and 26). This is a field we should pay more attention to. When we refer to the means of Pre-test, Mid-test and Post-test in the EC, we can see that at the end of the experiment, in the Post-test, except for the means for Motivation 3 and Cognitive Strategies 3, the means for Classroom Organization 3, Metacognitive Strategies 3, Communicative Strategies 3 and Resource' Strategies 3 in the EC are all lower than those in Pre-test and Mid-test. Thinking of the above analyses for the Examinations, which show that the students made some progress in their examinations, we can see that the training strategies are helpful in cultivating the learners' LA and the cultivation benefit the students' English learning.

**2.4 Findings**

From the above analysis, we can see that after being

trained for learning strategies to get the ability to learn autonomously, the students in the EC made some progress in their English learning. The students could be trained to learn autonomously and the cultivation of LA benefited the students' English learning. So our alternative hypothesis is correct but the null hypothesis is wrong.

From the above analysis, we can also say that at the end of the experiment, the students in the EC made some progress in their English learning. We can see this from their scores in the examinations. The items in the questionnaire and the 12 training strategies in everyday English teaching helped some students do better in a range of language learning tasks and somehow have the ability to become autonomous learners. Our alternative hypothesis is correct. The students can be trained to learn autonomously and the cultivation of LA benefits the students' English learning. Both in the EC and the CC, the students get higher scores in Communicative Strategies (The higher the scores are, the worse the students do in learning autonomously). It shows that although the learners can make some progress in taking part in examinations after beings trained for LA: they didn't like to communicate with others and use English as a tool both in class and after class even after the training. This may have some relationship with affective and social aspects, such as personalities, motivation, the learning context and purpose for learning the language (Oxford 1990). Oxford (1990) sees the aim of language learning strategies as

being oriented towards the development of communicative competence and that they must, therefore, involve interactions among learners. Learning strategies must both help learners to participate in communication and to build up their language system. This study has in some degree reached the goal of helping the learners to learn to learn, but has not been successful in motivating the learners to participating in communication.

### III. CONCLUSION

My thesis is only a preliminary study of learner autonomy, which is a comparatively new field of interest in applied linguistics. It attempts to promote autonomy in Chinese university students in the study of a foreign language. From above experiment, we can see that after being trained for learning strategies to get the ability to learn autonomously, the students in the EC made some progress in their English learning. The students could be trained to learn autonomously and the cultivation of LA benefited the students' English learning. With the maturing of learner training program in China, students will take

more responsibility for their learning and enter into learning more purposely and effectively.

In a word, we should have a full understanding of the superiority of learner autonomy, explore its potential as much as possible and make it serve as the catalyst in foreign language teaching and learning.

### Appendix

#### Questionnaire on Learner Autonomy

Dear students,

I am doing some research on learner autonomy in modern languages learning and teaching. I would appreciate your cooperation with this questionnaire. The information given here will not be disclosed to any third party. The following questions are to know the students' related situations. Each of these items is followed by five alternatives on a 5-point Likert scale ranging from 1 (strongly agree) to 5 (strongly disagree). Please answer them as honestly as possible.

Thank you for your cooperation.

	strongly agree	no view	strongly disagree		
		agree		disagree	
1. I would like to learn by small group discussions.	1	2	3	4	5
2. I would like the students to participate in the class more.	1	2	3	4	5
3. I would like to voice my opinions actively in class.	1	2	3	4	5
4. I don't regard the teacher as the authority.	1	2	3	4	5
5. Knowledge should not be transmitted by teachers.	1	2	3	4	5
Students should be active to learn and discover knowledge by themselves.					
6. I like the teacher to assess my work.	1	2	3	4	5
7. I work hard for a practical purpose.	1	2	3	4	5
8. I think my progress mainly rest with myself.	1	2	3	4	5
9. I think it is necessary to make a study plan each term.	1	2	3	4	5
10. I like to work hard according to the study plan.	1	2	3	4	5
11. I like to preview the lesson before each class.	1	2	3	4	5
12. I like to review the lesson after each class.	1	2	3	4	5

13. I like to find the gap after each test.	1	2	3	4	5
14. I like to learn by reading references	1	2	3	4	5
15. I like to learn by reading English magazines.	1	2	3	4	5
16. I like to learn by reading English newspapers.	1	2	3	4	5
17. I like to learn by reading English novels.	1	2	3	4	5
18. I like to learn by watching English TV and movies.	1	2	3	4	5
19. I like to learn by listening to English songs.	1	2	3	4	5
20. I like to perform item15-19 to broaden knowledge, enlarge vocabulary ,understand more related culture.	1	2	3	4	5
21. I like to perform item15-19 for entertainment, pastime.	1	2	3	4	5
22. I like to perform item 15-19 to create harmonious atmosphere to learn English.	1	2	3	4	5
23. I think it is interesting to learn English.	1	2	3	4	5
24. I like to read the textbook repeatedly.	1	2	3	4	5
25. I often practice English with my friends.	1	2	3	4	5
26. I sometimes take part in English corner and benefit a lot from it.	1	2	3	4	5
27. I would learn English harder if there are no examinations.	1	2	3	4	5

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# The Challenges of Overcoming Post-traumatic Stress Disorder in Toni Morrison's *Sula* and *Home*

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**Abstract**— From a psychoanalytical perspective based on the works of Judith Herman, and on the basis of close reading, this paper explores the challenges and the possibilities to recover from post-traumatic stress disorder in Toni Morrison's *Sula* and *Home*. It exposes, on one hand, the obstacles African American veterans with chronic war-induced post-traumatic stress disorder face as they try to rebuild their shattered selves. On the other hand, it sheds light on the tools these damaged veterans resort to, in order to reconcile with their traumatic memories and come to terms with the haunting presence in their lives. *Sula* and *Home* offer ground to discuss topics such as the healing of post-war trauma and the assistance provided to soldiers diagnosed with post-traumatic stress disorder while they raise questions about the provision of material and emotional support to war veterans in American society.

**Keywords**— Healing, Post-traumatic, Trauma, Veterans, War.

## I. INTRODUCTION

Far from being first-hand war narratives, *Sula*<sup>1</sup> and *Home*<sup>2</sup> are an exploration of the traumatic experience of Black soldiers, veterans of both World War I and the Korean War, as they journey towards healing.

*Sula* and *Home* respectively narrate the experiences of Shadrack and Frank Money who served time in armed military combat and who came home only to fight more battles, which are different from the ones they faced on the battlefields. These novels depict the recuperative process of these soldiers suffering from post-traumatic stress disorder<sup>3</sup> and the challenges they face in gathering

pieces of their shattered lives to once again become whole individuals.

This paper, which presents *Sula* and *Home* from a psychoanalytical perspective based on the works of Judith Herman, focuses on the following central hypothesis: there are strong internal and external forces threatening the process of working through the traumatic memories, and though the recovery process discussed herein may be difficult at best and impossible at worst, survivors could tap into the enormous potential of social bonds and communal support to regain their wholeness. This paper seeks to answer the following question: what challenges do African-Americans soldiers with chronic war-induced PTSD face as they try to overcome their trauma and what could be the possible ways for them to reconnect with their lost selves?

The discussion in this paper starts with conceptual clarifications so as to help the reader understand the rationale behind the choice of the theory underpinning this research. The second section of this paper analyses the challenges war veterans are facing as they try to overcome PTSD, while the third one puts the spotlight on the key elements that war veterans suffering from PTSD resort to in order to overcome the trauma and restore their wholeness. There too, the regenerative potentiality that both black individuals and the African American community possesses is highlighted.

## II. CONCEPTUAL CLARIFICATIONS

Broadly speaking, Psychoanalysis is a theory of individual human behavior and experience which seeks to explain the complex relationship between the body and the mind and furthers the understanding of the role of emotions in medical illness and health. In other words, Psychoanalysis is a method of understanding mental functioning and which rests on the idea that there are many unconscious factors that have the potential to produce disturbances of personality traits, including disturbances in self-esteem and difficulty in relating to others.

<sup>1</sup>Morrison, Toni. *Sula*. New York: Knopf, 1973.

<sup>2</sup>Morrison, Toni. *Home*. New York: Knopf, 2012.

<sup>3</sup>Further references to posttraumatic stress disorder will appear in the text with the abbreviation PTSD, which should be understood, in the context of the present study, as a psychological condition connected to the trauma of battle.

Sigmund Freud, who coined the term “psychoanalysis” in 1896 also worked on developing its main principles, objectives and methodology. Over the years, psychoanalysis has been enriched by many contributions, including Judith Herman’s Trauma Theory<sup>4</sup>, which outlines new concepts for understanding, defining, and treating of trauma, especially PTSD.

As mentioned earlier, the present study attempts to read *Sula* and *Home* from a psychoanalytical perspective based on the works of Judith Herman. Why then is Herman’s trauma theory relevant to this study? In fact, her concept of trauma recovery, particularly PTSD, is built around a triphasic model of treatment (establishing safety – remembrance and mourning –and reconnection with ordinary life) which reflects Morrison’s characters’ journey as they progress towards healing and wholeness. It is with this in mind that the reader may understand the rationale behind this research and both the recovery tools and the restorative journeys of Shadrack and Frank discussed herein.

