



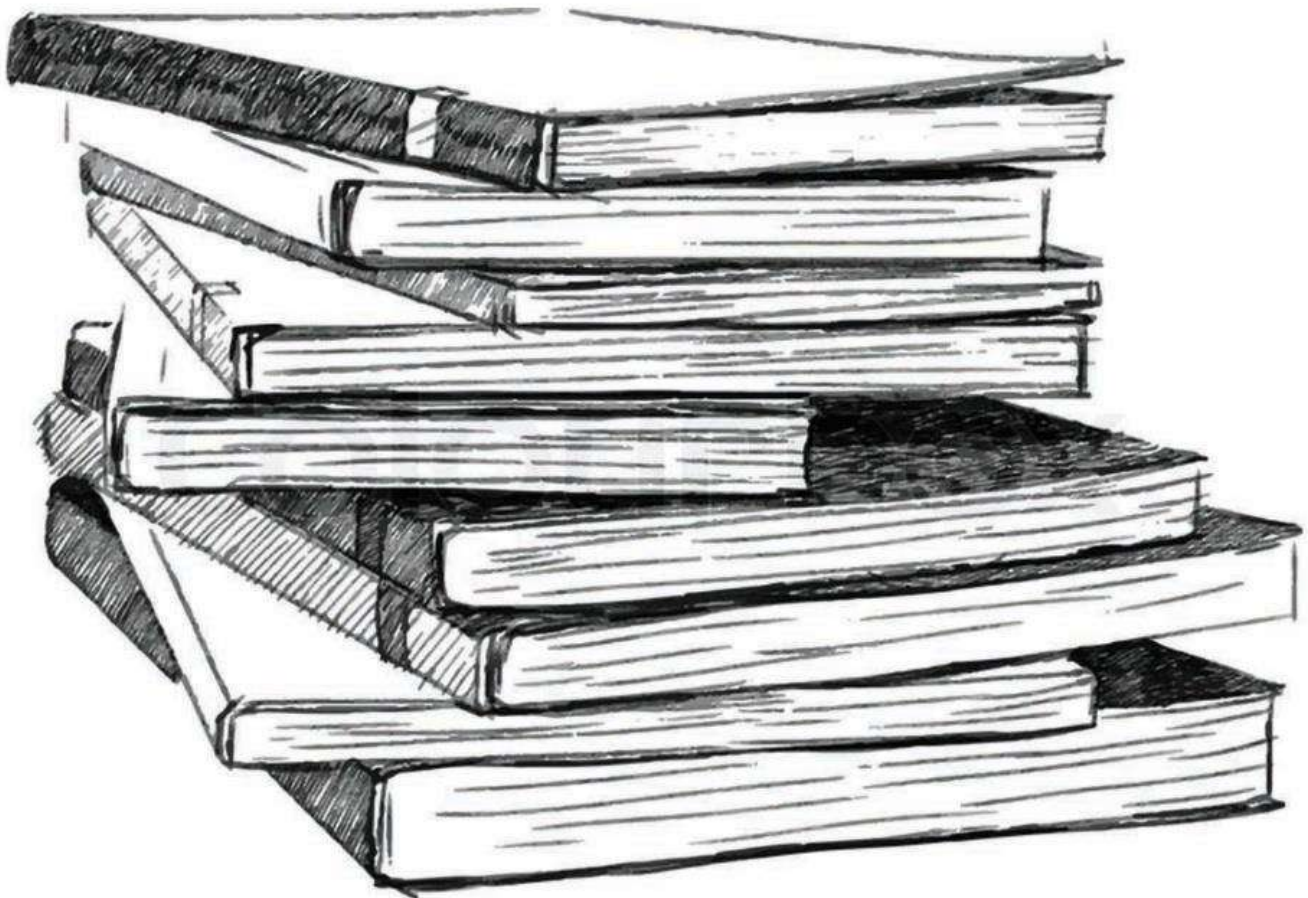
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*Editor in Chief*

Dr. Manoj Kumar

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# FOREWORD

I am pleased to put into the hands of readers Volume-6; Issue-5, 2021 (September-October, 2021) of “**International Journal of English Literature and Social Sciences (IJELS)** (ISSN: 2456-7620)”, an international journal which publishes peer reviewed quality research papers on a wide variety of topics related to English Literature, Humanities and Social Sciences. Looking to the keen interest shown by the authors and readers, the editorial board has decided to release print issue also, journal issue will be available in various library also in print and online version. This will motivate authors for quick publication of their research papers. Even with these changes our objective remains the same, that is, to encourage young researchers and academicians to think innovatively and share their research findings with others for the betterment of mankind. This journal has DOI (Digital Object Identifier) also, this will improve citation of research papers.

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

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

With warm regards.



**Dr. Manoj Kumar**

Editor-in-Chief

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# Juridic Review on Consumer Protection Based on Law Number 8 of 1999 Concerning Consumer Protection

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STIE Muhammadiyah Asahan, Indonesia

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**Abstract** —Consumer protection is a matter that becomes a polemic in improving the quality of companies or businesses carried out by business actors or producers. In terms of consumer protection, apart from improving and advancing the people's economy, it is also a manifestation of promoting good law enforcement. Currently, there are still many producers who do not pay attention to even the lack of concern for the rights of consumers or customers. Whereas the progress of a business entity established by business actors or producers cannot be separated from the interests of consumers or customers in it. An important key word to ensure that a consumer protection legal event has occurred is whether or not "consumers" are involved in it. If there is no consumer in a legal relationship, it can be ascertained that the legal area is not the field of consumer protection law. **Problem Formulation** What are the causes of violations of consumer protection in Indonesia, How is the process of resolving consumer disputes based on Law No. 8 of 1999 concerning Consumer Protection. The research method is in order to explain all the activities carried out in order to explain and or to answer the main problem. The specification of the research is normative legal research. Normative legal research, namely legal research using secondary data sources. There are several factors that cause consumer disputes, namely: Ignorance of consumers and business actors on their rights and obligations, low socialization of Law number 8 of 1999 concerning consumer protection from the government to the community. The process of resolving consumer disputes in Indonesia is based on law number 8 of 1999 concerning consumer protection in two ways, namely: by non-litigation (outside the court) and by litigation.

**Keywords**—Juridical Review, Consumer Dispute.

## I. INTRODUCTION

In the current era of globalization Indonesia is faced with various problems, especially in the socio-economic field. The rapid development of economy make the national market more open of course it must continue to guarantee the improvement of people's welfare and certainty over the quality, quantity, and security of goods and services obtained by consumers in the market.

Consumer protection is a matter that becomes a polemic in improving the quality of companies or businesses producers. Who do not pay attention to even a lack of concern for the rights of consumers. Even though

the progress of a business entity established by business actors or producers cannot be separated from the interests in. Key words that are important to ensure that a consumer protection legal event has been involved in it. If there is no consumer in a legal relationship it can be ascertained that the legal area is not the field of consumer protection law.

Consumer protection is a term used to describe the legal protection to consumers in an effort to meet their needs from things that can harm themselves. In essence, there are two important legal instruments form the basis of consumer protection policies in Indonesia, namely the first 1945 Constitution as the source of law in Indonesia which mandates that national development aims to create

prosperous society. National development goals aim to be realized through a democratic economic development system able to grow and develop a world that produces goods and services suitable for consumption by the community.

Law Number 8 of 1999 concerning Consumer Protection. The enactment of this Law provides hope for the Indonesian people to obtain protection for losses suffered from transactions of goods and services where the Consumer Protection Act guarantees legal certainty for consumers.

Currently consumer disputes often occur between consumers and business actors. This is still many business actors who do not fulfill consumer rights because entrepreneurs or business actors are inclined how to get profits from their business not understand both as a consumer and as a business actor. Research objectives to find out about the causes of violations of consumer protection in Indonesia and to find out the process of resolving consumer disputes based on Law number 8 of 199 concerning consumer protection.

## II. REVIEW OF LITERATURE

### **The Effect of Violations of Consumer Protection Law in the Rights and Obligations between Consumers and Businesses.**

Consumer Protection Act is the most important legal subjects. In order to carry out their functions consumers economic actors who become user have important tasks. Article 5 of the Consumer Protection Act a number of consumer obligations are stated which indicates the consumer's duty to "intelligently" himself (being informed) continuously.

Article 5 letters a states that consumers are obliged to read or follow information instructions and procedures for the use or utilization of goods services for the sake of security and safety. The task of the consumer to read and follow these instructions is generally carried out after the transaction has taken place. If a consumer buys a drug for example, he is obliged to read the instructions for using the drug. In fact the task of accessing the widest possible information about the goods/services to be consumed should have been carried out by consumers from the pre-transaction stage. Consumers have a duty to criticize (be aware of) advertisements that offer goods/services around them.

In this case the main obligation of consumers regulated in Article 5 of the Consumer Protection Act where consumers are obliged to know their rights and obligations.

Other rights of consumers include:

- a. The right opinions and complaints heard on the goods services used. Not infrequently consumers get a loss in consuming an item/service. It means that there is a weakness in the goods/services produced by business actors. It is hoped that business actors will be tolerant in accepting every opinion and complaint from consumers. On the other hand business actors also benefit because with the various opinions and complaints business actors get input to improve their competitiveness.
- b. The right to get advocacy, protection, and efforts to resolve consumer protection disputes properly. Business actors certainly understand very well about their goods/services. While on the other hand consumers do not understand all what processes are carried out by business actors to provide the goods/services they consume, So that the position of consumers is weaker than business actors. Therefore appropriate advocacy, protection and dispute resolution efforts are needed for consumers. Appropriate means not taking sides with either party and in accordance with applicable legal provisions.
- c. The right to receive consumer guidance and education. In general the position of consumers is weaker than the position of business actors. For this reason business actors must provide good and correct guidance and education to consumers. The guidance and education is about how to consume that is beneficial to consumers instead of trying to exploit consumers.
- d. The right to be treated or served correctly and honestly and not discriminatory. It is a human right to be treated equally. Business actors must provide the same service to all their consumers regardless of differences in ideology, religion, ethnicity, wealth, or social status. Then what about the difference between business and economy class on airlines? Or there is priority customers at the bank? Is this a form of discrimination because of wealth? I don't think this is discrimination. The existence of a priority business class or customer is based on a contractual relationship. Previously there was an agreement between consumers and business actors. If you pay a little the facilities are like this, if you add money the facilities are added.
- e. The right to obtain compensation replacement, if the goods services received is not in accordance with the agreement. This is the essence of consumer protection law. How consumers who

are harmed by consuming goods/services obtain compensation or replacement. Actually the purpose of providing compensation replacement is to restore the consumer's condition to its original state as harmed the consumer did not occur.

- f. Rights regulated in other statutory provisions. Consumer rights are actually very numerous and could continue to grow. The existence of this provision opens opportunities for the government to guarantee the fulfillment of consumer rights which are not regulated in the above provisions. Business actor is any individual or business entity whether in the form of a legal entity or not a legal that is established and domiciled or carries out activities within the jurisdiction of the Republic of Indonesia either alone or jointly through agreements to carry out business activities in various economic fields.

#### **The Low Socialization from the Government on Consumer of Law Protection**

Law number 8 of 1999 concerning Consumer Protection was formed in 1999 by the government. Until now the lack of public information regarding law number 8 of 1999 concerning consumer protection and how to resolve consumer disputes through BPSK is due to the low level of socialization of the existence of BPSK duties and functions of BPSK to dispute resolution procedures at BPSK.

Legally resolving consumer disputes through BPSK is very beneficial to the community among others, at no cost, in a short time handled by experts in their fields and the main thing is that BPSK decisions are final and binding. BPSK is outside the general court the Consumer Protection act makes a breakthrough by facilitating consumers who feel aggrieved by filing a lawsuit to business actors outside the court. The mechanism of the lawsuit is carried out voluntarily from both parties to the dispute.

As previously stated by the Chairman of the National Consumer Protection Agency (BPKN), Rizal E Halim stated that the lack of socialization and education about consumer protection has led to the level of awareness and understanding of consumers and business actors in the regions towards Law 8/1999 on Consumer Protection (UUPK) namely to consume products that meet the aspects of security, health, safety and environment (K3L) is still low so that the efforts of communication media to build information networks and cooperation with parties related to consumer protection are needed.

The National Consumer Protection Agency (BPKN) is an agency established in accordance with the mandate of Law number 8 of 1999 which has the function of providing advice and considerations to the government in an effort to develop consumer protection in Indonesia. In line with this function BPKN has a number of tasks one of which is to promote partiality to consumers disseminate information on consumer protection and receive complaints. BPKN's policy direction will focus on three fundamental issues in the next three years. The lack of socialization of the Consumer Protection Law Number 8 of 1999 is one of the factors that cause frequent consumer disputes in Indonesia.

### **III. RESEARCH METHODOLOGY**

The research method is in order to explain all activities carried out in order to explain and or to answer the main problem. The research specification is normative legal research. Normative legal research is legal research using secondary data sources. Secondary data in the field of law can be distinguished namely primary legal materials legal materials secondary law and tertiary legal materials. Primary legal materials are legal materials that are binding in the form of applicable laws and regulations and are related to the issues discussed. The primary legal materials in this writing are statutory regulations such as: the 1945 Constitution, Law number 8 of 1999 concerning Consumer Protection, etc.

### **IV. FINDING AND DISCUSSION**

#### **The Consumer Dispute Settlement Process based on Law Number 8 Years 1999**

In resolving consumer disputes the government has created regulations contained in Law number 8 of 1999 concerning Consumer Protection. Consumer Protection is all efforts that ensure legal certainty to provide protection to consumers. Law for consumers in obtaining, using, using services for their daily needs. With the enactment of Law Number 8 of 1999 concerning Consumer Protection it is hoped that it will have a positive influence on business actors and consumers at the same time. Whereas consumer protection is actually not only beneficial for the interests of consumers but also the interests of business actors.

The mechanism for enforcing consumer protection laws requires the support of the judicial system. The Consumer Protection Act contributes several new criminal provisions, such as the act of producing goods with quality, quantity, and composition outside the



standard or that are not in accordance with the promised guarantee/information. Through physical and psychological coercion, are also some of the crimes regulated in the Consumer Protection Act. To process criminal charges like this the consumers can only file them through the conventional justice system not through the Consumer Dispute Settlement Agency (BPSK).

Article 23 of the UUPK states that if the manufacturer business actor and distributor business actor refuses and does not provide a response and not fulfill the compensation for the consumer's demands, the consumer is given the right to sue the business actor and resolve disputes that arise through the Dispute Resolution Agency. Consumers (BPSK) or by filing a lawsuit to the judiciary at the consumer's domicile.

This is in line with Article 45 of the Consumer Protection Law which states:

- a. Every consumer who is harmed can sue a business actor through an institution tasked with resolving disputes between consumers and business actors or through a court within the general court environment.
- b. Settlement of consumer disputes can be reached through the courts or out of court based on the voluntary choice of the disputing parties.
- c. Settlement of disputes outside the court as referred to in paragraph (2) does not eliminate criminal responsibility as regulated in the Law.
- d. If an out-of-court consumer dispute resolution effort has been chosen a lawsuit through the court can only be taken if the effort is declared unsuccessful by one of the parties or by the disputing parties.

In an effort to resolve consumer disputes according to the UUPK there are two options namely:

- a. Through an institution tasked with resolving disputes between consumers and business actors (in this case BPSK).
- b. Through the judiciary in the general court environment. In the literature on dispute resolution the institution in charge of resolving disputes between consumers and business actors (in this case BPSK) is called the non-litigation route while through the courts within the general court or judiciary it is called the litigation route.

The Consumer Dispute Settlement Agency (BPSK) is one of the institutions that can be used as an alternative for seeking justice for consumers who feel that their legal rights have been harmed due to the use of goods and services. In Article 1 number 11 of Law Number 8 of 1999 concerning Consumer Protection BPSK is the agency in

charge of handling and resolving disputes between business actors and consumers. In particular the function of BPSK is as an alternative to consumer dispute resolution outside the court and this institution is formed in districts/cities.

In Article 3 of the Decree of the Minister of Industry and Trade of the Republic of Indonesia Number: 350/MPP/Kep/12/2001 concerning the Implementation of the Duties and Authorities of BPSK the duties and authorities of BPSK includes:

- a. Carry out handling and settlement of consumer disputes by means of conciliation, mediation, and arbitration;
- b. Provide consumer protection consulting; 3. Supervise the inclusion of standard clauses;
- c. Report to public investigators if there is a violation of the provisions in Law Number 8 of 1999 concerning Consumer Protection;
- d. Receive complaints both written and unwritten from consumers regarding violations of consumer protection.
- e. Conduct research and examination of consumer protection disputes business actors suspected of having violated the consumer protection law.
- f. Summon and present witnesses expert witnesses and/or anyone who is deemed to know the violation of Law Number 8 of 1999 concerning Consumer Protection.
- g. Request assistance from investigators to present business actors, witnesses, expert witnesses or any person as referred to in letters g and h, who are not willing to comply with BPSK's summons;
- h. Obtain, examine and/or evaluate letters, documents, or other evidence for investigation and/or examination;
- i. Decide and determine whether or not there is a loss on the part of the consumer;
- j. Notify the decision to business actors who violate consumer protection;
- k. Imposing administrative sanctions on business actors who violate the provisions of Law Number 8 of 1999 concerning Consumer Protection.

Members of the Consumer Dispute Settlement Agency (PSK) consist of elements of the government, elements of consumers, and elements of business actors. The members of each element are at least 3 (three) people and a maximum of 5 (five) people. The appointment and dismissal of BPSK members is determined by the Minister. Further provisions regarding the establishment of BPSK are regulated in Presidential Decree of the Republic of Indonesia Number 90 of 2001.

As for the implementation of BPSK's duties and authorities it is regulated in the Decree of the Minister of Industry and Trade Number 350/MPP/Kep/12/2001. For the first time the establishment of BPSK is regulated in the Decree of the Minister of Industry and Trade of the Republic of Indonesia Number 605/MPP/8/2002 dated August 29, 2002 concerning Appointment of BPSK Members to the government of Makassar city, Palembang city, Surabaya city, Bandung city, Semarang city, Yogyakarta city and the city of Medan.

In accordance with Article 19 paragraph (1) of the UUPK that business actors are responsible for providing compensation for damage, pollution and consumer losses due to consuming goods and services produced or traded. The compensation must be carried out within a grace period of 7 (seven) days. After the date of the transaction. This is in accordance with what is stipulated in Article 19 paragraph (2) that the provision of compensation is carried out within a grace period of 7 (seven) days after the date of the transaction. If within 7 (seven) days it turns out that the business actor provides compensation then there will be no consumer dispute. However on the other hand if within 7 (seven) days the business actor does not provide compensation a consumer dispute will occur. Consumers who are harmed will take legal action by suing business actors.

Settlement of disputes that occur between consumers and business actors can be resolved through litigation (through the courts) and non-litigation channels (not through courts). Chosen by the community in resolving the dispute in question. However, the court will still be the last resort if at the non-litigation level there is no agreement.

Based on the results of the study there are several main obstacles faced by BPSK in implementing the consumer protection law.

- a. Institutional Constraints.
- b. Funding Constraints.
- c. BPSK Human Resources Constraints.
- d. Regulatory Constraints.
- e. Obstacles in Guidance and Supervision, and Low Coordination between Responsible Apparatus.
- f. Constraints of Lack of Socialization of Consumer Protection Policies.
- g. Constraints of Lack of Public Response to the Consumer Protection Law and BPSK institutions.

Consumer dispute resolution through the Consumer Dispute Settlement Agency (BPSK) which is located in every district/city throughout Indonesia has 3 (three) mechanisms in consumer dispute resolution. That is: Conciliation, Mediation and Arbitration.

In practice, the consumers and business actors who are in dispute are given the right to choose in the dispute resolution mechanism. After the mechanism is chosen by the parties to resolve consumer disputes the Consumer Dispute Settlement Agency (BPSK) will carry out the settlement process.

Conciliation is a means for the disputing parties to discuss the settlement without the involvement of a third party as a mediator so there is no standard procedure but the procedures and mechanisms are left to the agreement of the disputing parties. Dispute resolution is fully controlled by the parties it is informal and various aspects are discussed not only legal issues.

Mediation with dispute resolution through negotiation dispute resolution through mediation also has several stages that must be passed. The mechanism of dispute resolution by arbitration is essentially not much different from the process of examining cases in court. Because both arbitration and litigation are adjudicative mechanisms that is third parties involved in resolving the dispute have the same authority to decide the dispute. Arbitration is a private adjudicative while litigation is a public adjudicative. So that both arbitration and litigation are winning-lose solutions.

In the arbitration process if the parties do not accept the decision issued by the district/city Consumer Dispute Settlement Body (BPSK) assembly they can make an appeal through the District Court (PN) in the district/city where the parties are located or adjusted to the regulations contained in the arbitration process.

## V. CONCLUSION

1. There are several factors that cause consumer disputes namely: Ignorance of Consumers and Business Actors on their rights and obligations and the low socialization of Law number 8 of 1999 concerning consumer protection from the government to the community.
2. The process of resolving consumer disputes in Indonesia based on law number 8 of 1999 concerning consumer protection in two ways namely: By means of non-litigation (outside the Court) and By means of litigation

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# Studying *Macbeth* through the lens of Bakhtin w.r.t Bakhtin's *Epic and Novel* and *The Problem of Speech* *Genres*

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**Abstract**—The main motive of this paper is to draw a strong analytic study of Shakespeare's phenomenal masterpiece of drama and challenge the preoccupied notions of conventionality regarding the fluidity of drama as a genre in comparison to novel's superiority with reference to Bakhtin's two of the most quintessential modern texts that led to the deeper study of the literary evolution of novel along with the ground-breaking linguistic observations in literature.

**Keywords**—addressivity, genre, novel, speech, utterance.

"Nothing is absolutely dead: every meaning will have its homecoming festival." The aforementioned quote of Bakhtin states a strong viewpoint about the liveliness and existence of any subject, which might be beyond the periphery of our vision at some point of time and thus by establishing this line as the concrete base of our study we shall dwell deep into the discussion, which this paper aims at. Mikhail Mikhailovich Bakhtin is prominently considered to be one of the greatest scholars to have existed in the history of literature and also one of the leading pioneers in the field of literary criticism and modern philosophy.

Bakhtin's iconic work *Epic and Novel: Toward a Methodology for the study of the Novel* is undoubtedly considered to be one of the most influential works in the field of semiotics which not only paved a concrete path towards the vivid study of novel as a vast, unending literary genre but also enabled us to get the enriched idea of literary evolution of this genre through a much broader spectrum of thoughts and visions. The work focuses to differentiate and identify novel as a distinctive and never-ending genre, and how this solo literary form can be envisioned as a replica of the modern world. Keeping this work in mind, we will try to analyze the play *Macbeth* by drawing cross-comparisons of the characteristics of the

novel as stated by Bakhtin with the Shakespearean tragedy to see how far the play can be introspected to break its conventionality as a drama through this process of vivified literary evaluation. According to Bakhtin, the novel is said to be the only genre that seeks to provide a deep insight of the protagonist's psychological progression through not only external affairs but also internal affairs within himself/herself. In *Macbeth*, this characteristic feature is prominently evident because from the very beginning of the play till the very end we see a strong metamorphosed process in the progression of *Macbeth* the character's psychology which makes him go through different phases of psychological being, starting from the glorified description of being a valiant, undefeatable warrior, then gradually turning into a cunning conspirator which eventually leads him to become a coldblooded murderer who often turns into a philosopher through his intellectual dialogues depicting his deep awareness of his being of self-conscious and lastly being a treacherous dictator who goes on to hire serial killers to plot and execute a series of obnoxious murders. This strong metamorphosis of *Macbeth* the protagonist occurs not just through the external affairs but also through his inner psychic turmoil, which he suffers from until the very end of the play.

The next feature that we shall discuss puts limelight on the deep psychological insight of the novel from the perspective of its progression of plot and episodes. According to Bakhtin, novels try to explore a new realm of subjective experience and thus are able to portray the depth and complexity of human consciousness successfully. Such instances of psychological depth can be prominently traced in *Macbeth* the play by taking into consideration some of the most pivotal scenes of the play such as the dagger scene and the porter scene. The dagger scene is regarded to be a resemblance of Macbeth the character's homicide of inner morals and Shakespeare has portrayed the psychological being of the character in a trance situation through a mode of synesthetic vision. The scene tries to throw a destructive question towards the self-identity of Macbeth and tries to depict the psychological bleeding of the royal loyalist Macbeth that is synonymous to the blood of the killing of King Duncan. The sudden ringing of the bell symbolises Duncan's physical death and Macbeth's psychological death. Hence, it can be said that *Macbeth*, in spite being a tragedy, does not fail to provide deep psychological insight alike a novel. A very important feature of novel highlighted in the work Bakhtin states the portrayal of modern day and characteristic features of a modern man in the protagonist which simply tends to bring emphasis on the subject of contemporaneity and realism. The dagger scene in *Macbeth*, as crafted by Shakespeare, tries to portray Macbeth the murderer being stuck in the turmoil of his guilt conscious after executing the coldblooded killing of King Duncan, where he suffers from the infirmity of purpose, as quoted by Lady Macbeth, "Infirm of purpose! Give me the daggers." (Shakespeare 2.2.55-56) This state of confusion can be regarded as a trait of modern man, being magnificently crafted by Shakespeare in Macbeth the protagonist. Another striking feature of modernism that can be found in *Macbeth* is the class-consciousness. The porter scene is considered to be one of the most significant scenes comprising of high philosophical and psychological gravity. Besides these, it represents the notion of class-consciousness of the contemporary age prominently through the portrayal of the porter who is a replica of Macbeth's inner self who hangs himself over excessive greed, thus strongly symbolising Macbeth's own greed towards the throne. Shakespeare in his *Macbeth* has tried to portray and convey some deep influential messages of life through various characters; life lessons through cosmic messages has been prominently found throughout the parts of the play and this characteristic feature of strong connectivity with life is what Bakhtin mentions about in his features of novel. Some of the instances are: the speech of Duncan in scene IV of Act 1 about the betrayal of the Thane of Cawdor, as

quoted, "There's no art to find the mind's construction in the face" (Shakespeare 1.4.12-13) represents the inability of man to read one's inner motives through his/her face. The speech of Lady Macbeth in scene V of Act 1 addressing to Macbeth, as quoted, "look like th'innocent flower, but be the serpent under't" (Shakespeare 1.5.63-64) clearly mentions the motive of beguiling oneself into good by hiding the bad within, is also one of the strongest messages of the play, depicting the whole course of Macbeth's mode of being throughout the play. Other such instances are in scene II of Act 3 where Lady Macbeth suggests Macbeth to not to doubt their preoccupations and rather suggests that what cannot be cured must be endured, by quoting, "Things without all remedy should be without regard; what's done, is done." (Shakespeare 3.2.11-12) In scene V of Act 5 Macbeth expresses himself as a story of ingratitude making himself appear vulnerable through his dialogues to the readers and his sudden self-revelation and acceptance of reality makes this work of Shakespeare a multidimensional text that can be studied from various perspectives, thus breaking the conventionality of drama as a genre, leading to its diversity and abstractness and providing answers to Bakhtin's negations against its superiority when compared to novel. All these attributes of high complexity, organized, artistic and socio-political mode of diction lead us to encapsulate this drama as a secondary genre, as new and as progressive as a novel, exposing a clear shift from idealism to realism.

Another phenomenal text that paved the path for the widened study of linguistic approach w.r.t speech and language is Bakhtin's *The Problem of Speech Genres* published in 1979, which mainly focused on the study of the subsystems of language known as 'utterance'. The work studies the role of utterance, its characteristics and functioning in our daily life and how the impact of utterance plays a pivotal role in language to broaden the dimensions and perspectives of a literary text. Now, we shall be trying to decipher the text *Macbeth* w.r.t Bakhtin's work *The Problem of Speech Genres* and challenge the stereotypical prerequisites imposed on the genre of drama. Bakhtin has laid a strong emphasis on the study of utterance and its impact on language and diction in different literary texts that help to widen the scope of the study of a text through multi-layered perspectives and if we consider *Macbeth* as the literary text to study through this perspective, we shall be able to find a wide range of new dimensions. Considering utterance, if we go through a deep analytic study of Macbeth's various modes of diction as crafted by Shakespeare throughout the whole text, we can find a multi-dimensional mode of language coming out of the various dramatic devices used by Shakespeare such as the soliloquies, asides and normal monologues. For a



better understanding of this point, let us take instances from the play and analyse them. One of the most important soliloquies of Macbeth in the play is the one that occurs in scene VII of Act 1, as quoted, "If it were done when 'tis done, then 'twere well..." (Shakespeare 1.7.1-2) it portrays the transmogrification of Macbeth the royal loyalist into a heinous murderer who is about to execute the most horrendous of his deeds. This long soliloquy also forecasts the id of Macbeth which tends to be his state of confusion and also portrays a different self of Macbeth as a skilled poetic philosopher who consciously takes into account of all his dos and don'ts against his King and also clearly expresses his power of prudence by his vivified imagination of the aftermath. Likewise, the soliloquy in the dagger scene plays a very significant role in the progressive development of Macbeth in the whole course of the play. As quoted, "Is this the dagger which I see before me, the handle toward my hand...?" (Shakespeare 2.1.33-34) the speech tends to have a great psychological and philosophical depth w.r.t Macbeth's psychological misbalance of morality and the destructive unconscious working within him. The speech tends to have a polyphonic vibrancy as the state of trance of Macbeth leads him go through a series of synesthetic visions allowing him to act accordingly of his situation and overcome his psychological oscillations forecasting his inner motifs.

Coming next to the asides, the asides are relatively shorter but are of great importance as they provide deep insight of character's later motifs and hidden desires. For instance, the aside in scene III of Act 1 of Macbeth the protagonist, as quoted, "Glamis and Thane of Cawdor: The greatest is behind." (Shakespeare 1.3.115-116) tends to highlight the later penultimate ambition of Macbeth i.e. to acquire the throne of Duncan. Similarly, the aside in scene IV of Act 1 of Macbeth the protagonist, as quoted, "The Prince of Cumberland: that is a step on which I must fall down..." (Shakespeare 1.4.47-48) represents the deep hidden desires of Macbeth to get closer to his ultimate ambition not by unveiling them rather by hiding them deep into his wicked darkness of conspiracy. Thus, we can clearly see that the difference in the utterance of speech in both the dramatic devices can lay a huge difference in the portrayal of a character and his/her inner psychology. The role of utterance cannot be neglected in the psychological development of Macbeth's character where the mode of utterance changes in accordance to his state of being. The diction of Macbeth the warrior in the very beginning of the play when compared to the diction of Macbeth the conspirator and the coldblooded murderer, portrays a very different scape of utterance w.r.t language and speech. The conspirator-self of Macbeth is found to have a fearful,

confused and wicked state of utterance whereas the murderer-self of Macbeth seems to have a stable, prosaic and judgemental state of utterance but when compared to the warrior-self of Macbeth, it represents a strong, confident and glorified tone of utterance. Bakhtin came up with the theory of 'addressivity' in his work of *The Problem of Speech Genres* which means the quality of turning to someone and he elaborately describes the importance of this theory and its impact on literature. According to him, novel is the only existing literary genre to practice the wide spectrum of addressivity and this practice has led to widen the dimension of novel as a genre in modern day. However, if we give a closer reading to the play of *Macbeth* we can evidently find the functioning and existence of addressivity, which has been brilliantly crafted and infused by Shakespeare through the character of Macbeth. Some of the instances are: in the scene II of Act 3 Macbeth goes on to express his "human milk conquered" which still is working within himself to develop his inner psychic as a character and the guilt conscious that keeps on striking him every single moment. This speech has been addressed to the readers of Shakespeare to let them realize that, in spite of the heinous crime committed by Macbeth, there still lies an existence of a moral consciousness within himself that keeps him reminding of his deeds, thus making his crime look only like a black spot on his white crystal-clear character. Another similar instance can be drawn from the scene V of Act 5 where Macbeth goes on to show himself as a wise philosopher who speaks about the philosophy of life and death, as quoted, "Life's but a walking shadow, a poor player..." (Shakespeare 5.5.23) which is an integral part of human existence. The speech is clearly being addressed to the readers by Shakespeare, which tends to symbolise the demise of Macbeth due to his destructive ambition and greed. Thus, the addressivity portrayed through the character of Macbeth challenges the conventionality of language in the genre of drama and brings a new perspective towards the study of drama as a wider genre alike novel.

## CONCLUSION

After such a detailed and analytic aforementioned study of Shakespeare's *Macbeth* w.r.t Bakhtin's statements, we can reach the conclusion that the negation of Bakhtin towards the flexibility of other genres in comparison to novel's superiority is not completely valid, particularly in case of a drama, because alike novel a drama too can be looked into and studied through various perspectives with the help of a detailed, analytical approach and this can lead to the demolition of all the preoccupied and stereotypical notions of conventionality, thus giving rise to a new spectrum of



thoughts and visions, that can widen the scope of literature.

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# Victorian Medievalism in Pre-Raphaelite Art and Representations of Gender

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**Abstract**— *The Middle Ages were looked back by Victorian artists such as the Pre-Raphaelites. The period inspired many authors and artists of the time to embed morality within their works. Pre-Raphaelitism had a direct reference to both art and literature, including poetry and paintings, in the nineteenth-century England. Early literary works highly inspired the Pre-Raphaelite painters and writers who depicted their portraits from medieval sources. This paper focuses on modern medieval literary works and arts by Victorian writers and painters including Dante Gabriel Rossetti and John Everett Millais whose fascination with the Middle Ages as a period in history was expressed in their attempts to revive the values that characterized medieval world. Medieval resources were utilized to escape from the chaos and disorder of Victorian industrial society and to preserve the moral ideals of the traditional English values and norms.*

**Keywords**— *Medievalism, Victorian Medievalism, Pre Raphaelite, Gender.*

## I. VICTORIAN MEDIEVALISM: THE MIDDLE AGES AND THE VICTORIANS' CULTURAL HERITAGE

Although the middle ages were described as harsh and frightening, they were also highly valorized because of its high dependence on conservative ways of life. The medieval life was described as “nasty, brutish and short,” a phrase used by the seventeenth-century philosopher Thomas Hobbes who depicted life in a state of nature far from industrial expansion, law, or government (qtd. in Khan 313). This phrase coincided with the life in medieval times, a period in history characterized by the absence of technologies and governmental institutions. However, this portrayal of medieval ages also involved characteristics of conservative and ordered life that acted as opponent to any kind of disorder of diversities, leading people to live under the protection and peaceful control of God. The middle Ages was ruled by the feudal system based on the belief that the land belonged to God and that Kings who ruled Divine Right managed the land according to the wish of God (Mitchell 697). The feudal system as many critics

approved made the medieval times seem attractive as it enhanced the belief in communal existence and individuals' duty to support others.

In *Victorian Britain: An Encyclopedia*, Sally Mitchell defined the term ‘medievalism’ as “the system of beliefs and practice characteristic of the middle Ages” and highly reliance on elements of that period, which was expressed in different areas such as architecture, literary works, visual arts, and various vehicles of popular culture (Mitchell 494). This term also referred to the Victorians’ “renewed interest in the Middle Ages” and produced a positive image of the medieval heritage (Mitchell 494). It attempts to go back to “the medieval past, with all its imagined folk-richness” through a romanticized quest of a renewed intensity for ordinary existence (McBride 59). In fact, the quest for order was an affirmation of the existence of disorder that threatened a given established system. As far as the Victorian society was concerned, the latter as many critics approved, was endangered by the development of industrialism with its rise of factories, materialism that led many conventional Victorians to look

for a sense of relief from the chaos of the industrial world. This quest for a physical and psychological displacement from the burden of industrialism was the outcome of individuals' incapacity to cope with this social change that brought about their need to look back to the past free from industrial consequences. This quest was named by many critics such as Penty as "post-industrialism". He assumed that the latter connoted Medievalism (14). Penty's use of the pre-fix 'post' referred to the stage that followed industrialism and accompanied by the need to go back to the conventional life.