### III. CHALLENGES OF RECOVERING FROM POST-TRAUMATIC STRESS DISORDER

Throughout the selected novels, war veterans are facing many challenges as they try to overcome PTSD. These challenges encompass inner struggles, inadequate health care and the racially-prejudiced environment that draws them downwards.

#### 1. Fighting Inner Battles

Usually, when people talk about war injuries, they think of physical injuries; they hardly think of psychological scars. In fact, over the years, war-related physical injuries have been publicized by both the media and movie industries whereas war-induced mental scars have largely gone unreported. As a result, many veterans returning from war, wounded, but not with obvious physical injuries, were not provided with adequate treatment and were left alone to fight a war that was beyond their capacity to deal with. And too often, war veterans try to battle or resolve their inner conflict and escape reality, or relieve stress and ease emotional discomfort by consistently ignoring or suppressing the haunting past instead of confronting it. As a result, the past they have long repressed absorbs them and produces a kind of breach in their mind. This situation is reflected in Morrison’s *Sula* and *Home*.

<sup>4</sup>Judith Herman is a high-profile trauma expert whose book *Trauma and Recovery: The Aftermath of Violence--from Domestic Abuse to Political Terror*, published in 1992 is still considered an essential work in the field of traumatology.

In *Home*, Frank shows sleep disturbances, including sleep-related movement disorders, insomnia, parasomnias and horrible nightmares<sup>5</sup> that constantly invade his spirit. Even awake, his vision is tainted with temporal color-blindness: “[a]ll color disappeared and the world became a black-and-white movie screen” (Home, 23). The Korean War veteran’s life is filled with distressing flashbacks of the war and horrifying images of mutilation and dismemberment, like that of the little girl with slanted eyes, that of the half-faced boy calling for his mother or that of the boy pushing his entrails back inside his torn body. These images haunt him often:

[...] when he was alone and sober, whatever the surroundings, he saw a boy pushing his entrails back in, holding them in his palms like a fortune-teller’s globe shattering with bad news; or he heard a boy with only the bottom half of his face intact, the lips calling mama. And he was stepping over them, around them, to stay alive, to keep his own face from dissolving, his own colorful guts under that oh-so-thin sheet of flesh. Against the black and white of the winter landscape, blood red took center stage. They never went away, these pictures. (Home, 20)

With a chaotic memory, Frank is wandering and roaming the streets in Seattle, living a disoriented and empty existence exacerbated by the loss of his best two friends, his “homeboys”, Mike and Stuff, in Korea. “Long after he’d been discharged, [Frank is still tortured by hallucinations of this tragic experience] he would see Stuff’s profile in a car stopped in traffic until the heart jump of sorrow announced his mistake. Abrupt, unregulated memories put a watery shine in his eyes. For months, only alcohol dispersed his best friends, the hovering dead he could no longer hear, talk to, or laugh with” (Home, 99).

As the reader may notice Frank attempts to block out emotional distress and keep horrifying hallucinations at bay by consuming narcotics and alcohol. Frank uses alcohol and drugs to escape reality and reduce symptoms of stress. The harmful impact of these substances upon his health becomes more evident. They contributed to “poor

<sup>5</sup>These aspects of sleep difficulties faced by veterans with PTSD are described in more details by Roszell and al. See Roszell DK, McFall ME, Malas KL. *Frequency of symptoms and concurrent psychiatric disorder in Vietnam veterans with chronic PTSD*. Hosp Community Psychiatry. 1991 Mar; 42 (3):293–6.

clinical outcomes including [...] increased suicidary and depression”<sup>6</sup>.

Alcohol and drugs are much valued among veterans with chronic war-induced PTSD; these substances are considered to be a beacon in times of stress. Yet the respite from reality and the relief they provide are actually short-lived and make mental wellness worse in the long run, as they can never put those ghosts of the past to rest so easily. In *Home*, these intrusive memories take possession of the Korean War veteran Frank Money, and as the narrator mentions: “They never went away these pictures” (Home, 20).

Likewise, Shadrack, in *Sula*, has to deal with intrusive nightmares and hallucinations provoked by his traumatic experience of World War I, in 1917, in France. Even long after he had been discharged Shadrack is scared of possible dismemberment<sup>7</sup>. When he woke up at the hospital, lying in his bed, he looked at his own hands in a very strange way; he was frightened by his own hands as he believed his fingers could “grow in higgledy-piggledy fashion like Jack’s beanstalk” (*Sula*, 9) or fuse into “a permanent entanglement with his shoelaces” (13). Shadrack feels relieved when he realizes that his hands were firmly attached to his wrist and that he ran no risk of having them detach from his body as was the case of the soldier whose head was blown off but who still kept running. World War I ended long ago, but his trauma didn’t.

Even within the premises of the hospital, Shadrack felt insecure and his strong feeling of chaos grew immoderately. He perceived the hospital yard and rooms as a battlefield. It is only the balanced triangles in the compartment food tray that “reassured [him] that the white, the red and the brown would stay where they were [and] would not explode or burst forth from their restricted zones” (*Sula*, 8).

Shadrack’s life is full with hallucinations which makes his existence problematic. He tries to escape the trap of his daunting war recollections and to fix his unstable mental and feel safe by consuming alcohol and narcotics, where Mona Lisa Shultz and Louise Hay would prescribe the ‘Exposure Therapy’<sup>8</sup> based on the sharing of the

narrative of the traumatic experience. Storytelling, as one of the main components of the Exposure Therapy “stimulates the original embodied experience of traumatic events for soldiers so that they can connect to specific details of their memories [...]”<sup>9</sup>. As Skip Rizzo acknowledges, this therapy helps war veterans with chronic war-induced PTSD to engage in cognitive restructuring by telling the story of their experience<sup>10</sup>.

Weeks after being discharged from military hospital, Shadrack and Frank alike found themselves in a situation where they were incapable of confronting their past and telling their stories in relation with the horrors of war. The strategies (the consumption of alcohol and narcotics, and forcing down feelings of anxiety and distress) which they adopted in fighting the devastating inner battle proved ineffective, as many repressed emotions and excruciating memories surfaced again and again, leaving them extremely disturbed.

In addition to the aforementioned inner battle threatening the process of working through the traumatic memories, there are also external factors and forces such as the inadequate medical treatment and the challenging social environment that are at work throughout the novel and that threaten the recovery process.

## 2. Inadequate Medical Treatment

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experiences. This therapy mainly consists in using imagery to imagine past traumatic events and conceive present circumstances that remind them. It involves exposing the target patient to the anxiety source or its context without the intention to cause any danger. The ‘Exposure Therapy’, is extensively discussed in Mona Lisa Shultz & Louise Hay’s *Heal Your Mind: Your Prescription for Wholeness, Through Medicine, Affirmations, and Intuition*, published by Hay House in 2016.

<sup>9</sup>Kent Bye, *PTSD Exposure Therapy in VR: Importance of Storytelling & Emotional Presence in Healing Trauma*, <https://www.roadtovr.com/ptsd-exposure-therapy-vr-importance-storytelling-emotional-presence-healing-trauma>. Published on August 26, 2017. (Accessed June 14, 2018).

<sup>10</sup>Skip Rizzo, a high-profile psychiatrist and an internationally known expert in Mind-Body Medicine, currently heads the Medical Virtual Reality Research Group at USC’s Institute for Creative Technologies. He is He has been on the forefront of using virtual reality to treat soldiers with posttraumatic stress disorder with virtual exposure therapy. Rizzo argues that a key component of healing from PTSD is if the patient is able to connect to the underlying emotions of the experience while sharing the narrative of his/her experience, and that this can unlock a cascade of healing effects.

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<sup>6</sup>Germain A, Nielsen TA. *Sleep pathophysiology in posttraumatic stress disorder and idiopathic nightmare sufferers*. Biol Psychiatry. 2003 Nov 15; 54(10):1092–8.

<sup>7</sup> The following section looks closely at how the war veterans, especially Blacks were provided medical treatment.

<sup>8</sup>Exposure Therapy is a technique in behavior therapy which is thought to help patients treat and overcome their anxiety or distress. It helps individuals establish a coherent life narrative in which to contextualize traumatic

On 2017 Veterans' Day held on Saturday 11 November, Equal Justice Initiative<sup>11</sup> released a report<sup>12</sup> that acknowledges that unlike their white counterparts, African American veterans, especially the mentally ill ones, did not receive the appropriate medical care when they were hospitalized or when they were discharged from the army and returned to civilian life. Yet mental illness does not discriminate.

In *Sula*, the reader learns that Frank, the Korean War veteran, spent two years in a military hospital from which he was then discharged owing to lack of beds. Frank did not receive adequate medical treatment at that hospital and was released by doctors who granted him permission to go home while they were fully aware that the war veteran was extremely disturbed. Doctors just let him know that he would get better soon. They informed him that the mental illness "would leave in time [and] assured him it would pass. Just stay away from alcohol, they said" (*Home*, 18). In fact, Shadrack had to vacate the bed for the medical staff to welcome a white patient.

In his Op-ed *Black Veterans Treated as 'Second-Class Citizens,' Even Today*, published in The Baltimore Sun, Dr. Adam M. Robinson, the first African American surgeon general of the U.S. Navy and Director of the VA Maryland Health Care System criticizes the unfair treatment of African American veterans: "[They] endure and survive the rigors of military service only to return home and be treated like second class citizens unworthy of even the most basic rights. A veteran suffering any kind of urgent medical condition deserves empathy, compassion and treatment [...]"<sup>13</sup>

On leaving the hospital, Shadrack felt disoriented and was extremely scared of people he saw in the streets, even the people he knew. He saw them as mere "paper figures that flex in the breeze" (*Sula*, 10). Both Shadrack and Frank really needed help and psychological support at the time they were discharged as they were absorbed by the traumatic memories of the war and suffered from urgent mental health condition that should have guaranteed them a ticket to stay at psychiatric hospital.

<sup>11</sup>Equal Justice Initiative is a private, nonprofit organization based in Alabama that confronts racial injustice, advocates for equality, and creates hope for marginalized communities.

<sup>12</sup> See the full report "Lynching in America: Targeting Black Veterans," at <http://eji.org/reports/online/lynching-in-america-targeting-black-veterans> (accessed July 25, 2018).

<sup>13</sup>Adam M. Robinson. *Black Veterans Treated as 'Second-Class Citizens,' Even Today*. Available at: <https://www.baltimoresun.com/news/opinion/oped/bs-ed-op-0115-black-veterans-20180111-story.html>. Published on January 14, 2018. (Accessed on June 17, 2018).

In Morrison's portrayal of African American veterans with chronic war-induced PTSD, mental distress is not only associated to the horrors of war, but also to the inadequate medical treatment. She uses the journeys of Shadrack and Frank to show that, as for many African American veterans, it is the lack of proper health assistance which often negatively affects their mental wellness and shaped the rest of their lives.

Beyond the depiction of the PTSD symptoms African American veterans suffer from and the inadequate treatment they received at the hospitals, Morrison exposes the reception of these damaged heroes by a racially-prejudiced society, where African American soldiers return, becoming themselves racial victims. Throughout the selected novels, the oppression that this society exerts on these veterans takes the form of both brutal physical and psychological violence.

### 3. The Challenging Social Environment

It is really hard for Shadrack and Frank to make the transition back to civilian life, as they face a society that does not help them adjust to non-military life. Neither Shadrack nor Frank were able to find a decent job to make both ends meet. Frank, for instance, "regularly lost the few odd jobs he'd managed to secure" (*Home*, 21), while on the other hand, Shadrack is described as "sell[ing] fish but, in winter, when the fish is harder to catch, he also does pick-up errands for small businesses, as "nobody would have him in or even near their homes" (*Sula*, 155). As a result, they were pushed deeper into depression and ended up in the streets.

While one can understand that it is difficult for both civilians and war veterans to secure a steady job in a situation compounded by soaring unemployment and poverty, it is difficult to admit, as Christopher de Santis points out, that African American veterans are "treated with the same humiliating disrespect as their fellow black civilians [...]"<sup>14</sup>

After the war, many black veterans returning home were greeted not with recognition of their civil rights but, instead, with hostility and discrimination. As Peter Baker puts it, in his article *The Tragic, Forgotten History of Black Military Veterans*: "In the years after the war, at least thirteen black veterans were lynched. Countless more survived beatings, shootings, and whippings. As E.J.I. staff examined these attacks in detail, they noticed

<sup>14</sup> De Santis Christopher, ed. 1995. *Langston Hughes and the Chicago Defender: Essays on Race, Politics and Culture, 1942-1962*. Urbana: Illinois UP. P.18.

that, often, the only provocation was a black man's insistence on wearing his uniform in public"<sup>15</sup>.

In *Home*, Pastor Reverend Locke warns the Korean War veteran and makes it clear to him that the fact that African Americans have been risking their lives on the battlefield for America does not bring any significant social change to the situation of African Americans: "Well, you not the first by a long shot. An integrated army is integrated misery. You all go fight, come back, they treat you like dogs. Change that. They treat dogs better" (*Home*, 18).

Along his travels, Frank witnessed racial humiliation. For instance, he came across a black couple who got beaten for daring to order coffee from a white establishment. Frank, later on, became himself a target of this rampant racial discrimination; he experienced it when he is subject to a random search outside a shoe store.

In *Sula*, Shadrack, the World War I veteran, is arrested for vagrancy and intoxication, just after he was discharged from hospital. Actually, Shadrack felt dizzy and stumbled as if he were drunk. Instead of sending Shadrack back to hospital, he was sent to jail.

Morrison's depiction of the fate of African American veterans in *Sula* reflects a reality that happened during the pre-Civil Rights era; yet it continues today, as explained by General Adam M. Robinson, who brought into the limelight the recent murder of an African American military veteran that almost went unnoticed:

[...] the murder of African-American military veterans continues. Most recently, a federal jury awarded \$10 million to the family of an Oklahoma Army veteran who died in a Tulsa jail with a broken neck after he was tortured for 51 hours, begging for water and help. This Army veteran who served overseas was arrested in a hotel while having a mental breakdown after his wife left him, clearly suffering from an urgent mental health condition that should have warranted a trip to the closest emergency department instead of a jail.<sup>16</sup>

Adam Robinson acknowledges that despite the progress that has been made over the last five decades as regards the basic rights of African American veterans, the shameful treatment and humiliation of these soldiers returning from war continues and the advance of racism towards them is largely ignored. As he tries an investigation and a scientific explanation of the targeting of African American veterans, Robinson maintains that

"[...] when they donned the uniform of their nation and fought to defend it, they challenged stereotypes about African Americans in ways that domestics and sharecroppers could not. That is why they were targeted so frequently."<sup>17</sup>

The inner battle and the inadequate medical treatment added to the challenging social environment dominated by racial prejudices made it difficult to war veterans Shadrack and Frank to heal their psychological wounds.

#### IV. TOOLS FOR RECOVERING FROM POST-TRAUMATIC STRESS DISORDER

Recovering from Trauma, especially from PTSD is a complicated process. As Judith Herman explains: "Resolution of trauma is never final; recovery is never complete. The impact of the traumatic event continues to reverberate throughout the survivor's lifecycle" (Herman, 1992: 211). On the other hand, Herman acknowledges that while incomplete, recovery allows the survivor to overcome his trauma and to gradually engage a sense of control, to develop a feeling of safety within and among other and self and to engage in healthy and stable relationships.

It is with this in mind that the reader may understand the rationale behind this section and both the recovery tools and the restorative journeys (of Shadrack and Frank) discussed herein.

Despite the difficulties in healing completely the psychological wounds of war, Morrison's depiction of the journey of characters with chronic war-induced PTSD suggests and stresses the possibility of personal recovery through various methods that include love from caring persons, storytelling and support from the community.

##### 1. Caring Persons and Assistance From the Community

Throughout *Home*, Love and assistance from caring persons is key to Frank's healing. In his voyage from trauma to self-discovery and recovery, Frank met with different persons, especially Lily, his Asian lover, whose affection and love were critical for his restoration. As he acknowledges himself, Lily makes him "want to be good enough for her" (*Home*, 69) and makes him feel safe and determined to confront his past: "*Right then I decided to clean up. To hell with the dreams. I needed to make my homeboys proud. Be something other than a haunted, half-crazy drunk. So when I saw this woman at the cleaner's, I was wide open for her*" (69, italics in original).

<sup>15</sup> Retrieved from:

<https://www.newyorker.com/news/news-desk/the-tragic-forgotten-history-of-black-military-veterans>. Published on November 27, 2016. Accessed on March 18, 2018.

<sup>16</sup> Adam M. Robinson, Op.cit.

<sup>17</sup> Ibid.

Lily almost succeeded in “changing [Frank]” (69) and making him feel safe<sup>18</sup> and rely on her. Thanks to Lily’s care, “[t]his feeling of safety and goodwill, he knew, was exaggerated [...]” (118). As a result, during the few months Frank spent with Lily, he did not suffer from any intrusive nightmare or hallucination. He enjoyed a kind of respite he was happy with. As the narrator emphasizes, “his attachment to her was medicinal [...] Lily displaced his disorder, his rage and his shame” (107).

Frank’s recuperative process would have not been possible without the tremendous support and the solidarity of some generous characters like Reverend Locke and Billy Watson who provided him with both the material and emotional assistance and gave him advice which he truly needed to rebuild his shattered self and reconstruct human connection. Reverend Lock, for instance, warns him about the possible obstacles he is likely to face in the North: “[...] you been in a segregated army and maybe you think up North is way different from down South. Don’t believe it and don’t count on it. Custom is just as real as law and can be just as dangerous” (*Home*, 19).

The supportive social network that the community provided too, was pivotal in Frank’s healing. Thus, Morrison emphasizes the power of the healing community and maintains that mending from psychological wounds can succeed with the full support and assistance of the community. It is, indeed, in the midst of this nurturing community that the damaged war veterans can eventually unleash the disturbing past and heal their fragmented selves.