The time of Victorian medievalism "ran from the late 1820 to the 1850s," (qtd. in Zlotnick 45) a period in history marked by the rise of industrial revolution and individuals' need to free themselves from its outcomes on their daily lives. They "look refuge in another age, and that age was large enough, various enough, sufficiently unknown and even mythical, that each person could find there what he wanted—a hierarchy, a community, a code of conduct, a form of hero-worship..." (qtd. in Zlotnick 45). This attempt to seek Medievalism refers to Victorians' need to maintain, keep, and celebrate social order through displacing themselves from the ugliness and disorder of their cotemporary world and connecting their lives to the ordered world of the middle Ages. This escape to the past to protect their conventional values and maintain order couldn't be reached without "[d]istance times and places [that] acquire an intoxicating glamour precisely because industrialism has impoverished the richness of ordinary existence" (McBride 59).

## II. VICTORIAN MEDIEVALISM AND THE PRE-RAPHAELITES

The term Pre-Raphaelites refers to "a group of writers and artists in the late-Victorian period, who sought a return to creative simplicity and naturalness. The name refers to the inspiration found in art before the fifteenth-century artist Raphael, and Medievalism in general" (Auger 240). The major need for this interest was to escape from the moral corruption and ugliness of the industrial and material world. This view was asserted by many critics who studied Pre-Raphaelites' paintings including Rohan Amanda Maitzen who assumed that this widespread interest in "the Middle Ages as a historical period fuelled rather than dispelled myths about this phase of England's past as a time of social and religious order and harmony that contrasted favorably with the chaos and conflict of the modern period" (66).

Victorians noted the Pre-Raphaelites' attempt to draw their inspiration from the past as they deal with noble themes such as chivalric codes and female purity. The principle

explanation for this apparent dependence on the Middle Ages resources was to remind Victorians of their noble past that was characterized by order and to recall medieval images that were still in the minds and hearts of many Victorians. The medieval revival in Victorian era was not only a nostalgic revival and glorification of Britain's past but also an attempt to find and preserve the patriarchal order. This concentration on the past was "neither mere escapism nor simply nostalgia because it was closely connected with their active need to find a mythology—or mythologies—to give outward form to inner experience" (Tayler and Brewer 130).

Early on, the Pre-Raphaelite Brotherhood was faithful to the religious themes and beliefs of the nineteenth-century, attempting to preserve the moral capacity of their arts. Showing from the beginning their attempts to find a connection between art religion, and Victorian moral virtues, the Pre-Raphaelites were known for their endorsement of the traditional Victorian gender ideology, representing man as "the gallant knight" or "the valiant soldier"; or "sorceresses" (qtd. in Andres 27). Pre-Raphaelite painters and poets had a great fascination with female archetypes such as the Virgin Mary or other women committing to moral devotion (Marsh 14). The representations of religious female icons such as Mary were due to the religious backgrounds and medieval resources of some Pre-Raphaelite painters such as Dante Gabriel Rossetti.

Looking back to the Middle Ages, the Pre-Raphaelites discovered what Alice Chandler identifies in *A Dream of Order: The Medieval Ideal in Nineteenth-Century English Literature*, a "metaphor for a specific social order", including the conventional dimension of the social order related to the patriarchal hierarchies of gender (14). Like many Victorian authors and artists, Pre-Raphaelites endeavored to revive 'a dream of order' and heroic past of England through medieval resources. They attempted to reestablish a sense of order by drawing on resources regarding medieval times such as chivalry and male heroism.

### III. THE PRE-RAPHAELITES AND THE REPRESENTATIONS OF IDEAL WOMANHOOD



*The Girlhood of Mary Virgin*

<https://www.tate.org.uk/art/artworks/rossetti-the-girlhood-of-mary-virgin-n04872>

Dante Gabriel Rossetti, a poet and a painter, took an interest in the ideal womanhood of Victorian England manifested in celebrating female virginity. The title of his major painting, *The Girlhood of Mary Virgin* (1848-9), emphasized the approved feminine ideal of Victorian society. As the title suggested, Rossetti visually represented the conventional behavior of women and asserted the patriarchal control of their sexuality. Speaking of his artistic work, Rossetti made distinction between stages in a woman's life: "The picture of mine was a symbol of female excellence. The Virgin being taken as its highest type. It was not her *Childhood* but her *Girlhood*" (qtd. in Munich 95). Accordingly, female virginity was not only restricted to women's childhood but had to be continued during their adulthood. His fascination with virginity was based on Victorian interest in women's sexual purity and morality. The image of the virgin girl was familiar to the Victorian contractions of the sexless and pure women as the codes of honorable behavior were strictly affirmed. Rossetti's preoccupation with the life of the Virgin was present both in his paintings and poetry through which he represented the virtue of Mary and her devotion to religious life:

This is that blessed Mary, pre-elect  
God's Virgin. Gone is a great while, and she  
Dwelt young in Nazareth of Galilee  
Unto God's will she brought devout respect,

Profound simplicity of intellect.

And supreme patience. From the mother's  
Knee

Faithful and hopeful; wise in charity;

Strong in grave peace; in pity circumspect.  
(qtd. in Andres 54)

Rossetti's painting and poetry celebrated female virginity that was considered as the major motif of female purity in medievalism. While dealing with the representations of female purity, chastity, and virginity, Rossetti utilized symbolic colors, "favouring a predominance of white, symbolic of virginity complemented by the vibrant blue that is traditionally associated with Mary and symbolized her nobility as the 'Queen of Heaven', red for Christ's blood, and golden color that represents her divine status" (Rossetti 3).

Rossetti's *Mary*, as Talia Schaffer assumed, coincided with the archetypal Victorian conception of the sexually pure women, a woman who was confined within the private sphere, had a "woman's touch" as she did domestic tasks, was physically fragile, and in a permanent state of self-sacrifice (Schaffer 163). Victorian gender construct was visually represented through demonstrating the kinds of education that Victorian women received. In addition to religious education, Rossetti's model for the education of women, as demonstrated by his poems and paintings, was reflected through Mary's 'embroidery' (Rossetti). In fact, relating women to embroidery reinforced the sexual division of labor by suggesting that woman's appropriate place was the private sphere. The reference to needlework or embroidery in Pre-Raphaelite paintings reflected Victorian women's association with the domestic work and approved femininity (Rossetti). This domestic work attempted to display women's dependency on men and to valorize the patriarchal identification of women.

The reference to embroidery in Pre-Raphaelite paintings and other Victorian paintings had a direct correlation with medievalism. In *The Subversive Stitch: Embroidery and the Making of the Femininity*, Rozsika Parker evoked that in the nineteenth century, the focus on embroidery is influenced by medieval art. It is used to empower feminine trait (Parker 11). In fact, the Victorian revival of medieval embroidery was meant to stress on the role of needlework in the construction of feminine gender role, a "blueprint for the middle-class Victorian wife: pious, secluded, faithful and dutiful" (Maitzen 66). The Pre-Raphaelite interest in depicting women who were engaged in the domestic work of embroidery reflected the strict gender roles of the Victorian society. Needle work was largely reflected in the Victorian's representations of women's role in society.

Indeed, Parker revealed the significance of embroidery and its important role in empowering traits of femininity as submissive, angelic, and non-threatening: “Women embroidered because they were naturally feminine, and were feminine because they naturally embroidered” (11). Accordingly, embroidering was considered as a “feminine craft” as it linked women to the private sphere and did not require physical strength. Embroidery referred to the gendered division of labor in which man was divorced from the home, while women were indoors reading books or sewing (Parker 107).

Despite the association of embroidery with women’s work, it was not done for the sake of money. However, it was known as a female labor through which she expressed loyalty, affection, and love for their children and husbands. The Victorian middle-class embroiderers, “working by hand, not machine, and for love, not wages, evoked this idealized past in a form perfectly suited for her time and role. In her image, the class stratifications of the Middle Ages shade into the gender divisions of the nineteenth-century class” (Maitzen 67). Accordingly, far from the ugliness and selfishness of the industrial society, women’s preoccupation with this domestic work in order to please their families demonstrated the established notion of femininity such as wifely obedience, self-sacrifice, and patience that also characterized medieval women. Embroidery was considered as work made by women simply “for love” (Parker 26). The representation of women sewing for their children within the private sphere served as safeguarding man’s domination in the professional field. Women’s major duty was to protect the family, rear the child, prepare food, and “make life beautiful”. Most Victorians were faithful to the ideal femininity popularized by their paintings and poems. Alfred Lord Tennyson’s poem *The Princess* referred to the

Man for the Field and Women for the  
Hearth

Man for the Sword and for the Needle She:

Man with the Head and Woman with the  
Heart

Man to command and woman to obey;

All else confusion. (40)

Accordingly, Tennyson demonstrated a romanticized depiction of the medieval woman whose appearance and behavior corresponded to the patriarchal expectations of femininity. She was depicted as a pious woman confined within the private sphere, showing her deep interest in religious devotion and waiting for her ‘absent lord’. This portrayal of a conservative medieval woman coincided with the Victorians’ expectations of women.

Representations of the sexual division of separate spheres and domestic scenes in Victorian paintings played an important role in visualizing and celebrating the ideology of domesticity based on typical “truths of gender difference that organized life” of the Victorian middle class” (Logan 219). They are primarily concerned with the position of British women in the domestic environment. Paintings of “cozy domestic scenes must have similarly provided the public with patterns of life on which to model and against which to test their own experience” (Logan 219).

The Pre-Raphaelites utilized medieval resources to visually depict the place of women in society which was often associated with the private sphere, highlighting its feminine qualities. In making the association of female bodies with gardens and other kinds of enclosed spaces, many interpreters of arts noted that the female genital is metaphorically represented by female enclosure within rounded spaces capable of being filled by something. This relationship is explained by Freud in *A General Introduction to Psychoanalysis*, who described a system of dream symbols that alluded to the female body: “Boxes, cases, chests, cupboards, and ovens represent the uterus, and also hollow objects, shapes, and vessels of all kinds” (14). Freud further added that a dream had number representations for the male genital. In contrast to the rounded spaces that symbolized female genitals and enclosure, he referred to the list of phallic items those which symbolized male genital such as “knives, daggers, lances, sabers...guns, pistols and revolvers...” (Freud 15). The rounded spaces that symbolized women’s confinement were different from the vertical elements that symbolized male genitals and phallic authority (Freud 15).

The ideology of enclosure and female confinement were also present in other Pre-Raphaelite paintings such as *The Dryad* (1884-5) painted by Evelyn De Morgan who also linked nature with gender. In this portrait, the female body was chained and swallowed by the wood nymph Dryad. In *Evelyn Pickering De Morgan and The Allegorical Body*, Elise Lawton Smith demonstrated how in the classical mythology the health and life of Dyad were highly dependable on the life of the tree to which she was attached (6). Accordingly, women’s life and existence were related to men and thus their bodies were considered as men’s properties. Indeed, nature itself was used to celebrate the traditional gender ideology through chaining women’s bodies. The tree performed the role of male controller of a woman who couldn’t free herself from his dominance. Morgan attempted to metaphorically demonstrate the patriarchal female confinement through natural elements through which the tree and the dryad functioned as the male body that sexually consumed the



female body while the latter acted as a passive recipient of his sexuality. This idea was developed and suggested by Elise Lawton Smith, assuming that Morgan's dryad was "far removed from the eroticized wood nymphs so often displayed in late-nineteenth-century paintings, in which the tree operates as both phallus (implicating the woman in the sexual encounter) and container (confining her to a static and passive role in relation to that phallus)" (85).



<https://www.demorgan.org.uk/collection/the-dryad/>

Much of the visual representations of the ideal womanhood produced in the nineteenth century required the use of natural elements and spaces in order to represent the so-called cult of True Womanhood. The expectations for women expressed in the cult of ideal womanhood "fit in naturally with accepted art styles and subject matter—flowers, portraits, genre scenes, and motherhood were particularly appropriate in the world of Victorian women" (Gover 105). The ideal of true womanhood created "images of nature which in turn led to a tradition of nineteenth century female imagery that enhanced such a connection" (Gover 105). Flowers emerged as a metaphor for women since they are like women "decorative, sweet, fragile, and vulnerable" (Gover 105). Metaphorically, the natural elements such as flowers and female bodies are mutually connected. Associating the female body with natural elements was meant to celebrate the female beauty of innocent and pure women who were similar to religious icons such as the Virgin Mary.

Inevitably, the Pre-Raphaelites as many Victorian authors or artists were influenced by their own background in medieval ages, attempting to represent the established gender hierarchy through a medieval lens. In addition to Rossetti's painting that displayed the traditionally gender bonds of Victorian society, Millais's *Mariana* (1851) visually demonstrated and emphasized the place of

Victorian women within the private sphere: how they spent their time, the impact of their imprisonment in the private sphere upon their sexuality, and their relationship to the outside world. In dealing with these themes, Millais chose a heroine from Shakespeare's play, *Measure for Measure*, a play that addressed themes of marriage and sexuality. The painting revealed females' control in the enclosed garden far from the active world of men (Meisel 326). In "John Everett Millais", Paul Barlow depicted Millais's portrait: "stretches before a rigidly geometrically window containing an image of the Virgin Mary. She is making embroidery with leaves from the garden, seen through the decorated window. ... Behind her is a mysterious space in which a small devotional image sits on a table, above which hangs a lantern" (138). Accordingly, the Pre-Raphaelites attempted to depict the Victorian approved model of femininity that was characterized by sexual purity and chastity through natural elements. The garden as a natural entity controlled women's body in a natural environment where they were associated with purity far from the threat of sexuality. Like the female body, "the garden was evidently regarded ambivalent. It was a female preserve, a metaphor for purity and the soul, a means of creative expression and tranquility within the apparent rough and tumble of male in the castle" (Gilchrist 142).



[https://fr.m.wikipedia.org/wiki/Fichier:John\\_Everett\\_Millais\\_-\\_Mariana\\_-\\_Google\\_Art\\_Project.jpg](https://fr.m.wikipedia.org/wiki/Fichier:John_Everett_Millais_-_Mariana_-_Google_Art_Project.jpg)

The use of natural elements by the Pre-Raphaelites and their flowers "that flourished throughout the nineteenth-century reflected a more traditional Christian interpretation (Cheney 256). The association of women with nature and flowers were found in Rossetti's poems and paintings, drawing on the traditional association between flowers and the Virgin Mary. For instance, the poet-painter's floral symbolism in *The White Lily* displayed an image of a woman similar to the Virgin Mary. For Victorians, the floral symbolism of the white lily was interpreted as a symbol of values, purity, femininity and beauty.

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the use of natural elements and spaces in order to represent the so-called cult of True Womanhood. The expectations for women expressed in the cult of ideal womanhood “fit in naturally with accepted art styles and subject matter—flowers, portraits, genre scenes, and motherhood were particularly appropriate in the world of Victorian women” (Gover 105). The ideas of true womanhood, female purity, and femininity conjured up “images of nature which in turn led to a tradition of nineteenth century female imagery that enhanced such a connection” (Gover 105). Flowers emerged as a metaphor for women since they are like women “decorative, sweet, fragile, and vulnerable” (Gover 105). Metaphorically, the natural elements such as flowers and female bodies are mutually connected. Associating the female body with natural elements was meant to celebrate the female beauty of innocent and pure women who were similar to religious icons such as the Virgin Mary. The beauty of nature and the floral symbolism reflected the beauty of such female figures. Like the ancient goddess and Virgin Mary who symbolized purity and innocence and characterized by angelic bodily attributes, women in Victorian visual arts and literature were associated with floral symbolism and natural elements that promoted the ideal image of Victorian womanhood as passive, submissive, and pious, images that were often associated with women living in rural areas or medieval pastoral landscape before the expansion of industrial revolution. Like the angelic inhabitants of heaven are distinguished by beautiful colors “as in the flowers in the meadows” (qtd. in Classen 24), women were represented through floral symbols and natural elements to depict goddess-like women.

The nineteenth-century anxieties over female sexuality, morality, and sexless body inspired many authors and artists of the time to embed morality within their works. The dead female body was represented as the object of moral attraction and is deployed in a direct opposition to the negative images associated with death. The poetic and artistic representations of dead female bodies in nineteenth century visual arts displayed the erotic dimension of the female bodies ‘touched’ by death. Like many of the Pre-Raphaelite visual arts, the latter are based on literary works and female characters found in literature. Rossetti’s paintings and poems, for instance, are wrapped up with the body of a beautiful dead woman with whom he reveals the patriarchal norms of femininity. The position of dead women in male artistic works is significant in enhancing the patriarchal image of women as passive, powerless, and voiceless. Women’s dead bodies robbed them of their corporeality and mobility, reducing them to mere corpse. The ideal beauty was exemplified by Rossetti’s portraits of *Elizabeth Siddall* (1854) as “a languid, aloof, withdrawn

woman, with almost translucent pallor, in the weakness and flickering febrile flightiness of the consumptive ill woman, supportive of the conventional notions of transitory nature of feminine beauty, femininity as virginal and vulnerable, ideal, and tainted” (Bronfen 170). Therefore, representations of beautiful dead women in Victorian art such as Millais’s *Ophelia* (1851-2) can be seen as a marker of repression and “a triumph of men over women” (Bradbury 122).



<https://widowcranky.com/2017/10/24/ophelia-sir-john-everett-millais/>

Male domination in Victorian paintings is also enhanced by the nineteenth-century male artists’ attempt to avoid the representations of animate female bodies. The motif of beautiful dead women circulated in the Victorian male artistic works. The representations of women in this particular period of time were visualized by images of dead women. The latter refers to women who are in deep sleep known as the sleeping beauty that enforces the image of passive women robbed of her animate body. The relationship between death and women in the Victorian visual art is of a crucial significance. In Victorian artistic works, women were objectified by the male gaze because the “dead body is...passive...while survivor stands erect, imbued with a feeling of superiority” (Bronfen 65).

#### IV. THE PRE-RAPHAELITES AND IDEAL MASCULINITY

During the mid-nineteenth century, the Victorian society underwent changing social situations that contributed to a crisis in the conceptions of the ideal manhood, the fact that led many authors and painters to revive the conventional ideals of masculinity. Representations of masculinity in Victorian era were shaped by the construction of the medieval ideal of manliness and masculine reputation, resulting in distinct gender hierarchy that reinforced the traditional gender societal structure. The Victorian revival of medieval masculinity was part of a broad cultural movement whereby “idealized versions of “chivalry” were

associated with attempts to improve society, especially in terms of reforming English masculinity” (Machann 37).

Like the Cult of Ideal Womanhood that provided the principles and ideals that define femininity, ‘masculine Christianity’ identified the various ideals and manifestations that determine masculine reputation. During the Victorian era, “Christian activism in combination with the idea of vigorous masculinity was stressed in Christian church”, promoting “both physical strength and masculine lifestyle for Christian men” (Willett 245). Masculinity as an ideal characteristic was provided by this religious doctrine in order to create a static image of how a man should appear and behave. Several attempts were made to equate Victorian masculinity with chivalric warriors and bravery, consistent with the Victorian representations of gender that were affected by medieval sources. One of the most visible examples of medievalism was the revival of medieval ideal of chivalry, as a major component of masculinity.

Among the visual markers that reinforced masculinity was beard as it conjured up images of masculine reputation derived from Victorians’ cultural heritage. As far as the medieval context was concerned, the Middle Ages “were a time of long hair and long beards either rounded, ported, or forked, but only for the sake of nobility” (Peterkin 24). Beards were imbued with symbolic values which attempted to link medieval men with masculine qualities of prowess and chivalry and were considered as an integral component of men’s autonomy and authority. The idealized male body in medieval period required beard growth as its absence connoted the absence of masculinity. Beards was inherited from ancient times and functioned as visual markers of masculinity. A useful parallel can be made here to the Elizabethan period, “an era during which men chose to define their masculinity by their facial hair” (Middleton 37). Raphaelite painters also represented their powerful men as bearded. The knights are represented as bearded which call to mind the “Victorian/ Tennysonian/ Pre-Raphaelite tradition that usually depicts powerful knights such as Arthur as a middle-aged bearded man” (Dentzien 181).

Gender differences with their emphasis on values of chivalry and nobility that characterized the social order in medieval period appeared not only in relation to beards, but also in other body parts, especially those related to hands. In the medieval period, the distinction between men’s and women’s hands and arms carried within it various symbolic attributes of medieval gender hierarchies. While women utilized their hands for performing domestic tasks or for greeting others, men’s hands were engaged in

occupations that were considered masculine such as carrying heavy weapons and defending enemies.

Physical prowess, as a fundamental part of ‘masculine Christianity,’ was revised by Victorian authors and painters, relying on medieval codes of chivalry. Representations of masculinity in Victorian paintings, particularly in Pre-Raphaelite artistic works, were based on depicting masculine prowess and strength derived from the masculine features that characterized the medieval knight (Munich 16). Sir Edward John Poynter’s *Andromeda* (1836) displayed the equation of classical themes with Victorian cultural heritages and moral standards. His portrait demonstrated a Greek Mythological princess who was chained on the rock on which she was to be sacrificed (Munich 13). The *Andromeda* myth so popular in English painting and literature was utilized in order to support the dominant patriarchal gender ideology as its “polarized gender roles present a structural paradigm for unequal distribution of power ostensibly favoring men” (Munich 13). The painting depicted a female figure that was represented as a sign of feminine weakness and vulnerability, invoking the traditional feminine behavior by displaying helplessness and reliance on masculine chivalry.



<https://www.pinterest.ca/pely123/artsir-edward-john-poynter/>

The construction of gender ideology implied not only the mere sexual differences between men and women but also the “eroticization” of male dominance (Betterson 54). This power struggle and male dominance involved chaining and biding the female body, which is weak and fragile. Most importantly in the painting, male dominance was eroticized and emphasized through female nudity, positioning men as superior and women as inferior and subordinate. The valorization of female vulnerability and weakness was displayed through the tradition of the female nude that represented a naked body in natural environment that was not meant to arouse sexuality or to oppose Victorian moral values, but to depict women’s dependence on chivalric protection. By the mid nineteenth century, the Victorian artist John Everett Millais ties together these two threads, the patriarchal representation of male dominance

and the signification of women represented by the female nude. *The Knight Errant* (1870) represented “this gendered binary structure very clearly, relying on a contrast between unbound flowing hair and yielding female flesh and an armored, masculinity wielding an outside sword to convey its sexual meaning” (Betterton 54). Obviously, the painting revived medieval chivalric ideals through the juxtaposition of women’s soft skin with the armored body of the knight. The association of the knight, a heroic mythic figure of medieval England, with a female nude was meant to revive the rescue-rescued theme (Kern 225).



<https://fineartamerica.com/featured/the-knight-errant-john-everett-millais.html?product=art-print>

Another meaning derived from the examination of the female nude in Millais’s artistic works was to differentiate masculinity from femininity. The sword used by the knight was one among the vertical tools associated with men’s power and recalled men’s phallic authority and genital, was contrasted with the vulnerable naked female body that was deprived of the phallus (Betterton 54). This desire to differentiate masculine qualities from feminine attributes was evident in the equation of female bodies with weakness through juxtaposing it with medieval tools that emphasized the masculinity and heroic male body: “The female nude is not only physically vulnerable to the sword which cuts through her bonds, she is also represented as the victim of previous sexual assault, her clothing lying scattered at her feet.... The strong vertical of the tree emphasizes the phallic thrust of the sword and angular male body in opposition to sinuous curves of the female nude” (Betterton 54).

The painting clearly maintained a strict distinction between male/masculine and female/feminine attributes as “[t]he gendered opposition is [...] reinforced by a series of visual contrasts between soft and hard, cool and warm, naked and clothed, bound and free, passive and active, which structure the symbolic meaning of the work” (Betterton 54). The female body was represented as weak and soft, in opposition to the male body, which was represented as strong and hard.

The representation of the armored body of the knight in a Victorian context strongly enhanced the dominant Victorian gender ideology. In contrast to the Victorian representations of ideal womanhood that was associated

with notions of the private sphere, female enclosure, and femininity, the representations of ideal manhood was shaped by notions of chivalric warriors and armored bodies that constantly recalled Victorian viewers or readers of the static image of masculinity and femininity. This juxtaposition was apparent in Victorian art that is “full of sword-bearing, powerful men in suits of armor rescuing vulnerable women, in various states of undress from ferocious monsters or evil knight” (Kern 225). Bearing in mind the knight errant who rescued a maiden shackled to a tree and other instances revolving around themes of male hero and female victim, the juxtaposition between the knight and female figure was meant to put into the foreground certain issues related to Victorian gender ideology.

Generally, differences in male and female life expectancy and behaviors inevitably contributed to differences in their body configurations and the ways in which their bodies were perceived. In fact, these differences were rooted in the context of the medieval period that was characterized by the spread of wars. As noted above, warfare and its chivalric codes required bodily attributes that fulfill male gender expectations. The medieval men’s body parts were treated according to gender-related specific manners and expectations.

Most medieval men adhere to gender expectations in which male bodies appeared as powerful, embodying the role of knights. Their active and strong bodies were sharply distinguished from the passive and weak female bodies. Medieval medical resources illustrated man as “a macrocosmic giant, spilling over the bounds of the text, signifying more than physical dimensions, or at least more than the physical dimensions of the individual body” (Smith 6).

The fundamental bond of prowess and masculine bodies was indicated by the war materials that only men were allowed to use. The most apparent and dangerous indicator of material trope was swords, “the instrument on which all masculine accomplishment must turn, and therefore pivotal to conceptions of male identity and personal force” (Heng 284). Because of their relation to prowess and heroic violence, a sword was an indicator of masculine identity as “[a]rms and armor were deployed to construct, define, and signify gendered identities throughout the Middle Ages [and the] shield, sword, and spear were recognizable symbols of men and masculinity, just as spindle and distaff were symbols of women and femininity” (Schaus 36). Men in *The Tale of the King Arthur* had the ability to use swords because they have power. Women, however, couldn’t use such materials because they held only minor and low-status roles and



lacked the physical capacity that enabled them to hold such war material.

The use of weapons in battlefields and their associations with masculinity required the physical qualities of a swordsman such as strength and courage. Beowulf, an epic poem, embodied the ideals of medieval chivalry, showing strength and physical prowess in the battle arts. The poet described his physical strength, power, skill in wars and most importantly his strength while using the sword: "When he wielded a sword/ No matter how blooded and hard-edged the blade/ His hand was too strong, the stroke he dealt/ (I have) would ruin it" (qtd. in Roberts 110). The portrayal of Beowulf and his armored male body followed the quality of the strong male body that acted as the model of the representations of masculinity and chivalry in medieval England (Roberts 110). The masculine reputation of medieval knight was highly based on the status of his arms through which he could demonstrate his power.

Scholars and psychoanalysts emphasized a link between masculine identity and weapons and suggested how some materials functioned as symbols of male power. Swords were approved to be as indicators of masculine identity, reassuring phallic inscriptions embedded within their shapes. This idea was suggested by Freud who applied weaponry to genitalia in a manner that could differentiate masculinity from femininity. The sword hanging between the legs suggested the male sexual organ or the penis, which was one characteristic of men. In *The Interpretations of Dreams*, Freud pointed out, "All complicated machines and appliances are very probably the genitals—as a rule the male genitals—in the descriptions in which the symbolism of dreams is as indefatigable as human wit. It is quite unmistakable that all weapons and tools are used as symbols for the male organ: e.g., ploughshare, hammer, gun, revolver, dagger, sword, etc" (Freud 676). Many of the listed elements seen in dreams, especially those related to war materials such as swords, were considered as depictions of phallic authority and male genitals.

During the middle ages, as in all periods of human history, warfare was recognized as a masculine preserver. It was commonly known as a masculine activity through which 'manhood' could be displayed through using war materials and showing off his learned skills. The possession of weapons like swords meant possessing masculine attributes and phallic items. In *Monsters, Gender and Sexuality in Medieval England Literature*, Dana Oswald demonstrated how Beowulf's failing swords mirrored a deficiency in his masculine identity, referring to his inability to kill Grendel's mother. The sword that was often associated with the phallus signified the Law of the

Father. Therefore, as the sword didn't achieve the glory required, Beowulf loses this phallic authority (Oswald 98).

## V. CONCLUSION

The Victorian literary works and arts had a strong interest in the medieval ages such as medieval chivalry that became 'the order of the day'. The idealistic view of the Pre-Raphaelites who revived the noble values of the middle ages was highly marked by ideas of chivalry. Women are represented as passive and submissive, yet they are viewed and represented as weaker. Medievalism also played an important role in the construction of Victorian masculinity and notions of gentlemanly behavior, specifically in the behavior of men toward women. It also placed men in a superior position than women. They are stronger and more powerful. Victorians used tales of chivalry of the Middle Ages in order to support and protect the education of patriarchal masculinity. Popular culture in the Victorian era looked back to the 'chivalric heroism' and feminine ideals of the Middle Ages that were considered as the perfect model for Victorian young men and women to follow.

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# Re-Reading *Smarthavicharam*

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**Abstract**— *Smarthavicharam* is a ritually sanctioned procedure of ostracizing an accused women from her Namboodiri community for sexual offences based on *sankarasmrithi*. With this article I would like to put forth the argument that the world hasn't moved much forward from the old *smarthavicharam* since the recent cases like the then celebrities *swapna* and *saritha* are the best examples. The cases won't be different in the future too.

**Keywords**— *smarthavicharam*, *ritual*, *ostricize*, *namboodiri women*, *sexual offences*, *antherjanam*, *thathrikutty*, *trial and retrial*, *aphans*, *sambandham*.

*Smarthavicharam* is a ritually sanctioned procedure of ostracizing an accused Namboodiri woman from her community for sexual offence based on *Sankarasmrithi*.

During CE 1200 –CE 1900, the Namboodiri's held sway in Kerala society's caste hierarchy. In order to retain the possession of their huge land holdings and to ensure it was not subdivided, the patriarchal Namboodiri caste permitted only the eldest son in the family to marry from among the Namboodiris and he was permitted multiple marriages in order to accommodate Namboodiri women who were not permitted to marry outside the caste (Bhaskaranunni 59). This led to psychological, sexual and social dissatisfaction within the community as young women and younger brothers in the community were denied their rights for normal lives. While the younger brothers (*aphans*) could have sexual relations (*sambandham*) with lower caste Nair women, Namboodiri women had no such opportunity. The reactions to these led to an increasing number of deviants from the norms which were termed/considered as sexual offences.

*Agnisakshi* by Lalithambika Antherjanam deals with the theme of Thathrikutty's *smarthavicharam*. The proposed paper intend to explore this concept from two different perspectives –first, a historical perspective of how things turned out, and second interrogating it using contemporary 'female phase' foregrounded by Showalter. *Agnisakshi* portrays Thathrikutty as reacting against the oppression of

women by the Namboodiri community. The text is based on the historical trial of Thathrikutty who was accused of sexual relations with sixty five men. The verdict of the trial had to be delayed and a re-trial was ordered as per the provisions of modern day jurisprudence. The king who ordered the trial was also implicated in it by later discourses, thanks to a coterie of dissidents. The trial records and documents are available in Cochin Archives and the regional newspapers of the time.

On the other hand the feminist perspective looks at Thathrikutty as the then 'feminist', who went on to claim her identity against the patriarchy, her attempt at prostitution was looked at as her retaliation against the system and thereby as the feminist phase in history, however the proposed dissertation intend to re-read *Smarthavicharam* not as part of the feminist phase as believed by literature discourses but as part of the female phase that Showalter speaks of, wherein both male and female have their own preferences which does not make one superior to the other. There comes an autonomous turn to things.

The imperative for this proposal was drawn by the fact that the period between CE 1890-CE 1924 witnessed the most cases on *Smarthavicharam* along with the Namboodiri women willingly wanting to be ostracized. The importance of the topic lies in where the another face of *smarthavicharam* acts in Kerala. The practices done



with "saritha" and "swapna" Is not different. Here it's evident that the victims of male vulgurnesses also faces the same isolation.

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# Educational Practice at the Prison System as a Guarantee of the Right to Education for Convicts: Possibilities and Limits

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**Abstract**— Our study aims to reflect on the existing possibilities and limits to pedagogical practices developed in the prison space. Education is a social right, enacted and legally guaranteed in international and national provisions. These provisions foresee the offer of an education of a popular nature, as principles of human emancipation and autonomy under specific pedagogical practices for people deprived of their liberty. Under this prism, punishing and rehabilitating are the main objectives of the prison system, but the imperatives of the punishment end up overlapping with education and this dual goal that is expected of incarceration denounces contradictions in the organization of prisons. In this study, we used qualitative research under the perspective of Bogdan and Biklen (1994); bibliographical revision involved works already published during the latest five years in digital platforms of databases for scientific works that were related to the descriptors (education practices; liberty deprived; difficulties; possibilities), which were combined between each other via Boolean operator “AND”. We observed the right to education for liberty deprived persons in several legal provisions; however, the effectivity of the existing pedagogical practices presents possibilities and limitations regarding the disinterest of society that has an influential look at prison schools, and also due to the lack of autonomy of teachers in prison schools, lack of school support, the non-recognition of the importance of education by other professionals, as well as the precariousness of the physical structure.

**Keywords**— Pedagogical Practices, Right to education, Liberty deprivation.

## I. INTRODUCTION

In a country where the prison population has only been growing, due to problems of social, economic and educational orders, prison unities are becoming more and more crowded, and many inmates end up receiving degrading treatment.

França, Félix and Feitosa (2020) affirmed that education has been a path of social change and transformation. For these authors, liberty deprived people (LDP) are undergoing the fulfilment of their sentence; consequently, their right to education must be ensured, since national and international legal provisions treat education as a social right, irrefutable to the imprisonment situation.

At an international level, we highlight the Universal Declaration of Human Rights, which reflects on the dignity of the human person in any social space and promulgates the universalization of the primary education. Accordingly, both the Federal Constitution of 1988 and the Law of Guidelines and Bases for National Education - LDBEN<sup>1</sup> No. 9,394/96 reinforce the State's obligation to universalize primary education.

A relevant aspect preconized by the LDBEN is the integration to the Brazilian education system of the Youth and Adult Education (EJA<sup>2</sup>) as a mandatory and non-compensatory part for Brazilians excluded from childhood educational processes. Therefore, an educational concept that includes educational practice, methodology and the public involved is relevant.

Within an educational perspective for the liberty deprived person, the right to education is foreseen in the Law of Criminal Enforcement (LEP<sup>3</sup>) No. 7,210, from July 11<sup>th</sup> of 1984 and in Resolution No. 03 of March 11<sup>th</sup> of 2011, that institute the National Guidelines for the offer of education in the prison facilities. These devices provide for the offer of an education of a popular nature, as principles of human emancipation and autonomy under specific pedagogical and methodological practices for people deprived of liberty.

Faced with legal provisions that guarantee the right to education as a social right, it is important to reflect on the perspective of identifying the main points that limit the proposals and pedagogical activities developed in the prison space, guided by the prism of a Popular Education.

Torres, José and Santos (2021) affirmed that the educational activities developed in liberty deprivation spaces, be them formal or informal, take place in a distinct way from school spaces, in view of the hostility that belongs and is marked to the "penitentiary system" and the need for the State to institute disciplinary measures and/or institutional control, through rules that often do not ensure human valuation.

It is noteworthy that within the daily dynamics of prison institutions, LDP remain idle for a long time; it is in this aspect that work and educational activities contribute to the realization of the process of humanization of inmates, thus enabling them to be reintegrated into society. However, what we have seen is a prison context with structural and human resource deficiencies that make it

difficult to configure the possibilities in the provision of educational activities.

Schools that work behind bars welcome subjects who were removed from society and who had often studied regularly, so these spaces need to take on a differentiated character, in which subjects find meaning for their existence, even if deprived of freedom. It would be, then, a school that makes it possible to understand the temporality that this condition of deprivation imposes on human beings and, consequently, allows them to develop perspectives of life.