The empathy that the community shows to war veterans helps them appease the disturbing past and gain stability<sup>19</sup>. Eminent PTSD experts, including Mary Harvey, Skip Rizzo and Judith Herman argue that empathy stands as an important step in building a proper

<sup>18</sup>For psychiatrist and trauma expert Judith Herman, establishing safety is the very first stage of the PTSD recovery process. During this stage, survivors shift their surroundings from that of unpredictable danger to reliable safety. Herman describes recovery from traumatic events as unfolding in three stages. The second stage includes the tasks of remembrance and mourning, while the third and last one encompasses reconnection with ordinary life. Herman stresses the fact that these stages are not followed exactly, nor are they linear.

<sup>19</sup> Herman argues that as the group shares mourning, it simultaneously fosters hope for new relationships. The group lends a kind of formality and ritual solemnity to individual grief and helps the survivor to pay homage to his lost and piece together his once shattered life, in the present. See *Trauma and Recovery: The Aftermath of Violence--from Domestic Abuse to Political Terror*, New York: Basic Books, 1992. P. 228.

mourning process<sup>20</sup>; a phase where the survivors verbally tell the whole, in-depth story.

Storytelling, indeed, falls in the range of tools that help Shadrack and Frank heal from PTSD throughout *Sula* and *Home*.

## 2. Storytelling and the Emphatic Listener

In *Sula* and *Home*, it is only after having gained the confidence of their fellow beings and after having secured their trust that war veterans, suffering from PTSD, tell their stories. Again, it is the community’s empathy shown to them that allowed veterans to open up to their community members.

Once he feels safe, Frank confesses he needs to face the truth about his past and recover his wholeness. He tells his interlocutor, an unnamed scribe: “*I have to say something to you right now. I have to tell the whole truth. I lied to you and lied to me. I hid it from you because I hid it from me. I felt so proud grieving over my dead friends*” (133, italics in original). Frank admits he has long repressed his past and that time has come for him to open up about those traumatic memories. But he challenges the scribe’s capacity to properly listen<sup>21</sup>, record and tell his traumatic experiences.

Herman observes that a good listener, with active listening skills, is essential in caring for trauma survivors as this kind of listening encourages the survivor to put the trauma into the appropriate words and narrative forms which are essential to healing<sup>22</sup>.

Throughout the selected novels, storytelling becomes a kind of catharsis which helps Shadrack and Frank cure their emotional and psychological wounds. As the veterans remember their traumatic past and narrate

<sup>20</sup>The remembrance and mourning is considered by Judith Herman as the second stage of the PTSD recovery process which she described in three stages, while other trauma experts identify five and some eight. This study focusses on Herman’s three.

<sup>21</sup>See Dori Laub. Bearing witness or the vicissitudes of listening. In S. Felman & D. Laub (Eds.), *Testimony: Crises of Witnessing in Literature, Psychoanalysis, and History*. New York & London: Routledge, 1992. P.58. Dori Laub argues that the Korean war veteran may have good reasons to suspect his listener’s ability to render his traumatic experiences in words, as the listener has to feel the survivor’s defeat, pain and silences and know his victories from within in order to assume the form of testimony.

<sup>22</sup> In *Trauma and Recovery: The Aftermath of Violence--from Domestic Abuse to Political Terror*, Herman maintains that the emphatic listener is crucial in the process of the survivor’s reconstruction of a sense of self. For her, it is the presence of a careful listener willing to bear witness and to assist the survivor that allows the wounded self to repair and strengthen.

extreme and unspeakable situations, the reader realises that they escape the numbness and the ghostly state in which they were absorbed and begin to reveal some signs of recovery. Frank, for instance, “realized that those memories, powerful as they were, did not crush him anymore or throw him into paralyzing despair. He could recall every detail, every sorrow, without needing alcohol to steady him” (*Home*, 100). On the other hand, Shadrack shows some signs of transformation: his war remembrances fade away and he finally understands he cannot control life or death (*Sula*, 156). Sula’s demise affects him deeply and brings him close to tears. For the first time, the veteran freely expresses his feeling as does Frank in *Home*, in *Lotus*, when his sister Cee tells him that she cannot have a baby. The reader realizes that Frank can acknowledge pain and can finally cry, which he has not done since he was a child. His final psychological recovery happens when he confronts his past and tells his story.

As Kristin Boudreau puts it: “suffering can heal and humanize, provided that one can reorganize the painful events of the past and retell them in one’s own language”<sup>23</sup>. Likewise, Herman claims that it is generally when trauma survivors are determined to narrate their painful memories and to reshape them that they begin to show some capacity to integrate those memories into their life story<sup>24</sup>.

The closing sections of both *Sula* and *Home* make evident the in-depth transformation that Shadrack and Frank have undergone and which lead them to socially reconnect with the community. In this regards, it could be argued that these novels suggest that recovery from trauma is usually possible despite the many obstacles that may stand on the road to psychological restoration. It is also undeniable that storytelling features prominently in the process for recovering from trauma.

## V. CONCLUSION

This paper looked at Morrison’s *Sula* and *Home* from a psychoanalytical angle, especially through the lenses of Judith Herman’s trauma theory, in order to decipher, on one hand, the challenges faced by African American veterans with chronic war-induced PTSD and explore, on the other hand, possible ways of healing.

The lives of Morrison’s damaged characters, Shadrack and Frank, respectively World War I and Korean War veterans are full with hallucinations which make their

existence problematic. The challenges these war veterans faced as they try to reconcile with their traumatic memories and come to terms with their haunting presence in their lives include, but are not restricted to, the devastating inner struggles, the inadequate medical treatment and eventually the racialized social environment. Throughout the selected novels, the oppression that the American society exerts on these veterans takes the form of both brutal physical and psychological violence that lead them to turn to the consumption of alcohol and drugs to force down feelings of anxiety and distress. All those methods proved ineffective, as many repressed emotions and excruciating memories surfaced again and again, leaving them extremely disturbed.

As they started their journeys towards healing, Morrison’s mad characters were unable to confront their past and tell their stories in relation with the horrors of war. Yet, at the end of both *Sula* and *Home* the reader discovers that they have reconstructed their shattered selves, at least, partially.

It is both the love and care of relatives and the empathy and support that the community shows to war veterans that help them appease the disturbing past, reconstruct their shattered selves and gain stability. The remembrance and mourning process during which the survivors verbally tell their whole and in-depth story also falls in the range of tools that help war veterans restore their wholeness, in *Sula* and *Home*. Throughout these fictional works, Morrison suggests and stresses the possibility of personal recovery through the methods aforementioned, emphasizing the fact that total recovery and wholeness is linked to the power of the healing community.

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# Magic Realism in the Novels of Amitav Ghosh and Zulfikar Ghose

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**Abstract**— *Magic realism, of late, has become the vehicle of expression for some writers for their narratives, After Marquez who hails from South America, in Indian subcontinent Amitav Ghosh and Zulfikar Ghose have tried their hands in magic realism. Since the 1980s, the words "magic realism" and "magical realism" have been widely used and studied by critics and academics. The words are a pair of oxymoron, a word used to describe the forced connection between two discordant concepts. In recent years, magical realism has gained popularity. Because it follows the addition of conflicting components, it has become a popular form of narrative. Both Ghosh and Ghose are author of trilogy and have utilised magic realism with dexterity in some of their novels.*

**Keywords**— *Magic realism, Oxymoron, Marquez, Discordant, Trilogy*

## INTRODUCTION

'Magical realism' is a term used to describe a type of reality. Franz Roh, a German art critic, invented the phrase "magic realism" in 1925. In 1925, he coined the phrase to describe a new type of post-expressionist painting that he saw emerge in the Republic of Weimar. Although the word was originally and mostly linked with painting, it has now expanded to encompass a wide range of disciplines. The majority of magical realism cultural development has occurred in fiction since the term's introduction in 1925. Although there is no consensus on the term's origin, some art historians believe it dates back to the Middle Ages. As a result of postcolonial technique, this narrative style allows us to view and debate reality in a new way- a different way of looking at reality from the Western way of looking at things. The words magic/magical realism come from the German 'Magischer Realismus,' which was rendered into Dutch 'magisch realisme,' English 'magic realism,' and finally Spanish 'realismo magico'

Friedrich Freiherr Von Hardenberg, also known as Novalis, was a German author who wrote under the pen name. He was a romantic poet and philosopher from Germany. He was the first to put the idea into practise. Despite the fact that magical realism is most closely linked with Latin America the problem is that there are no

geographical restrictions on where it can be discovered, nor are there any restrictions on how it may be found. It has limitations in terms of what it can be used for. The supernatural is not a simple or obvious matter, but it is an ordinary matter, and everyday occurrence—admitted, accepted, and integrated into the rationality and materiality of literary fiction. Magical realism is a narrative mode of fiction in which magical and realistic elements coexist with equal ontological status and also presents magical and realistic happenings where “the supernatural is not a simple or obvious matter, but it is an ordinary matter, and everyday occurrence—admitted, accepted, and integrated into the rationality and material realistic” (Zamora 3). By combining two perspectives, magical realism creates a new one. According to A M Bowers

‘Much of the confusion concerning magic realism arises from the fact that it was contemporary with surrealism. Surrealist manifestos were written in 1924 and 1930, and some claim it is a branch of this art movement. There are similarities between the two movements, and it is important to note that at a later date magic(al) realist writers, particularly Alejo Carpentier, were influenced by both Roh and the surrealists. The similarities are significant, not least the surrealists’ desire to draw out the hidden psychic aspects of life into art, their desire for newness following war, and their attempts to harmonize contradictions and paradoxes’ (Bowers 24).

The magical and the realism are opposing elements of the oxymoron. The narrative style blurs the distinction between the supernatural and the mundane realist. *Midnight's Children* is regarded as a forerunner of renaissance in Indian English writing. Playing with language and syntax, focusing on history, liveliness of language, magic realism, and allegory are all elements of postmodernism. Bower says “All magic(al) realist writers have their own influences, some from contemporary writers, some stretching back to the origins of the term and some from before the term was coined. Whatever the influences, it is rare for a writer to be concerned with questions such as the origin of the critical term (Bower 40). *Midnight's Children* opens up a new universe of Indian English literature:

“Although the Indian English novel emerged into a recognizable form in the 1930s after its false starts and gestation during more than six decades, it gained a striking momentum and magnitude only after the publication of Salman Rushdie's *Midnight's Children* in 1981. Rushdie's unprecedented use of Indian material in sprightly, ingenious and cleverly crafted and engaging narrative transactions gave a phenomenal head start to English-language fiction from the subcontinent . . . By the time *Midnight's Children* appeared, the language had already shed its alienness and 'exoticity'. Its local variant was getting enriched by inputs from the media, the advertisement and entertainment industry, rhetoric of political speech and diverse ranges of registers and reverberations. Propelled by the new receptivity and social dynamics, *Midnight's Children* brought linguistic innovations in the Indian English novel at the tipping point”. (Volna et al 9-13)

Bower opines" The situation is similar for Salman Rushdie and his equally cosmopolitan compatriot Amitav Ghosh. Rushdie's writing is considered both British and Indian, as Ghosh's is considered both American and Indian. But,unlike Ondaatje's magical realism, the magical realist happenings in Rushdie and Ghosh's fiction occur in India, Pakistan, Britain and America.(Bower 50-51) Ghosh began writing his first magical realism novel, *The Circle of Reason*, while teaching at Delhi University. It was released in 1986. This work, in which Rushdie's influence may be seen, notably in his magical realism style,explores new ground in the corpus of Indian English-language writing.<sup>4</sup> Ghosh was the winner of the Prix.According to Bower "In Indian writing, for instance, Salman Rushdie, Amitav Ghosh and Arundhati Roy are very notable prize winning writers and all are writers of magical realism, but they do not constitute a movement or group in Indian literature, eachbeing unconnected to the other and located in different countries. Rushdielives between England, India and New York. Ghosh lives between the United States and India, and Roy remains in India. Thus, Rushdie and Ghosh tend to be considered as diasporic Indian writers whose writing is influenced by their hybrid cultural context"(Bower 46)

In 1990, he received the Medicis Estranger Award for his debut novel, *The Circle of Reason*. Ghosh tries out new things in his science fiction novel *The Calcutta Chromosome* 1996.Here he uses an postmodernist storytelling style . Ghosh aspires to create a new epistemology outside of Western discourse. The anti-scientists want to develop a system for interpersonal communication. “Interpersonal transference” is a concept that goes beyond the western concept of separate persons.

In her review of *Dancing in Cambodia, At Large in Burma* for *India Star*, Meenakshi Mukherjee observes:

“We have now come to expect each new Amitav Ghosh book to be different from what has appeared before. The wistful evocation of memory to reflect on divisions of land and people in *The Shadow Lines* (1988) had nothing in common with the disjointed magic realism of his apprentice novel, *The Circle of Reason* (1986). Neither, however, prepared any reader for the febrile frenzy of *The Calcutta Chromosome* (1995) where the history of malaria research is spiced with this story of subaltern subversions of Western science. The conflation of genres in [‘Dancing in Cambodia’] is quite unlike what was tried by Ghosh's other non-fiction work, *In An Antique Land* (1992). In ‘Dancing in Cambodia’, travel, history, cultural commentary political reportage shade into one another, the whole permeated with ruminations on freedom, power, violence and pain. Other histories and other geographies come alive and align with our own through Ghosh's translucent prose”. (Hawley 4)

Ghosh has moved away from Rushdie's "imaginative serious comic storytelling" and the incoherent magic realism in his first book. In *The Shadow Lines*, he has developed a flexible and complex mnemonic narrative. He ties the pieces of history together by Memory evocations that have commented on communal issues.The Indian subcontinent is tense. Like various forms of modern Indian English,

Amitav Ghosh has deftly adapted his style of overflowing with ideas from other authors, bringing together fragments of stories, historical events, time, and a variety of narratives voices. His books aren't about a certain location, area, or country. However, they are a brilliant kaleidoscope that plays a vital role in bringing the narrative elements to the emotional heart of the storey. His ability to tell stories comes into play when he's on stage. Separate and non-sequential representations of time and location have been merged to form the major narrative. The story's repeated changes from one point to another constitute a counterpoint to hegemonic history. This is a fundamental element in his works for revealing precise information. People' difficulties and sorrows influence of western culture. The novel also explores the relation between culture and imperialism. Alu is a weaver who leaves home to travel across the Indian Ocean to the oil town of Al-Ghazira on the Persian Gulf. The novel can be seen as an allegory about *The Circle of Reason* (1986), Amitav Ghosh's debut novel, follows the experiences of Alu, an eight-year-old orphan who lives in Lalpukur, West Bengal. It shows how traditional rural life is being destroyed by contemporary materialism Anthony Burgess argues that: “It juxtaposes stable traditional culture with a

Diasporic, post-colonial culture, is a reading made within the paradigm of classical ethnography. For Amitav Ghosh, even societies that appear to be static and traditional are always diasporic". (Khair 13)

Amitav Ghosh is regarded as a master craftsman in the field of fiction for *The Circle of Reason*. It was regarded as a departure from the usual manner of English fiction writing. The novel has been translated into several European languages and has won numerous awards. The French version received the coveted Prix Medici Etranger literary prize. Ghosh in this work, introduces strange and odd events that are repeated and explored. They become an integral part of the story. The usage of metaphors and motifs has been employed, with the trip motif being the most common. Theme of Ghosh's works have elements of drama, mystery, and suspense. The books of Amitav Ghosh reflect the historicity of history. *The Circle of Reason* is a very well-crafted piece of fiction. Ghosh has effectively explored new possibilities for the Indian novel in this work. In the English language According to John C. Hawley:

"This first of Ghosh's novels is a complex tapestry of individuals whose lives overlap, pull apart, and separate – and sometimes find each other again in new contexts. It is a story of obsession – obsessive rationalism that some embrace as science and others ridicule as insanity (the science of "queues" and purification by carbolic acid), and obsessive manhunts. The book is an early example of this novelist's tendency to push against the limits of a particular genre: after all, *The Circle of Reason* is, at once, a detective story, a story of exile, a travelogue, a women's rights tract, a Marxist protest, a plea for humanistic camaraderie, etc. The narrative techniques employed here sometimes share the characteristics of magical realism (Toru-debi, for example, strangely looks upon her Singer sewing machine as her child), but they are more generally straightforward and realistic. He does tend, though, to juggle a lot of characters, time zones, and locales in the telling of his tale". (Hawley 53-54)

He has created a name for himself in the literary world as a creative fiction crafter who has received widespread critical praise. Even in his debut work, *The Circle of Reason*, he had a strong sense of uniqueness (1986). It earned a lot of praise for its content experimentation and form. In fact, with the potential exceptions of *The Shadow Lines* and *The Calcutta Chromosome*, Ghosh has been obsessed by oceans and tidal zones in nearly all of his works to date. Ghosh's characters come from a diverse range of ethnic backgrounds. Sea, coastal areas, ranging from the Arabian Sea to the Bay of Bengal and the Persian Gulf (in *The Persian Gulf*). The Strait of Malacca (in *The Circle of*

*Reason and In an Antique Land*), to the Strait of Malacca (in *The Circle of Reason and In an Antique Land*). The Sundarbans delta and the Glass Palace (*The Hungry Tide*). Maybe one of the Ghosh's fascination with aquatic scenes in his works stems from the fact that these need flexible borders; "shadow lines" that Ghosh fervently contests. According to Bower : "Amitav Ghosh shares a similar insider/outsider position although his form of magical realism is less exuberant, and less ubiquitous than that of Rushdie. There are two sources of magical realism in Ghosh's *The Calcutta Chromosome* ([1995] 1997). The first source verges on science fiction, as Ghosh's novel includes extremely advanced computer technology which allows the computer to have its own personality and the ability to seek out globally the smallest fact in seconds. The second source is more mystical, and follows the story of a religious sect who are endowed with the capacity for metempsychosis in that they are able to transfer their souls from one body to another across generations"( Bower 65)

On the other hand, Zulfikar Ghose writes on the disempowered indigenous peoples of South America's interiors, whose cultural beliefs and practises are always under assault, using magical realism as a postcolonial style of narrative. As expressed by Marquez, there is turmoil, bloodshed, and uncertainty. Zulfikar Ghose talks about carnage whether it comes to Colombian politics or Latin America in general. With the Partition's turmoil, the horrifying history and contemporary uncertainties lend themselves to the fantastic. For its ability to bring forth the "unearthly tidings" of a difficult past and wistful present, realism is favoured. Unlike Salman Rushdie, who utilises magic realism to "exercise his predilection for non-naturalism without abandoning the types of political and cultural involvement that are typically associated with social realism" (Warnes 99), Zulfikar Ghose deconstructs the human/inhuman binary in a subtle way. The 'civilised' Westerners pushed their way into the novel *The Triple Mirror of the Self* and bulldozed their way into the interiors of Xurupa, a tribal settlement to exhibit a blatant show of greed

Zulfikar Ghose's magical realist events take place in Latin America, unlike Amitav Ghosh's. Ondaatje's are found in Sri Lanka, whereas Rushdie's and Ghosh's are found in India, Pakistan, the United Kingdom, and the United States. The shock of the new is a source of magical realism, as shown in Zulfikar Ghose's books. The Unknown South America, eerie interiors, magnificently exotic locations, and a continuous surprising circumstances involving large hotel structures and technology developments. It appears to be strange to be in the middle of a vast desert. The foundation of

magical realism fiction is the reader's faith in and acceptance of the many kinds of fictitious reality that are presented to them (Bowers 40).