For this study, we used qualitative research from the perspective of Bogdan and Biklen (1994). The study was carried out through a literature review. Exploratory methodological procedures contribute to the survey of works already published in the previous five years on digital platforms in databases of scientific articles related to the subject of study presented.

The result of the literature review, considering the selected descriptors (Educational practices; Liberty deprived; Difficulties; Possibilities) were combined with each other by means of the Boolean Operator "AND".

As filters, a time frame from 2017 to 2021 was used, including only scientific articles in Portuguese, fully available in the aforementioned digital media. Duplicate contents, studies with tangential themes to the researched one, as well as congress or conference proceedings, were discarded.

From the total number of studies reached, an *a priori* selection was made by reading their titles. However, in a second moment, through the reading of the abstract and objectives, it was detected that a large part of the works did not fit the inclusion criteria, and some were not fully available for Downloads; thus, only 10 works were qualified for an analysis.

In this sense, this research initially presents the main laws that guarantee education for all people, in general, including people in situations of deprivation of liberty. The second point addressed the limits, perspectives and possibilities for developing educational practices in the most diverse prison environments. To conclude, the final considerations of the main impressions acquired after carrying out this study.

## II. LEGAL LANDMARKS: PROCLAMATION OF EDUCATION AS A RIGHT FOR CONVICTS

Many are the norms, decrees and declarations that discuss education as a Universal Right. The intention of this session, therefore, is to provide a brief overview of the main legal frameworks that deal with education as a right and to correlate them with education for convicts. Thus, as

<sup>1</sup>LDBEN: from the Portuguese *Lei de Diretrizes e Bases da Educação Nacional*.

<sup>2</sup>EJA: from the Portuguese *Educação de Jovens e Adultos*.

<sup>3</sup>LEP: from the Portuguese *Lei de Execução Penal*.

an initial highlight, we have the Universal Declaration of Human Rights adopted and proclaimed by the United Nations in 1948, right after the barbaric episodes that marked the end of World War II. This declaration proposes universal presuppositions to guarantee the dignity of the human person, regardless of class, social, race, color and culture and, in its preamble, it reinforces that teaching and education promote the guarantee of rights and freedom. In its article 26, it highlights the role of education by declaring that,

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
3. Parents have a prior right to choose the kind of education that shall be given to their children.

Faced with such premises, it is important to highlight that it is the duty of the State to guarantee the offer for Basic Education. This achievement, according to Gadotti (2013), it is not limited only to the offer and opportunity of access, but the permanence and completion of this level of education, as well as the assumption of conditions to continue studies at other levels.

Concerning these propositions, the Brazilian Federal Constitution of 1988 guarantees fundamental rights, and even promotes the role of education in its article 205, when it says “education, the right of all and the duty of the State and the family, will be promoted and encouraged with the collaboration of society, aiming at the full development of the person, its preparation for the exercise

of citizenship and their qualification for work” (BRASIL, 1988).

The Constitution, in line with international policies, provides for the guarantee of access to education and fosters the role and function of the State in promoting these rights. Therefore, “it is up to the State to take on the duty of providing conditions for the enjoyment of these rights, taking down the barriers that hinder the exercise of such rights” (CURY, 2013, p. 201). The democratic State established from 1988 onwards, proposes to guarantee fundamental social rights for the fulfillment of citizenship, with an emphasis on maintaining this commitment, with regard to the universalization of Elementary Education and its mandatory nature.

Thus, Basic Education, provided for in the Law of Guidelines and Bases for National Education No. 9,394/1996, in its article 2, promulgates that Education is a duty of the family and the State in favor of human development, its preparation for citizenship and their qualification for work. Fostering the role of the State in ensuring the social right to education, Carneiro (2012) points out that the State should promote ways to make viable the right to education and the well-being of all.

Another factor highlighted by the author is the relationship with article 208 of the Constitution, which focuses on the provision of compulsory and free Elementary Education, through the guarantee for those who did not have access at their own age, treating it not only as a right that is legally guaranteed, but that “simultaneously imposes a duty that falls to it, and as a result of a legal imposition, compliance can be carried out by force of law” (CARNEIRO, 2012, p. 47). It is important to emphasize that inmates are deprived of the right to come and go, therefore other rights such as health and education are still legitimate and must be offered.

Within this perspective, education for liberty deprived peoples is understood as Youth and Adult Education – EJA –, which is provided for in article 37 of the LDB, that states that this type of education is intended for those who did not have access or continuing basic education at the right age. For Gadotti and Romão (2011), the EJA, when composing the regular educational system of education, brings forth pedagogical and educational proposals consistent with the specificity of this audience.

Another legal regulation that provides for the guarantee of the right to education at the national level is the National Education Plan (PNE<sup>4</sup>), Law 13,005 of 2014, as it sets Educational Guidelines that must direct the action of the Union, States and Municipalities in favor of education

<sup>4</sup> PNE: from the Portuguese *Plano Nacional de Educação*.

quality and democratic in access and permanence. Faced with such legal prerogatives, it is noteworthy the guarantee of education as a social and inviolable right for the population, necessary for the full development and exercise of citizenship, including those deprived of liberty.

Being specific in the legal prerogatives for guaranteeing the right to education in the context of people deprived of liberty, with an emphasis on the National Education Plan, we direct our eye to Goal 9, that dealt with EJA, but specifically its strategy 9.8, described in way of

securing the offer for education of youth and adults, during the stages of elementary education and high school, to liberty deprived peoples from all prison complexes, ensuring specific training for male and female teachers and implementing national guidelines on a collaborative basis (BRASIL, 2014).

Thus, EJA, from the view of the convicts, is understood as a right and a duty of the State when it comes to elementary education. It must be education from the perspective of Gadotti and Romão (2001), as they argue that it should be guided by respect for common sense, and also by a theory present in popular practice, providing opportunities for the point of view of those involved.

In the rights discussed above, we also mention that the Law of Criminal Execution (LEP) No. 7,210 of July 11 of 1984, aims to implement the provisions of criminal sentence or decision, and provide conditions for the harmonious social integration of the convict and the inmate, being also consistent with the LDB, when it provides in its article 18 the obligation of the State to offer elementary education to inmates, in addition to incorporating a cross-reference feature where in every 12 hours of school attendance there is a reduction of 1 day of their sentences. This law also provides that the education offered may be linked to professionalizing aspects.

Another resolution deserving of notice is No. 03 of March 11 of 2011, as it institutes the National Guidelines for the offer of education at prisons. It even consolidates some of the claims and observations pointed out by the National Seminar for Education in Prisons: Meanings and Propositions, attached to this resolution. The resolution draws attention to the guarantee of the right to education in two aspects of article 3:

I- Attending to the axes agreed upon when the National Seminar for

Education in Prisons (2006) was held, namely: a) management, articulation and mobilization; b) training and valuing professionals involved in providing education in prison; and c) pedagogical aspects; [...]

IV – Be associated with actions to encourage reading and the implementation or recovery of libraries to serve the prison population and professionals working in penal establishments; and (BRASIL, 2011).

In item I, prison education is divided into three axes, fostered by the Seminar, where the axis of pedagogical aspects addresses the concern with an education that shapes subjects favoring the autonomy and emancipation of the individual from the educational process, from an educational perspective popular.

This axis also foresees the importance of elaborating a pedagogical proposal that comprehends knowledges, culture, sports and professionalization, considering the reality of each confinement space and the methodologies adopted. Still under this bias, another aspect pointed out is the relevance in the elaboration of a curriculum for education in prisons that considers the time and the subjects inserted in this context and in the confrontation of social reintegration.

In addition to a pedagogical proposal and a curriculum consistent with our reality, the valuation of the education professional who will carry out these elements must be based on the process of continuous training, considering the human condition of deprivation of liberty and the social conditionalities that manifest themselves in a process of social exclusion. There are, therefore, fundamental aspects to guaranteeing education as a social right, aiming at resocialization through the use of principles such as autonomy and emancipation inherent to a popular educational proposal.

### III. POSSIBILITIES AND LIMITS FOR EDUCATIONAL PRACTICES IN THE PRISON CONTEXT

For the past few decades, the debate on education within the prison system in Brazil has been strongly linked to the social role of schools, under a Popular Education bias and in view of avoiding repeat offenses. However, faced with a prison system that is critical from its very creation, these spaces are stigmatized and as we know or have knowledge



of, surrounded by large walls and bars. In short: gray, dark places, covered with fear and terror.

Given the dichotomous context that concerns the prison system, but specifically the educational one, it is important to establish the possibilities and limits that this situation presents, given the established educational practices, so that they can promote the guarantee of the right to education for liberty deprived people.

Thus, regarding the possibilities in a chaotic scenario, Florêncio and Costa (2021) state that education, a legally guaranteed right, promoted in prison, can be an alternative for the construction and/or rescue of self-esteem, of reflective capacity, as well as the devolution of subjects' basic rights, such as the feeling of social belonging.

Currently in Brazil, only about 10% of the prison population participates in some sort of educational activity. This information on education in prison can be confirmed by the reports of the National Penitentiary Department (DEPEN<sup>5</sup>), which point to a prison population with precarious access to education. Only 9.5% completed high school, while the national average is around 32% (DEPEN, 2019).

Most of the inmate population is comprised of young adults, with about 55.07% people up to 29 years old, out of which most of them are economically vulnerable and frequently (self) excluded from formal school, or never even had access to it. This leads to them having a lower educational level when compared to the national average (OLIVEIRA; JÚNIOR, 2018).

Joining the conversation, Xavier, Laurindo and Fialho (2018) state that a look at the sentence beyond its punitive character is of great relevance to ensure the psychological restructuring of the inmates, as well as the congruence with citizenship in the sense of harmoniously returning to the social environment. The sentence must fulfill its role of resocialization in a conscientious way so that the inmate understands the meaning of deprivation of liberty from which he will not be immune, but that he also understands the socialization process and, in common agreement, accepts to join it without being forced to.

To França, Félix and Feitosa (2020), the school within prisons aims to guarantee citizenship under the view of human rights, given that education is an essential right to liberty deprived people, which aims to include these subjects, since incarceration places them at an excluding dimension of the social system, making them a group that no longer carries their names, starting to be called simply prisoners.

Also, according to the authors, these subjects lose their identities and, therefore, will need to recover them healthily to be returned to the heart of the society that discriminates them so much. Due to this bias, exclusion and inclusion are not similar concepts; they define and depend on the horizon from which one looks, the perspective we assume, our historical point of view (our society is marked by the contradiction between the real and the prescribed) and the appreciation of cultural expressions.

Educational actions promote pragmatic content and also seek to exert a constructive and transformative movement in the life of those deprived of liberty, fostering conditions for them to perceive themselves as individuals and social actors, capable of building their own life projects. Freire (2015) states that, when man understands his reality, he can hypothesize about the challenges and propose solutions to transform it, and, with his work, he can create a world of his own, with his self and his circumstances. This movement mobilizes skills and competences, building citizenship with pedagogical projects and educational activities that bring hope and dynamics to daily prison life, providing opportunities for the creativity of students through pedagogical practices, while also being an action to overcome idleness (MARTINS; SILVEIRA; COSTA, 2019).

According to these authors, the educational process is a mobilization strategy for the inmate population to try to reinsert themselves into society – a process that contributes to their formation as citizens. Thus, education offered within prisons should not be seen as a favor or as a privilege; on the contrary, it should be seen as a path of transformation, of hope and novel possibilities to life in community.

Torres, José and Santos (2021) state that the provision of regular education in prisons receives greater importance when it is directed towards full human development and its potential, valuing socially excluded groups. This view helps to effect citizenship, the construction of knowledge, values, attitudes and behaviors.

In this scenario, it is essential to constitute formations that enable dialogue and integration between teachers, inmates, prison officers and other professionals of the Prison System, so that, from these perspectives, they can pay due attention to the pedagogical aspects that involve issues related to methodologies and educational actions with the use of appropriate and suitable teaching material for the development of EJA in a prison context (SANT'ANNA, 2017).

There is an imagery conceived of liberty deprived people and, therefore, there is a need for integration between the

<sup>5</sup> **DEPEN**: from the Portuguese *Departamento Penitenciário Nacional*.

different actors and sectors that work in prisons. It is from this relationship that the multiple speeches and voices of students represent their place of speech. For Sant'Anna (2017), there is a great abyss regarding public policies aimed at educational processes and continuing education of teachers who work in these prison contexts.

According to Xavier, Laurindo and Fialho (2018), good policies and laws are of no use if they are not effectively practiced. When education is not egalitarian, it denotes a failure in the educational process, leading to an outdated view that there is Education for the poor and Education for the rich. This is the case with education for liberty deprived people, where they do not always aim to prepare inmates to continue their studies, even though the relationship between prison and educational processes can create possibilities to re-establish mutual coexistence and improve the social conditions of inmates.

To break through this paradigm, Torres, José and Santos (2021) state that access to literacy for the person who is deprived of liberty is one of the ways to guarantee the rights of social inclusion and educational and intellectual development, still seen as a result of the act of teaching or of learning how to read and write.

In this sense, Freire (2001) points out that the act of reading should provide both the reading of the word and the critical reading of the world, based on historical, political and social conditions. Reading always implies a critical perception, interpretation and rewriting of what is read. In this sense, the literate person starts to have another social and cultural dimension, which is not only about upgrading their status or social, cultural class, but changing their social and cultural place, their way of living in society within this context and with cultural assets (TORRES; JOSÉ; SANTOS, 2021).

Thus, returning to the thoughts of Sant'Anna (2017), another possibility of education in prison can be strengthened by the training of professionals who work in these spaces, something that needs to occur continuously, since the educational practice in prisons regardless of its modality, requires a lot of creativity, dialogue and understanding.

As for the limits of carrying out educational practices in prison, it is essential to highlight that punishing and rehabilitating are the main objectives of our prison system; however, the imperatives of punishment end up overlapping with education, and this dual purpose expected from incarceration causes a lot of bias, denouncing contradictions in the organization of prisons. For Bessil and Merlo (2017), this has consequences, as the subject who returns to society is not always re-educated or re-socialized. It is clear that isolation from society and the

violation of some rights neglects the opportunity for subjects to access educational processes and, consequently, leads them to losing the opportunity for change.

In prisons, there is usually an education for "domestication" marked by alienation from the rules that guarantee survival in the prison environment. It is, therefore, far from an education for "freedom", in its most human sense, as proposed by Freire (2008).

Sant'Anna (2017) points to the difficulties of specialized monitoring for teachers in this peculiarity of teaching and spaces, with an integrated training project. It also reflects on the security conditions and scope of the Law of Criminal Enforcement (LEP), prompting a reflection on the role of prison education.

Another notorious limit is society's negative view of prison education and the teaching activity within it, which affects the reality of schools behind bars. The prejudice against the education of liberty deprived subjects seems to be present in society's imagination, which has led people to not recognize that education is a right for everyone, as well as not realizing the importance it has for social transformation in life of these individuals.

In this context, Custodio and Nunes (2019) point out that society has nurtured a misguided look at the prison system, as if the subjects who are there should be perpetually incarcerated, displaying a cultural vision in society which believes that just confining people is enough to solve their problems. This idea seems to influence the conceptions and actions of those responsible for prison security, with regard to education in this scenario, thus agreeing with the remarks previously raised by Sant'Anna (2017).

Bessil and Merlo (2017), investigating the dynamics experienced by teachers with prison education, reveal that the act of teaching depends on the authorization and organization of the prison security. This statement justifies the perception of many teachers when expressing an idea of the lack of teaching autonomy in prison schools, as they have to adapt to what is required of them, without taking into account the context and the need identified with regard to the student and the teacher.

On the other hand, there are some prisons in which the big problem is the lack of technical, human and financial resources, which often makes the development of some activities unfeasible (LOPES; NICO, 2018).

Martins, Silveira and Costa (2019) state that, in prison, most students participating in the provision of education have a very critical level of education, as most cannot read and write, being at the most basic level of literacy, but enrolled in classes equivalent to the first years of elementary school (1st to 5th year). The authors also point

out that most of these inmates stopped going to school at a very early age, or never even attended it. Thus, throughout their lives, the consequence is the low level of education in the prison system.

This characteristic results in the difficulty presented by students who are in the literacy process regarding reading and interpreting texts. Those who are enrolled in other grades of Elementary School I have undeveloped writing, as well as delayed mathematical calculations. Other elements can be pointed out as limiting factors for the development of educational practices and contributing to learning difficulties, such as: poor diet, lack of supplies, drug users with great difficulty concentrating, lack of space in cells for school activities such as reading, for example (FRANCE; FÉLIX; FEITOSA, 2020).

The study by Bessil and Merlo (2017) portrays the physical and mental investment made by teachers to carry out their educational activities, as well as to deal with intercurrent situations that occur within prison units, making clear the differences between the work carried out by the teacher in a regular teaching network and the one carried out in prison institutions. This differentiation goes beyond the physical space, involving supply resources, methodological resources, prison routine, student turnover, recurrent absences, time for students to move to the classroom, among others.

In this approach, Forêncio and Costa (2021) emphasize that it is absurd that, in the name of the law, people have to be subjected to inhumane conditions, with no possibility of personal, cultural, and educational development or professional training and qualification. Worse yet, to also be submitted to sociability rules where there is a predominance of the logic of favors and benefits imposed by those who have power over others, including people's lives.

As the limiting reality of the interior of prisons becomes known, we can observe that there is a lack of an educational practice that is punctual and effective for the liberty deprived population. Therefore, it is necessary to develop an emancipatory pedagogy in the prison environment (OLIVEIRA; JÚNIOR, 2018).

In this aspect, we observe that education and teaching have their specificities when they unfold in the prison environment, as they are now subjected to a prison logic, that is, compliance with established rules and procedures. It is evident that education in prisons or places of restriction of freedom, as a right of the subject and a duty of the State, should be an important topic for debate, as it constitutes a current challenge to be faced by different groups of society.

#### IV. FINAL THOUGHTS

The right to education is one that is legally preconized, achieved by the promulgation of several national and international documents. Within an EJA perspective for liberty deprived peoples, on the other hand, it presents itself as a primordial factor in the conduction of resocialization processes, being considered an essential part of Basic Education aimed at a specific clientele, so that it has its specificities and peculiarities that must be seen under the prism of the individual's emancipation and autonomy.

EJA for the convicts must be thought in the sense of amplifying the pedagogical qualification regarding educational practices, within the aspects of a popular education starting from the culture, history and experiences of the subjects as the driving force of the political educational principle, where the individual is considered as the subject of their own history.

To think, in this sense, is to promote infrastructure conditions and pedagogical practices to meet the specific needs of this audience. Well, the infrastructure of Brazilian prisons contains cells that are not adapted for classrooms. Throughout its history, the construction and implementation of classrooms were not designed for subjects who need spaces and conditions for reflection and learning, as well as pedagogical practices, do not encourage dialogue and a liberating pedagogy, based on popular education, which seeks the emancipation of the individual and their re-socialization.

Given the scenario presented here, it is worth noting that the school teachers in prison face numerous challenges in their teaching activities. Challenges, that are related to the disinterest of a society that has an influential view of prison schools due to the lack of autonomy of teachers, the lack of support from the school, the non-recognition of the importance of education by other professionals and, mainly, the precariousness of its physical structure.

Even in the face of such precariousness, the institutional school that works in prisons cannot limit itself exclusively to transmitting content and enabling social mobility. It must challenge the actors involved to go even further, creating possibilities for prisoners to have new opportunities, developing survival strategies without depersonalization of the subject, and that can reintegrate them or reinsert them into social life, with chances of repeat offenses.

The training of professionals who work in these spaces, especially teachers, needs to take place in a truly continuous way, as the public involved is undergoing precautionary measures and/or are those legally deprived

of their liberty, needing to build a learning based on creativity, dialogue and on social respect.

It becomes essential for EJA teachers in private prisons to understand that there are formed and distorted images about people and coexistence in these places, thus justifying a real need for interaction between different subjects and social sectors that work in prisons. This relationship will develop educational possibilities under a perspective of collective organization, which agrees with the multiplicity of speeches that reside and occupy this space, representing cultural nuances that bring the free society and the incarcerated society closer.

Moreover, it is essential to highlight that the high student turnover makes it impossible for them to advance further in terms of content. This causes anguish and suffering for teachers. The way in which the security team is organized is also highlighted in studies, as the teachers sometimes feel safe by the presence of these professionals, but sometimes they feel trapped with not having the autonomy to carry out some activities/dynamics that would make the classes more attractive, such as supplies or audiovisual resources, for example.

As a limitation for the development of educational practices in prisons, the precariousness of the pedagogical spaces in which classes are held is notorious, as well as the mask of the social stigma that many teachers carry when they are socially frowned upon for teaching in these places. It is essential that formations are created that enable dialogue and integration between teachers, inmates, prison officers and other professionals in the Prison System, in compliance with pedagogical aspects and educational activities in these spaces.

Therefore, we can perceive that public policies, with regard to LDP education, still hurt people's rights and urgently require the resumption of a demystifying dialogue that takes prison education beyond human rights. It should be emancipatory and liberating, guiding the subject to retake their place as social actors so as not to perpetuate the cycle of alienation and accommodation of the subject in a situation of deprivation of liberty.

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# Bertha Mason 'The Mad Woman in the Attic': A Subaltern Voice

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*"I am no bird; and no nest ensnares me; I am a free human being with an independent will"*

- Charlotte Bronte

**Abstract**— This paper seeks to analyze the mediums and effects of voice and silence in the life of a female character in the famous Victorian novel, *Jane Eyre*. This minor character that has been termed 'mad', 'crazy', and 'violent', and even though is absolutely essential to the plot, has no representation of her own. Bertha Mason, otherwise known as the 'Mad woman' is a typical representation of a woman as a victim of both patriarchy and colonialism. By analyzing the character of Bertha as a victim of social standards, followed by Jean Rhys' portrayal of her in her postcolonial work *Wide Sargasso Sea*, we are able to discover the subaltern voice of Bertha Mason. This research attempts to explore the inequitable portrayal of Bertha through re-thinking of her not as a madwoman but as a victim and ultimately comprehending the entirety of her madness. The method of investigation for this research is analytical and descriptive.

**Keywords**— gothic illustration, racial prejudice, sexist notions of female authorship, social standards, subaltern voice, the mad woman in the attic, toxic masculinity.

## INTRODUCTION

*Jane Eyre* by Charlotte Bronte, first published in 1847 as '*Jane Eyre: An Autobiography*' under the pseudonym of Currer Bell is widely considered a classic. It gave new truthfulness to the Victorian novel with its realistic portrayal of the inner life of a woman, observing her struggles with social standards and natural desires. *Jane Eyre* is a progressive book in many senses, far ahead of its time, it is even deemed feminist as she lived in a time when women were not encouraged to write. Bronte forced Victorian society to redefine sexist notions of female authorship.

While creating one of the most iconic work of literature, Bronte, unknowingly creates one of English literature's most memorable and controversial character, Rochester's first wife, Bertha Mason, the madwoman he has confined in the attic of Thornfield hall. Most literary critics have focused on the protagonist Jane and her struggles to gain

social and financial independence and mutual dependency in marriage while considering Bertha Mason, only the dark double of Jane. The study of Bertha, not as an impediment in Jane's happiness, but as an independent character has drawn comparatively less attention than that as Jane. Through re-thinking of Bertha from a feminist perspective and as a victim of colonialism, social standards, and a subaltern this paper questions the entirety of 'madness' of Bertha and exactly how 'mad' was Bertha Mason in *Jane Eyre*?

## Portrayal of Bertha in *Jane Eyre*

Charlotte Bronte's famous Victorian novel, *Jane Eyre* tells us the story of a young governess who possesses intelligence, self-confidence, a will of her own, and moral righteousness. In the novel, there is a monstrous character locked in the attic by her husband Rochester. This

character is Bertha Mason, Rochester's West-Indian-born wife.

Before we find out about Bertha's existence, we are aware of her as an uneasy and even threatening presence. She is the source of the mysterious, mocking laugh that Jane hears. Desperate for freedom from her confinement, she is responsible for setting fire to Mr. Rochester's bed, attacking Mr. Mason, and tearing Jane's veil on the eve of her wedding. When we finally meet her, she is depicted in language that degrades and dehumanizes, she is a 'clothed hyena' a 'figure', described using the neutral pronoun 'it'.

Nevertheless, her plight that of the 'madwoman in the attic, the character behind the title of Sandra Gilbert and Susan Gubar's famous study of 19th-century women writers, means that she is an object of sympathy as well as solidity. Despite being so important to the plot of the novel, interestingly she does not have a single dialogue in her part. All we learn about Bertha is either through Rochester's description of her madness or Jane's apparently biased perception of her.

Jane or rather Bronte takes great measures to lead the readers into believing in the madness of Bertha. But the interesting fact is that there are not enough instances to prove it. In a book that contains almost 400 pages, Bronte has failed to give convincing arguments of Bertha's insanity. A biased account of Jane only associates Bertha with a 'hysterical' and 'demonic' laughter, in an attempt to convince the readers of a flesh-eating animal-like presence in the house. When Jane sees Bertha in the middle of the night, she describes her as a 'savage', even goes to the extent and compares her with a 'German vampire'. The only possible explanation of Bertha's act of insanity would be the effect that years of confinement and isolation would have had over her.

### Bertha as the 'other'

The narrative strategies used by Charlotte Bronte designated Bertha as 'other'. She is surrounded by a web of gothic imagery, described as a 'vampire' who threatens to drain Mason's heart. One particularly troubling aspect of Bertha is her psychological instability. Rochester sees her as responsible for her situation. He tells Jane that Bertha 'came from a mad family, with a mother who was a madwoman and a drunkard' but also that 'like a dutiful child she copied her parents in both points'.

Another source of complexity suggesting Bertha's otherness is her ethnicity. She is of Creole origin, the daughter of a white European settler in the West Indies. Bronte does not particularly touch the precise nature of her ethnicity but references to her 'dark' hair and 'discolored',

'black' face along with the fact that her parents wanted her to marry Rochester because he was a 'good race', lead to speculation as to her racial identity. It is interesting to note that even as a White Creole, Bertha would have been seen as the 'other'

### Racial prejudice and Gothic illustrations

In the 18th and 19th centuries, many European writers in the West Indies sought to associate Creoles with the native Caribbean population, as a way of distancing them from civilized Europeans. This was particularly the case for Creole women, who were often depicted as self-willed, decadent, and untrustworthy, the very essence of Rochester's description of Bertha.

Bertha's madness is attributed to her features, 'red eyes', 'black hair'. It is made clear that she is from a non-white ethnicity. Even the rumors that go around regarding the presence of a strange woman in the house are of women who do not essentially fit into the Victorian ideal mold.

*"What it was, whether beast or human being, one could not, at first sight tell; it groveled, seemingly on all fours; it snatched and growled like some strange wild animal: but it was covered with clothing, and a quantity of dark, grizzled hair, wild as a mane, hid its head and face".*

Her portrayal as an insane bestial woman is further problematic as a case of racial prejudice. The novel avoids the fact that people from all cultures would essentially have anger resulting in irrational or unconventional behavior if suppressed by society and treated as passive second-class citizen. Bronte has not allowed madness to linger in pure European blood or to attribute madness to it. Madness is conveniently reserved for women that do not conform to the Victorian code of conduct.

### Wide Sargasso Sea: Re-vision of Jane Eyre

*Wide Sargasso Sea* by Jean Rhys is both a response and a prequel to Charlotte Bronte's *Jane Eyre*, set in the West Indies and imagining the lives of Bertha Mason and her family. The novel is a response to Bronte's treatment of Mr. Rochester's 'mad' first wife, Bertha, known as Antoinette Cosway before her marriage. Rhys reveals the horrifying reality that might lie behind a man's claim that a woman is mad, and humanizes Bronte's grotesque invention, the now archetypal and symbolic madwoman in the attic. Rhys writes from an entirely different perspective to Bronte, composing a voice, not for Jane but the 'mad woman': Bertha Mason.

Rhys in her book explores the reasons why Bertha Mason went mad. In telling Bertha, or Antoinette's story, Rhys

explores the colonial and patriarchal society that is conditioned by gender and race divisions, reflecting the oppression under colonialism and patriarchy and the identity crisis of the oppressed.

The story of Bertha is re-constructed through a feminist perspective in *Wide Sargasso Sea* where Rhys broke the authority of patriarchy and colonialism. She made the readers realize that Bertha's story is worth listening to. Rhys saw the madwoman in the attic as a racial and gender-based denial of voice. Hence, this novel gives this deserved voice back to its owner.

### Marital frustration and Toxic masculinity

After reading *Jane Eyre* and its counter-narrative *Wide Sargasso Sea*, it is clear that Bertha and Rochester married each other under false pretexts and not for love. It is also made clear that marriage to Rochester and his treatment of her lead to a dark and disturbing life for Bertha in England.

As Rochester describes Bertha in *Jane Eyre*, he says that Bertha was famous for her beauty and she was the pride of the town and sought after by many suitors. Hence, his father persuaded him to court her and gain control over her fortune. Although Rochester agrees to his father's command, he was also stupefied by her beauty. In recounting the history of their relationship, in *Jane Eyre*, he says: "*I thought I loved her... Her relatives encouraged me; competitors piqued me, she allured me...oh, I have no respect for myself when I think of that act!... I never loved, I never esteemed, I did not even know her*".

According to Rochester, Bertha suffers from congenital insanity, as he explains this to Jane saying that madness runs in the family. He even claims that she was drunken and promiscuous and that her excesses brought on her madness when she was young. But he cannot exactly provide any proof for his claim since he was not an objective witness. This speculation of Rochester only confirms that he is trying to justify his horrific actions and blame Bertha for her situation, conveniently making Bertha a scapegoat. This toxic masculinity becomes Bertha's downfall.

When one carefully reads *Jane Eyre*, we realize that Bertha's violent acts are always directed towards either Rochester, like biting him, scratching him, setting fire to his room; or the idea of marriage itself. Bertha tears Jane's veil the night before her wedding, but she does not hurt Jane, even though she has the potential to do a lot more. This action hints that Bertha is sane enough to be aware that her husband is planning to enter a bigamous marriage. This also shows her frustration with the idea of marriage. This act also suggests that she is trying to warn Jane what

marriage to Rochester would bring to her. Bertha's violence is also directed towards Mr. Mason because she holds him responsible for tricking her into marrying Rochester.

Bertha's existence is so averse to 19th century standards that Rochester changes her name to depict her attitude. She is forced to change herself from Antoinette to Bertha, which seems the thing to do for a 'mad woman', thus stripping away a part of her identity. She becomes a victim of Rochester's toxic masculinity and her gender allowed him to treat her like a madwoman and with that excuse, lock her up.

It is Rochester's need to dominate his ethnic wife and his cruelty to lock her up and hide her from society is to save his so-called 'respectable' reputation from getting ruined as he married someone below his European status.

### The Mad Woman in the Attic: Angel or Monster

Patriarchal images of women who dominate Victorian literature typify the often debated binary oppositions – Angel or Monster. In 1979, Sandra Gilbert and Susan Gubar made a breakthrough in feminist criticism with their work '*The Madwoman in the Attic: The Woman Writer and the Nineteenth-century Literary Imagination*.' According to Gilbert and Gubar, all female characters in male-authored books can be categorized as either the 'angel' or 'monster'.

The 'angel' character was pure, dispassionate, and submissive, in other words, the ideal female figure in a male-dominated society. In sharp contrast to the angel figure, the 'monster' female was sensual, passionate, rebellious, and decidedly uncontrollable: all qualities that caused a great deal of anxiety among men during the Victorian period.

However, Charlotte Bronte did not limit her characterization to this strict dichotomy between monster and angel. Jane possesses many of the qualities of the so-called angel, she is pure, moral, and has a controlled behavior. Yet at the same time, she is extremely passionate, independent, and courageous. She refuses to submit to a position of inferiority even when faced with a choice between love and autonomy. Moreover, Jane's childhood demonstrates much of the same rebelliousness and anger that characterizes the 'monster'. It is clear that Jane's appearance of control is only something that she has learned during her time in Lowood school, yet she maintains the same fiery spirit that defined her character as a child.

Having said that, with Bertha, Bronte has not been successful when it comes to blending the distinction

between angel and monster. It rather seems that she has purposefully denied Bertha a chance to show her angel spirit. The readers only meet Bertha when she is in the depth of madness, having been confined in the attic and there is not enough interaction between her and the other characters to demonstrate any 'angelic' behavior.

Bronte portrays Bertha as a raging lunatic making readers believe that she deserves exile from society. She does not allow Bertha a chance to justify her actions by not giving her any voice of her own. This makes us question that does Bertha's persona aligns with that of a lunatic or is she simply a victim of patriarchal femininity that men need her to show? 'Angel of the house' versus 'Madwoman in the attic' define tactics used by society to conform women to their patriarchal standards.

After one reads the counter-narrative in *Wide Sargasso Sea*, it becomes impossible to not see the 'implied' madness of Bertha, but haven given no voice to her. A book that is considered revolutionary, Bronte's diametrically different representations of the two characters conform to the idea of having an essential madwoman or devil in the house, to affirm the other woman's status as an angel of the house.

Jane is hence, towards the end made to depict the ideal Victorian woman and Bertha comes in as the supposed antagonist who must not fit into this idea. Bronte's different representations of the two characters conform to the good woman, bad woman divide.

### Two doubles: Jane and Bertha

Critics have often depicted Bertha as a dark foil of Jane. Bertha, in many ways, is Jane's polar opposite, and has been described by Gilbert and Gubar as Jane's 'truest and darkest double'. She is often considered as a wraith personifying Jane's inner turmoil. Her early appearances occur when Jane is troubled or tense. When Jane starts having doubts about her marriage, it is Bertha who rips up the veil. She only ever acts out when Jane is in a state of emotional turmoil. Bertha's insanity could serve as a warning to Jane of what complete surrender to Rochester could bring about.

Bertha's confinement in the attic mirror Jane's imprisonment in the Red Room as a child, a punishment for her anger and lack of conformity. This doubling motif makes Bertha's role even more complex.

Some suggest that Bertha is a mirror of Jane's tamed and violent spirits, while others argue that she is a metaphor for the repressed female Victorian psyche. But Rhys saw 'the madwoman' not as a symbolic foil of Jane but simply

as a racial and gender-based denial of voice. Rhys gives this deserved and neglected voice back to its owner.

### Emancipation through death

Bertha's whole purpose in *Jane Eyre* was to be set apart from Jane in intellect, appearance, delicateness, and sanity. Bronte uses her as 'a throw away' character to cause a distraction as a way to hit a certain romantic climax between Jane and Rochester. She is simply an obstacle between Jane and Rochester's happiness and for their love to culminate and the plot to pace up, it is important for Bertha to die.

Bertha's death increases the mystery even more as she dies without telling the readers anything about her suffering. Even in death, she is seeking emancipation that has been snatched away from her by locking her up in the attic and treated less than a human being. She jumps off the roof, openly affirming her identity one last time while destroying the place where she suffered most. Through her suicide, she rejects the confinement that she had been subjected to.

Some critics might argue that Rochester also suffers a great deal of pain due to Bertha's insanity and that he truly cared for his mentally sick wife as he tries to save her from the fire, disregarding his wellbeing. While doing so he loses his eyesight and a limb, but this so-called heroic act seems to be a deliberate tactic used by Bronte to redeem his character. But while doing so, intentionally trying to once again draw our attention to Bertha's monstrous nature.

Perhaps, Rochester's heroic act of saving Bertha is the result of the guilt of inflicting years of pain on her and an attempt for his absolution. Bertha's death is an attempt to transform Rochester into an acceptable husband, once again simply using Bertha as a tool to rebuild other characters.

It is important to note that while Jane gains freedom from a relationship and mutual dependence, Bertha finds emancipation only through death.

### CONCLUSION

Sure, Jane is a groundbreaking, rebellious character in literature and has been talked about everywhere, but the one character who is essential to the plot has no representation of her own. It is important to understand the calculated attempt in portraying Bertha's madness and grotesque nature, but giving no voice to her, propaganda to suppress a woman in the very book that focuses on Jane's years of effort to attain independence.