Ghose writes about locations and circumstances that the general public is unfamiliar with. In his search for identity, he appears to be avoiding reality. He, like Marquez and Guntur, occasionally abandons magical realism to speak realistically about the tragedies and violence of partition. His magical realism appears to emanate from the terrible reality of Partition and the Holocaust. Ghose was uprooted as a youngster as a result of really horrible violence and the resulting uprooting he witnessed. The novel's final section, *The Triple Mirror of the Self* Ghose, is written in a realistic style. It speaks about growing up in pre-independence Bombay and the historical reality of his youth. In the words of Fredric Jameson postmodernism is an "attempt to think the present historically in an age that has forgotten how to think historically in the first place" (3). However, magical realists employ historical allusions and historical revisions in their writings, making it possible to determine the link between magical realism and postmodernism.

*The Figure of Enchantment*, a rewrite of Shakespeare's *The Tempest*, is Ghose's famous novel. Here the significance of history and memory in the current day lives of the characters is wonderfully articulated. Gamboa, who has lived on the island of Santa Barbara for many years, has practically no recollection of what happened for he's lost both his daughter and his wife. His present reality is not less than a fantastic existence in which "a dead man ... dead now, alive still, the father and the daughter too dead, though each morning revived their breath, the voice persisted, the mind's phantoms strolled solidly on the beach, the warm breath of the voice came and went like the tide. Another's past is your past, the other that you now are is not of the self you formerly had but of some other" (Ghose, *Figures* 118).

Whether the boundaries are ontological, political, geographic, or general, "magical realism is a style suited to investigating and transgressing them" (Zamora 5). *Don Bueno*, a novel by Zulfikar Ghose, takes the reader on a journey throughout the globe. Diversity of South American landscapes, from the interior's humid and dark forests to the coast's lush greenery, the crystalline heights of the Andes, as well as the Atlantic and Pacific seacoasts all has featured in his novels. A weaver of enchantments, Zulfikar Ghose's spells in *Don Bueno* connect with complex symbolism despite their deceptive simplicity. Despite the surreal scenes, he does not lose

touch with reality. With the passage of time, the father's abandoned kid Don Bueno, who grew up to become a terrorist known as Simon Bolivar who arrived at Santa Rosa for the second time.

He had a quarrel with a stranger while visiting a pub, and ended up killing the stranger, who turned out to be his father, and thus the cycle of inescapable fates was completed. Ghose in a transparent and implausible manner (which is part of the novel's magic or super realism) combines "realistic conventions with mystical aspects... not done for the purpose of it, but to get that symptomatic ghostly sheen that must be seen as an effort to communicate what is being spoken" (Maillard 12).

A reader freely watches the results of events rather than seeking reasons in Ghose's works such as *A New History of Torments*. The writer does not give a causal explanation for the strange turn of events, unanticipated twists and turns in the lives of characters who become uprooted and alienated. Neither the author nor the reader is looking for a rational analysis; instead, they are watching them go through the ordeal. Alienation's agony Ghose brings together the affluent and the poor in this storey, like he did in *The Incredible Brazilian*.

In several Latin American countries, scenic elements are combined with fairy tale narrative to create a bleak, dreamy realm and landscape. The narrative and ideas are intertwined in a fascinating way to create a stunning form - magic realistic happenings. Jorge Rojas Jimenez, a ranch owner, abandons his wife after 22 years for a lover, Margarita Aparicio, whom he planned to bring to his vast estate.

Ghose's writings include *A New History of Torments*, *The Figures of Enchantment*, and *Don Bueno*. Zulfikar Ghose's last book, *A Triple Mirror of the Self*, tries to clarify the ambiguous, nostalgia and bereavement, as well as pains of origins, memories, and identity. The usage of a series of symbols allows one to express oneself. Ghose uses magical events and rituals to emphasise reality's deceptive nature. Urim is a character in the novel who travels the world in search of the conclusion of his journey. He sees the mirror reflection of his journey's commencement and exists where he began. In his search for his origins, the hero journeys backwards across countries. Finally, he'll arrive at Bombay. In this section, the narrator, who now goes by the name Roshan, recalls his adolescent years in Bombay and eventually ends himself in the Andes foothills.

Zulfikar Ghose incorporates mythology, particularly the magical realistic narrative of Indian tribes in the interiors, in which a whole tribe became impotent and perished. When the men of the village used the power

of magic to expel a spider known as the 'black widow,' the spider infected the whole town. The men of enemy tribe "transformed themselves into spiders and crawled into this land. And one night they crept up the legs of all the women of the tribe and wove an invisible and impenetrable web across their sex"(Ghose, Don 111).

Ghose provides a postcolonial viewpoint through the use of magic realism language and circumstances.: Captain Afonso says "You should know this about any human being, however primitive. He inherits a code of symbols whether he is born in the jungle out there or in London. For we all are creatures of unaccountable compulsions. ... Your uniformed soldier is no different from a painted warrior. Your primitive may eat his enemy's flesh and your civilized man will do the same thing, though only metaphorically, but neither will sleep with his sister" (Ghose, A New 175). In a society when having only one version of a tale is harmful, he emphasises the value of magic realism: "there could be no wisdom because there could be no relief from the body's pain; and the mind's bemusement with abstract thought was only a strategy to distract itself from an infinite despair" (Ghose, Figures 63).

### CONCLUSION

So both Amitav Ghosh and Zulfikar Ghose have used magic realism in their respective novels with dexterity. Amitav Ghosh follows the magic realism technique employed by such Latin American writers as Gabriel Garcia Marquez in his narrative technique. Indeed, the novels Amitav Ghosh and Zulfikar Ghose have enriched the English literature and their novels are unique example of a postcolonial novels that combines elements of magical realism. Writers have deliberately resorted to magical realism to uncover the surreal and unreal dimensions of the Indian subcontinent and South American continent and thus their writings have become apostolic works.

Both Ghosh and Ghose's use of magical realism makes their novels more interesting and adds a fantastic element to their books. Imagination is deliberately used to transcend reality. Magical realism helps writers to speak unspoken. Various themes and elements of magical realism, such as themes of diversity, migration, immigration and separation, are used symbolically in various events of the text. Compassion and fear, space and time, sketches, eroticism and representation - all these make up the incomparable beauty of their novels. In this case, it is worth mentioning the use of poetic language. Both Amitav Ghosh and Zulfikar Ghosh use magical realism as an effective way to tackle the problem of postcolonialism. By linking and combining historical

events, mythological and fictional stories, Amitav Ghosh and Zulfikar Ghosh seek to create and convey real pictures of post-colonial India and South America in one place.

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# Professional progressive of LIS education through the distance mode in Kolkata: present scenario

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**Abstract**— This paper traces the emergence of library and information science (LIS) education in Kolkata through distance mode. Describe the current major different pattern of students are involved in distance's mode for professional progressive. It discusses the problem of these students in LIS professional to face the growing challenges of the job market for distance learners as well as regular learners. Nevertheless, current situation maximum students are learnt in distance mode and changing scenario of the society.

**Keywords**— LIS education, regular courses, regular job, career development.

## I. INTRODUCTION

Distance students characteristics are different from students in traditional universities. There are generally adult learners, mature, employed and family responsibilities. They have high motivation and are willing to take responsibility for their own education. Distance students are self-directed study on the independent basis. They learn in a variety of ways and take control over their learning. They often experience a feeling of isolations and remoteness from other students.

The demand for higher education and distance professional course has increased in Kolkata. Distance learning gives more opportunities to students to adopt in a profession expected to make many decisions regarding their career either by influences or self-interest which determined future plans. The result of the survey present Library and Information Science (LIS) students through distance mode motivation for choosing the library career as well as their self-interest and preferences for the job in various sub fields of library. The present study LIS profession comes the maximum students through distance mode. Survey report presents the many hindered faces for job opportunity but those students continue their education (LIS) distance mode. I have to find out that on the survey maximum, students live in the rural area

(permanent address village, but many students present live in Kolkata) they cannot continue their education because. They have some problem of educational qualification to admit for regular courses, financial problem, suffer unemployment, etc. deprive from better job opportunity. To get better opportunity many students get admission open LIS education, and they fulfill their wish. Even many students do not admit in regular courses because they have the regular job. Study in the regular course is most difficult for the job holders.