Bertha's description simply mirrors her anger and proposed alcoholism as a result of imprisonment in a room for years without any interaction with others. Locked away in captivity for so long, she realizes that she does not resemble her old self or any kind of normalcy. Suddenly Bertha's description makes sense, her behavior culminates from experiencing life in a prison without bars after many years of a wealthy lifestyle. She does not understand the imprisonment inflicted upon her, she is simply a victim of patriarchy, colonialism, racial prejudice, and social standards.

The sexual repression, social isolation, and emotional trauma that Bertha undergoes through the hands of Rochester, her family, and society are responsible for Bertha's supposed madness. To conclude, Bertha wasn't always mad, if at all, her confinement had made it so.

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# The Feminist Postmodern Ontology: The Case of Marianne Wiggins' *John Dollar*

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**Abstract**— In the last few decades, postmodern thinking has transformed critical engagement with, the matters of social, literary and artistic “knowledge” across a variety of disciplines, from literary studies and the creative arts to essential areas of philosophy, Feminism and many other fields. This article discusses the intersection between postmodern thought concerning the construction of the subject and feminist notions of an authentic female ontology that is not wholly dependent on patriarchal and imperialistic “writings” of women. (It also suggests that the earlier feminist exploration of the female patriarchal subject may even have been the forerunner of notions of the postmodern constructed “self”.)

**Keywords**— Postmodern Ontology, Marianne Wiggins', John Dollar, feminist thinking.

## INTRODUCTION

The site for discussion of this feminist postmodern ontology is Marianne Wiggins' novel, *John Dollar* (1987), which largely concerns a group of people washed up on a desert island. Extensive reference is made to the archetypal fictional travel narrative, *Robinson Crusoe* and how Wiggins subverts this masculinist travel narrative. The article focuses in particular upon the two main protagonists in Wiggins' novel: the mixed-race child, Menaka (Monica; Monkey) and the widowed white school teacher, Charlotte, and their subversion of the marginalized white, patriarchal and colonial identity that is thrust upon them. More importantly, the novel charts the characters' movement towards an authentic ontology relating to their actual experience. Thus Wiggins' novel embodies the theory underpinning the feminist postmodern ontology – both in her narrative choices and in the (re-) construction of her two main female protagonists.

Long before the end of the twentieth century, writers and theorists were already redefining the postmodern ways in which literary texts could be used to provide alternative modes of fiction. In her 1987 article, “Beginning to Theorize Postmodernism” Linda Hutcheon argued that this postmodern impetus in literature and culture was a reaction to, and a rebellion against,

conventional narratives and the values/ideologies that inform those narratives [ref]. A few years earlier, in *The Postmodern Condition* (trans. 1984 [1979]), Jean-Francois Lyotard had asserted that postmodernist ideas both question and subvert the grand/master narratives that lay claim to supremacy, universality or legitimacy [ref]. And in a similar vein again, Feminist ideology had long prompted writers to reconsider the uses of language and subjectivity in their novels and other forms of literary production. At the end of the century, Lidia Curti (1998) persuasively argued that Postmodernism might even have been a consequence of feminist thinking, observing that, “it is important to remember that the “postmodern” weakening of a unitary, universal subject may have been brought about by the very existence of female and feminist thought.” She argued that feminism “with its reference to a divided and plural subjectivity...has inspired and informed a great part of this contemporary sense of crisis (Postmodernism)” (3-6). Both movements, then, greatly impacted upon literary production.

The purpose of this paper is to engage with the concept of a feminist postmodern ontology; an ontology that problematizes the very concept of “experience”. The word “ontology” is generally associated with the physical world of human experience or the lived world of

immediate experience. It thus[precedes] the objectification of reality. Meanwhile, *existential* ontology claims a "return to the realities of lived experience" as opposed to the "vicious abstraction of reason from existence" (Schrage xii). It is a re-conceptualization of the world: man has his world with him, as we might say, in his preoccupations and concerns. To adopt Martin Heidegger's phrase "man's being is always a being-in-the-world." In other words, the world is never there without the human subject, and the human subject is never there without the world. Certainly, this is the ontological concept of the world from an existentialist perspective. Arguably, "the existential plight of man and woman under the condition of modern life", as Zygmunt Bauman observes, "[i]s strikingly different from . . . the old assumption--that free will expresses itself solely in wrong choices; rather, it is now assumed that individuals, while exercising their free will and making their choices, are likely to choose what is right and proper over what is wrong and evil" (*Postmodern Ethics*, 6). Yet, in spite of this focus upon individual free will, Postmodern writers are frequently called upon to represent a common or universal experience that transcends the individual ontological being. Can there be any escape from this normative universalism? Certainly, the author of *John Dollar* seems to have found some ways.

An ontology is a theory of reality within Cartesian systems of philosophy, 'being' is defined as comprising the body and the mind, with the physical connected with women and the mind with men, as well as the rational elements of mind associated with men and the irrational emotional components associated with women (Bordo, 1986). Feminist ontology is concerned with theorizing being and opposing Cartesian binary approaches to comprehending the body-mind-emotions connection. Bordo (1986) believes that reality is defined by two conflicting concepts maleness and femaleness.

Hekman (2003) argues for rehabilitating ontology, claiming that an ontological approach derived from the essential social context of human understanding permits Gadamer to provide ways of exposing the presuppositions that make knowledge possible, and provides tools at his disposal that postmodern theorists lack. Gadamer's emphasis on ontology is one part of his work that presents a counterpoint to postmodern nihilism. Gadamer's method to textual criticism is defined by his idea of ontology. Understanding, according to Gadamer, requires ontology: to be placed, to have a horizon, is to be someplace (Hekman, 2003).

The feminist postmodern ontology provides a key to understanding Marianne Wiggins' 1987 novel, *John Dollar*. Feminism and postmodernism together allow a

woman writer like Wiggins to investigate the boundaries and margins of [society, home to womankind]. Where identity and subjectivity are constantly in flux, this fluidity can offer women a place of empowerment. Patricia Waugh also sees the ways in which both feminism and postmodernism affect the creation of women's literature:

Both are concerned to disrupt traditional boundaries: between "art" and "life," masculine and feminine, high and popular culture, the dominant and the marginal. Both examine the cultural consequences of the decline of a consensus aesthetics, of an effective "literary" voice, or the absence of a strong sense of stable subjectivity. (6)

Aesthetically, Postmodernism, can be a site of affirmation, freedom, and delight. The postmodern woman novelist is freed to investigate the margins [of society and culture] and the marginalized identity of women. Nancy Armstrong argues that the "modern individual" was "first and foremost a female" (66). Postmodern woman has been empowered to explore different means of expressing her "selves," in order to arrive at a suitable or bearable identity.

"Because language function is a means through which identity is established, it is an important facet of the feminist postmodern ontology". If an identity is constructed through language, then that identity, no matter how privileged or oppressed, is constantly shifting and in flux. Language is recognized as a site of self-fluidity and flexibility. Jean-Francois Lyotard argues that:

A self does not amount to much, but no self is an island; each exists in a fabric of relations that is now more complex and mobile than ever before. Young or old, man or woman, rich or poor, a person is always located at "nodal" points of specific communication circuits...No one, not even the least privileged among us, is ever entirely powerless over the messages that traverse and position him. (15)

Lyotard discusses the position of identity or self as language acts upon it and the recourse a "self" can take. He explains that it is through "language games" that the individual can move and resist, in part, the "messages" that are passed through, and imposed upon, him (15). Postmodern theory, then, allows for any person, male or female, to resist the cultural messages imposed upon him or her. Thus, for a female writer, language can be seen as a means of empowerment that enables women to re-create the narratives of their lives to reflect their lived experience.

In reading Marianne Wiggins' *John Dollar* (1989), one is directly confronted with a novel that puts

into practice the theories underpinning the feminist postmodern ontology highlighted above. Wiggins questions the certainty of the socially constructed female identity, and the language employed to define it. She highlights – and utilizes – the instability of language to destabilize the received (dominant) notion of ontological identity. The word “ontological” has no fixed meaning except that of “about being” – it must always have a qualifier. Here, I have added the word “received” but you might prefer the Marxist term, “dominant”. Wiggins’ novel revolves around the question of what a postmodern feminist re-writing of Daniel Defoe’s *Robinson Crusoe* (1719) would look like. Indeed, Wiggins explicitly connects her novel to the British classic. She writes:

Everyone who stepped ashore that day (except the bearers) had either read or heard the story of *The Life and adventures of Robinson Crusoe* so there was that, that sense of exhilaration which comes when one's life bears a likeness to the fictions that one's dreamed. Plus there was the weighty thrill of bringing light, the torch of history, into one more far-flung “reach of darkness.” (69)

Yet in spite of the heavy-handed intertextuality, Wiggins has her own text go against the male master narrative. She calls attention to her practice of literary subversion in order to engage with a whole history of postmodern and feminist literary writing. Writing about the multiplicity of revised *Crusoe* narratives generated in the twentieth century – so including that of Wiggins – Ann Marie Fallon observes that “the proliferation of *Crusoe* is not a struggle between two potential alternative readings of *Crusoe* but really an altogether new way of mapping how we understand and read literature in motion across the globe.” She concludes that “each revision he has come to mean something new again.” (220). Thus it could be argued that Wiggins adopts the *Robinson Crusoe*’s story as a way of participating in a long tradition of self-discovery about a female’s struggle to enter into the social world.

Notably, women are almost completely absent in Defoe’s very lengthy and very canonical *Robinson Crusoe* “The deficiency in the original – in which half of the world’s population is ignored – is remedied in Wiggins’ re-imagining of the narrative in *John Dollar* through the centrality of her female protagonist.” Women subjects are essential to the development of the novel. Wiggins’ phrase, “the fictions one’s dreamed” emphasizes that there will be the ontological development of the female characters in *John Dollar* from patriarchally-constructed subjects to authentic subjects engaged with their own lived experience. The author’s focus on this kind of character development highlights her irresistible fascination with effective

methods of constructing female history and preserving identity. As Karen Lawrence astutely observes, “Women writers of travel have tended to mistrust the rhetoric of mastery, conquest and quest that has funded a good deal of male fictional and non-fictional travel[writing]” (20). This may be interpreted as meaning that travel writing offers women writers a rich set of narrative possibilities in order to destabilize the validity of the privileged male subject and the consequent marginalization of the female subject.

The concept of journeying is central to the feminist postmodern ontology as expressed in Wiggins’ *John Dollar*. There is a natural power noticeable in the act of leaving home (that is, in the act of leaving the private or female sphere for the public or male sphere of activity where re-making of self and fortune is possible). In itself, *Robinson Crusoe* has come to symbolize, in Ian Watt’s words, the “modern myth of individualism.” Watt has labeled *Robinson Crusoe* as “[t]he articulate spokesman of the new economic, religious and social attitudes that succeeded the counter-reformation” and a predictor of “those practical heroes, the empire builders” (xv). Watt argues that the appeal of *Crusoe* lies in his ability to represent the paradox of modern individualism. He is a self-sufficient capitalist individual. Likewise, Wiggins’ *John Dollar* raises the possibility of a feminist’s idea of “leaving home” for dominating territories as a kind of power and personal freedom and individualism. Sandra Gilbert and Susan Gubar maintain that British women who traveled abroad were among the first supporters of women’s autonomy (40). Caren Kaplan has argued that in “leaving home,” postmodern women can abandon racist narratives.

In this light, Wiggins creates a postmodern female, Charlotte Lewes, who reflects her woman’s ontological identity in the margins. Charlotte’s journey from conservative widow to liberated schoolteacher begins as she arrives the island: “[w]hat had previously defined her world now served to torment her, she went searching through their old books looking for some words of comfort and heard herself screaming in her head at the stupid heroines instead. She hungered for a different kind of story” (14). In Burma, she occupies a kind of open-walled shelter on the very edge of Rangoon. She experiences empowerment with the recompenses of self-expression and personal freedom. Her altered version of story is depicted in leaving London for distant lands. She lives amidst the open landscape on the island, alone and blind. The images of open landscape establish a sense of a challenge to ontological identity that subverts patriarchal traditions.

Journeying becomes a mode of escaping domestic roles and fleeing patriarchal language. This aspect of

travelling enables women narrators [authors to seize the metaphor of Crusoe's travels and claim the metaphor of the journey per se as a space for female subjectivity. This is especially true of Wiggins in *John Dollar*. Throughout Charlotte and Menaka's journey to the island, their sense of self and their place in the world is revealed. The novel opens with Charlotte and Menaka on a cliff in England overlooking the ocean. They reflect the figures of Robinson Crusoe and Friday overlooking the sea, waiting for rescue. In Crusoe's story, there is stress on the barrenness of the island and its availability to be 'inscribed' by Crusoe. The act of observation is a move to integrate the island into the body and the psyche of the pioneer. However, very unlike Crusoe and Friday, Charlotte and Menaka do not speak; "They had done nothing. They looked at the sea year after year, they refused to forget, to look forward, look anywhere, but to sea" The assimilation of the island hints to Charlotte and Menaka's sense of well-being as females. Crusoe makes the familiar landscape unfamiliar and in doing so, places us as readers in a different relationship to this. Charlotte's imagining of the island is transforming what seemed familiar or at least realistic, into something altogether different.

The island is identical with the act of textual subversion. When the British men gather to decide which island they will rename in honor of George V, John Dollar says,

"[i]n all his years of reading charts he'd never seen a chain of coral islands whose appearance on a map came as close to looking, as these did, like seeds broadcast from a single pod each one the doppelganger of the others. Besides, he argued, the Andamans were still-evolving islands, their contours were always changing" (57).

Dollar's remarks are implying the necessity of a journey of exploration. The island is transformed from a place of depression, to a refuge for women's free will.

The dialectical relationship between the mixed-race Menaka and the white Charlotte teases out [OR highlights OR symbolizes] the issues of ontological gender identity post-First-World-War and beyond, within the language of the feminist postmodern novel. Arguably, Wiggins needs to highlight these issues because many Western feminists see the third-world woman as ignorant, poor, uneducated, tradition-bound, domesticated, family-oriented, victimized, and as symbolizing suffering and subjection whereas they see themselves as educated, modern and as having the freedom to make their own

lives. As Me Leela Gandhi points out, the white European female frequently achieves authority at the expense of the "native" female subject (40). Menaka's construction in the text, as a silent, mixed-race woman, makes her a representation of suffering under both patriarchy and racial suppression. Her narrative is reduced to unstated sound "[t]he Indian found music, half-remembered, from her childhood and she sang, nonstop, as she groomed the corpse and set out on her journey" (4). Menaka's own subjectivity is only permitted to reflect her oppression and subjugation rather than to disclose a fluidity and fullness of being.

In her late-twentieth-century Robinsonnade, Wiggins creates tension similar to that surrounding the existential crisis of history and identity theorized above. As Nancy Peterson observes, "writing history...has become one way for marginalized peoples to counter their invisibility". (984) And it is in this light that Wiggins' fictionalized "history", *John Dollar*, portrays her two culturally diverse and contradictory female protagonists' struggle for survival. It is an apt, humane, postmodern – and even feminist – project on her part to dispel notions of fixed ethnic identity and cultural history in a way that enables the marginalized subject to construct new ways of being and being perceived by the dominant that offers more choice, opportunity, and liberty.

Subverting the original Crusoe's master narrative, the marginalized Menaka is a speaking subject at the end of the novel. She can easily map the island but her friends are unable to understand her advice. She inhabits the island as a native; she is able to find the path. For example when twin schoolgirls, Sloan and Sybil are looking for a short road towards fresh water, Menaka (called Monkey by the other women) attempts to draw an accurate verbal map of the foot path to the river. Monkey's set directions conform to her vision of the jungle itself (though note that she accepts the over-writing of her subject hood, by her white companions even in her internal monologue). Menaka delivers her directions in almost poetical language rather than in scientific, rational discourse, though with an ontological directness that cannot be understood by the equally overwritten British females marooned with her. For Menaka knows two realities even if she is generally forced to live in the one that comprises the inauthentic colonial world. She has two worlds to draw upon; the white women have only one – and they suffer accordingly:

Go down there, Monkey had said. It isn't far, she told them. Go to where the empty casks are hidden. Behind the biggest cask, the one with the red stripes on it they'll see a banana palm. Walk into the jungle so the



banana palm is always right behind them. Walk while counting to a hundred and they'll see her first mark at the base of a tall tree. They'll know which tree it is because there is a parrot sitting in it. Then turn left. Walk straight along, keeping to the upward slope. If the ground goes downhill turn around and stay up on the highest part. After a while they'll find her second mark. Go straight but keep the sun at their left shoulder. They'll find the tree that weeps enjoyments. Beside it is an anthill. Next to the anthill is a log across a slimy part. On the other side of it turn right. Go straight again until they reach a big red boulder in the middle of an open part. Turn left. After that the jungle will get thick and all they have to do is go until the jungle curtain opens. Then they'll see the river. (203-204).

Monkey describes the path to freshwater to the twin British schoolgirls but they cannot follow the directions. They simply crash through the jungle aimlessly and end up being swallowed by quicksand and eaten by ants. Their inability to follow "Monkey's" directions indicates a great gulf in understanding between "native" and "British" females. Menaka's identity remains integral integrated and a force of clarity and salvation, but the other girls – due to a void in their understanding and an inability to apply the rules of "civilization" to their current circumstances – begin to turn into primitive, savage cannibals. In Gail V Dohrmann's words, "They behave no better than the cannibals who so traumatized them earlier; for all their education, sophistication, catechisms, religion, and manners – their civilization, in short – they are savage at the core." (71) Accordingly, the native female subject achieves authority at the expense of white/European female subject. Wiggins revises the image of the "third world woman" as an icon of suffering and inarticulate subjection. In short, in Wiggins' novel, Menaka becomes a witness to Charlotte's failure as an authentic? and realized individual. Wiggins may be seen to undermine the typical narrative relationship between white female subject and the (subject-ed, purportedly voiceless) subaltern.

Matters of authentic ontological identity and native history permeate this discourse, this story. Wiggins creates a novel which reflects the diversity and, oftentimes, diametrically opposed realities of Menaka's (Monkey's) life. Charlotte's temporary blindness and isolation on the island marks a transformation in her character as well as a shift in the plot development. She stays close to a stream and it is here that Monkey discovers her. The stream is the site of Charlotte's "re-vision" (seeing anew). Water represents salvation and rebirth. Like the revision of *Robinson Crusoe*, Charlotte's re-envisioning makes the

familiar landscape unfamiliar. It places readers in a different relationship to the master-narratives. Charlotte's re-envisioning of the island reenacts the reader's experience of the novel, transforming what seemed familiar or at least realistic, into something altogether different. The reader encounters Charlotte just a few pages before the end of the novel as she recovers her sight. With the immediacy of present-tense narrative, the reader is told that she finds that the world she constructed in her mind's eye is significantly smaller: "[n]othing is as she had dreamed it. In her mind she'd made a different landscape, this one seems less real somehow, a geography in miniature" (211). The mudfish she thought she was eating turn out to be maggots. The giant waterfall turns out to be smaller than she had imagined. "The distance she had wandered must be very small indeed, she now considers" (210). Charlotte's passage is from liberated 'new woman' to silent witness. If Crusoe's journey is a journey to selfhood and narrative, Charlotte's journey seems to be towards silence and transformation.

Wiggins uses language as a means through which to establish ontological identity. She toys with the supposed connections between the ontological (real; concrete: actual) existence of land with the (abstract; contingent) construction of language. Wiggins goes on to review the way in which the British lay claim to land and people through the acts of naming and mapmaking. Menaka observes about the British, synecdochically conceived of as one male:

He eats and eats. He eats mountains and Ore. He eats diamonds and rubies, blue sky. He eats cities, chews names. He eats people. Her name was something a long time ago that the English had chewed from its whole state of Menaka into a word they said, 'Monica' into the status of 'monkey,' for short. He translated her person; he chewed and chewed (7).

The British are the cannibals in Menaka's account, remorselessly gorging on people and resources. She gives a description of a greedy British authority that "chews and chews". This British authority chews up both names and geographies. Yet, supposedly deficient in language, it is Menaka who finally speaks.

Actually, Friday-Crusoe depends on every possible 'gesture' or bodily sign of slavery to express his place in relationship to Crusoe. In fact, Crusoe immediately begins to teach Friday a variety of common nouns: "I likewise taught him to say Yes and No, and to know the meaning of them" (257). The successful imposition of a particular kind of language (and hence a particular kind of reality) – indeed, an inauthentic



ontological identity – is both the outward and the inward sign of Friday's slavery. In Wiggins' novel, Menaka is only called "the Indian" and the words she actually speaks are represented in broken English: "[W]hile cleansing Charlotte's hair in the chamomile, the Indian surprised herself in song. It was not a pleasant noise at first, arising as it did from grief, but after several sounds of pure lament, the Indian found music, half-remembered, from her childhood and she sang non-stop, as she groomed the corpse" (2). She cannot tell the story of the island. She is afraid to share her stories with the white/European females on the island because they may laugh at her. Moreover, even at the end of the novel when she tries to tell Charlotte about the death of John Dollar she cannot bring herself to do it.

Wiggins' attempt to re-master a language of the island questions the certainty of the self, identity, and language. She highlights the instability of language and thus, by analogy, destabilizes the notion of a static female identity. When the British come ashore in the novel, in the long-established British colonial fashion, they rename the island. Once again the island is open to a different set of namings, and remappings of its old identity. The schoolgirls 'rename' the island again, mimicking their parents' habit of subjectivity. Gaby says: "I think we should have new laws. We should do what God did, we should Name Everything. We should make this map and name things – we should have a name for places" (115). Similarly, Crusoe refashions himself and the island through the imagination and language. Novak argues that Crusoe "transforms his island world through the agency of language, and particularly ... through a creative process of naming" (110). In making laws and giving names to places and things on the island, including himself, Crusoe both creates and assumes control over his island home. By renaming, "Crusoe assumes possession of him in the same way that Columbus assumed possession of the land by his naming" (117). Novak sees the act of naming as a means of Crusoe taking possession of Friday. Arguably, Wiggins' technique to rename comes from an aspiration to make the island conform to the girl's the fictional Gaby's authentic (OR constructed) ontological experience and to rebuild the sense of power that derives from the ability to name one's empowerment and one's ontological being.

We are told that, after the earthquake, the land "has swallowed itself" (111). The island is like a new territory. Wiggins makes clear that the catastrophic earthquake's disasters have utterly changed the landscape of the island. The image trope represents the total absorption and engrossing annihilation of past experiences. She stresses exercising the girl's free will and

making their choice. She transforms their individualism through representation.

The author's tendency to imagine and create her female characters' own reality reveals something of the nature of language. It involves an assembly of images and cultural constructs, as well as material practices and circumstances. The narrative choices Wiggins makes are central to her subversion. The text constantly shifts its narrative perspective – in both temporal and exegetic terms – these shifts highlighting the fluidity of form. The novel begins with Charlotte's death and then moves backwards in time to Charlotte's youth in London. Her journey starts from London, where she is defined as a widow, then she is labeled "schoolteacher", and finally she is revealed as a murderer of cannibalistic schoolgirls. Meanwhile, when the articulate Charlotte travels to Burma, her journey is marked by "sudden loss of language." We are told that

Of Bombay Charlotte would remember little because from the Heat there flowed the Lassitude. Her blood felt waxen. Docks, the mossy decadence of balconies and buildings, steamy streets, the beach, every detail of her landing and her passage through the city to Victoria Terminal coagulated. The very moments she'd dreamed of with excitement came to her through Lassitude as one whole single-sheet flocculent mass, a woolly, fleecy, opaque, blurred surrounding. After Lassitude there was the Sudden Loss of Language (Wiggins 20)

Charlotte becomes incoherent and unable to guide herself across the island; she literally loses the power of language. (The use of capital letters tells the reader that this is an important concept rather than just random words.) The moist climate first limits the movement of her body and then drains her ability to use language. Crossing water represents the loss of language as one cross over boundaries.

Franco Moretti argues that most nineteenth-century British novels move continuously outwards: from village to the seaport to the ocean. Wiggins transforms this nineteenth-century trope of water into a schema in which to depict changes in the fictional subject's ontological identity, the transformation of [the inauthentic to authentic] self on the island. Even the lesser body of water, the stream on the island serves as a momentous border for Monkey's vision to draw the island. As was observed above, it is also the site of Charlotte's self-discovery at the end of the novel when her sight returns. She finds that the world she constructed in her mind's eye is significantly smaller: "Nothing is as she had dreamed it. In her mind

she'd made a different landscape, this one seems less real somehow, a geography in miniature." (211) The mudfish she thought she was eating turn out to be maggots. Language is associated with seeing. It is a mode of revision (and re-vision), and water opens up new vision.

The novel terminates with a sense of veneer that echoes Charlotte's sense of individualism. It ends when Menaka finds Charlotte near the freshwater stream and guides her back to the spot where Nolly and Amanda have been eating John Dollar. Menaka sees that it is too late to rescue John, but she cannot bear to tell Charlotte:

When she thinks about that day she thinks about it from above as if she were made of smoke, she sees the way that Charlotte took her hand and made her heart feel whole again, as if it still were possible to feel some sort of love. She always sees them from above and she and Charlotte look so small, like tiny people who appear on the shore – two tiny people, the sun at their backs, naked figures, a child and a woman, making their way on the sand toward the smoke on the hill, and they walk, Monkey sees, refusing to see what happened next: they walk and they walk and they walk and they walk and they walk, she believes. (214)

The two figures on the island represent a sisterhood affiliation that defies the dislocations of the rest of the novel. The statements, "Charlotte took her hand" and "they walk and walk," involve authentic connection and encounter. As Susan Stanford Friedman observes, "Such an explanatory power for feminism of this migratory geography of borders ...moves in two directions: the descriptive, delineating networks of existing syncretism in everyday life and the utopic, forging pathways of possible connection, affiliation, and reconciliation" (68). The novel ends with the image of a woman and child on the beach. The mother and child are seen from above; Menaka, here, revises her narrative position, seeing everything and yet refusing to see. The primitive – and yet eternal – image of mother and child removes racial difference; the two become the first inhabitants of the island again. This scene is in glaring contrast to the images of destruction and horror that inhabit the rest of the text. Wiggins establishes her metamorphosis as a postmodern feminist revisionist in an impressive new way.

In conclusion, Wiggins' *John Dollar* invokes the metaphor of Crusoe's journey in order to re-work it as a space for [debating] [writing] authentic female ontological subjectivity. In patriarchal Western literature – that serves to suppress, subjugate, and marginalize females' voices and subjectivities – woman spends almost her entire life isolated and confined within the domestic sphere and the

home before moving out into the modern world. Journeying becomes a mode of escaping domestic roles and fleeing patriarchal language. Wiggins chooses to depict Charlotte and Menaka's ontological quests for selfhood rather than their "selves" as constructed by bourgeois social mores and the demands of capitalism/imperialism. The two characters do not fit into conventional patriarchal stereotypes; in a sense, they may be regarded as revolutionary 'realities'. Charlotte and Menaka's ontological freedom is judged in terms of their reactions to what happens on the island. They experience their condition and come to an inner realization. They recognize that they must free themselves from the abstract conventions and morality of patriarchal culture in order to become themselves. They affirm their free will. Charlotte realizes that she has been *exiled* from her former life and has no hope of being accepted into the social level for which she has been educated. Her life as a teacher challenges her freedom. She has identified (named; labeled) herself, as well as allowing the community to identify her. This positioning of the self has often been interpreted as the stance of a free woman. Identically, Menaka does not cast herself in the marginal position assigned to a marginalized woman. She refuses to exist on the margins of patriarchal rules. She subverts white/European ideology and power by establishing her ontological identity.

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# The Impact of Adobe Flash Media on Increasing Students' Critical Thinking Ability

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**Abstract**—Learning in Industrial Revolution Era 4.0 is plotted to integrate the use of technology and information optimally. The optimal use of technology and information is intended to develop students' critical thinking skills. However, it is known that the use of media in economics learning in high school is still not optimal, so students' critical thinking skills are not optimally developed. This study aims to examine the impact of the use of adobe flash media in improving students' critical thinking skills. The study employed the quasi-experimental research method, and cluster random sampling is used to determine the experimental group and the control group. The results of this study demonstrate that adobe flash media has a significant effect on increasing students' critical thinking skills in economic learning. It is indicated by the acquisition of  $t = 0,000$  with a significance level of  $<0.05$ . Furthermore, the average critical thinking ability of students in the experimental class increased by 22 points after learning using adobe flash media. In addition, the average critical thinking ability of students in the experimental class was 8 points higher than the students in the control class.

**Keywords**—Critical Thinking Skills, Adobe Flash Media.

## I. INTRODUCTION

Learning quality can be recognized from two different aspects; results and the learning process. Learning is considered successful if the learning outcomes and learning process indicate that at least 75% of students can master the learning material and are actively involved in the learning process. Many schools have used the 2013 curriculum. However, the learning process is still teacher-centered. Hence, such a condition does not help to sharpen students' critical thinking skills to the fullest. Moreover, we are now in the learning of the industrial revolution era 4.0 (21st Century), which is an era integrating technology and information in various sectors. In 21st century learning, students are required to have critical thinking skills. This is necessary since people must be able to respond to changes quickly and effectively so that they need an intellectual ability that is flexible. Also, people need analytical skills to integrate multiple sources to solve problems.

Critical thinking skill is one of the most crucial competencies that students should possess. It becomes an important aspect that a teacher needs to develop for students as a provision for life in the future (Maryuningsih, Hidayat, Riandi & Rustaman, 2019). It is due to the fact that critical thinking skills can improve students' ability to analyze and match problems. The benefits of training students' critical thinking skills are to equip students to have the ability to solve problems, make decisions, and never stop learning (Afandi & Sajidan, 2018: 129), so that they can survive in the future (Maryuningsih, Hidayat, Riandi & Rustaman, 2019; Rohm, Stefl & Saint, 2019; Sarwi, Ellianawati & Suliyanah, 2019; Slocum, Dimitrov & Webb, 2019), and provide the best results in real-world practice (Steel, Peng, Gray & Adams: 2019).

The ability to think critically allows students to think in various aspects or disciplines, which can be used to fulfill intellectual needs, as well as students' potential for careers and life in the real world. Regarding



economics learning, it is essential to have critical thinking skills because economics is a science that studies human behavior pertinent to the real world. Therefore, it requires an analytical process, an ability to think logically, and intensive thinking.

Based on a preliminary study conducted with economics teachers in high school, it was found that the use of learning media and information technology was still not optimal. In this regard, teachers had not implemented student-centered learning so that the level of students' critical thinking skills was relatively low. This can be seen in the data on the results of the National Examination for economics in 2019 showing an average value of 66.56. In addition, the researchers also found that the average critical thinking ability test results of students in the preliminary study were still relatively low, with an average of 60.76%.

There are still many students who get scores below the Minimum Completeness Criteria, which is 75. The low critical thinking ability of students can be caused by the lack of innovation and creativity of teachers in utilizing technology and information learning media so that students feel less interested and have difficulty understanding the material presented by the teacher in the economics learning process.

The presence of media in the learning process has induced a very positive impact on student activity to help improve students' critical thinking skills. Wicaksono (2016) asserted that the world of education requires the development of hardware and software technology that has a positive impact on the use of teaching aids. Besides, learning media are also referred to as tools that teachers can use as intermediaries between message senders and recipients (Widodo & Wahyudin; 2018). Learning media is divided into two based on technological developments, namely traditional media (audio recording media, print media) and advanced technology media (telecommunication - based media, microprocessor - based media) (Widodo & Wahyudin, 2018).

Adobe Flash is a software that can be used to create learning media and is equipped with animation applications with spectacular effects (Idriani & Amna; 2019). Kartini and Kantun (2018) elaborated that the application of learning media using Adobe Flash can provide good pictorial animations so that students feel interested in participating in the learning process.

Based on the aforementioned and the relevant research conducted by T Gayatri, H Sugiyanto, and P Ritayati (2018) with the title Development of Contextual Teaching Audio Visual Learning Based on Adobe Flash Media to Improve Critical Thinking Skills in Geography

Learning in High School with the results of research and development, it was concluded that the development of CTL-based adobe flash media is carried out using the ADDIE model and using Adobe Flash, which is very feasible. In short, it can improve students' critical thinking skills. Thus, this article will present the results of the research on the effect of adobe flash learning media on the improvement of students.

## II. METHODOLOGY

The study was conducted as a Quasi-Experimental with a Non-randomized Pretest-Posttest with a Control Group approach. The population in this study were students in Social study 1, Social study 2, and Social study 3 of a senior high school, with a total of 105 students. The sampling technique was Cluster Random Sampling with 35 students in each group, consisting of two experimental groups and a control group. In this study, the experimental group was the 3rd grade of Social study which received treatment with adobe flash media, while the control group was the 2nd grade of Social study which did not receive treatment with adobe flash media.

## III. RESULTS AND DISCUSSIONS

Before experiencing the treatment, both the experimental group and the control group were tested through a pretest. The pretest results in the experimental group and control group are presented in table 1 and table 2.

Table 1. Pretest Value of the Experimental Group

| Respondent | Score | Respondent | Score |
|------------|-------|------------|-------|
| 1          | 70    | 19         | 44    |
| 2          | 73    | 20         | 50    |
| 3          | 51    | 21         | 56    |
| 4          | 73    | 22         | 49    |
| 5          | 51    | 23         | 60    |
| 6          | 52    | 24         | 65    |
| 7          | 61    | 25         | 70    |
| 8          | 57    | 26         | 60    |
| 9          | 70    | 27         | 70    |
| 10         | 75    | 28         | 65    |
| 11         | 55    | 29         | 72    |
| 12         | 65    | 30         | 63    |
| 13         | 72    | 31         | 68    |
| 14         | 59    | 32         | 59    |



|    |    |           |       |
|----|----|-----------|-------|
| 15 | 67 | 33        | 68    |
| 16 | 63 | 31        | 71    |
| 17 | 55 | 35        | 49    |
| 18 | 56 | Rata-rata | 61,82 |

Table 2. Pretest Value of Control Group

| Respondent | Score | Respondent | Score |
|------------|-------|------------|-------|
| 1          | 56    | 19         | 55    |
| 2          | 62    | 20         | 62    |
| 3          | 69    | 21         | 57    |
| 4          | 68    | 22         | 59    |
| 5          | 78    | 23         | 60    |
| 6          | 72    | 24         | 56    |
| 7          | 40    | 25         | 50    |
| 8          | 48    | 26         | 62    |
| 9          | 45    | 27         | 69    |
| 10         | 50    | 28         | 60    |
| 11         | 46    | 29         | 61    |
| 12         | 45    | 30         | 70    |
| 13         | 50    | 31         | 56    |
| 14         | 55    | 32         | 63    |
| 15         | 65    | 33         | 44    |
| 16         | 42    | 31         | 65    |
| 17         | 45    | 35         | 70    |
| 18         | 65    | Rata-rata  | 57,71 |

After being treated with Adobe Flash media, the experimental group and the control group were tested again with a post-test. This is to determine the improvement of students' critical thinking skills through the learning outcomes. The post-test results in the experimental group and control group are presented in table 3 and table 4.

Table 3. Posttest Value of the Experimental Group

| Respondent | Score | Respondent | Score |
|------------|-------|------------|-------|
| 1          | 90    | 19         | 75    |
| 2          | 91    | 20         | 78    |
| 3          | 79    | 21         | 82    |
| 4          | 84    | 22         | 76    |
| 5          | 77    | 23         | 80    |

|    |    |           |       |
|----|----|-----------|-------|
| 6  | 75 | 24        | 83    |
| 7  | 79 | 25        | 90    |
| 8  | 76 | 26        | 79    |
| 9  | 92 | 27        | 95    |
| 10 | 95 | 28        | 84    |
| 11 | 80 | 29        | 93    |
| 12 | 86 | 30        | 84    |
| 13 | 88 | 31        | 87    |
| 14 | 83 | 32        | 90    |
| 15 | 81 | 33        | 86    |
| 16 | 90 | 31        | 89    |
| 17 | 78 | 35        | 79    |
| 18 | 85 | Rata-rata | 83,97 |

Table 4. Posttest Value of Control Group

| Respondent | Score | Respondent | Score |
|------------|-------|------------|-------|
| 1          | 60    | 19         | 60    |
| 2          | 65    | 20         | 69    |
| 3          | 74    | 21         | 86    |
| 4          | 75    | 22         | 66    |
| 5          | 80    | 23         | 75    |
| 6          | 75    | 24         | 80    |
| 7          | 74    | 25         | 86    |
| 8          | 75    | 26         | 70    |
| 9          | 55    | 27         | 76    |
| 10         | 60    | 28         | 68    |
| 11         | 70    | 29         | 72    |
| 12         | 74    | 30         | 90    |
| 13         | 69    | 31         | 73    |
| 14         | 75    | 32         | 75    |
| 15         | 50    | 33         | 80    |
| 16         | 83    | 31         | 78    |
| 17         | 56    | 35         | 72    |
| 18         | 70    | Rata-rata  | 71,88 |

Both pre-test and post-test data of the experimental group and control group were tested for normality by using Kolmogorov Smirnov, and homogeneity test was conducted by using Levene's Test. The results of the pretest of normality test of the experimental group and the control group showed that the

sig value was  $0.200 > 0.05$ . Furthermore, the post-test of the normality test showed a significance of  $0.200 > 0.05$ . Accordingly, it is concluded that the data is normally distributed. The results of the pretest of homogeneity test of the experimental group and the control group showed that the significance value was  $0.481 > 0.05$ , and the post-test significance value was  $0.116 > 0.05$ . Thus, it is considered that the variance is homogeneous.

Since the data have been known to be normal and homogeneous, the effectiveness was tested by using the T-test. The results of the tests conducted by the researchers found that the pretest score for the critical thinking ability of the experimental group students was 61.83, and the control group was 57.72. Meanwhile, the post-test value of the experimental group was 83.97, and the control group was 71.88. The results of the T-test were obtained with a significance value of  $0.000 < 0.05$ . This concluded that there is a significant difference between the critical thinking abilities of the experimental group students and the control group after the treatment. Based on the value of students' critical thinking skills given before and after learning in the experimental group and control group, there was an increase of 22.14 for the experimental group and 14.16 for the control group. Therefore, it is confirmed that the improvement of students' critical thinking skills in the experimental group is 8 points higher than that of the control group.

#### IV. CONCLUSIONS

Based on the results, it can be concluded that the use of adobe flash media has a significant effect on increasing students' critical thinking skills in economics learning. It is indicated by the acquisition of  $t = 0,000$  with a significance level of  $< 0.05$ . Furthermore, the average critical thinking ability of students in the experimental class increased from 14,16 to 22.14 points after learning by using adobe flash media. In addition, the average critical thinking ability of students in the experimental class was 8 points higher than the students in the control class. Thus, it is concluded that the adobe flash media is considered effective in increasing students' critical thinking skills in economics learning.

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# An Analysis of Prepositional related errors in English Composition of Upper Primary Learners in Kieni East Sub County in Nyeri County

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**Abstract**— *The research sought to investigate prepositional errors on English usage. There has been a big outcry in the field of English language learning about the falling levels of proficiency in English among students, particularly in upper primary level. This problem was attributed to inadequate mastery of linguistic skills and incomplete acquisition of English language. Therefore, the current paper investigated preposition errors as manifested in written compositions of upper primary learners. Prepositional rules in English language are inconsistent; that is certain prepositions can be applied in one form, but not in another. More so, prepositions are polysemous. Thus, learners often become frustrated when they have to determine prepositional meanings and when to use them appropriately. The research was guided by the following objectives; identifying prepositional related errors in learners' composition and describing the errors. The study applied Corder's (1974, 1976) Error Analysis Theory. The study adopted a descriptive research design in order to vividly describe various errors encountered in the usage of English prepositions. The target population was 52 primary schools, 168 teachers of English, and 408 pupils from Public Primary Schools in Kieni-East Sub County in Nyeri County. Data was collected using interview guides for the teachers and composition test for pupils. The study showed four main prepositional errors; errors of omission, addition, substitution and misordering. The study concludes that prepositional errors are more of lexical errors since they affect the meaning of the entire sentence. Thus, the study recommends that learners should be taught rules of prepositions systematically and that a revision of course books should provide specific rules that may lead to proper acquisition of prepositions.*

**Keywords**— *Errors, Prepositions, Prepositional errors.*

## I. INTRODUCTION

Language is a social aspect of human life and a fundamental part of human life in society. Brown (2007) defines a language as a tool for expressing ideas or relating information and messages to other people. While communicating with others, people have to use language properly and correctly to convey their intentions without any mistakes and errors. One of the languages that people use to communicate in the world is English. In Kenya, English is one of the subjects taught in educational system and is also the medium of instruction. Learning English

involves all four language skills which are fundamental to speak and understand a language. These four skills are listening, reading, speaking and writing. Brown (2000) notes that to become proficient in the English language, learners must acquire an adequate understanding and ability for the four basic skills: listening, speaking, reading and writing. Celce-Murcia & Olshtain, (2000) note that among these language skills, writing is the most difficult because it requires a higher level of productive language control. Writing requires more effort to master than other language skills because writers must compose sentences

and be knowledgeable of appropriate vocabulary to convey his/her intended meaning in an organized and coherent format (Shawish, 2009).

Moreover, writing requires a range of vocabulary; syntax and morphology that make learners produce many types and numbers of errors. An error refers to a systematic deviation from a selected norm or set of norms (Corder, 1974). Brown (2007) defines an error as an “identifiable alteration of the grammatical elements of a native speaker,” which is simply an utterance that differs from a native speaker. Corder (1974, p.125) argues that the study of errors is part of the investigation of the process of language learning.

Speaking and writing are productive skills. The learners have to master it more to communicate with other people in the world. Moreover, learners need to master vocabulary and grammar. Among the grammatical aspects that learners have to master are verbs, nouns, adjectives, articles, gerunds, preposition, and others. However, conducting or using all the items is not easy and when speaking and writing all the items have to be used appropriately in order to construct an accepted structure in English. This study focused on errors of prepositions in written compositions. Prepositions are a group of words prefixed to nouns. According to Fera (2019), a preposition is a word or set of words which indicates location or some other relationship between a noun and a pronoun and other parts of a sentence. Prepositions have also been defined as particles that precede a noun. Nikroo; Behjat and Zareian (2016) identify two types of English prepositions; spatial (space) and temporal (time) prepositions. Spatial prepositions can be defined as space words. Spatial prepositions have also been defined as prepositions that enable speakers to communicate object locations. Some of the spatial prepositions include to, from, across, along, toward, via, past, into, onto, and out of. Furthermore, some of the space prepositions include near, far, inside and above. Temporal prepositions show time. Prepositions under this category include during, in, on, at, for, from, after, and before.

Extensive research in linguistics has illustrated difficulties associated with the usage of English prepositions. Thilakaratne (1992) observes that in English, prepositions are words, while in Sinhala they are represented as spatial postpositions or as suffixes (locative, ablative Case). Rubic (2004) also observes that Prepositional rules in English language are inconsistent; that is certain prepositions can be applied in one form, but not in another. Thus, the English Language Learner (ELL) will not understand the reason behind these rules while native speakers do not know the explanation either (Rubic, 2004). More so,

prepositions are polysemous. That is they have more than one meaning. Koffi (2010) states that learners often become frustrated when they have to determine prepositional meanings and when to use them appropriately. Lorincz (2012) observes that English language learners find prepositions challenging to master due to its large numbers and different nature.

Sotiloye, Bodunde and Olayemi (2015) articulated that the difficulties in the use of English prepositions were mostly to do with wrong use of preposition ‘on’ with other prepositions such as ‘in’, ‘at’, ‘over’, ‘for’, ‘by’, ‘with’, ‘to’ usually influenced by L1 meaning. Hameed (2019) carried out a survey among Iraqi EFL learners and not only acknowledges that learning English prepositions is difficult and slow but also pointed out that among the important tips in learning English prepositions is to determine errors associated with their use. Alaina (2019) in her study of document analysis of undergraduate documents pinpoint the importance of error analysis in determining errors in the usage of English prepositions. Other studies that show problematic nature of acquisition of prepositions include Nurhayati and Nurdini (2019 and Sari (2019) where the findings of the study clarified the fact that students make errors in terms of vocabulary, use of prepositions and also incomplete sentences.

In Kenya there has been a big outcry in the field of English language learning and particularly in the falling levels of proficiency in English among pupils in upper primary level. The Kenya national examination council reports of the year 2018 and 2019 noted that many candidates’ essays were characterized by wrong word choice, wrong grammar and spelling in their writing in English. This problem was attributed to inadequate mastery of linguistic skills and incomplete acquisition of English language. It is noted that the candidates cannot write error-free sentences. Writing skill is considered as one of the vital skill in learning. However, in English language writing has been perceived as the most difficult skill among the four skills. Even a native speaker fails to write a good piece of writing. Consequently, it is a very hard task for second language learners in Kenya. More so, it is unavoidable to find errors made by this group of learners since they have a limited chance to write in English. Thus, the present paper was set to investigate grammatical errors and more specifically prepositions which are a tool used to make a sentence to become meaningful and to connect it to another sentence.

The study was guided by the following research objectives:

- i. To identify the prepositional related errors in the learners’ composition in Kieni East Sub County in Nyeri County.

- ii. To describe prepositional errors are committed in learners' composition in Kieni East Sub County in Nyeri County.

According to Corder (1967) the understanding of learners' errors is necessary for language teachers, researchers, and learners. The learner corpora can provide information on learners' common errors and pedagogical purposes. Thus, understanding these errors enabled the researcher to identify the most affected areas and come up with effective ways for Teachers of English to correct them. It is hoped that the findings of the study will be of benefit to both English language teachers as well as pupils and that the study will add to the existing literature in Applied Linguistics and more so in Error Analysis studies. Thus, this study benefits both the teachers and the students.

## II. ERROR ANALYSIS THEORY

This paper applied Error Analysis Theory (EAT) as propounded by (Corder, 1974, 1976). Error analysis focuses on errors committed by the language users on various aspects of the grammatical structures of the sentences. This theory is further developed by Ellis (1994). Error Analysis (EA) was started by Corder in early 70's. Corder alludes that errors made by learners could give clues about the language systems in use or language learnt in L1. Error analysis approach aims at observing, analyzing and classifying the deviations in the rules of SL and revealing the systems it is operating on (Brown, 1994). Thus, EA systematically interprets the unacceptable forms produced by SL learners. The theory also emphasizes on the significance of errors (Ellis, 1994). First, Errors are significant since they provide information about the much that learners have learnt, second they give insight into how language learning takes place and lastly they are a means through which learners discover target language. Corder (1981) identifies the processes that simplify the EAT study as discussed in the sections that follow below:

### 2.1 Selection of language sample

The first stage of the theory involves collection of sample data from the learner of a given language. The researcher collected specific samples of learners language use by giving a guided composition where the topic was controlled. The learners wrote a composition that had the following beginning:

**The day I had been waiting for finally arrived. I woke up excited.....**

### 2.2 Identification of errors

The second stage of the theory involves identification of errors in the sample, which is a stage that basically involves only the errors to be

identified and not the mistakes. This is a relevant step since it makes the error analysis system highly developed and elaborative hence reliable while it retains its simplicity. Error identification is simply defined as awareness of the presence of the error since it is easy to capture written errors and miss out on the spoken errors. According to (Richards, 1971), there is a wide variation when it comes to detection rates since people tend to overlook errors where they are obvious and vice versa.

The researcher identified errors by analysing correct interpretation of the learners intended meaning within the context. The identified errors were used as data for this study. According to Richards (1971), errors can be classified as either local or global depending on their magnitude of effect. This stage was important in objective where the researcher was set to identify the prepositional errors.

### 2.3 Description of Errors

Description of errors is a comparative process as it entails comparing the erroneous forms made by learners with the correct form of Target Language. The purpose of the third stage of the theory is to carry out description of errors which is based on a variety of linguistic aspects such as phonology, morphology, syntax, and semantics among others. The researcher identified the incorrect sentence and identified and categorized errors in terms of types of prepositional errors.

### 2.4 Explanation of Errors

The fourth stage of the theory involves explanation of the errors which basically focuses on identification of causes of the errors especially interlingual, intralingual as well as aspect of developmental interference. The researcher explained errors described in terms of the causes such as transfer, ignorance of rules or false hypothesis.

### 2.5 Evaluation of Errors

The fifth and last stage of the theory focuses mainly on evaluation of errors, which is a stage that involves the assessment of the seriousness of the errors and also takes into consideration any relevant and remedial decisions as well as pedagogical measures aimed at addressing the challenges.

## III. RESEARCH METHODOLOGY



This research adopted descriptive research design to analyze prepositional errors in written compositions of upper primary learners in Kieni East sub county, Nyeri County. Research design is a plan adopted in a particular research or a set of methods and procedures that can be used in collection and analysis of variables being measured in a research problem (Cresswell, 2012). Descriptive analysis entails description of the data in its present form (Cresswell, 2003; 2012). According to Kothari (2004) descriptive analysis is composed of raw data transformed in a form that is easy to comprehend and explain rearranged, organized, and manipulated data that produce descriptive information. The researcher, in the present study was set to identify, categorize and describe prepositional errors in the written compositions of the learners based on Corder's Error Analysis (1971) as discussed in section 2 of this paper.

This study was carried out in Nyeri County; particularly in Kieni East Sub County. The current study found this area viable for the research since through classroom observation by the researcher there are cases of L1 influence to L2 in both written and spoken English. The respondents of the study were 56 teachers of English and 136 standard 8 pupils from a section randomly selected schools in Kieni East Sub County. Their ages ranged from 13 to 16 years old with an equal gender presence. Standard 8 pupils were chosen because the curriculum guide set by the ministry of Education reflects that standard 8 pupils should be able to produce less error free written compositions.

The study used two data collection instruments namely, interviews and compositions. An interview schedule was used to interview the teachers. This schedule consisted of semi-structured questions. The interview schedule was more of a guide and questions were asked directly as they appear on the schedule. This allowed in-depth probing of matters to do with the choice made and the reasons given for the choice of a particular teaching strategy in upper primary. During the interview with the teachers, the researcher recorded responses in three ways; by taking

notes in a note book where detailed descriptions of the responses were noted down, by the use of a voice recorder. The voice recorder served as a backup for the information that was written down during the interview. The third method was by ticking in the appropriate box and/or writing down the responses in short form in the spaces available in the interview schedule.

The second way that was used to collect data was through composition test. One way of testing writing skills is through composition tests. Tests are used to measure human behavior and they are important in experimental and descriptive studies in education. The researcher used an achievement test. The researcher tested written production by giving a composition to learners with an intention of testing on grammar (prepositional usage). A composition test was administered to standard 8 pupils to test their performance in grammar and more particularly preposition usage. A checklist was given to teachers made it easier for them to identify several grammatical errors. Besides, Armstrong & Green (2018) suggests that checklists in research help in enhancing evidence and decision making on research hypothesis.

#### IV. RESULTS AND DISCUSSION

##### 4.1 Identification of the prepositional related errors

The first objective in this study was to identify prepositional related errors. An error is the performance failure (Corder, 1971). Nordquist (2018) observes that errors can be a faulty, controversial, or unconventional usage of grammatical element. The first and second stage in EAT are collection of the samples of the students' language (i.e. deciding what outputs of the learner's language can be used for the analysis and how to collect the data.

The researcher identified the errors in the compositions that were marked by the teachers. Identification refers to the selection of sentences that depicted errors of prepositions as shown in table 1 below:

*Table 1: Identification and classification of errors*

| No | Identified sentence or phrase  | Classification of errors |
|----|--|--------------------------|
| 1  | <b>Incorrect:</b> My uncle promised us that the car would depart <b>in 9.00 am.</b><br><b>Correct:</b> My uncle promised us that the car would depart <b>at 9.00 am.</b> | Selection/substitution   |
| 2  | <b>Incorrect:</b> When I arrived home there were so many people <b>in home.</b><br><b>Correct:</b> When I arrived home there were so many people <b>at home.</b>         | Selection/substitution   |
| 3  | <b>Incorrect:</b> My mother was <b>in shamba</b><br><b>Correct:</b> My mother was <b>at the shamba</b>   | Selection/substitution   |

|    |   |                        |
|----|---|------------------------|
| 4  | <b>Incorrect:</b> There was noise <b>in house</b> .<br><b>Correct:</b> There was noise <b>at the house</b> .  | Selection/substitution |
| 5  | <b>Incorrect:</b> My first day <b>in the city</b> was scary.<br><b>Correct:</b> My first day <b>at the city</b> was scary.  | Selection/substitution |
| 6  | <b>Incorrect:</b> My parents were <b>in pay roll</b> .<br><b>Correct:</b> My parents were <b>on pay roll</b> .  | Selection/substitution |
| 7  | <b>Incorrect:</b> By then my aunt was not going to work because she was <b>in leave</b> .<br><b>Correct:</b> By then my aunt was not going to work because she was <b>on leave</b> .  | Selection/substitution |
| 8  | <b>Incorrect:</b> When I approached, I saw so many people <b>in compound</b> .<br><b>Correct:</b> When I approached, I saw so many people <b>on the compound</b> .  | Selection/substitution |
| 9  | <b>Incorrect:</b> The landlord sent us from the house we had rented since my parents did not pay <b>in time</b> .<br><b>Correct:</b> The landlord ejected us from the house we had rented since my parents did not pay <b>on time</b> . | Selection/substitution |
| 10 | <b>Incorrect:</b> It was early in the morning when the sun had risen <b>from the East</b> .<br><b>Correct:</b> It was early in the morning when the sun had risen <b>in the East</b> .  | Selection/substitution |
| 11 | <b>Incorrect:</b> My uncle was missing <b>from Friday</b> .<br><b>Correct:</b> My uncle was missing <b>since Friday</b> .   | Selection/substitution |
| 12 | <b>Incorrect:</b> That day it rained <b>from morning</b><br><b>Correct:</b> That day it rained <b>since morning</b>   | Selection/substitution |
| 13 | <b>Incorrect:</b> Life became unbearable when my dad died <b>from lung cancer</b> .<br><b>Correct:</b> Life became unbearable when my dad died <b>of lung cancer</b> .  | Selection/substitution |
| 14 | <b>Incorrect:</b> Lucy had failed <b>from sciences</b><br><b>Correct:</b> Lucy had failed <b>in sciences</b>  | Selection/substitution |
| 15 | <b>Incorrect:</b> The man had a daughter <b>of</b> his former wife.<br><b>Correct:</b> The man had a daughter <b>by</b> his former wife.  | Selection/substitution |
| 16 | <b>Incorrect:</b> What is the time <b>in</b> your watch? I asked.<br><b>Correct:</b> What is the time <b>by</b> your watch? I asked.  | Selection/substitution |
| 17 | <b>Incorrect:</b> My sister was born <b>at 1st January 2012</b> .<br><b>Correct:</b> My sister was born <b>on 1st January 2012</b> .  | Selection/substitution |
| 18 | <b>Incorrect:</b> That morning I had set the alarm clock to go off <b>on 7 am</b> .<br><b>Correct:</b> That morning I had set the alarm clock to go off <b>at 7</b>   | Selection/substitution |
| 19 | <b>Incorrect:</b> The parents meeting terminated <b>on 12 o'clock</b> .<br><b>Correct:</b> The parents meeting terminated <b>at 12 o'clock</b> .  | Selection/substitution |
| 20 | That night I had dreamt <b>with my late mum</b> .<br>That night I had dreamt <b>about my late mum</b> .   | Selection/substitution |
| 21 | <b>Incorrect:</b> I had nothing to eat so I bought one Mandazi <b>with 5 shillings</b> .<br><b>Correct:</b> I had nothing to eat so I bought one Mandazi <b>for 5 shillings</b> .   | Selection/substitution |
| 22 | <b>Incorrect:</b> My uncle did not agree <b>to me</b> .<br><b>Correct:</b> My uncle did not agree <b>with me</b> .  | Selection/substitution |

|    |  |                        |
|----|--|------------------------|
| 23 | <b>Incorrect:</b> While I was strolling, I saw the kidnapper <b>in the way</b> .<br><b>Correct:</b> While I was strolling, I saw the kidnapper <b>on the way</b> .                                       | Selection/substitution |
| 24 | <b>Incorrect:</b> My uncle died <b>in 20<sup>th</sup> March 2020</b> .<br><b>Correct:</b> My uncle died <b>on 20<sup>th</sup> March 2020</b> .   | Selection/substitution |
| 25 | <b>Incorrect:</b> The man was going <b>in the house</b> .<br><b>Correct:</b> The man was going <b>into the house</b> .   | Selection/substitution |
| 26 | <b>Incorrect:</b> The thief hit my dad <b>on his head</b> .<br><b>Correct:</b> The thief hit my dad <b>onto his head</b> .   | Selection/substitution |
| 27 | <b>Incorrect:</b> We had an event at school <b>in Monday</b> .<br><b>Correct:</b> We had an event at school <b>on Monday</b> .   | Selection/substitution |
| 28 | <b>Incorrect:</b> I found the money <b>on the table</b> .<br><b>Correct:</b> I found the money <b>at the table</b> .   | Selection/substitution |
| 29 | <b>Incorrect:</b> When I approached the city, I saw the tallest building <b>of</b> the world.<br><b>Correct:</b> When I approached the city, I saw the tallest building <b>in</b> the world.             | Selection/substitution |
| 30 | <b>Incorrect:</b> Like the Wiseman says, ‘the key <b>of</b> happiness is having dreams.’<br><b>Correct:</b> Like the Wiseman says, ‘the key <b>to</b> happiness is having dreams.’                       | Selection/substitution |
| 31 | <b>Incorrect:</b> I could not tell the difference <b>of</b> the two buildings.<br><b>Correct:</b> I could not tell the difference <b>between</b> the two buildings.                                      | Selection/substitution |
| 32 | <b>Incorrect:</b> That year my father was to take <b>course of</b> teaching.<br><b>Correct:</b> That year my father was to take <b>in</b> teaching.  | Selection/substitution |
| 33 | <b>Incorrect:</b> Njoroge was a student <b>at</b> Muranga boys.<br><b>Correct:</b> Njoroge was a student <b>of</b> Muranga boys.   | Selection/substitution |
| 34 | <b>Incorrect:</b> There was a lot of food at the wedding that consisted <b>from</b> Pilau and fruit.<br><b>Correct:</b> There was a lot of food at the wedding that consisted <b>of</b> Pilau and fruit. | Selection/substitution |
| 35 | <b>Incorrect:</b> My uncle was accused <b>for</b> murdering his wife.<br><b>Correct:</b> My uncle was accused <b>of</b> murdering his wife.  | Selection/substitution |
| 36 | <b>Incorrect:</b> My Dad used to meet my uncle <b>in</b> the living room.<br><b>Correct:</b> My Dad used to meet my uncle <b>at</b> the living room.   | Selection/substitution |
| 37 | <b>Incorrect:</b> I was not good <b>in</b> Maths.<br><b>Correct:</b> I was not good <b>at</b> Maths.   | Selection/substitution |
| 38 | <b>Incorrect:</b> The teacher asked us to sign <b>in</b> the bottom.<br><b>Correct:</b> The teacher asked us to sign <b>at</b> the bottom.   | Selection/substitution |
| 39 | <b>Incorrect:</b> The stranger was <b>in</b> the phone.<br><b>Correct:</b> The stranger was <b>on</b> the phone.   | Selection/substitution |
| 40 | <b>Incorrect:</b> The class prefect spoke <b>in</b> behalf of our class.<br><b>Correct:</b> The class prefect spoke <b>on</b> behalf of our class.   | Selection/substitution |
| 41 | <b>Incorrect:</b> The stranger got <b>on</b> the taxi.<br><b>Correct:</b> The stranger got <b>into</b> the taxi.   | Selection/substitution |
| 42 | <b>Incorrect:</b> The teacher promised to look <b>at</b> the matter.   | Selection/substitution |

|    |   |                        |
|----|---|------------------------|
|    | <b>Correct:</b> The teacher Promised to look <b>into</b> the matter.  |                        |
| 43 | <b>Incorrect:</b> We were just <b>on</b> time to catch the train.<br><b>Correct:</b> We were just <b>in</b> time to catch the train.                                    | Selection/substitution |
| 44 | <b>Incorrect:</b> I saw the news <b>on</b> the newspapers.<br><b>Correct:</b> I saw that news <b>in</b> the newspapers.   | Selection/substitution |
| 45 | <b>Incorrect:</b> My uncle was afraid <b>from</b> snakes.<br><b>Correct:</b> My was afraid <b>of</b> snakes   | Selection/substitution |
| 46 | <b>Incorrect:</b> When the kidnapper was caught, he was ashamed <b>for</b> himself.<br><b>Correct:</b> When the kidnapper was caught, he was ashamed <b>of</b> himself. | Selection/substitution |
| 47 | <b>Incorrect:</b> Njeri was incapable <b>to</b> take care of herself.<br><b>Correct:</b> Njeri was incapable <b>of</b> taking care of himself.                          | Selection/substitution |
| 48 | <b>Incorrect:</b> He didnt listen me.<br><b>Correct:</b> He didnt listen <b>to</b> me   | Omission               |
| 49 | <b>Incorrect:</b> Do you want to try this blue dress?<br><b>Correct:</b> Do you want to try <b>on</b> this blue dress?  | Omission               |
| 50 | <b>Incorrect:</b> We feasted different type's food.<br><b>Correct:</b> We feasted <b>on</b> different types <b>of</b> food.   | Omission               |
| 51 | <b>Incorrect:</b> The man knocked the door.<br><b>Correct:</b> The man knocked <b>at</b> the door.  | Omission               |
| 52 | <b>Incorrect:</b> We waited a car.<br><b>Correct:</b> We waited <b>for</b> a car.   | Omission               |
| 53 | <b>Incorrect:</b> Bought me a new dress.<br><b>Correct:</b> Bought <b>for</b> me new dress.   | Omission               |
| 54 | <b>Incorrect:</b> Arrived school<br><b>Correct:</b> Arrived <b>at</b> school  | Omission               |
| 55 | <b>Incorrect:</b> Went in the bush<br><b>Correct:</b> Went <b>into</b> the bush   | Omission               |
| 56 | <b>Incorrect:</b> Dressed my uniform<br><b>Correct:</b> Dressed <b>in</b> my uniform  | Omission               |
| 57 | <b>Incorrect:</b> Jumped on him<br><b>Correct:</b> Jumped <b>onto</b> him   | Omission               |
| 58 | <b>Incorrect:</b> Looking myself<br><b>Correct:</b> Looking <b>at</b> myself  | Omission               |
| 59 | <b>Incorrect:</b> The ceremony started 10 o'clock<br><b>Correct:</b> The ceremony started <b>at</b> 10 o'clock  | Omission               |
| 60 | <b>Incorrect:</b> I was waiting you<br><b>Correct:</b> I was waiting <b>for</b> you   | Omission               |
| 61 | <b>Incorrect:</b> They waited the occasion to begin.<br><b>Correct:</b> They waited <b>for</b> the occasion to begin.   | Omission               |

|    |  |                    |
|----|--|--------------------|
| 62 | <b>Incorrect:</b> Reached <b>at</b> the stage<br><b>Correct:</b> Reached the stage   | Addition/insertion |
| 63 | <b>Incorrect:</b> Contribute <b>for</b> some money<br><b>Correct:</b> Contribute some money  | Addition/insertion |
| 64 | <b>Incorrect:</b> Enter <b>in</b> the bus<br><b>Correct:</b> Enter the bus   | Addition/insertion |
| 65 | <b>Incorrect:</b> Sit <b>into</b> our seat<br><b>Correct:</b> Sit  | Addition/insertion |
| 66 | <b>Incorrect:</b> Boarded <b>on</b> the bus<br><b>Correct:</b> Enter the bus   | Addition/insertion |
| 67 | <b>Incorrect:</b> Getting near <b>to</b> the church<br><b>Correct:</b> Getting near the church   | Addition/insertion |
| 68 | <b>Incorrect:</b> Returned <b>back</b> home<br><b>Correct:</b> Returned home   | Addition/insertion |
| 69 | <b>Incorrect:</b> Shut <b>off</b> the door<br><b>Correct:</b> Shut the door  | Addition/insertion |
| 70 | <b>Incorrect:</b> <b>On</b> the next day<br><b>Correct:</b> The next day   | Addition/insertion |
| 71 | <b>Incorrect:</b> Boarded <b>on</b> the bus<br><b>Correct:</b> Boarded the bus   | Addition/insertion |
| 72 | <b>Incorrect:</b> Rushed <b>into</b> the hospital<br><b>Correct:</b> Rushed to the hospital  | Addition/insertion |
| 73 | <b>Incorrect:</b> The thief entered <b>into</b> the kitchen.<br><b>Correct:</b> The thief entered the kitchen.                                   | Addition/insertion |
| 74 | <b>Incorrect:</b> My father loves <b>with</b> my mother.<br><b>Correct:</b> My father loves my mother.   | Addition/insertion |
| 75 | <b>Incorrect:</b> The doctor recommends her <b>to</b> take this pill.<br><b>Correct:</b> The doctor recommends that she take this pill.          | Addition/insertion |
| 76 | <b>Incorrect:</b> The kidnapper demanded we answer <b>to</b> his question.<br><b>Correct:</b> The kidnapper demanded we answer his question.     | Addition/insertion |
| 77 | <b>Incorrect:</b> I was waiting for the judge to decide <b>upon</b> the case.<br><b>Correct:</b> I was waiting for the judge to decide the case. | Addition/insertion |
| 78 | <b>Incorrect:</b> I decided to avoid <b>to</b> making the kidnapper angry.<br><b>Correct:</b> I decided to avoid making the kidnapper angry.     | Addition/insertion |
| 79 | <b>Incorrect:</b> It was <b>on</b> a busy town<br><b>Correct:</b> It was <b>in</b> a busy town   | Misformation       |
| 80 | <b>Incorrect:</b> Splashed me <b>with</b> water<br><b>Correct:</b> Splashed water <b>on</b> me   | Misformation       |
| 81 | <b>Incorrect:</b> Annoyed <b>about</b> me  | Misformation       |



|    |  |              |
|----|--|--------------|
|    | <b>Correct:</b> Annoyed <b>with</b> me   |              |
| 82 | Knock <b>on</b> the door<br>Knock <b>at</b> the door   | Misformation |
| 83 | <b>Incorrect:</b> On the next hour<br><b>Correct:</b> In the next hour   | Misformation |
| 84 | <b>Incorrect:</b> Invited <b>in</b> our house<br><b>Correct:</b> Invited <b>to</b> our house   | Misformation |
| 85 | <b>Correct:</b> Trip <b>in</b> Nairobi<br><b>Incorrect:</b> Trip <b>to</b> Nairobi   | Misformation |
| 86 | <b>Incorrect:</b> People <b>in</b> the party<br><b>Correct:</b> People <b>at</b> the party   | Misformation |
| 87 | <b>Incorrect:</b> To sit <b>in</b> the back<br><b>Correct:</b> To sit <b>at</b> the back   | Misformation |
| 88 | <b>Incorrect:</b> The teacher requested the class monitor to divide the oranges <b>between</b> the children in class.<br><b>Correct:</b> The teacher requested the class monitor to divide the oranges <b>among</b> the children in class. | Misformation |
| 89 | <b>Incorrect:</b> Please wait <b>inside</b> the white line.<br><b>Correct:</b> Please wait <b>behind</b> the white line.   | Misformation |
| 90 | <b>Incorrect:</b> I had to agree <b>with</b> the kidnappers' demands.<br><b>Correct:</b> I had to agree <b>to</b> the kidnappers' demands.   | Misformation |
| 91 | <b>Incorrect:</b> Splashed me with water<br><b>Correct:</b> Splashed water on me   | Misordering  |
| 92 | <b>Incorrect:</b> Told me to woke <b>up</b><br><b>Correct:</b> Woke me <b>up</b>   | Misordering  |
| 93 | <b>Incorrect:</b> Told me to woke <b>up</b><br><b>Correct:</b> Woke me <b>up</b>   | Misordering  |

Table 1 shows that 93 prepositional related errors were identified in the compositions that the researcher collected. The 93 errors were classified in terms of Selection/substitution, omission, addition/insertion, misformation and misordering. The frequency and percentage of the errors that were shown in table 2 below:

*Table 2: Frequency and percentage of errors*

| Types of errors        | Frequency | Percentage |
|------------------------|-----------|------------|
| Selection/Substitution | 47        | 51         |
| Omission               | 14        | 15         |
| Insertion/addition     | 17        | 18         |
| Misformation           | 12        | 13         |
| Misordering            | 3         | 3          |
| <b>Total</b>           | 93        | 100        |

Table 2 above shows that five types of errors occurred in learners prepositions; selection/substitution (51%), omission (15%), insertion/addition (18%) misformation (12%) and misordering (3%). The above results show that the most frequent prepositional error that occurred in standard 8 marked composition is selection/substitution (47 errors that is 51%). The above results show that prepositions usage imposes a remarkable difficulty for learners which are parallel to the previous studies (Sotiloye, Bodunde and Olayemi 2015; Hameed 2019 and Alaina 2019). The majority of errors were selection/substitution errors (51%) This finding is similar to Hameed (2019) and Alaina (2019) who found that selection/substitution errors were the most frequent errors in the data that was collected. Alaina observed that selection errors occurred in all kinds of preposition. This is similar to the present study that found that selection errors occurred in errors in adverbial preposition, errors Particles, and errors in functional prepositions as presented in table 1. The reason is because of the polysemic nature of prepositions or the intended meaning of the writer. For instance, we sat *at the beach, on the beach, by the beach or near the beach*. The current study found that learners show confusion in the use of **in** and **at**, **in** and **on**, **from** and **of** as shown in table 1. The correct and incorrect form in table 1 shows that, learners confuse on the choice of preposition because of lack of mastery of prepositional rules and the ubiquitous nature of prepositions.