## II. LITERATURE REVIEW

Bellardo and Buckland, (1998), Library and Information Science (LIS) distance education is a lifelong endeavor...a representation of lifelong goals, planning or activity it included a commitment, generally beyond what was necessary for a given job or type of work sometimes, this commitment seemed to be part of the individual's self-identity. It emphasizes planning, goal setting and looking to the future it is perceived as something you choose to pursue, something you enjoy or can specialize in it is something you start planning what you want to do with your life.

Sinha (2014) identifies types of career development theories to include trait factor, life span, and social cognitive, Career choice is one of the most important decisions in the life of an individual. Distance learner is home based learner anyone anywhere anytime can admit. It has far-reaching implications on the individual's future in terms of lifestyle, status, income, security and job satisfaction. Although personal philosophy, achievement and self-image are important factors in this decision, the external environment is also very influential in characterizing career and shaping aspirations. Over the years, studies have been conducted to examine the socio-personal and psychological factors influencing the career choice, maturity, decisions, aspirations, preferences and orientations of university students.

Library and Information Science (LIS) course can be considered as the way the individual expresses himself and change to society through life. According to Uwazie (2013) sees it as a job, or profession for which one undergoes regulated distance education and training over a period of time but this system is same and which one intends to follow for the whole of one's life. Distance LIS education a chosen pursuit, life work and success in one's profession.

Arora (2013) Due to the rapid growth of students in the number of learning institutions all over India, the necessity and the importance of libraries is also growing. Librarianship is one such profession that emerged in the 19th /20th century when corpus of knowledge multiplied geometrically requiring rapid expansion in its nature of work and services of knowledge organization.

Library & Information Science (LIS) through regular as well as distance courses have lot of potential to develop the knowledge and skills required to sustain and survive in the present-day knowledge society. Globalization and liberalization have opened up multiple career options to the LIS professionals. The traditional roles of LIS have changed with the advances in Information and Communication Technologies. Hence, the LIS education should impart the learners, the necessary skills to gain employment upon graduation and to develop the vision and understanding to help them cope better with the rapidly changing world.

Shongwe and Ocholla (1997) believe that the Library and Information Science job market is no different, as it largely determines the type of skills, knowledge and abilities that the LIS student must possess and project after leaving LIS Higher Education Institutions.

Aside from libraries, other information-related job opportunities are increasingly growing. The public and private sectors increasingly recognize the need for proper information services, which in turn demands knowledgeable and skilled information service providers. This recognition was noted in the late eighties and early nineties by Buckland & Hahn (1996)

Now days, a number of career prospects are available in Library and Information Science. The qualified and trained professionals are employed in various libraries and information Centers. LIS professionals can select the type of library as per their own interest. Thus there is a very bright future prospect for LIS professional. And only the trained personnel in LIS can have employment opportunities in the various sectors.

### III. STATEMENT OF THE PROBLEM

Identify all the students are satisfy in library profession.  
Identify maximum students come from other background.

### IV. OBJECTIVES OF THE STUDY

To know the academic background of LIS students enrolled in the universities.

To know their sources and factors of motivation/inspiration for choosing library profession as a career.

To find out about their family background, education of their father, their father profession, income and so on.

To assess their professional inclination of University LIS students.

To know why and how they join the library profession.

### V. SCOPE OF THE STUDY

At present more than forty universities are offering Library Information Science(LIS) education to distance mode. But I have collected data two open universities students in Kolkata. The study based on 100 students of two open universities randomly selected.

1. Netaji Subhas Open University
2. Indira Gandhi National Open University

B.LISc and M.LISc students of the academic session (2016-17) enrolled in the above universities have been covered.

### VI. METHODOLOGY

A sample of students enrolled in the Open University (IGNOU & NSOU) of Library and Information Science department, Survey method is very useful to investigate conditions and problems in realistic settings and gather accurate and adequate information to make sound assessment. Therefore, the study based on survey method. For this purpose a structured questionnaire was designed in order to collect the data pertaining to this study. Data was collected personally from the students, I have visiting several times during the period of academic session 2016-2017.

### VII. ANALYSIS AND DISCUSSION

All the collect data of research has been presented by the demography.

### 7.1 Demographic analysis

Table.1. Sample of Distributed questionnaires

Universities	No. of Questionnaires Distributed	No. of Questionnaires Received	Response Rate (%)
IGNOU	80	65	81%
NSOU	50	35	70%
T O T A L	130	100	75.50%

I have distributed 130 questionnaires to the BLIS & MLIS students and having response rate 75.50% received back. IGNOU response rate 81 % and NSOU response rate 70 %.

#### 7.1.1. Gender

I have collected data and find out the gender ratio of the Library Information Science enrolled students through distance mode.

Table.2 Gender wise distribution

Gender	University		Total
	IGNOU	NSOU	
Male	29 (45%)	18 (51%)	47%
Female	36 (55%)	17 (49%)	53%
T O T A L	65	35	100

Universities wise analysis male and female students, higher number of female students admitted in open universities. Here female students representation of (53%) and comparatively low representation of (47%) male students.

#### 7.1.2. Age group

University students to age group has been presented in the given table

Table.3 Age Description

Age	University		Total
	IGNOU	NSOU	
21- 25	37 (57%)	18 (51%)	55%
26 – 30	25 (38%)	15 (43%)	40%
31 - 35	3 (5%)	2 (6%)	5%
T O T A L	65	35	100

The above table show of the maximum students (55%) joined this professional course between the age group of 21-25. Followed by (40%) students enter in the professional course at the age group of 26-30.

### 7.1.3. Religion

Table.4 Religion of students

Religion	University		Total
	IGNOU	NSOU	
Hindu	44 (68%)	20 (57%)	64%
Islam	18 (28%)	13 (37%)	31%
Christian	3 (4%)	2 (6)	5%
T O T A L	65	35	100

The above table indicates that majority of students (64%) belong to Hindu religion and 31% students Islam and slight proportion 5% students belong to Christian.

#### 7.1.4. Family Background

Table.5 Family Background – University wise

Family Background	University		Total
	IGNOU	NSOU	
Rural	35 (54%)	20 (57%)	55%
Urban	30 (46%)	15 (43%)	45%
T O T A L	65	35	100

From the above table it is observed that the students with rural background 55% are higher as compared to the urban background 45%. There are rural students comes from rural area and urban student's permanent address is Kolkata.

#### 7.1.5. Academic and occupational background of family

Table.6 Father's Education – University wise

Father's Education	University		Total
	IGNOU	NSOU	
Illiterate	2 (3%)	3 (9%)	5%
Madhyamik	5 (8%)	10 (28%)	15%
Higher Secondary	31 (47%)	11(31%)	42%
Graduation	11 (17%)	9 (25%)	20%
Post-Graduation	15 (23%)	2 (6%)	17%
Doctorate	1 (2%)	0	1%
T O T A L	65	35	100

University wise analysis also shows that highest rate of higher secondary father's of the students both university. Education level of majority of father of the students of both universities confined up to Graduation and post-Graduation level.

### 7.1.6. Father occupation

Table.7 Father Occupation- University wise

Father Occupation	University		Total
	IGNOU	NSOU	
Farmer / Labour	3 (5%)	8 (25%)	11%
Businessman	19 (29%)	15 (42%)	34%
Serviceman	33 (51%)	10 (31%)	43%
Self Employed	10 (15%)	2 (6%)	12%
T O T A L	65	35	100

University wise analysis indicate that slight difference in category of serviceman and businessman respectively. And slight differences between farmer and self-employed. Majority of the fathers of the students of IGNOU (51%) are belong to serviceman and NSOU (42%) their father are businessman.

### 7.1.7. Education & Qualification of students

Table.8 Qualification (Graduation) of students

Educational Qualification	University		Total
	IGNOU	NSOU	
BA	37 (56%)	22 (63%)	55
B. Sc	13 (20%)	6 (17%)	19
B.Com	9 (14%)	4 (11%)	13
B Tech	2 (3%)	1 (3%)	3
BCA/ BBA	3 (5%)	2 (6%)	5
LLB	1 (2%)	0	1
T O T A L	65	35	100

Table 8 demonstrates that majority of the students enter into the professional course with their graduation degree of B.A (55%), few students have the degree such as B.Sc.(19%) and B.Com B.Tech, BCA, LLB (22%).

### 7.1.8. Students those are working

Table.9 Employed and Unemployed students

Respondent	University		Total
	IGNOU	NSOU	
Employed	36 (55%)	19 (54%)	55%
Unemployed	29 (45%)	26 (74%)	45%
T O T A L	65	35	100

IGNOU and NSOU both University majority of the students (55%) they are working as library profession job and other job. Unemployed students is 45% they study fulltime.