#### 4.2 Description of prepositional errors

The second objective of this paper was set to describe the identified prepositional errors committed in compositions by upper primary learners in Kieni East Sub County in Nyeri County. According to error analysis theory description of errors is a comparative process as it entails comparing the erroneous forms made by learners with the correct form of Target Language. Thus, description of errors also involves explanation of the errors which basically focuses on identification of causes of the errors especially interlingual, intralingual as well as aspect of developmental interference. Following Corder (1973, 1974, and 1976) and Dulay, Burt, & Kransen (1982) prepositional errors were discussed in terms of omission, addition, substitution, misformation, and misordering. The researcher identified and classified errors, thereafter the frequency of occurrence is summarised Table 2 below:

##### 4.2.1 Omission of preposition

The data collected depicted errors of omission (15%) as shown in table 2. Corder (1973) defines omission errors as omission on of some required element. According to Dulay et al (1982) a sentence is erroneous when there is an absence of an item. Thus, errors of omission are

described as “the absence of an item that must appear in a well-formed Utterance” (Dulay, et al 1982: 154). The data collected show that learners omit prepositions hence they affect the meaning of the sentence. Learners of upper primary made omission since they did not know there were components or certain other words that must appear in their sentences. Most errors were made in using prepositions as reflected in the data below:

**Incorrect:** He didnt listen me. **Correct:** He didnt listen **to** me.

**Incorrect:** Do you want to try this blue dress? **Correct:** Do you want to try **on** this blue dress?

In the sentences above the prepositions **to** and **on** which should be obligatory items in the sentence have been omitted by the learners. Various researchers show that second language learners in general omit or misuse English prepositions (Scott and Tucker, 1974; Alaina, 2019) and this may be due to mother tongue interference. The error in the first sentence also occurs because the verb ‘listen’ ‘**He didnt listen to me**’ requires a prepositional introduced by ‘to’ while in the second example the noun phrase **this blue** should be introduced by a preposition. The examples show cases of spoken form of English. The data collected also show that omission errors are due to transfer of L1 knowledge to L2 as shown below:

**Incorrect:** We waited a car **Correct:** We waited **for** a car

**Incorrect:** Bought me a new dress **Correct:** Bought **for** me new dress

Some omission errors were due to direct translation from L1 to L2. In the sentences below the verb went, dress and look need prepositions in order to communicate appropriately but the learners omit them. These errors occur due to literal translation from L1 to L2 as shown below:

**Incorrect:** Went in the bush **Correct:** Went **into** the bush

**Incorrect:** Dressed my uniform **Correct:** Dressed **in** my uniform

These sentences showed that the learners omitted prepositions while using English prepositions. The above data shows omissions of prepositions such as **to**, **on**, **at**, **for**, **into** and **in**. Such prepositions are important in the formation of adverbial prepositions that show time, place, and manner

##### 4.2.2 Errors of addition

The data collected also reflects preposition errors of addition are (18%). According to Corder (1973) addition

errors are addition of some unnecessary or incorrect element. Prepositions errors of addition are characterized by the presence of an item that must not appear in a well-formed utterance (Dulay, Burt, & Kransen, 1982). The data shows that learners added prepositions where they were not needed. The first preposition that was unnecessarily added or inserted where it was not needed is ‘into’ as shown below:

**Incorrect:** Rushed **into** the hospital **Correct:** Rushed to the hospital

**Incorrect:** The thief entered **into** the kitchen.  
**Correct:** The thief entered the kitchen.

The above examples show that the preposition ‘into’ was inserted unnecessarily in a position where it is not required. The above errors occurred due to lack of knowledge about zero prepositions and these errors are caused due to direct translation by learners from L1 to L2. More so, errors of addition were as a result of ignorance of rule of restrictions by learners, especially where a zero preposition is required as shown:

**Incorrect:** Reached **at** the stage **Correct:** Reached the stage

**Incorrect:** Contribute **for** some money **Correct:** Contribute some money

The verb reach, contribute and enter do not require prepositions therefore the preposition **at** and **for** and in the sentences above have been unnecessarily used. Therefore, the learners have used redundant use of prepositions. The errors in the above sentences occur because the verb **reach** and **contribute** require a direct object rather than a prepositional phrase. Learners tend to forget these rules hence they commit mistakes. Addition errors in the data collected were committed due to overgeneralization of prepositional rules as shown in the examples below:

**Incorrect:** Boarded **on** the bus **Correct:** Enter the bus

**Incorrect:** Getting near **to** the church **Correct:** Getting near the church

**Incorrect:** Returned **back** home **Correct:** Returned home

The use of prepositions **on**, **to** and **back** have been overgeneralized and this may be due to inadequate learning of rules. Learners also create deviant structures from their previous knowledge of other structures of L2 as shown in the examples below:

**Incorrect:** My father loves **with** my mother. **Correct:** My father loves my mother.

**Incorrect:** The doctor recommends her **to** take this pill. **Correct:** The doctor recommends that she take this pill.

From the data above, it is clear that errors of addition occur due to direct L1 to L2 translation, L1 interference, ignorance to restriction rules and overgeneralizations. These results are in line with Adewuyi’s (2001) study that found that some of the factors that lead to prepositional errors were linguistic factors, misuse of prepositions and poor application of rules.

#### 4.2.3 Prepositional errors of substitution/selection

According to Corder (1973) substitution is the selection of an incorrect element. The data collected also showed errors of selection/substitution. Errors of selection (51%) were the most committed errors due to ignorance of rules. First the data reflected substitution of the preposition **in** for **at**, and **in** for **on** in certain contexts as shown below:

**Incorrect:** My Dad used to meet my uncle **in** the living room. **Correct:** My Dad used to meet my uncle **at** the living room.

**Incorrect:** I was not good **in** Maths. **Correct:** I was not good **at** Maths.

Substitution was also shown in cases where the preposition **in** was replaced by **on** as indicators of certain objects like, days, seasons, years, items or date as shown below:

**Incorrect:** The teacher asked us to sign **in** the bottom. **Correct:** The teacher asked us to sign **at** the bottom.

**Incorrect:** The stranger was **in** the phone. **Correct:** The stranger was **on** the phone.

**Incorrect:** The class prefect spoke **in** behalf of our class. **Correct:** The class prefect spoke **on** behalf of our class.

The above data shows misuse of prepositions by learners and this is due to the polysemic nature of prepositions. These findings are in line with Fitikides (2002) study that found that one key problem with the use of prepositions is that second language learners confuse their meaning by using one preposition instead of another. The learners also had problems with prepositions use due to their many meanings. This finding was in line with Swan (2005) who states that a preposition like **at** has 18 main uses listed in the dictionary list thus a learner will find difficulties whether to use it or not as shown below:

**Incorrect:** The teacher promised to look **at** the matter.

**Correct:** The teacher promised to look **into** the matter

The data collected also show interference of mother tongue. For instance, the preposition **with** is a case of mother tongue interference in the sentence below:

**Incorrect:** He is married **with** Eunice. **Correct:** He is married **to** Eunice.

Other prepositions that show mother tongue interference are on, from and for in the sentences below:

**Incorrect:** I saw the news **on** the newspapers.

**Correct:** I saw that news **in** the newspapers.

**Incorrect:** My uncle was afraid **from** snakes. **Correct:** My uncle was afraid **of** snakes.

**Incorrect:** When the kidnapper was caught, he was ashamed **for** himself.

**Correct:** When the kidnapper was caught, he was ashamed **of** himself

#### 4.2.4 Errors of misformation

The fourth type of error in a preposition is misformation (13%). Dulay et al (1982) state that misformation error is the incorrect presence of an item in an utterance. Errors of misinformation are close to errors of substitution. Errors of misformation were due to lack of mastery of application of rules. The data below show examples of prepositional errors of misformation.

**Incorrect:** It was **on** a busy town **Correct:** It was **in** a busy town

**Incorrect:** Splashed me **with** water **Correct:** Splashed water **on** me

**Incorrect:** Annoyed **about** me **Correct:** Annoyed **with** me

#### 4.2.5 Errors of Misordering

The last type of preposition errors that was discussed in the study was Misordering (3%). Corder (1973) calls it permutation which is the misordering of elements. According to Dulay, Burt, & Kransen, (1982) permutation is characterized by incorrect placement of morpheme or a group of morphemes in an utterance. The data collected shows that misordering prepositions are caused by mother tongue interference as shown below:

**Incorrect:** Splashed me with water **Correct:** Splashed water on me

**Incorrect:** Told me to woke **up** **Correct:** Woke me **up**

From the research findings of section 4.3, the study concludes that the causes of the errors are mainly interlingual, intralingual or aspect of developmental interference. Interlingual transfer occurs when learners make errors because of L1 interference while intralingual transfer occurs without referring to L1 sources. For instance, when the learner attempts to apply a rule learnt during the target language class. For instance, preposition **in** and **at** are a part of preposition of place and time. However, it is used for more particular place or time. The researcher found that learners made errors while using the two prepositions. For example, "He was told to sit in the

back of the class", the learner should have written, "He was told to sit at the back of the class". These errors of misformation are intralingual errors since the learner have not fully mastered the rules of the language. The learner instead misapplies a rule learnt in the use of prepositions. Prepositions also have many meanings therefore, learners may get frustrated when determining prepositional meanings and trying to use them appropriately (cf. Koffi, 2010). Moreover, the polysemous nature of prepositions makes the task of mastering rather difficult. This is because preposition might bear multiple meanings depending on the given context, and similarly some verbs might require an obligatory preposition.

## V. CONCLUSION

The current study was designed to analyse prepositional errors in written English of upper primary learners: a case study of Kieni East sub county, Nyeri County, Kenya. Basing on the findings, learners have more errors in use of adverbial prepositions which lead them to cause errors of substitution. Since there are so many, prepositional errors may definitely occur due to incomplete learning of prepositional rules. The study also concludes that prepositions are challenging unit in learning of English due to their high degree of polysemy. Hence, teachers of should provide creative techniques in the teaching and learning of prepositions.

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# A Critical Analysis of the Novel *A Passage to India* by E.M. Forster

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**Abstract**— Forster's masterpiece work, '*A Passage to India*' gives the description of the scene of society in India under the British rule. Clashes between East and West cultures and the prejudiced misunderstandings in this novel are worth mentioning. There is criticism for anti-British in inaccurate bias but praised for a good character study of Indians by the writer. Forster is certainly influenced by English social and cultural circumstances but he depicts, sympathy and judgement, the complicated oriental reaction to British rule in India and reveals the conflict of temperament and tradition involved in the relationship.

**Keywords**— *Scepticism, Hegemony, Prejudice, Colonizer, Egocentricity, Patriarchy, Ambivalence Hinduism.*

Several novels were portrayed during the British rule in India. *A Passage to India* is most prominent among them. It was written by E.M. Forster on his first-hand experience of India. It depicts the colonizer-colonized relationship during colonial rule. Forster pictured cultural and religious differences between Indians and English people who were ruling in India through several incidences in the novel. He also showed, the ambivalence in the colonizer- colonized relationship in the novel.

According to Brenda Silver [4] *A passage to India* is:

"a study of what it means to be rapable, a social position that cuts across biological and racial lines to inscribe culturally constructed definitions of sexuality within a sex/gender/power system".

Tayeb [5] describes it as:

"*A Passage to India* studies the viability of transcending the encumbrances of the colonial situation, on the part of both the colonialist and the native, in order to set up new formulas of social interaction and cross-cultural exchange".

"Mr. Forster's new novel is not only much the best of the three he has written, but it clearly admits him to

the limited class of writers who stand above and apart from the manufacturers of contemporary fiction."—Spectator.

"It is packed with wonderful impressions and radiant sayings."—Evening Standard.

"This is one of the cleverest and most entertaining novels we have read for some time. The characters are as clear and salient as a portrait by Sargent, and there are many of them. One is continually moved to appreciative smiles by clever little touches of description and enlightenment. The story, too, is interesting and real."—Daily Mail.

"This odd title suggests a story rather out of the common, and it does not prove in the least misleading. The book is both original and delightful, presenting scenes of everyday life almost commonplace sometimes in their fidelity to nature, but chronicled in such a happy vein of quiet humour and with such penetrating observation as makes each little incident and dialogue a source of sheer joy to the reader. The characters are admirably drawn."—Pall Mall Gazette. "We have originality and observation,

and a book as clever as the other books that Mr. Forster has written already.”—Times.

Writer explores the discrimination of Indians by the English. In the Chandrapore club Indians are not allowed. “Indians are not allowed into the Chandrapore Club even as guests” (19). He also gives the details of other misbehaviours of the English. Hegemonic practices were adopted in British Raj. “Take the gifts the gods provide, anyhow”(10). Epistemological techniques helped the English to control Indians. They used ideology ethnology and anthropology to make their empire powerful. Writer ignores the issues of scepticism of Indians towards the colonial forces.

Edward Morgan Forster (1 January 1879 – 7 June 1970) was a well-known British novelist, essayist and short story writer. *A Passage to India* is considered as Forster's best work which is the result of Forster's two journeys to India in 1912 and 1922. This was published in 1924 and won the James Tait Black Memorial Prize in the same year. Forster wrote only six novels, in which his controversial novel *Maurice* on homosexuality was published in 1971, a year after Forster's death. He never finished his seventh novel *Arctic Summer*. He wrote literary criticism and nonfiction, including biographies, histories, political pieces, and radio broadcasts. *A Passage to India* was adapted as a play in 1960, directed by Frank Hauser, and as a film in 1984, directed by David Lean. He mainly worked on three genres - realism, symbolism and modernism. Realism (also called naturalism) is the accurate and precise representation of scenes and objects in the literature. Mimicry is a good example of realism. Symbolism originated from poetry to represent absolute truths symbolically through metaphorical images and language. It is opposite to realism and used in spirituality, the imagination and dreams. Symbolists' symbols are not allegories, but intended to evoke particular states of mind. Wearing of cloths is an example of symbolism. Modernism is a desire for the creation of new forms of art, philosophy and social organization. It represents the newly emerging industrial world, with its features like urbanization, new technologies, fashion and war. Modernists attempt to depart from traditional forms of art, which they consider outdated or obsolete. Ezra Pound's slogan "Make it new!" became the touchstone of the movement.

The theme of the novel revolves around two British women, Adela and Mrs Moore, who question the standard behaviours of the English toward the Indians. Both women want to see the 'real India'. Mrs. Moore is a kind-hearted, spiritual, mature woman with magical leanings. Mrs Moore is the mother of Adela's intended

bridegroom, Ronny Heaslop. Ronny Heaslop is Mrs Moore's son from her first marriage. He is the City magistrate at hypothetical city Chandrapore (the anglicised spelling of Chandrapur) in north-eastern India. In the starting of the novel, we get introduced to the Marabar Caves and Chandrapore.. The view of the writer about India can be understood by the imagination of the place Chandrapore:

Chandrapore was never large or beautiful, but two hundred years ago it lay on the road between Upper India, then imperial, and the sea, and the fine houses date from that period. The zest for decoration stopped in the eighteenth century, nor was it ever democratic. There is no painting and scarcely any carving in the bazaars. The very wood seems made of mud, the inhabitants of mud moving. So abased, so monotonous is everything that meets the eye, that when the Ganges comes down it might be expected to wash the excrescence back into the soil. Houses do fall, people are drowned and left rotting, but the general outline of the town persists, swelling here, shrinking there, like some low but indestructible form of life.

...Beyond the railway- which runs parallel to the river- the land sinks, then rises again rather steeply. On the second rise is laid out the little civil station, and viewed hence Chandrapore appears to be a totally different place. It is a city of gardens. It is no city, but a forest sparsely scattered with huts. It is a tropical pleasance washed by a noble river. The toddy palms and neem trees and mangoes and peepul that were hidden behind the bazaars now become visible and in their turn hide the bazaars. They rise from the gardens where ancient tanks nourish them, they burst out of stifling purlieus and unconsidered temples. Seeking light and air, and endowed with more strength than man or his works, they soar above the lower deposit to greet one another with branches and beckoning leaves, and to build a city for the birds.

Especially after the rains do they screen what passes below, but at all times, even when scorched or leafless, they glorify the city to the English people who inhabit the rise, so that new-comers cannot believe it to be as meagre as it is described, and have to be

driven down to acquire disillusionment. (PI 31- 32)

Adela intends to see Ronny Heaslop before marriage. Initially Mrs Moore was very satisfied with his journey in India but in the second part of the novel, she becomes pessimist after visiting the cave. Although her approach and mentality to the world also conditioned by the sensibility of western civilization but unlike other English people in the story, they want to impose their British categories on other nations. Mrs. Moore is more open to the world. Therefore, after experiencing the echo in the cave, she leaves all of her willingness and expectation. "Though provoking a little disappointment at first, the gradual disclosure of the character of Mrs. Moore unveils her venerable wisdom and receptive magnanimity"(Tayeb 44).

Mr Cyril Fielding, Mrs Moore and Miss Adela are not happy by seeing that there is big gap between the British community and the Indian population. Mrs Moore and Miss Adela they are worried by growing Indian independence movement in the 1920s. But they feel some relief when the local school superintendent Cyril Fielding brings into their acquaintance the eccentric elderly Hindu Brahmin scholar Professor Narayan Godbole. A Muslim widower, Dr Aziz Ahmed also meets with Mrs Moore in a mosque who is also local Indian. Writer has pictured this incidence as:

"Madam! Madam! Madam!" "Oh! Oh!" the woman gasped.

"Madam, this is a mosque, you have no right here at all; you should have taken off your shoes; this is a holy place for Moslems."

"I have taken them off." "You have?"

"I left them at the entrance." "Then I ask your pardon."

Still startled, the woman moved out, keeping the ablution-tank between them. He called after her, "I am truly sorry for speaking."

"Yes, I was right, was I not? If I remove my shoes, I am allowed?"

"Of course, but so few ladies take the trouble, especially if thinking no one is there to see." (PI 42)"

This incident shows the cultural difference between the two races. Aziz took it for granted that Englishwoman would enter in the mosque without taking off her shoes to insult his religion. Such type of presumptions about each other

created barriers for the development of relationships between colonizers and colonized. Here Aziz was wrong about Mrs. Moore as she has already taken off her shoes. The attitude of the colonizers towards the Indians is the result of cultural differences as well as of power positioning. Lamina Tayeb [5] writes:

"Through his depiction of the Indian setting, Forster stresses the alienating features of the land. From the point of view of the colonizer, these are the elements that make alterity so remote, alien and intransigent. They are what makes the exploring newcomer sail back in horror, forever dropping the possibility of adaptation and integration. The emphasis on the sinister and the ominously impending in the atmosphere denotes the inherent incompatibility of the Indian environment for social and cultural exchange. The ordinary and the horribly repulsive features conjoin and blend to produce a marred image of the East that is - like the echo in the Marabar Caves... and so empty of promise for an eternally estranged colonizer."

After knowing intentions of foreign ladies to visit India, Dr Aziz offers to host an excursion to the local Malabar caves. Mrs. Moore suffers from claustrophobia. Claustrophobia is a disease in which a person suffering from it may have an anxiety attack, therefore, Mrs Moore encourages Adela and Aziz to continue their exploration of the caves with the guide. Before entering the caves, Adela asks Aziz about any wife other than one who passed away. Aziz shocked by Adela's question, therefore steps away to smoke a cigarette to remove his tension. After returning, he finds that Adela has disappeared and sees her running headlong down the hill, dishevelled. Adela is picked up by the doctor's wife, Mrs Callendar, and taken to the Callendar's home. Adela is injured; therefore, blood spots are visible on her head. Dr Aziz is arrested for the charge of attempting to rape Adela at the caves and is jailed to await trial. Mrs Moore firmly believes that Dr Aziz cannot do such offence therefore she is very sad and ready to support Aziz at time of trial. But his son forced her to leave India so that she could not appear during the trial. Unfortunately, she dies during the journey. Adela denied her earlier accusation of attempt of rape by Dr Aziz and said that was her illusion due to claustrophobia. In this way Aziz is celebrated for his innocence and Adela is abandoned to her own devices by the British except for Mr Fielding. Mr Fielding assists her to safety at the college and returns to England at the earliest with Adela. Dr Aziz becomes sad by the help

rendered by Mr Fielding to Adela even after knowing the misbehaviour of Adela with him and the friendship between them ends. Dr Aziz decides not to believe on English person in future and goes in another Indian state Kashmir to open his clinic in the lake area near Srinagar. At the time of return journey of Fielding and Adela, Dr Aziz thinks that both are going to marry with each other but after some time Fielding married with Stella Moore, Mrs Moore's daughter from her second marriage. Then Dr Aziz ultimately reconciles with Fielding, and also asks Adela to forgive him for taking so long time to come to appreciate the courage that she exercised when she withdrew her accusation in court.

Religion is also a significance issue of conflict in the novel. Dr Aziz and Mrs Moore advocate their religions. "Here was Islam, his own country, more than a Faith, more than a battle-cry, more, much more . . . Islam, an attitude towards life both exquisite and durable, where his body and his thoughts found their home" (23). Mrs Moore and Adela escape from the question of apathy. "she was sunk in apathy and cynicism. The wonderful India of her opening weeks with its cool nights and acceptable hints of infinity, had vanished" (25).

and Islamic poems respectively through Godbole and Aziz. Godbole sings a Bhakti song on the request of Mrs. Moore and explained the lyric to the ladies.

It was a religious song. I placed myself in the position of a milkmaid. I say to Shri Krishna, "Come! Come to me only." The god refuses to come. I grow humble and say: "Do not come to me only. Multiply yourself into a hundred Krishnas, and let one go to each of my hundred companions, but one, O Lord of the Universe, come to me." He refuses to come. This is repeated several times. The song is composed in a raga appropriate to the present hour, which is the evening. (PI 96)

Aziz recites some poems of the Muslim writer:

Aziz began quoting poetry: Persian, Urdu, a little Arabic. His memory was good, and for so young a man he had read largely; the themes he preferred were the decay of Islam and the brevity of Love. They listened delighted, for they took the public view of poetry, not the private which obtains in England. It never bored them to hear words, words; they breathed them with the cool night air, never stopping to analyse; the name of the poet, Hafiz, Hali, Iqbal, was sufficient

guarantee. (PI 37-38)

Lake of respect of the English to Indians can be seen everywhere. Tayeb writes:

This presumptive superiority is what invalidates the establishment of a hybrid friendship and forbids the settler to overstep the boundaries of the colonial self-sequestered herd. Those who dare contravene these colonial norms must, on the one hand, undergo the volatility and unpredictability of such a cross-cultural approach, and accommodate the quailing responses of the colonized. On the other hand, they bear the brunt of their countrymen's grudge and acrimony, as well as the slur of disloyalty.

Fielding mocks Aziz about his nationalist view as:

he (Aziz) shouted: "India shall be a nation! No foreigners of any sort! Hindu and Moslem and Sikh and all shall be one! Hurrah! Hurrah for India! Hurrah! Hurrah!"

India a nation! What an apotheosis! Last comer to the drab nineteenth-century sisterhood! Waddling in at this hour of the world to take her seat! She, whose only peer was the Holy Roman Empire, she shall rank with Guatemala and Belgium perhaps! Fielding mocked again. (PI 315)

In reply to Fielding's insulting statement, Aziz responded as:

"Down with the English anyhow. That's certain. Clear out, you fellows, double quick, I say. We may hate one another, but we hate you most. If I don't make you go, Ahmed will, Karim will, if it's fifty-five hundred years we shall get rid of you, yes, we shall drive every blasted Englishman into the sea, and then "--he rode against him furiously-- "and then," he concluded, half kissing him, "you and I shall be friends." (PI 315-16)

Cultural differences and misunderstanding of both races are also visible in the novel. These are the main hardships to bridge the gulf of cultures.

Her impressions were of no interest to the Collector; he was only concerned to give her a good time. Would she like a Bridge Party? He explained to her what that was—not the

game, but a party to bridge the gulf between East and West; the expression was his own invention, and amused all who heard it.



"I only want those Indians whom you come across socially —as your friends."

"Well, we don't come across them socially," he said, laughing. "They're full of all the virtues, but we don't, and it's now eleven-thirty, and too late to go into the reasons."

Forster investigates the cross-cultural friendship between the English and Indians. In the beginning he produces Fielding and Dr Aziz as example of goodwill, intelligence and respect to each other but in the last they hate to each other.

The racist attitude of Anglo-Indians can also be observed in the novel. Timothy Christensen [6] says:

When Mrs. Moore attempts to overcome the hostility between Indians and English through a sympathetic identification with Aziz at the begin-ning of the novel, she exposes the inadequacy of this doctrine. Despite her good intentions, she is struck by the accuracy of her son Ronny Heaslop's unflattering description of Aziz as she recalls her initial meeting with Aziz in the mosque. (Christensen, 163)

Mr. Mc Bryde gives most racist statement of this novel.

Oriental Pathology, his favourite theme, lay around him, and he could not resist it. Taking off his spectacles, as was his habit before enunciating a general truth, he looked into them sadly, and remarked that the darker races are physically attracted by the fairer, but not vice versa - not a matter for bitterness this, not a matter for abuse, but just a fact which any scientific observer will confirm. (PI 222)

Forster condemns the bad behaviours of colonisers to the colonised in his writings. Therefore, his name is included in the category of librettists. His novels are ironic and well-plotted. He describes the class differences and hypocrisy in his writings. *A Passage to India* became most controversial but gave him the greatest success. Forster fought against the restrictions which the English imposed on individual liberty.

The patriarchy can be seen throughout the novel. The thoughts of Dr. Aziz toward his belated wife are accompanied by a sense of inferiority. He has no respect for his wife. He shares the photograph of his wife to his Anglo-Indian friend, Mr. Fielding. Mr. Fielding appreciates his Indian friend for sharing the picture of his

wife "Oh, it's nothing, she was not a highly educated woman or

even beautiful, but put it away. You would have seen her, so

why should you not see her photograph?"

"You would have allowed me to see her?"

"Why not? I believe in the purdah, but I should have told

her you were my brother, and she would have seen you.

Hamidullah saw her, and several others."

"Did she think they were your brothers?"

"Of course not, but the word exists and is convenient. All

men are my brothers, and as soon as one behaves as such

he may see my wife."

"And when the whole world behaves as such, there will be

no more purdah?"

"It is because you can say and feel such a remark as that,

that I show you the photograph," said Aziz gravely.(128-129).

Their speech exposes that women are the centre point of the men's conversation.

Traditional narrative method of the omniscient narrator is used in the novel. Narrator speaks from the side of characters. He also sets the tone of each section of the novel.

## CONCLUSION

Forster fairly portrays the passage where the English and Indian can meet and live together respecting to each other. He advocates the way of harmony to the English and Indians to live together happily but does not outrightly says to British to leave India. Writer prays to God to establish friendship between two races and to remove the hurdles in this task. Novel explores the consequences of mixing two cultures. The human failure is clearly shown to eliminate the prejudices among people from two races.



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# Theorizing the Discrepancy between the Verse and the Visual in William Blake's "The Tyger"

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**Abstract**— In this paper I have presented my arguments and views on the dissonance between the verse and the accompanying illustration by Blake in "The Tyger". This discrepancy which I call a "deliberate dissonance" has been discussed deeply in this paper with my interpretations along with the discussion of views of many august critics of Blake. I also present an argument called "the creation in front of the creator" which is my personal reading pointing towards the image being perhaps an incomplete one as "a deliberate error" by Blake to intensify the mysticism in his work. Hence, we will witness throughout this paper how "The Tyger" can be read and seen in various symbolic ways as one of the masterpieces in British Romantic Literature.

**Keywords**— Astonishment, Blake, Biblical references, Creator, Greek mythography, Sublime, Symbolism, Romanticism.

## I. INTRODUCTION

Delving into the world of William Blake, there are many ambiguous dead ends where the reader is forced to land. Talking of "The Tyger", the ambivalence becomes even more pertinent. This deceptively easy to understand poem is actually a multilayered masterpiece. In fact, merely one reading of any of the poems by Blake in *Songs of Innocence and Experience* wouldn't be a reading at all. The copper etchings breathe life into the poems and almost at all times are in consonance with what has been mentioned in the poem except what happens in "The Tyger". It is the most anthologized poem by Blake. The reason why it has been of interest for critics seems to be its veiled landscape. The verse enhances the poet's astonishment at witnessing the tiger's massive, terrifying presence however the visual image accompanying the poem gives an altogether different perspective to the reader and my purpose here is to find reasons behind this verbal-visual dissonance. Blake, a legendary visionary and a highly trained artist with his mastery in the art of copper etchings for the illustrations of his poetry would have surely thought of something considerably important before

accommodating this "deliberate dissonance" and my venture mainly is to decode it by carefully analysing the verse and the visual. I would also be presenting my personal interpretation of the illustration.

## II. THE VERSE

The structure of the poem consists of 6 quatrains of 4 lines each. All lines contain 7 syllables except the two 8 syllable lines at the end of the first and the last stanza. They are different from other lines as well as each other in the sense that the 'could' in the first stanza is replaced by 'dare' in the last stanza which many critics have addressed across ages. This also makes the poem seem like an "Ode to the Supreme Creator" whom no being can supersede. To begin with, we can take the first stanza:

"Tyger Tyger, burning bright,

In the forests of the night,

What immortal hand or eye,

Could frame thy fearful symmetry?"

The first line of the first stanza begins with the

"Tyger, Tyger" repetition followed by the alliteration "burning bright". The repetition emphasizes the fact that the poet is addressing a tiger while the alliteration hints towards the magnificent image of the tiger in the poet's eyes forcing the reader to delve into the deep world of imagination. The dark forest imagery lends an uncanny tone to the poem from the beginning.

The fire imagery may hint towards the appearance of the dark orange colour of the tiger's stripes combined with black ones which together create the visual effect similar to what is exhibited by the flames of fire. These have been seen as "fires of Hell" by Harold Bloom in his essay "Critical Analysis of 'The Tyger' ". Another way of interpretation can be the tiger being the only light "in the darkness of the night" like the Christian belief in God "as the light in the darkness".

(John 1:5) "The light shines in the darkness, and the darkness has not overcome it."

This is one of the many speculations the reader is driven to make. The fires may also allude to the destructive power of this beautiful beast almost similar to the fires that burnt the city of Troy in Homer's *Iliad*.

The whole essence of the 1<sup>st</sup> stanza gives the reader a sense that the poem is about the tiger that the poet has witnessed in the forest at night and the poet is enthralled by the idea as to who "could" have the power to create such a mighty beast. Therefore, the stanza invokes in the reader's mind, this major question that the poem addresses, "Who created the tiger?" and this question is so deeply delved into that even the title of the poem could have been "The Creator" instead of "The Tyger". The "fearful symmetry" of the tiger has been the subject of awe for the poet as well as critics. On the contrary, the copper etching reveals another kind of stature of the creature. The negation of a mortal creating this tiger and the belief that the creator is some ethereal metaphysical entity can be seen in the line "what immortal hand or eye". It is certain that the poet is not yet aware of the creator and proposes to find an answer to his questions. Moving further to the next 4 stanzas:

*"In what distant deeps or skies,  
Burnt the fire of thine eyes?  
On what wings dare he aspire?  
What the hand, dare seize the fire?  
  
And what shoulder, & what art?  
Could twist the sinews of thy heart?  
And when thy heart began to beat,*

*What dread hand? & what dread feet?*

*What the hammer? What the chain,  
In what furnace was thy brain?  
What the anvil? What the dread grasp,  
Dare its deadly terrors clasp!*

*When the stars threw down their spears  
And water'd heaven with their tears:  
Did he smile his work to see?  
Did he who made the lamb make thee?*

Here, Blake thinks of all possible options for the creator- the fallen angel, Lucifer or the Christian God, Jehovah, which is pointed out by "deeps or skies" respectively. Next, Blake introduces images from Greek mythography to a considerable extent. Reference to Icarus through the line, "On what wings dare he aspire?" points towards the ambitious attempt on the part of the creator in the eyes of Blake to create such a bestial figure. Another Greek reference to Prometheus who stole fire from the Olympians to give civilization to human beings hints towards the idea that the creator of man and the tiger are the same. The whole courageous process of placement of the heart within the tiger that gave it life and withstanding its dreadful frame is explained in the 3<sup>rd</sup> quatrain along with the "dread hand" and "dread feet" imagery which creates a juxtaposition as this dread hand maybe the tiger's paws or may even refer to the hands of the creator. Hephaestus- the Greek blacksmith God of invention is referred to as one of the possible creators in the 4<sup>th</sup> stanza by references to "hammer", "chain", "anvil" and "furnace". The tiger is a work of hand - perhaps the hand of the all-powerful and omnipotent but who? All this adds the element of "the unknown" to this piece.

Next stanza gives yet another dimension to the poem. Till now the questioner was imagining mighty Gods, now he is imagining the "wars of Eden" between God and the rebel archangels that eventually led to the fall. This is represented by the lines, "when the stars threw down their spears, / And water'd heaven with their tears". Blake then mentions the countenance of the creator, just after he completed his creation, through the line "Did he smile his work to see?" which is also an important argument. Is this a proud smile as that of Satan or a satisfactory smile as that of God? Next, he says, "Did he who made the Lamb make thee?" that alludes to Jehovah being the most fitting option for the creator as we see in

the following verse from *The Book of Genesis*:

"[1:25] God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good."

Perhaps this is an apt representation of Blake's imagination, in fact an apt source of Blake's interpretation.

Quoting Harold Bloom again from his "Critical Analysis of 'The Tyger'",

"...while the lamb merely follows the flock, the tiger has learned from experience..." that highlights the inward quest of man to choose between the right and the wrong, pointing towards the freewill of man which thus becomes another way of looking at the lamb-tiger imagery.

But, what is also important to note here is that "the Lamb" is written with a capital "L" which symbolizes Christ as in the poem "The Lamb" in *the Songs of Innocence* by Blake. So perhaps the poet is saying that the creator of Christ and the tiger are the same but what is certain is the poet's uncertainty. Harold Pagliaro in his essay, "The Changing View of 'The Tyger'" says:

"He who made the Lamb made the Tyger, and he made man as well, who is both Lamb and Tyger and more."

However, after much speculative study regarding the ultimate creator, by the time the reader reaches the last stanza s/he is sure that the creator is God and not some evil entity like Satan as the last stanza says:

"Tyger Tyger, burning bright,  
In the forests of the night,  
What immortal hand or eye,  
Dare frame thy fearful symmetry?"

This question in the last line thus, becomes rhetorical. It is not that this word "dare" is appearing for the first time in this poem. It is in fact occurring for the fourth time here as he uses this word in the second and the third quatrain as well. Thus, the whole study of this change from "could" to "dare" becomes a little less important. It is certain by this time that "dare" is an important expression for Blake since creating this creature is an ambitious task to undertake.

### III. THE VISUAL

Now coming to the visual, the tiger in the image definitely seems to be innocent. It's a part of *Songs of Experience* but here it seems to be some figure from the *Songs of Innocence* - like a harmless cat or even a lamb. Perhaps by painting a cub-like illustration of the tiger, Blake is trying to point out that in childhood all are innocent and

experience shapes them to become something else, something "fearful" sometimes.

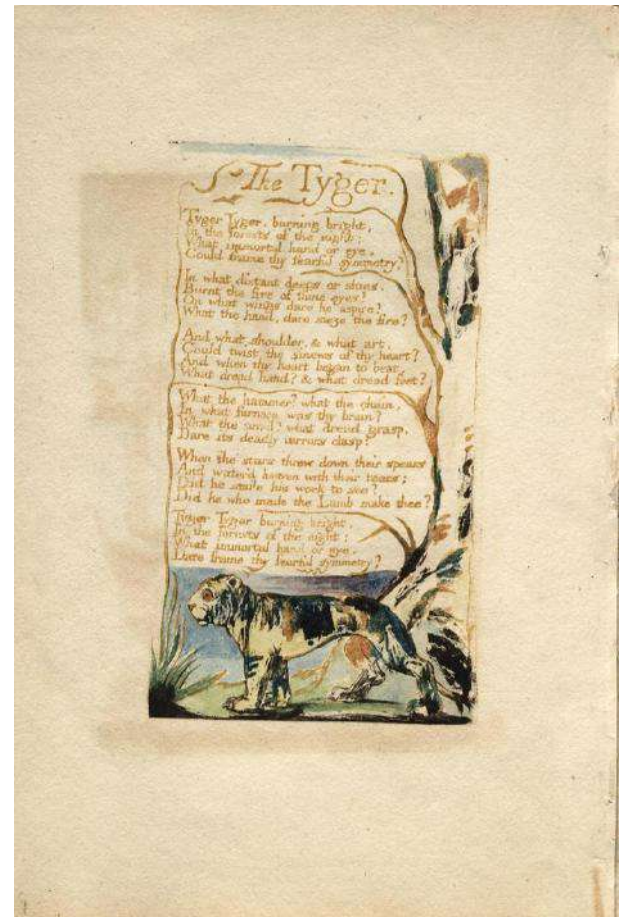


Fig.1: Image 31 of Blake, William, Henry Crabb Robinson, and Lessing J. Rosenwald Collection. *Songs of Innocence and of Experience, Shewing the Two Contrary States of the Human Soul*. [London, W. Blake, 1794] Pdf. Retrieved from the Library of Congress

Nothing is mentioned of the tiger's movement. It is not doing anything, just being. The tiger's stripes are not clearly visible on the body except the face and the front legs. The brownish-orange and black tinge is merging. The tail seems like a part of the tree itself, again not clearly distinguished. Coming to the facial expression of the tiger- it clearly is one of Astonishment not Anger. The tiger's eyes wide open make it seem shocked or astonished for its innocent catlike structure doesn't make it look furious in rage for us to conclude that these eyes are full of fury [as in "burnt the fire of thine eyes"]. This establishes the first evidence to my argument of a deliberate dissonance between the verse and the visual.

It seems that Blake has made an attempt to humanize the tiger through its facial expressions. I also define this illustration in further two ways- first, the tiger's astonishment as representing Blake's facial expression on



seeing the tiger thus also "poetic vision" and second, "the creation in front of the creator" idea.

The creation which is definitely the Tiger here and the creator which might be God or other references that Blake has made. It looks like the tiger has seen an unearthly perhaps divine being. The magnificent presence of the creator puts the tiger in a trance from which it is difficult to get out. A similar trance that romantic poetry puts the reader into. A trance that is difficult to escape for a while, in which the reader is left to ruminate. Thus this may be an incomplete image. Perhaps the creator is also there in the original image in Blake's imagination but only in blurred vision. In fact, the visual interpretation and representation of the line "Did he smile his work to see" might have been the completion of this piece.

What's also important here is the narrator of this poem and other poems in *the Songs of Experience*- the Bard who "Present, Past and Future sees". He is able to see the past, the beginning of creation but in blurred vision. The question thus is - who/what would lend clarity to this vision?

Next is the tree that lies on the right side of the image. It seems devoid of life and somewhat looks similar to the tree from the poem "The Poison Tree", also part of Blake's *Songs of Experience*. The far-reaching branches of the tree in "The Tyger" also resemble the tiger's stripes. The tree has no leaves or flowers or fruit which may also represent death that came upon man after the fall.

The sky too doesn't seem as explained in the poem which supplies another evidence to my argument. As opposed to "the forests of the night" it is a sky with different tinges of light blue and orange merging as if the sun is setting or rising. The sun's rays might be falling on the tiger's skin which make it appear as if it's burning in its dark orange color.

Next, the eagle in the sky symbolizes knowledge and clear vision. Something which the poet wishes to gain by the end of his poem is a clear image of the creator of this world not just the tiger.

#### IV. CONCLUSION

Overall, there are some differences in the image and the verse. Why these errors have been incorporated in this work of Blake is imperative. "Deliberate errors" is what I like to call them. the ambiguity and mystery that they create lend the poem the qualities of "the sublime". Since there is no exactitude but only approximation in Sublime, so is the imaginative landscape where Blake leaves his readers to ponder and decipher the ideas he is trying to communicate through his poem. In *A Philosophical*

*Enquiry into the Origin of Our Ideas of the Sublime and Beautiful*, Edmund Burke says in Part II, Section I, "Of Passion Caused by the Sublime":

"The passion caused by the great and the Sublime in 'nature', when those causes operate most powerfully, is astonishment; and astonishment is that state of the soul, in which all its motions are suspended, with some degree of horror."

These lines clearly remind us of the astonished face of this creature as seen in the illustration, as I mentioned earlier.

In "Point of View and Context in Blake's Songs", Robert F. Gleckner says,

"Blake simply asked his reader to do more than merely understand: that he said, is a 'corporeal' function. He wanted them to imagine as he imagined, to see as he saw, even to recreate as he created."

which I most certainly agree with. He expects his readers to think like him and thus, leaves the ends loose for the generations of his audience to speculate on. His "deliberate dissonance", which I have established through my argument, is therefore subject to as many interpretations as the readings this poem gets, which ultimately are countless.

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# Revisiting T.S. Eliot's *The waste land* in light of Contemporary Society

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**Abstract**— Human Civilization has gone through many stages of drastic changes to be in the present form. Some were productive, while others were catastrophic. But still, humans as a species survived and flourished on the surface of the earth. But the story doesn't end here. In this process of change, there are many hurdles to be crossed. One such hurdle is the advent of diseases which soon took shape of a pandemic. History witnessed many such pandemic with heavy casualties. A pandemic of recent origin is COVID- 19, which has caused the whole world into a standstill and creates many cracks in many sectors of society. This research aims to find out the various clues regarding this outbreak in decades old poem *The Waste Land* by T.S.Eliot.

**Keywords**— *The Waste Land*, Pandemic, Eco-criticism.

## I. INTRODUCTION

Human beings and their encounter with natural calamities and pandemics are not new. Thus, the recordings of all these calamities are obvious. Likewise, many of these disasters are referred to in many works of literature and some of them even become well-known works in literature. The pandemic situation keeps everyone at home. So, people are more connected through online. Many virtual chat rooms appeared to help us connect with each other. But there is also the aspect of online fatigue which can't be ignored. At this point, books come to our help. Many books have references to these kinds of pandemics and even some works were formed as a result of a pandemic.

*The Waste Land* by T.S. Eliot is one such poem that depicts the consequences of this pandemic long ago. The impact of the First World War and its after-effects must give the poet an impulse to compose this poem. Much of the poetry of *The Waste Land* was achieved in the search of finding apt symbols for an experience that cannot be told. These symbols were later deciphered with the passage of time. Thus, *The Waste Land* is regarded as an important social document. The poem also studies as a

self-expression of an age of emotional sterility and haunted by fear. His presentation of the 'Unreal City' is very powerful, showing the sense of spiritual emptiness which led to fear and hysteria. And these factors are intensified in society with the outbreak of COVID-19 pandemic.

### 1.1 Objective

The aim of this research is to describe the aspects related to COVID-19 in the poem by a careful analysis of the work. Through exploring these pandemic-related aspects, it was also able to find out the social and individual repercussions due to the pandemic and the solution to these grave problems. The research also delves into another crucial aspect, Eco-criticism, which is the process of criticizing anthropogenic activities to the Nature, which is a hot topic. A careful examination of the poem and the exploration of those elements are depicted here.

### 1.2. Methodology

The advent of pandemic opened the eyes of society towards some facts like the value of family, the difficulty of being inside a confined space for long and the consequences of exploiting nature for one's whims and fancies. In this respect, this research based on a narrative

review provides an overview of the content available on a given topic.

## II. REREADING THE WASTE LAND DURING PANDEMIC

*The Waste Land* which is regarded as an extremely difficult poem, but was also a great positive achievement and it led to a poetic triumph out of the difficulties that confronted a poet of that age. The impact of the First World War and its after-effects must give the poet an impulse to compose this poem. Much of the poetry of *The Waste Land* was achieved in the search of finding apt symbols for an experience that cannot be told. These symbols were later deciphered with the passage of time. Thus, *The Waste Land* is regarded as an important social document. The poem also studies as a self-expression of an age of emotional sterility and haunted by fear. His presentation of the 'Unreal City' is very powerful, showing the sense of spiritual emptiness which led to fear and hysteria. And these factors are intensified in society with the outbreak of COVID-19 pandemic. The various sections of *The Waste Land* got hidden clues that depict the times decades ahead of its composition. A careful examination of the poem and the exploration of those elements are depicted here.

The title of the first section of *The Waste Land* itself raise eyebrows in readers when it is analyzed at the backdrop of the pandemic. The first section originally emphasizes the inevitable dissolution due to First World War and calls the people to lead a new life, it dubiously narrates today's world gulped by a tiny organism.

*April is the cruelest month, breeding  
Lilacs out of the dead land, mixing  
Memory and desire*

These are the opening lines of the poem. In the poem, it's a part of an interior monologue by the protagonist, Tiresias. April becomes literally the cruelest month as it was the beginning of a nation-wide lockdown which leads to the confinement of people inside their homes across the world. Another part is the breeding of lilacs. Lilacs grow in the spring season. These lilacs now mix the memories of the golden past and the desires for things that one wanted to do. Thus it creates despair in the minds of people who are confined by the four walls of their home, which is contrary to what it intends to do.

*Summer surprised us, coming over the  
Starnbergersee*

*With a shower of rain: we stopped to the  
colonnade*

*And went on in sunlight, into the  
Hofgarten*

*And drank coffee, and talked for an hour*

These lines show an anecdote in the poet's life. It may not seem significant for an ordinary reader. But when one examines the poem on a pandemic background, it could be observed that the poet here shows what's inside the minds of people in present. During lockdown, people got themselves into the memories of wandering outside and enjoying Nature. Thus, these lines show the inner thoughts of people years after its composition which reminds the readers of the mysteries hidden in the poem.

*What are the roots that clutch, what  
branches grow*

*Out of this stony rubbish? Son of man,  
You cannot say, or guess, for you know  
only*

*A heap of broken images, where the sun  
beats*

*And the dead tree gives no shelter, the  
cricket no relief,*

*And the dry stone no sound of water.  
Only*

*There is shadow under this red rock,  
(Come in under the shadow of this red  
rock),*

*And I will show you something different  
from either*

*Your shadow at morning striding behind  
you*

*Or your shadow at evening rising to  
meet you;*

*I will show you fear in a handful of dust.*

Here, Tiresias asks himself what roots can hold firmly the materialistic life of man.

*What branches grow out of this stony  
rubbish?*

This line has a relevance to the present society. Metaphorically, the "stony rubbish" denotes the dilapidated society and "branches" denote hope. So, in the modern sense, Tiresias is asking whether any hope would come during these times. The voice of today's desperate people is seen in this age-old verse.

Here the poet denotes people as the "Son of Man" which shows how much the people have distanced themselves from God. It also refers that man falls prey to the materialistic and consumerist forces of the society. His

belief in materialism is not helping him overcome the crisis. The poet here mocks the modern society. "A heap of broken images" are the images of shattered society. "Dead tree" is not giving him shade and the cricket gives him no relief (the "cricket" here represents Mother Nature).

*There is shadow under this red rock*

Tiresias advises men to come under the shelter of Christianity. The shadow of Christianity is peaceful and comfortable. The shadow of materialism chases him in the morning and enters only in the evening. It is ironic in the sense that the shadow is supposed to provide relief to men. But, this shadow is doing the exact opposite even though it is following him throughout the day. But under the shadow of Christianity, he sees the shadow of Christ walking beside him to protect from all kinds of suffering.

This shows the importance of faith in human lives. When people go through sufferings, it's the faith that this struggle will end soon and the hope for a brighter future is what moves the people forward. The pandemic has once again, showed the need of faith and what hope really means.

*I will show you fear in a handful of dust.*

Here, "handful of dust" shows mortality. It's a reminder that whatever feats one strives to accomplish, the end result being the same: death. The inevitable fact of humanity once again underlines in this line.

*Unreal City,*

*Under the brown fog of a winter dawn,*

*A crowd flowed over London Bridge, so many,*

*I had not thought death had undone so many.*

*Sighs, short and infrequent, were exhaled,*

*And each man fixed his eyes before his feet.*

Tiresias is depicting London city for the first time in the poem. The city is under the brown fog. Fog symbolizes materialism. It shows how materialistic forces control all aspects of society. Materialism has frozen the minds of people that they are short of all virtues. This is exactly what is happening in the modern society. Sighing people denotes the barrenness they have inside. Each person is lost in thoughts of his own well-being and had his eyes fixed before his feet. The dry nature of human mind is what is represented here.

The second part of the poem, "A Game of Chess" denotes sex has become an intrigue, a source of

momentary pleasure. But hidden in these lines are the depictions of people who are locked away in the cage of quarantine due to pandemic.

*The Chair she sat in, like a burnished throne,*

*Glowed on the marble, where the glass  
Held up by standards wrought with fruited vines*

*From which a golden Cupidon peeped out*

*(Another hid his eyes behind his wing)  
Doubled the flames of sevenbranched candelabra*

*Reflecting light upon the table as*

*The glitter of her jewels rose to meet it,*

Opening section of this part portrays an elaborate description of the luxury of a mansion. Living luxuriously is truly a dream-come-true moment for most of the people. But what they forget is that the luxury never fulfills anything enduring. It will only take away the peace of mind. Eliot employs the use of luxury to show his readers that despite all the pomp, and power, people got bored and eventually got fed up with the meaningless routine of life. This void got deeper during the pandemic.

The modern woman in the poem views her life as a "Game of Chess" in which she plays with caution to keep her husband under her power. But that makes her life emptier.

*'My nerves are bad to night. Yes, bad.  
Stay with me.*

*Speak to me. Why do you never speak.  
Speak*

*What are you thinking of? What  
thinking? What?*

*I never know what you are thinking.  
Think'*

All the meaningless luxury and her desperate attempts to control her husband made her neurotic and hysterical. A reader can use these lines to show the misery of people trapped in lockdown.

*Stay with me. Speak to me*

This line anchor itself to the minds of readers. The woman in the poem is literally begging her husband to chat. During lockdown, all the members of the family are together, yet their relationship is meager. Modern technology actually keeps people on their own fortresses like 'Thorin who refused to come out of the Lonely

*Mountain in Dale*' in the novel "*The Hobbit*" (The Hobbit).

*I think we are in rat's alley*

*Where the dead man lost their bones*

In these lines, Tiresias refers to Mrs. Equitone's room where she sat in her chair. She said to the visitor that she's nervous. She wants the visitor to stay with her and speak. The visitor kept quiet. She got annoyed and asked what he was thinking. The visitor replies that all the people are living in a narrow street in which the spiritually dead live and die. Here the people are all rats who are troubled by worldly affairs. The street (may represent the materialistic life) is where the people have *lost their bones*.

The emptiness is what vividly represented through these lines. People in pandemic are isolated from everything and they are living with fear whether they survive or not. It has battered both the body and soul of a person.

*'What shall I do now? What shall I do?*

*I shall rush out as I am, and walk the street*

*With my hair down, so. What shall we do tomorrow?*

*What shall we ever do?'*

It shows the fact that the people, who have been locked down for a long time, have become hysterical. Long days of isolation affect the mental state of most of the people during the pandemic. Eliot never would have thought that the words he used to describe the post-war society would become the reality years after. It also shows the importance of being a part of a family. Only with joint efforts that people could sail this ship of hope in the sea of despair.

Studies have shown how mental health of people was affected. On a report published by a preprint server "medRxiv" in May 2020 shows

"...high levels of depression among front line healthcare workers and people in communities with high infection rates. Such anticipatory stress and anxiety, along with loneliness, could not only affect mental health but lead to a decline in lifestyle quality and, ultimately, one's health choices" (How India's lockdown has affected mental health).

*White bodies naked on the low damp ground*

*And bones cast in a little low dry garret,*

The above lines are from the third section of *The Waste Land* titled "The Fire Sermon". It shows the corruption and degradation of humanity and the downgrading of sexual pleasures. Sex is now a mere business proposition or for immediate pleasure. Not only sex has vulgarized and commercialized, there also prevail abnormal sexual practices. The relevance of these lines to our present situation is very obvious.

The mass burials in New York in Hart Island are the point where the fiction becomes the reality. The report states that

"...it is not clear how many of the dead have no next-of-kin or could not afford a funeral. However, the city has cut the amount of time it will hold unclaimed remains amid pressure on morgue space" (Coronavirus: New York ramps up mass burials amid outbreak).

Coming to the final section of the poem, "What the Thunder Said", the theme discussed in this section is "life-in-death". It suggests the living death of the inhabitants of *The Waste Land*. It is evident that that man lost his faith in God and it resulted in the loss of vitality-both spiritually and emotionally. During this pandemic, this sterility turns out to be the final nail of the coffin. With no support from materialistic forces and no faith, both men and society looks bewildered and they have no clue regarding the future. There are corpses all over and people are trying to "survive" and forget about "living". No shadow is there to provide relief to people in this desert of sorrow and devastation. In this modern desolate land, people exist like dead things. Life has now become a series of complete inactivity and apathy.

*He who was living is now dead*

*We who were living are now dying*

*With a little patience*

What the speaker talks about is Christ. Christ is no longer alive in this modern world. It shows that humanity who got enriched by this symbolic concept, no longer responds to them. The loss of faith in God made the human lives spiritually dry. There is no sense of redemption in people's eyes during pandemic. These lines could also be interpreted in another way. It may refer to the time between the death of Christ and His resurrection-the time of waiting and suffering by which the term *patience* implies. This gives us a ray of hope that what's after this pandemic is a world of joy and comfort.

*Here is no water but only rock*

*Rock and no water and the sandy road*



*The road winding above among the mountains*

*Which are mountains of rock without water*

Here Tiresias refers to Christian love as *water*. It is the God's love for mankind. He tells that this land is devoid of water and there's only rock of materialism. The roads are sandy because the land has turned into a desert. It contains some religious views, but when one looks closely, it can be observed that this scene metaphorically reveals the inner turmoil of people during pandemic. From the valleys of mere fiction, it goes to the mountains of materialistic philosophy in search of answers. But these are arduous rocks for human souls. They provide nothing, irrespective of man's efforts. The poet here says that the end result of all materialistic philosophies is void. Its relevance is established during the pandemic. People are null and void in soul now days. No money or worldly comforts offer them asylum.

*There is not even silence in the mountains*

*But dry sterile thunder without rain*

*There is not even solitude in the mountains*

*But red sullen faces sneer and snarl*

*From doors of mudcracked houses*

The poet states that the materialist looks upon spiritual pursuits as futile and does not believe in the independent existence of Soul, God, Heaven or Hell. Tiresias says that mind of materialistic man is full of mountains of worldly ambitions and sensual desires in which there is no mental peace or silence. Mental sky is covered with clouds of anxiety, fear of poverty, accident and so on. The clouds are dry and unfruitful. That is, they are imaginings with empty thunders. They always shatter the peace of the place. Materialist looks out of their mudcracked houses and express contempt for red sullen faces of unfulfilled desires. The people are not ready to mend their ways even in the wake of pandemic. They still wish to be trapped in the giant web of materialism and consumerism for comfort and peace. But the more they look into it, the more they lose it. Twenty-first century societal trend is explained in Twentieth-century poem.

*I do not know whether a man or a woman*

*-But who is that on the other side of you?*

Tiresias feels tortured by dry sterile thunder. As he struggles forward, his nervous exhaustion fancies a vision of a third figure and he does not know whether it is

a man or a woman. As a general trend, it can be interpreted as the hysterical experiences of men who are confined to a prescribed place for a consecutive time period. Or, in other sense, it can be said that the other person may be the COVID-19 virus. Here the "virus" is personified and indicates the present time in the poem. People, during the tough times of pandemic, are always surrounded by a virus and it follows everywhere. Or, in other words, people are always accompanied by death. There is no security to people's lives during pandemic. Wherever one goes, death follows.

*Falling towers*

*Jerusalem Athens Alexandria*

*Vienna London*

*Unreal*

This shows the fall of all cities and civilizations before the virus. "Falling towers" could symbolically signify how the tower of falsehood and materialism falls before the virus. The list of the towns is part of a long list of civilizations that are falling before pandemic. It becomes more astonishing that Eliot was able to prophesy the future in his poem.

*what have we given?*

*My friend, blood shaking my heart*

*The awful daring of a moment's surrender*

*Which an age of prudence can never retract*

*By this, and this only, we have existed*

*Which is not to be found in our obituaries*

*Or in memories draped by the beneficent spider*

*Or under seals broken by the lean solicitor*

*In our empty rooms*

Here the poem is moving to the Indian mythical background in search of an answer for the spiritual and emotional barrenness. It's not the thunder that speaks but the Supreme Lord of Creation, answering to His creations. The first *DA* is about acceptance, not refusal. People locked in isolation can only escape by self-surrender and sympathy with others. It also shows another trait of modern man, selfishness.

Society becomes more selfish by looting from the weak whatever they want, ignoring the lives of the affected. Now the pandemic has made them think otherwise. Surrendering means that people should learn to



live with the virus, which is what most of the countries are trying to do. Adapting to the environment is the key to ensure the continuity of humanity. It is through brotherhood and sympathy that people would be able to move forward. Among all the other things, these facts create hope to the future, a society learning to co-operate and sympathize with others by sharing the resources.

*I have heard the key*

*Turn in the door once and turn once only*

*We think of the key, each in his prison*

*Thinking of the key, each confirms a prison*

After surrender, Tiresias heard the key turn in his prison. It's a moral that an individual locked in his solitary identity can escape from it only through self-surrender and sympathy with others. This is a life lesson that was reminded during the pandemic. Society has witnessed that how much people would help each other and what all wonders could be done if people unite irrespective of all societal barriers.

*Shall I at least set my lands in order?*

*London Bridge is falling down falling down falling down*

The speaker wishes to set his own house in order though everything in society is crumbling down. The whole civilizational structure is crumbling, yet the speaker is trying to mend his own life. This gives a simple, yet powerful lesson; that salvation should come from within. Only by reforming yourself that you could reform society as family constitute the basic element of society. Also,

*London Bridge is falling down falling down falling down.*

This line denotes all civilizations ever formed and still existing on the surface of Earth. Eliot shows how our actions led to our own fall. It is known to everyone that the changing lifestyles and increase of emission of greenhouse gases and the resultant global warming give birth to new types of diseases.

A research made by Osong Public Health and Research Perspectives shows that Global Warming induces considerable impact on human health. The result states that

“...climate change has altered the distribution of some infectious disease vectors, the seasonal distribution of some allergenic pollen species, and increased heat wave related deaths” (The Effect of Global warming on Infectious Diseases).

The concepts of *Datta*, *Damyatha* and *Dayadhvam* have great relevance during these perilous times. “Give” to those who need it, “Sympathize” on others plight and take “Control” of what you can do to make the society better. The re-reading of *The Waste Land* on various societal aspects that makes Thomas Sterns Eliot a prophet and the poem “an epic”.

### III. ECO-CRITICISM IN THE WASTE LAND

T.S. Eliot's use of literary experimentation within an urban context represents a major innovation in nature writing that modernizes eco criticism and makes it relevant to the realities of modern life. The depiction of urban and rural landscapes in the poem demonstrates a clear development in Eliot's environmental consciousness and provides vital insights into modern anxieties regarding the changing relationship of human beings to nature. Study of Eliot's work from a green approach reveals a number of environmental issues and a sustained commitment to environment by his similar explorations of anthropology, psychology, and literary experimentalism and urban places. T.S. Eliot's poetry shows a clear interest and comparison in the natural world and nineteenth century environmental issues. As a survivor of two world wars and keen observer of the rise of modernity in Western society, he recognized a destructive change in the relationship between humans and non-human living things.

*The Waste Land* itself conveys in it the simple standard of eco-basic examinations. Looking at Eliot from an eco-critical point of view not just creates new bits of knowledge into the writer's work, yet additionally holds different advantages for the theory of ecocriticism. The poet was aware of this notion and therefore he found a metaphor and a parable of nature to highlight the human degradation of the contemporary world. The title gains support as loss of spirituality and decadence of nature both results in the human downfall. It was this striking similarity between spirituality and nature which might have motivated the poet to choose the title of the poem as *The Waste Land*. Eliot's poetry offers a study of the natural effect of ecocriticism. Modernity emphasizes the physical, psychological and artistic importance of cultivating a close relationship with the natural world.

Poem represents alienation between the human psyche and the rest of the natural world as well. The opening lines of *'The Burial of the Dead'* portray defilement of nature through its loss of raising a point of confinement and corruption of human nearness through its loss of extraordinary quality. The poet has integrated the theme of modern man's spiritual hollowness with nature's

loss of vitality. In Eliot's verse, water symbolizes both life and passing. Eliot's characters stay nearby for the water to fulfill their thirst, watch streams surge their banks, cry for the rain to satisfy the dry earth, and sit by spoiled pools of standing water. Slighting the way that water has the regenerative probability of re-establishing life and riches, it can moreover incite the feeling of suffocation and passing, like Phlebas the sailor from *The Waste Land*.

*April is the cruelest month, breeding  
Lilacs out of the dead land, mixing  
Memory and desire, stirring  
Dull roots with spring rain.  
Winter kept us warm, covering  
Earth in forgetful snow, feeding  
A little life with dried tubers.*

Eliot describes a dismal atmosphere where roots and branches cannot grow, the trees are dead and there's no water flowing into the streams. Generally, spring has been viewed as a positive event in life, when nature wakes up from winter's sleep. In modernist literary composition, April, the month once spring takes full hold, is termed as the "*cruelest month*." One reason is that April is the time of Easter that is the time of the death of Christ. The dead tree provides no shelter is associated with the conditions which are frightful and unfit to measure. The author conjointly mentions death and alternative synonyms of death and decay as *dead land*, *dull roots* and *dried tubers* are pictured. There's no life in this atmosphere and the reader sense the dark tone of the speaker.

"...The poet profusely uses the images of *dry stone*, *dull roots*, *dried tubes*, *sandy road*, *mountain rocks without water* etc. which have got a double function. First they symbolize man's spiritual sterility and secondly they paint the modern ecological wasteland which is no more a place that instills a sense of confidence and hope in its inhabitants" (Titus pp .69).

*What are the roots that clutch, what  
branches grow  
Out of this stony rubbish? Son of man,  
You cannot say, or guess, for you know  
only  
A heap of broken images, where the sun  
beats,  
And the dead tree gives no shelter, the  
cricket no relief,  
And the dry stone no sound of water.*

Here the speaker is in a query to find something that might help them in this land, he is looking for a stream in this vast desert of spiritual and physical sterility. Man's whole conception of himself is now nothing more than "a heap of broken images". This has got more than a spiritual and cultural context. It's a reminder for the people to look into the devastated land that they live. The limitless technological advancements have been given a nickname 'development'. But people remain in total oblivion about the end result of this mindless intrusion upon environment. What do people really gained by cutting trees and poisoning the surroundings? Is it not actually retrogression if people view things by taking the future also into consideration? There is no answer since the development only provides the world with a "heap of broken images". The speaker is actually showing the world the end result of the exploitation to the environment:

*I will show you fear in a handful of dust*

It shows the ultimate answer for all the humans in the world. That humans and the society they build will wither and perish. Eliot's description of modern city and its inherent chaos, sickness and unlivable environment should also be examined in this poem. The poem shows an intricate image of a city that grows out of proportion and the readers, along with the crowd in the poem, get no escape from its spell. Just as modern man has got no freedom from modern cities which enslave his physical, mental and emotional life, the readers too cannot escape from the horrific spell of modern city. Eliot describes the city as *unreal*. There are no other words which could aptly show its brutalizing monotony. Cities will always grow, expand and develop. But there should be something out there to keep the growth in check. The people who are now living in these cities have almost lost all vitality and life giving forces. The sense of community life has been lost and the inhabitants are under the brutal mechanistic culture of the modern civilization.

*Unreal City,  
Under the brown fog of a winter dawn,  
A crowd flowed over London Bridge, so  
many,  
I had not thought death had undone so  
many.  
Sighs, short and infrequent were  
exhaled,  
And each man fixed his eyes before his  
feet.  
Flowed up the hill and down King  
William Street,*

*To where Saint Mary Woolnoth kept the  
hours*

*With a dead sound on the final stroke of  
nine.*

These lines show the spirit of modern age that now dominates humanity with the advent of industrialism and man's complete surrender to modern science and technology. The expansion of city drew great number of people from far-off villages that had to serve their immemorial links with their rural settings. Their life in city has transformed them into mere machines; people flowing over the London Bridge serve as a testimony to this harsh reality. Jobs that they are engaged got nothing to offer them in terms of inner nourishment and harmony.

In the second section "A Game of Chess", the speaker of the poem derides the how modern world has lost in touch with nature. The organic life-giving nature has turned into inorganic lifeless objects.

*The Chair she sat in, like a burnished  
throne,*

*Glowed on the marble, where the glass  
Held up by standards wrought with  
fruited vines*

*From which a golden Cupidon peeped  
out*

*(Another hid his eyes behind his wing)  
Doubled the flames of svenbranched  
candelabra*

*Reflecting light upon the table as  
The glitter of her jewels rose to meet it,  
From satin cases poured in rich  
profusion.*

The description of the first lady in this section shows how much people need to change. The ever-increasing craze of men to rejoice in luxury and his efforts are exactly the reason what turn humanity into a cancer to the very planet in which humans inhabit. People try to be more isolated from his surroundings.

In the fifth part, *What the Thunder Said*, Eliot presents the decay of modern Europe. In *The Waste Land* Eliot forges a link between nature and the material world. Although the poem deals with war's physical and emotional effects, the speaker of the poem uses drought as a symbol of death. The typist who appears in this section is bored and tired of the new urban life that has forced her to fit into a life pattern of not her choice and aptitude. The fire and water that should work as purification, leading to renewed vigor, become images empty of any potentially

real transformation of the psyche: the burning sun merely desiccates the soul.

*The river's tent is broken; the last  
fingers of leaf*

*Clutch and sink into the wet bank. The  
wind*

*Crosses the brown land, unheard. The  
nymphs are*

*Departed.  
Sweet Thames, run softly, till I end my  
song.*

*The river bears no empty bottles,  
sandwich papers,*

*Silk handkerchiefs, cardboard boxes,  
cigarette ends*

*Or other testimony of summer nights.  
The nymphs are*

*Departed.*

These are the opening lines in the third section. The speaker, Tiresias is sitting on the banks of river Thames. The bank contains remnants of a camp that took a night before. Tiresias is walking through the remnants. He is sad about the gangling nature of the river. On the first note, these lines may consider as a lament of a person to a river. But, from an eco-critical point of view, these lines are considered as a warning that shows the degradation of Mother Nature. The section opens on the banks of a river. It can be traced from the history of all civilizations that organized life begins on the banks of rivers and lakes. By putting the Thames as background, Eliot shows the imminent destruction of civilizations. The ragged picture of river shows that.

Tiresias is the prophet capable of walking the perennial "Wasteland" of civilization without being defeated by its propensity for doom. He is the master of paradox, the blind man whose eyes see more than any other, who reveals Oedipus's greatness as his downfall and warns that the king's talent – for solving puzzles like that of the Sphinx – would also prove his misery, as

it does at the culmination of the Theban tragedy. What Tiresias sees becomes the substance of the poem.

*I Tiresias, though blind, throbbing  
between two lives,*

*Old man with wrinkled female breasts,  
can see*

*At the violet hour, the evening hour that  
strives*

*Homeward, and brings the sailor home  
from sea,*

Eliot's seer is a dual gendered creature of the dusk that inhabits a liminal space, wherewithal converses with the powers beyond the rational, auguring danger as well as regeneration from the gaps between (or beyond) the signs that make up conventional discourse. Tiresias represents a meltdown in differentiations between night and day, inhabiting the twilight between worlds, as well as the night itself. This points us towards the regenerative forces beyond mere human powers, beyond the lifelessness of the cultural desert of daylight rationality, into the darkness that is not lack but womb and relief.

*The river sweats*

*Oil and tar*

*The barges drift*

*With the turning tide*

The oil spills that took place on the water sources are not to be treated lightly. It results in serious environmental hazards which leads to serious ecological risk and long term environmental disturbances.

On a report released by the chemical society of Nigeria, oil spill may cause;

".....result in the alteration of the food chain and eventually leads to the death and emigration of many organisms, hence destructing the ecosystem" (Nasar and Martin pp.68).

The fourth section titled *Death by Water* doesn't need a close analysis to seek the environmental impacts it portrays. This section is a short one, depicts the drowning of Phoenician sailor in water. Water considered as source for purification and regeneration. But here, water is a symbol of destruction.

*A current under sea*

*Picked his bones in whispers. As he rose  
and fell*

*He passed the stages of his age and  
youth*

*Entering the whirlpool.*

The life of Phoenician sailor was always revolved in business and money. But they didn't provide any help when he needed the most. It never had any spiritual motivation. So there is no rebirth for him. In the same way, modern people who are indulged themselves in money-making are devoid of any spiritual pleasures. Nothing in it could provide any peace of mind. Thus the lives of people in the cities are doomed without any spiritual rebirth. If we look this from an ecological point of

view, it depicts the alarming rate of increase of sea length and the subsequent destructions made due to flood or tsunami.

A study made by National Geographic revealed that

"...Average sea levels have swelled over 8 inches (about 23 cm) since 1880, with about three of those inches gained in the last 25 years. Every year, the sea rises another .13 inches (3.2 mm)" (Sea level rise, explained).

The final section, *What the Thunder said* gives a way for people to make changes.

*Which are mountains of rock without  
water*

*If there were water we should stop and  
drink*

*Amongst the rock one cannot stop or  
think*

*Sweat is dry and feet are in the sand*

*If there were only water amongst the  
rock*

In the poem, the explorers are in search of Holy Grail. In an ecological sense, the poem shows the near future of self-centered society. The destruction of the environment will soon make resources scarce. People looking for water will not be a rare sight in the coming days. Another fact to be noted here is that these problems were evident even in the first-quarter of twentieth century. Eliot had the perception that future would be unlivable on the physical, psychological and emotional plane if the society chooses the dangerous path of blind materialism.

*Over endless plains, stumbling in  
cracked earth*

*Ringed by the flat horizon only*

*What is the city over the mountains*

*Cracks and reforms and bursts in the  
violent air*

*Falling towers*

*Jerusalem Athens Alexandria*

*Vienna London*

*Unreal*

Here, people are stumbling into the narrow opening in the earth. Then Tiresias sees a vision of a city. The city may be Jerusalem, Athens, Alexandria, Vienna or London. Suddenly the mountain on which the city is situated makes a violent sound, bursts into bluish air and



its towers are seen falling. The cracking of ground and the falling of cities are more than metaphorical. It shows the upcoming future of all human civilizations. Urbanization so often works to alienate its populace from the non-human world, while the individual is imagined by Eliot to be locked inside the body as if this were a form of punishment. Ecological issues, social issues concerning the earth are increasing at a fast pace and the state of mind of people towards nature is becoming more and more fragile, thus denying a future. On the other hand, these lines show how these natural phenomena's are interrelated to environment. All things in this planet are interrelated. So, one can't deny the possibility of the occurring of natural phenomenon at the cost of increasing global temperature.

A paper released by *The Guardian* states that

"....It has been known for some time that rainfall also influences the pattern of earthquake activity in the Himalayas, where the 2015 Nepal earthquake took close to 9,000 lives, and where the threat of future devastating quakes is very high. During the summer monsoon season, prodigious quantities of rain soak into the lowlands of the Indo-Gangetic plain, immediately to the south of the mountain range, which then slowly drains away over the next few months. This annual rainwater loading and unloading of the crust is mirrored by the level of earthquake activity, which is significantly lower during the summer months than during the winter" (How climate change triggers earthquakes, tsunamis and volcanoes).

The only way to escape from such a horrifying future is to listen to the message of the thunder: *Datta, Damyata, Dayadhvam*. Poet through these lines says that what people want is not only to control passions, but also to control the desire for material progress. So it is high time that people should get readjusted the life style towards this ideal. If people ignore this and the present pace of devastation continues, all of humanity will sit, like the protagonist and brood.

*I sat upon the shore*

*Fishing, with the arid plain behind me*

*Shall I at least set my lands in order?*

The alienation of men from its nature is obviously what makes the ecological condition worse.

*We think of the key, each in his prison*

*Thinking of the key, each confirms a prison*

These lines identify the mind as a form of incarceration and it indicates the way that the modern men in general sense are alienated from the rest of nature.

*London Bridge is falling down falling down falling down*

The cities around the world, with its traditional forces of fertility are struggling to survive the devastating consequences of technological society. The poem's arid world of shattered and scattered images conveys the fragmented state of the urbanized soul as well as its desecralized environment. *The Waste Land* succeeds in displaying modernity's failure, existing both within the psyche and without it, in the world, illuminating the existential dilemma of twentieth-century life as well as anticipating the ecological crisis casting the shadows of doom, endangering the very project of urban civilization itself.

#### IV. CONCLUSION

T.S. Eliot's '*The Waste Land*' is perhaps the most studied, poked, prodded, dissected poem of the century. And there is no doubt that one's enjoyment of it may be enhanced by knowing the wide range of literary and mythic sources that Eliot drew upon. It is Eliot's social criticism and its contemporary relevance that highlights this study. It throws light on the decay of the present world and the answer to all the problems humans face. Eliot is one of the few writers who could imbibe the modern sensibility in the right and true perspective.

Eliot's description of the past and its aspects along with a modern sensibility helped him perceive present society. His awareness of social responsibilities as a poet was a significant factor responsible for his artistic and intellectual development. This project aims to examine this aspect after a critical analysis of his views in society and how it resembles the reality. The poem *The Waste Land* is analyzed for its focus on issues like societal imbalance, mindless materialism, ecological ravages, effect of pandemic on society and its consequences. Along with the theme of perils of urbanization and degeneracy of modern society, Eliot hid the upcoming dangers in futures in the symbols present in the poem. A closer analysis of the poem helps to reveal those factors and helps to find out the immortality of such great works in literature. The rich lady with neurosis in the second section *A Game of Chess* shows the present plight of people during lockdown. The falling of cities before the pandemic and the solution to the curse of pandemic too is entrusted in the poem.