### 7.1.9. Annual Income of father

Table.10 Annual Income of their Family – University wise

Annual Income	University		Total
	IGNOU	NSOU	
Below 50,000	2 (3%)	3 (9%)	5%
51,000 – 1,50,000	25 (38%)	17 (49%)	42%
1,51,000 – 2,50,000	18 (28%)	10 (28%)	28%
2,51,000 – 3,50,000	12 (18%)	4 (11%)	16%
More than 3,51,000	8 (12%)	1 (3%)	9%
T O T A L	65	35	100

The above table shows the annual income of the students according to which highest percentage of them (42%) fall in the income group of 51,000 to 1,50,000 Lac. Others 28% and 16% are in the income group of 1,51,000 – 2,50,000 and 2,51,000 – 3,50,000 Lac. Few families of the students have their annual income 3.50 lac and below 50.000.

### 7.1.10. Family status

Table.11 Family status – University wise

Family status	University		Total
	IGNOU	NSOU	
Upper middle class	8 (12%)	1 (3%)	9
Middle class	37 (57%)	18 (51%)	55

Lower middle class	15 (23%)	10 (28%)	25
Economically poor	5 (8%)	6 (17%)	11
TOTAL	65	35	100

From the above Table it is significant to note that majority of students (55%) are mainly from middle class families and representation of students who belong to lower middle class and upper middle class families are confined to 25% and 9 % respectively and number of economically poor (11%) is continue.

**7.1.11. Motivation**

Table.12 Source of motivation for the choice of library professional course

Source of Motivation	University		Total
	IGNOU	NSOU	
Parents	5 (8%)	3 (9%)	8%
Brother and Sister	6 (9%)	1 (3%)	7%
Friends	17 (26%)	11 (31%)	28%
Relatives	5 (8%)	2 (6%)	7%
Teachers	9 (14%)	5 (14%)	14%
Librarian	3 (5%)	2 (6%)	5%
Self	20 (30%)	11 (31%)	31%
TOTAL	65	35	100

Data presented in table reveals about 28% students join this professional course with the motivation of their friends, whereas 31% had themselves decided choose career in library professional course.7% students who motivated through their siblings and 8% guided by their parents and 7% motivated by the relatives to join the LIS professional course. The role of librarian as source of motivation was confined 5% of students. University wise analysis also highlights that highest number of students of IGNOU (30%) and NSOU (31%) joined the LIS professional course by their self-decision.

**7.1.12. Motivational factors of the students**

Table.13 Motivational factors for the choice Library professional course

Motivation factor	University		Total
	IGNOU	NSOU	
Come by chance	8 (12%)	3 (9%)	11%
Better work	10 (15%)	6 (17%)	16%

environment			
Employment opportunity	32 (49%)	14 (40%)	46%
To serve the community	3 (5%)	1 (3%)	4%
Better than other job	12 (18%)	11 (31%)	23%
TOTAL	65	35	100

The above table shows most important factor that influenced the decision of students of both universities to join the profession is employment opportunities (46%), followed by better work environment (16%)and many students prefer for better than other job 23% . Two other factors i.e. to serve the community (4%) and come by chance negligible percentage (11%).Their opinion that they join this profession because there was no other alternative for them. After the employment opportunities the other major factors of all students.

**7.1.13. Secondary career choice**

Table.14 Library and Information Science (LIS) through distance mode as secondary career choice

Response	University		Total
	IGNOU	NSOU	
Yes	17 (26%)	14 (40%)	31%
No	48 (74%)	21 (60%)	69%
TOTAL	65	35	100

Data in above table highlights that majority of students (69%) choose the library professional courseas their secondary career, whereas thosestudents had thought of making career in other occupation before joining library professional course. The high percentages reported choose the library profession as a career by the students. Majority of students of IGNOU (74%) and NSOU (60%) choose the library profession as secondary career, which is followed by the students 31% choose the library profession primary career.

**7.1.14. LIS professional course through distance mode**

Table.15 Library and Information Science (LIS)professional Right choice for students

Response	University		Total
	IGNOU	NSOU	
Agree	42 (65%)	26 (74%)	68%
Disagree	15 (23%)	4 (11%)	19%

Don't Know	8 (12%)	5 (14%)	13%
T O T A L	65	35	100

Majority of the students (68%) agree that library professional is right choice for them. A little proportion of students (13%) stated that they don't know about their choice either right or wrong. University wise analysis shows that the students of IGNOU (35%), and NSOU (25%) reported that they don't know their decision to choose library profession as career is right choice for them or not. Whereas majority of students of all the universities consider that they choose the right career for them.

#### 7.1.15. Choice of work

Table.16 Choice of work in Library University wise

Type of Library	University		Total
	IGNOU	NSOU	
School Library	21 (32%)	11 (31%)	32%
College Library	16 (25%)	6 (17%)	22%
Medical Library	3 (5%)	2 (6%)	5%
University Library	5 (7%)	3 (10%)	8%
Engineering Library	2 (3%)	1 (3%)	3%
Public Library	8 (12%)	7 (20%)	15%
Others Library	10 (15%)	5 (14%)	15%
T O T A L	65	35	100

Above table shows majority of them (32%) want to work in School library, which is followed by 22% students who want to work in college library. Other (16%) students express their views to work in engineering library, University library and medical library. The numbers of students Public library and others library, who gave their opinion to work in any type of library,

#### 7.1.16. Satisfaction level

Table.17 Satisfaction level of LIS Professional course University wise

Satisfaction Level	University		Total
	IGNOU	NSOU	
Satisfied	47 (72%)	24 (69%)	71%
Highly Satisfied	15 (23%)	9 (25%)	24%
Not Satisfied	3 (5%)	2 (6%)	5%
T O T A L	65	35	100

The data given in above table reveal that majority (71%) of students, are satisfied with LIS professional course. Remaining 24% students are highly satisfied and negligible percentage (5%) reported that they are not satisfied by joining the library professional course. Large numbers of students of IGNOU (72%) and NSOU (69%) universities are satisfied by joining this professional course.

#### Findings

The study finds that majority of the respondents (55%) joined the library and information science professional course between the age group of 20-25 as compared to very few others (40%) who enter in the age of 26-30.

The study reveals that out of the total population 100; female ratio of the Library and Information Science (LIS) through distance mode students is more than 50%. Hence, the study finds that LIS professional course is dominant by the females.

In terms of religious background of students, the study finds that majority of them (64%) are Hindu, as compared to other religions i.e. Islam (31%) and Christian (5%). The finding Hindu religion is predominant religion.

The study reveals that 55% students who join the Library and information science(LIS distance mode) professional course are Graduate with B.A. as compared to few others B.Sc., B.Com, and BCA and B.Tech students. Hence, the study finds that majority of students with educational background in arts subjects join the library professional course.

#### Socio Economic Characteristics

The results of the study shows that majority of students' families have rural background (55%) as compared to the urban areas (45%). Hence, the study finds that majority of students are from rural areas who join the LIS profession.

Significantly it is found that majority of students (55%) who join the library professional course are belong to middle class families as compared to other categories i.e. lower middle class (25%), upper middle class (9%). Hence, the study finds that most of the students join the LIS professional course are from middle class families.

About the educational background of parents of students the study explore that majority of fathers (42%) studied up to higher secondary level.

The study reveals that occupation of majority of fathers of the students is serviceman (43%), as compared to other major categories i.e. businessmen (18.3%)and self employed (12%).

The study indicates that majority of the students' families (42%) have their annual income between the categories,

Fifty one thousands to one Lac fifty thousand from all the sources.

### Motivational Factors

The study reveals that maximum number of students motivated through their friends (30%) then siblings, parents, relatives, teachers and librarians. Whereas 29% students self decided to join the library professional course.

It is observed that most important factor that influenced the decision of students to join the course employment opportunities (46%), followed by better than other job (23%) and better work environment (16%). Hence, the study finds that majority of the students comes for employment opportunity.

### Professional Inclination and Perceptions

It is most important factor that maximum students are employed they are continue their course and continued their job, 55% employed person and 45% students is unemployed, only those student continued there courses. Find out that maximum students work in library related work that's why join the LIS through distance mode

It is observed that majority of students (69%) choose the library professional course as their secondary career, whereas 31% students had thought of making career in other occupation before joining this course. Hence, the study finds that majority of the students have their secondary choice to pursue their career in library profession.

In order to know the choice of students to work in library, it is observed that majority of them (32%) want to work in school library, followed by some students who are ready to work in any library and 22% gave their choice with college library.

In order to know that maximum students come to this course for better career prospects, the study finds that majority of students joined the LIS professional course by their self-decision. And overwhelming majority of respondents join this course whom families are in different professions or occupations.

The study finds that overwhelming majority (71%) of students is satisfied by join the library and information science as professional course.

## VIII. CONCLUSION

Library and Information Science education through distance mode give more opportunity to make career of students and expected to acquire necessary skills that will enable them to meet the needs of society. This professional course is an important aspect of one's life pattern. The

present study carried out to know the choice, perceptions, professional interests, social and economically background, academic attainments of the aspirant LIS professional course, targeting the population from the Open University. Practical knowledge I have absorbed that maximum students move from unemployment to the employment opportunity. However, the study of the picture of library professional course in Kolkata as a career choice.

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