The rapid urbanization and industrialization resulted in concomitant social and ecological disasters.



The ruthless and mindless exploitation of nature leads to the withering away of those humane qualities in people which helped them in the past. The spiritual, material and emotional lives of people are affected by this. Eliot foresaw this a long time ago and was able to give an artistic representation through *The Waste Land*. The poem helps readers to wake up and to brood upon the scourge men makes from time to time for their own ultimate doom. But Eliot here does not put the blame on man's complete surrender to modern age and technology.

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# A comparative evaluation of Election succeeding tactics in Vikram Chandra's *Sacred Games* and Chetan Bhagat's *Revolution 2020*

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**Abstract**— The present research paper focuses on election succeeding tactics in Vikram Chandra's *Sacred Games* and Chetan Bhagat's *Revolution 2020*. A comparative study of both the writers has been made to reveal the tactics used to win elections in the modern age. Both writers represent the Indian contemporary world through their writings. Chandra has represented through *Sacred Games* the corrupt and criminal metropolitan city Mumbai. On the other hand, Bhagat gives an overview of Varanasi city through his *Revolution 2020*. Chandra and Bhagat have represented social evils prevailing in society through their fictional world. In their novels, both authors point out all those despicable issues which make modern contemporary society contemptible. Corruption has been prevailing in every field since immemorial times. The reality of the contemporary corrupt world has been disposed of threadbare through these novels. Political leaders and higher dignities are opportunistic use unethical means to fulfil their ambitions. *Sacred Games* is the collection of different interconnected stories which make us aware of every aspect of the contemporary world. Various examples have been presented in this novel, which is responsible for changes in society and manners. In *Revolution 2020*, Bhagat says increasing corruption in society is the outcome of malpractice, crime, political bankruptcy, and sins in the community. Chandra and Bhagat both have revealed the corruption pervaded political departments. These political leaders follow evil ways to come into power. Even they can go to any extent to fuel their ambitions. In these author's opinion, politics is only for criminals only to get success in winning the election. Thus, we see these both authors have given a realistic view of election in their novels.

**Keywords**— Election, corruption, tactics, social evils, bribery, ambitions, contemporary society.

## I. INTRODUCTION

Vikram Chandra and Chetan Bhagat have presented a realistic election scenario in contemporary society through their novels *Sacred Games* and *Revolution 2020*. Both Indian novelists present all those tactics which are being used in modern society for winning the election. It is evident through their study that corruption and crime are prevailing all over the world. Government officers use power to make illegal and private gains. Democracy is demoralized by corruption, and the good governance process becomes inefficient. This corruption creates

hurdles on the way of working administration smoothly. To make a nation work smoothly, one needs elections, but the representative doesn't perform their duties honestly. Corruption prevailing in this field has affected the working system of government, which has been revealed realistically by both novelists. Though we see election plays a vital role in democratic governance. A representative is selected from the democracy as a leader who can make them aware and benefit from different beneficial government schemes. Thus, election gives an opportunity to democracy through which they can choose their leaders by making a vote in favor of a good party.

Through the election, people also get the chance to elect a leader from another party, representing their anger and dissatisfaction for the first party that didn't work well. It is an election through which different issues can be raised in public openly. Ordinary people also can participate in the election to serve the country and to bring reform to society.

Elections in India take place every five years; through this process, political parties review their service and efficiency of work. On the other hand, democracy also gets the opportunity to elect another leader who is best reformatory than the previous one. In this way fear of losing their seats and power make the representative do their best. It is only through the election that we check the influence of political leaders. Political leaders can't do the wrong due to the fear of losing power. The same thing has been presented in the novel *Revolution 2020* through MLA Shukla's character and in *Sacred Games* through Bipin Bhonsle. MLA Shukla involves corrupt activities and scams in the 'Ganga Action Plan' project, which Raghav reveals through his newspaper *Revolution 2020*. Chetan Bhagat's works portray society's reality as his purpose is to portray the social evils and make the public aware by attracting their attention through his novels. Corruption is a social evil that is a significant hurdle on the way of Indian progress and growth. So it should be eradicated, without it our country can't make progress, corruption is growing day by day in all fields, either it should be the field of education, social political or moral, until we eradicate its roots we can't be successful in achieving our aim of a great developed country.

Chandra also presents corruption prevailing in modern society and the role of the underworld in increasing crime in a metropolitan city. He has given a beautiful description of the underworld connection with political leaders and police officers in a pretty realistic manner. This connection is leading criminal activities in modern society. Even the political leader takes help underworld don Ganesh Gaitonde to win the election. The author has also presented many other aspects of the modern city of Mumbai through his novel *Sacred Games*. Chandra's stories make his readers propel the present to past and past to present, but readers feel firsthand experience. The author makes them realize that everything is happening before them and as they are a part of it. He has used Mumbai city as a character with its slang and narrow streets. Sartaj, a police inspector, has been presented with an honest man whom Gaitonde selected to reveal his secrets before his suicide.

On the contrary, many police officers have been presented indulged in corruption. Through this story, the author wants to message society that those changes that are for

the betterment of society should be adopted. Though harmful and retrogressive should be avoided.

Thus, we see Vikram Chandra and Chetan Bhagat have presented the corruption existing in society. People use various tactics to win the election and come into power. They don't think about the progress and development of the country; their purpose is only to earn money. The central government passes various schemes to improve the condition of society, but leaders' scam in these projects. This is the reason why our country is unable to make progress. People who are entitled to the benefits of these schemes don't get the advantage due to corrupt leaders. Chandra presents that such people take help from underworld dons to win the elections because criminal organizations pressurize poor people to cast votes in favor of them.

On the contrary, Bhagat presents big scams made by MLA Shukla with the support of other political leaders. Their planning to win other elections is evident when they prepare Gopal to marry Aarti, whose grandfather has a reputation in society and has been in political power since starting. Shukla wants to stand Gopal as a representative of his party because he will win the election based on Aarti's family if he gets married to her. In this way, it's evident that both these writers have revealed contemporary election-winning tactics through their works.

## II. PURPOSE OF STUDY

The objective of the present research article is to reveal the election succeeding tactics which, have been exposed in Vikram Chandra's *Sacred Games* and Chetan Bhagat's *Revolution 2020*. Both authors present election-winning tricks from their point of view, which are in practice in contemporary society. Chandra explains that political leaders take underworld don's help to succeed in election. On the other hand, Bhagat unfolds that how political leaders bring out a clear image representative to participate in the election from their side. Political leaders aim only to come in power by using different tricks instead of serving the country honestly. In this way, corruption has been portrayed by these authors which, is occurring in the election sector in contemporary society. Saviors of society are indulged in corrupt tricks then how we can imagine a corruption free country. To work a system well, corruption must be removed from society.

## III. RESEARCH METHODOLOGY

This present research paper is based on the qualitative perspectives of the content analyzing process, which is also called the procedure of summarizing various types of

text and content matter in the field of literature. Different observations are made on a literary text, which persuades a more objective appraisal of content instead of impressing the audience. Though exploring content can be in any shape and form, it has been converted into written form before analyzing it. This research is based on Vikram Chandra and Chetan Bhagat's novel *Sacred Games* and *Revolution 2020*. The objective of the present research paper is to establish a connection between cause and effect. The paper researcher throws light on the election succeeding tactics taking place in modern society through this research. The political representative can go to any extent to win the election. The researcher made a genuine effort through this article to trail the reality of society and explore all the tactics modern people use to win the election. The researcher has used the qualitative analyzing method at the time of analyzing content for reaching on conclusion. Quotations and passages used in this research article have been taken from the primary source and observed critically. The quotes or material taken from primary sources, directly or indirectly, have been supplemented by the information from secondary sources. The research articles from various renowned critics and scholars also have been used to substantiate this article. To prove the point, matter also has been taken from online resources. Along with primary sources, different online and offline resources have been explored to complete this research article and conclude.

#### IV. RESULT

##### **Exposure of election succeeding Tactics in *Sacred Games* and *Revolution 2020***

Vikram Chandra has portrayed the reality of modern society through his novel *Sacred Games*. He has given a very beautiful description of election succeeding tricks in this novel. The story of this novel reveals various secrets of society before us. In the modern age, the main motive of political leaders is only to come in power and earn money. They can go to any extent for coming in power ethics have no value for them. In politics, the public favors those who have money; election takes a lot of money. Bipin Bhonsle was a candidate from Rakshak dal. He was sure for the vote from the Marathas of the office workers and class 2nd government officers and clerks. He was the pockets of Gujarati and Marwari shopkeepers and traders scattered here. His problem was the other half Congress voters and the RPI diehards, who live in the Narayan housing colony and around Satya Sagar estates and in the basti's of Gandhi Nagar and Lalghar. This is the reason why the Rakshak party had never been able to win the election in Marwada.

These all were all sorts of seths and professionals, airline crew and Rotaries.

On the other hand, Lal Garh was a Muslim Basti, so there was no vote for Rakshak. Bipin Bhonsle came to meet Gaitonde to help him in this work because when his men went to canvass, other party members pushed around some of their people and grabbed posters from them. They took two bundles, and fifty posters made a bonfire out of them. This is why he is there to help Bipin Bhonsle also says to Gaitonde when the whole world is dirty, and you will have to go dirty to do any cleaning, to fight with their money. He will have to use tricks once he is in power. Everything will get changed. Gaitonde inquiries about the Rakshak party; why didn't they protest the other party when they were grabbing their posters and making a bonfire. Bipin Bhonsle response that all the boys in the party were strong muscles, so they couldn't oppose them. He requests Gaitonde to help him win the election because he is ready to give any amount of money. Gaitonde gets prepared to help Bipin Bhonsle, but there is a dealing of thirty lakh rupees between them because he needs to provide twenty-five or thirty thousand rupees to each boy. Gaitonde makes him realize that he will win democracy by spending thirty lakh rupees. Thus, a deal is made final between Bipin Bhonsle and Gaitonde for winning the election.

Gaitonde starts working on election succeeding tactics from the next day. His men accompany Rakshak dal, and they put their campaign into every nook, which was appealing to the voters from a distance. His two boys were armed with pistols to make Rakshak's do their work peacefully. Gaitonde works hard with his men to get Bipin Bhonsle success. It is observed on the final day of the election that Bipin Bhonsle was significantly disturbed about the result of the election for which he had spent an enormous amount of money. Congress party's men were going in Muslim bastis and their homes because they were using the trick to win the election. On meeting every man, they were giving him one hundred rupees note and a bottle of rum with good fresh mutton, because in this bastis this is the basis of succeeding in the election. A poor man drinks peg, fills his stomach with good food, and rides on his wife for voting; finally, both go for the voting booth happily. This delicious food makes them forget everything about politicians' speeches, robbery, murders, and country development. These poor, illiterate people castes vote based on food and wine. In this way, these corrupt representatives become successful in gaining power and serve the country without roti kapda and makaan. Thus, political leaders feed sheep to sheep to herd them in the direction towards the slaughterhouse. Gaitonde observes these modern tricks used for winning the election. He also made a scheme to get Bipin Bhonsle to win the election.



His tactics were that he sent his boys to market, bazaars, restaurants RPI and Congress areas to spread rumours that goondas are coming on the election day. This rumour is spread for two days before the election; for this, they hire thugs.

According to Gaitonde, rumour is the best weapon to demotivate the people, and it starts from zero, then it grows and mutates with speed. He gets ready thirty motorcycles and removed their license plates removed. Two boys were riding on each bike by covering their faces by dacoit's scarves. They had soda bottles bags for the pillion riders. These forty bikes went through opponent party areas with hooting and roaring. They shook the bottles and broking, making burst sound enough to make few brave citizens scared and trembling. After, this incident police reached there with their rifles and lathis. Inspector Samant was also with them, who made a phone call to Gaitonde and informed him about DCP Saab and ACP Saab. He reports that all are patrolling to stop any disturbance. There is no one on the road, only three dogs; this information brings a smile to Gaitonde's face. Bipin Bhonsle had paid the whole police department to maintain the peace. Condition is now in favor of Gaitonde because now the enemy will stay at their home, so no booth capturing and ballot stuffing will occur. Thus, in peaceful ambience all his boys spread all over the area and started taking the voters towards the booths. They convinced the voters that they were members of the election committee for a fair election. Bipin Bhonsle was smiling with his men seeing these tactics, but Gaitonde's boys left the voters alone when they filed in, they made their little mark on the ballot, and the folded paper fell into the slotted wooden boxes. In the evening, all the boys returned to Gopalmath, where Gaitonde distributed them money for their work. Bipin Bhonsle wins the election and comes to meet Gaitonde and to thank him with different kinds of sweets, a Video player, and many other gifts. In this way, Gaitonde's election succeeding tactics favor Bipin Bhonsle in gaining power.

On the other hand, Chetan Bhagat also describes election-winning tricks in his novel *Revolution 2020*. The story of this novel revolves around Gopal, Aarti, and Raghav, three childhood classmates. Gopal belongs to a low-income family, his father wants to make him an engineer, but he doesn't focus on his study and wastes his time in the company of his friends. His father loves him very much, but no compromise when there is a matter of career. His father decides to send him Kota for coaching though Gopal wants to get admission in his hometown. Gopal couldn't clear the exam for IIT or JEE despite pursuing coaching from Kota. His father couldn't bear the shock of his son's failure, which resulted in death. Gopal falls in love with

Aarti, who is the daughter of the district magistrate and granddaughter of the former MLA of the constituency. Gopal comes in contact with MLA Shukla. He is only the twelfth pass, but with the help of M.L.A, Shukla becomes the director of an engineering college constructed on his disputed land. His friend Raghav after completing his degree, starts to work as a reporter in 'Danik'. He is sincere who starts to unveil M.L.A Shukla's Ganga Action Plan scams worth twenty crores through Danik newspaper. The reputation of Shukla's Ganga Tech college comes down after this revelation, he gets Raghav sacked from the newspaper, but Raghav faces it boldly and starts his own newspaper, *Revolution 2020*.

He works hard to publish an article about the Ganges treatment scam and proves that Shukla is corrupt. Thus, Raghav is successful in getting him forced to resign. MLA Shukla a corrupt local political leader of Varanasi. In a surprising affirmation to CNN-IBN special investigation squad, Vijay Panjwani, a legal counsel to the central pollution control board, found out that the Ganga river remains polluted even after spending Rs 20,000 crore to clean that up. Shukla seized a massive amount of money in Ganga Action Plan, leaving behind him no evidence besides it. He tries to use that money in some good ways by opening a college. Thus, due to corruption, GAP has not been implemented for ages, and there have not been effective results. Through this novel, Bhagat wants to deliver a message to society that they should be aware of corrupt people like MLA Shukla, who is sucking the blood of the country. Raghav wrote his first article on the corruption of 20 crores rupees which was for the Ganga Action Plan for cleaning the river, without collecting any proof against MLA Shukla, but later became successful in proving it by citing all the proofs of how MLA managed to dump the dirty water elsewhere, in the river and claim to have cleaned it. The article gives a picture of the Varuna river with the dot where he released effluents; this article creates trouble for MLA by exposing his fake invoice, his link with the contractor, and the audacity of dumping the dirty water again into the Ganga river.

Raghav's article attracts the attention of the entire mainstream newspaper and new's channel. In an interview with a news channel, he proves MLA Shukla corrupt by presenting all the pieces of evidence against him. The image of an ideal youth has been presented through the character of Raghav, a person who can't be bought and threatened.

On the other hand, we see CM's reaction after the MLA exposition before the public; CM asks Shukla to resign from his position. He said to Shukla though we are friends, but the party is above friendship;



"The CM is a behenchod, he said. I kept quiet. When he needed his election fundings, he came to me. I did his dirty work, distributing liquor all over the state. Now he screws me; you will come out of it, Shukla-ji, you always do." Nobody gives a flik about cleaning the Ganga. Everyone made money on that plan so why me?" (Bhagat p-241)

Though CM is also involved in this corruption, how he makes himself accessible by saying it, Shukla Ji, why did you not make a plant it does not matter how much percent spends here and there, but how you can think showing dirty water into Varuna Ganga. People consider it mother Ganga, and they will kill us if they come to know about reality. Besides it we have an election next year, always we are respected and win without interference, but this time it will take us down. Thus, we see Shukla is expelled from his seat by CM. In this way, we see CM is preparing for the next coming election. He has removed Shukla Ji from his seat to make clear his image in front of the public to win the coming election. On the other hand, we know that Gopal is forced to marry Aarti by Shukla because she is the granddaughter of a former Congress party leader. Her grandfather was a very prestigious leader, so Shukla wants Gopal to participate as a representative of their party. All people from Varanasi will vote them on the name of Aarti's grandfather. Thus, Shukla and CM both use their tricks to come into power. It is evident through the study of Vikram Chandra and Chetan Bhagat that both have given a realistic description of election succeeding tactics in their novels. These tactics are being used by modern contemporary society to win power and money.

## V. DISCUSSION

Thus, the present study clearly shows that Vikram Chandra and Chetan Bhagat have used the election succeeding tactics in their novels *Sacred Games* and *Revolution 2020*. In the modern age, corruption is prevailing in all spheres of life. Political leaders are after materialistic gains and luxuries. They spend a lot of money to take the election in their favor. Their purpose is only to earn money and gain power, not the welfare of the country. They seduce the voters in the name of liquor and good food, but after taking the vote, they forget about them. This type of mentality of our political leaders is an obstacle to the progress of the country. Youth have to remove this flaw if they want a developed country. In the words of Raju (2015), "money power influence is also a major defect in our electoral system. Now a day's elections are costly affair where votes are being like a market goods through buying and selling." According to Pradeepa & Priya (2020) "corruption demoralizes democracy and better governance subverting formal process in politics."

Honmode says (2019) "*Sacred Games* deals with the aspect of the portrayal of gendered politics, women, patriarchy, communal violence, gangsters, politicians, mafia, businessmen and the Mumbai police." Rao reveals (2015) "Chandra has interwoven in his novel *Sacred Games* love, crime, corruption, politics, police, betrayal and beauty in a realistic manner."

In the same way, Chetan Bhagat has presented the election-winning tactics and corruption prevailing in the society in *Revolution 2020*. In the words of Babu & Livingston (2019), "this novel discusses in detail about how the Indian government aids in corruption." On the other hand, Sharma says (2015), "in modern age corruption has changed the motive of posts. Higher posts are the symbol of dignity, reputation and responsibilities but in modern age are only medium of personal gains." According to Wankhade (2015), "Chetan Bhagat as a skilled craftsman reaches to the heart of the young readers, which is the largest asset of the world." According to Raviya (2017), "Chetan Bhagat depicts and portrays the youth and their concerns about modern society." In the words of Kulkarni (2016), "Chetan Bhagat delivers message if we want to bring revolution we have to contribute."

## VI. CONCLUSION

The study of both Vikram Chandra and Chetan Bhagat concludes that they have portrayed the election succeeding tactics in quite a realistic manner. In his *Sacred Games*, Chandra reveals how Bipin Bhonsle takes help from underworld don Ganesh Gaitonde to win the election. He spends a lot of money on the election. Based on money, Bipin Bhonsle wins the election; for it, he spends thirty-five lakhs. Gaitonde creates terror among ordinary people that goondas are arriving on the day of the election. To make them scared, he goes to the basti with forty bikes and eighty boys hooting and breaking bottles of sodas. This event raised terror in the mind of voters. The police are also bribed by him, which reveals corruption prevailing in society.

On the other hand, rivalry party of Bipin Bhonsle distributes liquor and delicious food among poor residents of basti. These political representatives don't think about the development of the country and roti kapda or makan of poor people. They only think about themselves, for it they can go to any extent. Corruption prevailing in the police department and political field is the root cause of the country's backwardness. In the same way, Bhagat has also given a beautiful description of election gaining tricks through the character of CM; the author has presented the corruption prevailing in the political field. However, CM

himself is also involved in the GAP project scam but expel MLA Shukla from his party to present a clear image of his party before the public. CM uses a trick to save his post and party, for which Shukla abuses him and exposes all his wrongdoings in front of Gopal. CM reserves his chair; on the other side, Shukla plans to establish his separate party. He insists Gopal marry Aarti to stand in the election on the name of his grandfather's reputed image. Thus, through *Sacred Games* and *Revolution 2020* these authors have presented the basic inception of corruption and election succeeding tricks used by opportunistic leaders. We see in the modern age; corruption has changed the meaning and purpose of posts. Though political leaders are considered a symbol of dignity, welfare, and responsibilities, this post is now achieved only for power and luxuries. Political leaders have not concerned with the development of the country, and they only want money. This study proves Chandra and Bhagat have presented a beautiful election scenario of contemporary society through their novels.

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# A Concept of Characteristics of Magical Realism in Patrick Ness' *A Monster Calls*: A Merger of Objective and Adolescent Psychological Approach

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**Abstract**— This article aims to apply the concept of characteristics of magical realism proposed by Wendy B. Faris and the theory of adolescent psychology by Dr. Arthur T. Jersild in the novel *A Monster Calls* to categorize the novel as a magical realism, also to analyze and discuss the psychological connection between two dominant characters in the novel, Conor and The Monster. The research is an amalgamation of objective or structural study to describe each characteristic of magical realism found in the text and adolescent psychology study as extrinsic approach to explain any discrepancy.

It is inferred that the novel *A Monster Calls* belongs to a magical realism according to the findings as it contains all five characteristics suggested by Faris. A discrepancy is found in one aspect regarding the 'realness' of The Monster as the irreducible element which shows that the character is only visible for Conor. It is then explained through the eye of psychology, resulting in a very strong relationship between it and Conor which gives an understanding that they are, in fact, one character. The discrepancy found in the character of The Monster shows that The Monster is Conor's own alter ego.

**Keywords**— Magical realism, adolescent psychology, *A Monster Calls*.

## I. INTRODUCTION

The term 'magical realism' has been a huge topic both in art and literature since Franz Roh first introduced the term to explain the birth of post-Expressionism (Hart, 2005) which then became popular in Latin America especially after the publication of Gabriel Garcia Marquez's *One Hundred Years of Solitude* in 1967. The novel was a remarkable emerge in postcolonialism genre during the Latin American Boom in 1960s and 1970s, bringing a lot of different definitions and opinions about magical realism from many scholars (Hart, 2005). Roh in his essay *Nach-Expressionismus, Magischer Realismus: Probleme der neuesten Europäischen Malerei* (Post-Expressionism, Magical Realism) defines magical realism as a concept of "the magic of being, of the discovery that things already have their own faces" (Roh, 1925). He believes that magical realism explains any miracle or 'magical' events happen in this world through dynamic molecules in reality, means that

something 'magical' is a part of real world or vice versa (Roh, 1925). He explains that to understand magical realism, one must believe in the magical element or the extraordinary consciously to actually discover its meaning in life (Roh, 1925). Roh also has used the word 'magical' as a replacement to the word 'mystical' to change the stigma of primitive literature and civilization to more scientific study and definition (Camayd-Freixas, 2014).

Other opinion comes from Alejo Carpentier in his essay *On the Marvelous Real in America* (1949). He has recommended to find the fantastic or 'magical' element of magical realism inside our own reality because it lives within this real world, and not by hiding or covering it with fantasy as "the presence and vitality of this marvelous real" can be found everywhere. According to Bowers (2004), the definition of magical realism can be broken by understanding its literal meaning, in which she defines that realism "allows the writer to present many details that

contribute to a realistic impression” while magic “refers to any extraordinary occurrence and particularly to anything spiritual or unaccountable by rational science”.

In addition to that understanding, Wendy B. Faris in her book *Ordinary Enchantments: Magical Realism and the Remystification of Narrative* (2004) briefly explains that magical realism is a “hybrid nature of much postcolonial society” because it provides such cultural ground to a broad study in literature while “also represents innovation and the re-emergence of submerged narrative traditions in metropolitan centers”, opening a new and refreshing material to cover. Faris and Angel Flores (1995) both also define magical realism as a merger of realism and fantasy, blending any distinction between the two. Because magical realism and fantasy literature appear to have very similar style and substance, this definition clears out any confusion about the meaning of the two: magical realism is a realism and not a fantasy, it is the emergent of the magical element of fantasy in our own real world and see it as a part of reality.

However, the appearance of this magical element somehow is hard to be accepted especially by the Western empirical logic. According to Mahfudz (2017), the extraordinary in magical realism often acts as a therapist or psychologist for the main character, to help them solving their problems in life, basically having a certain purpose in the main character's life. Its real identity as a character lets the readers transcend their own mind; thoughts, opinions, and experience to understand its purpose because reading magical realism is very based on one's belief. Having a lot to deal with relationships between characters and readers, the extraordinary is strongly correlated with human psychology.

To study this connection between magical realism and psychology of literature in a character of a narrative, one must first study the characteristics which make a ‘magical realism’ text. In the modern world of literature, the distinctive features of magical realism are still difficult to understand and to propose, looking at the complexity of the mode itself. Marquez's *One Hundred Years of Solitude* has become a great sample to picture how a magical realism text should be, it produces some ideas which are then marked generally as important components of magical realism, for example *paucity*, *momentariness*, and *authorial reticence* as studied by Kasikhan (2013). Faris, mostly inspired by Marquez's work and his points of view, creates a complete concept of magical realism containing the characteristics one must obtain. According to her, a magical realism narrative must possess these five aspects: *an irreducible element*, *the phenomenal world*, *the unsettling doubts*, *merging realms*, and *disruption of space, time, and identity* (Faris, 2004). *The irreducible element* in magical realism,

called as “the magical” or “the fantastic”, is an important feature to distinguish the text from other genres. Because its appearance is beyond logic, it disobeys the rule of nature and reality, especially because it is experienced by other characters which are mostly real people.

Two researches done by Kasikhan (2013) and Mahfudz (2017) use different concepts of characteristics of magical realism to analyze a novel, however the two have resulted in the same conclusion that a novel is/is not a magical realism. Kasikhan's research has found that Gunter Grass' *The Tin Drum* has approached a fantasy literature rather than a magical realism. Being analyzed and compared with Marquez's *One Hundred Years of Solitude*, the novel is lack of Authorial Reticence aspect which Marquez has introduced as an important point of magical realism. Meanwhile, Mahfudz has applied the concept of characteristics of magical realism proposed by Faris (2004) in the novel *A Shinagawa Monkey* by Haruki Murakami, resulting in the lack of one minor aspect regarding *the disruption of time* in the novel. However, the novel can still be called as magical realism. The weakness is that they do not further discuss the result especially using a psychological approach to explain a discrepancy found in the analysis. On top of the note, the objective of this research is to find the characteristics of magical realism in a novel and explain a discrepancy found in the analysis using other approach, in this case adolescence psychology.

In the eye of psychologist, this “magical” creature or phenomenon is connected a lot with one's imagination, dreams, and fantasy, in which one mixes the vision with their own experience or hope in life (Jersild, 1959), especially if *the irreducible element* is invisible for others. The individual usually begins to create this vision since they were a kid until their teenager time, because children are dreamers and teenagers are “veteran in the world of fantasy” (Jersild, 1959). To understand the appearance of “the magical” in the point of view of an adolescent character, an adolescence psychology approach is needed to analyze its connection.

## II. METHODS

This research is a merger of objective research as intrinsic approach and psychology theory as extrinsic approach. It uses a descriptive qualitative type as research design as it focuses on observing and describing the appearance of the five characteristics of magical realism proposed by Faris (2004) in a novel as well as applying a certain stage of adolescent psychology theory composed by Jersild (1959). The novel used as the primary data is *A Monster Calls* by Patrick Ness (2016). Data showing information and proofs regarding the aspects of magical



realism in the novel are collected through continuous reading, classifying, and comparing with the theory used. Other supporting analysis and information found in journals, articles, and online sources are used as the secondary data.

The primary data are in the form of words, sentences, narration, paragraphs, and dialogues between characters in the novel which state the existence of every characteristic of magical realism developed by Faris; *the irreducible element, the phenomenon world, the unsettling doubts, merging realms, and disruption of space, time, and identity*. Any discrepancy found in the discussion between the used theory and the result of analysis is then explained through the theory of adolescent psychology especially regarding anger and hostility as the story deals a lot with a character's emotion and feelings. The theory of adolescent's Emotional Development by Dr. Arthur T. Jersild is used to describe the missing aspect for further analysis. The secondary data are used to support and strengthen the evidences and arguments in analyzing the problems.

### III. FINDINGS AND DISCUSSION

It has been stated above that according to Faris (2004), a magical realism text should contain five distinct characteristics in order to be differentiated with other genres. The first feature is the existence of *the irreducible element* or "the magical", something which cannot be explained "according to the laws of the universe as they have been formulated in Western empirically based discourse" (Faris, 2004). In *A Monster Calls*, the appearance of "the magical" happens in a form of a giant, grown from a yew tree in the main character's backyard. This giant character is so bizarre especially because no one have actually seen a monstrous creature like that in reality. It is then called as "The Monster". The Monster first emerged when the main character, Conor, had a nightmare. He woke up and found that a yew tree giant had appeared in his window, wanting to tell him stories. Even though Conor was surprised at first and thought that he was still dreaming, he then managed to be calm and just accepted The Monster's existence in his reality.

*The irreducible element* has to be accepted as a part of reality in order to make it 'real', and it rarely causes comments, questions, or explanation of its origin either from the characters, narrator, or even the readers (Faris, 2004). That is why Conor just accepted The Monster even if he was confused, frightened, and hesitated. However, the problem with The Monster itself is that its presence is invisible for other characters. It can only be seen by Conor, in which it is contradictory of what Mahfudz (2017) states that an irreducible element should be sensed by other characters without any question or judgement, therefore

creating a discrepancy between the theory and the result of discussion. According to magical realism, this character is a real creature. However, The Monster is a subject of which the condition of its invisibility depends on itself.

In the novel, there is no statement showing clearly that The Monster is invisible for others which also creates a speculation that The Monster covered its own existence from other people. This fact suits what Jersild (1959) has stated in his theory that a character is created by its own artist, in this case, Conor, to help him release his emotion without no one realizing it. An important aspect of *the irreducible element* in magical realism is that it appears as a companion for the main character, as it often acts as a psychologist to help the main character solving their problems in life, like what happens in Haruki Murakami's *A Shinagawa Monkey*. According to Mahfudz (2017), the monkey in the novel functions to solve the main character's problems. In *A Monster Calls*, The Monster came right at the time when Conor needed a help to cope with his own feelings and hope in his life, something he could not do by himself. It also functions to heal Conor's psychological condition because of many pressures he has at home and school. The Monster's stories are also projections to Conor's own life and his feelings toward conditions he did not accept or understand, later making him able to express his actual wishes and emotion. The character of The Monster comes as Conor's form of emotion, particularly his anger.

Anger is very important and crucial in adolescent's life, as it gives control to an adolescent to express things that bother them or things that do not appear the way they want to. However, an adolescent may not be able to express or control the rage very well, can be caused by many aspects (Jersild, 1959). Conor is one of those adolescents who could not express his anger freely because he has many pressures. His mother is dying from cancer and has to go through a lot of medications, so that he needs to be able to manage his own life and take care of himself. He has to watch his mother suffering alone without his father, not to mention the pressures he gets because he has to live with his grandmother, of which they do not get along. His father also refuses to let Conor to live with him in America, which makes things even harder. The last reason of his anger is the pressures he receives in school. He is being continuously bullied by his classmates and contradictory with that, he also receives different, almost special treatment from his friends and teachers, all because of his mother's sickness. Conor seems fine to go through that all, while in fact, he holds a lot of anger which later bring him to a revenge.

According to Jersild, there are two kinds of anger expressed by an individual, direct form of anger and indirect



or disguised form of anger (Jersild, 1959). Conor is not succeed in expressing his anger directly, which later leads him to his hostility towards himself as he fails to find the answers of his problems (Jersild, 1959). Thus, he unconsciously curbs his anger and projects it in other disguised forms. Because Conor is a veteran in the world of fantasy and imagination, his anger mostly takes form of dream and fantasy. He projects his fear of his mother's death and his anger of her cancer to a nightmare. Inside his nightmare, her cancer changes form to a monster pulling her to fall from a cliff. Even though he tries to hold on to her, her hand will always slip from his grasps. Conor himself actually understands his mother's condition and knows that someday she will lose the battle, but he keeps denying the fact.

The other expression of his anger is his creation of The Monster. Conor chooses a monster because it is a strong character to help him raging his emotion and anger. The yew tree itself is a tree of healing, it can be a metaphor to heal his own self too. The Monster helps him to study his own feelings, to understand his true wishes and hopes, to be honest with himself, to realize and accept the facts that his mother will die soon, and that he actually wishes her to go. Because he cannot express his anger very well, his fantasy of The Monster functions as a form of solace, where he can create an ideal condition to release his anger and stress, something he cannot do while he is being "Conor". Through The Monster, Conor is given the chance to be like the way he wants to be, to be angry.

The second aspect is the presence of *the phenomenon world*. It is basically the evidence of reality, a setting of world we live as an ordinary human being based the idea of empirical logic. This aspect is important in magical realism because it sets the story in realism state, not making it a fantasy. Its presence needs to be strong to remind the readers that the story actually happens in real life. The setting of place, the atmosphere of the story, and the events happen in *A Monster Calls* are very familiar, it is more or less *the phenomenon world*. The story apparently takes place in England and there are also some presences of *America*, stated by Conor when he wanted to stay with his father who is living there. Other description of places like school, bedroom, kitchen, a wood-paneled office of Conor's grandmother's and daily activities like doing dishes, going to school, going to hospital, driving car, and putting on school uniforms are all enough to set the readers on the ground and not mix it with fantasy-setting.

The next characteristic of magical realism is the feeling of *unsettling doubts*. This hesitation can be felt both by the characters and the readers at the same time. This feeling is experienced in categorizing whether or not a

character or situation is an *irreducible element*. According to Faris (2004), this hesitation is caused because readers cannot differentiate two contradictory events at once very well, thus resulting in the confusion in understanding two different realms. However, this confusion is important as it shows how magical realism really works. The feeling of *unsettling doubts*, on the other hand, is really based on one's cultural perspectives. Readers who are familiar with non-logical ideas or concept will be more aware with "the magical" appears in the story, compare to those who are not familiar with such cultures. Conor himself, is probably very "Western" and has been growing up with Western empirical logic, making him very unfamiliar with the character of The Monster. Most of the time, he still thinks that The Monster is just a dream, pointing the fact that it is a giant yew tree that talks like human and interferes his nights with its tales.

However, Conor also realizes that The Monster is a real character, "happening" in his reality, as it leaves traces for him to see and to sense its presence. From yew tree leaves and red yew berries to small tree grown from the wooden floor of his grandmother's house, those are all real objects and hints from The Monster itself to remind Conor that it is real. Being very confused, Conor's denials are basically just him making sure that he has not gotten crazy or mad. He starts making possible reasons of why the yew tree leaves and red yew berries, even the small tree, are "there", to make sure that he is still in real life and not dreaming. In this state, he has not yet realized if The Monster is his own creation because of the proofs The Monster left. In the novel, all of Conor's hesitations are leading the readers to feel exactly the same with him, to question whether we are still in his reality or not.

The fourth aspect is *merging realms*, the process of merging of two realms become one, in this case Conor's realm and The Monster's realm. It mostly happens in Conor's backyard, with The Monster standing there and telling stories. It sometimes appears in grandmother's house as well, just casually sitting or standing inside the house, filling the house as the real set or *the phenomenon world* with such magical atmosphere. This characteristic brings to the last form of Conor's disguised anger, which is displaced hostility (Jersild, 1959). The example of this hostility is projected by him to his grandmother's house when The Monster appears and encourages Conor to destroy whatever it wants Conor to project. In the story, The Monster projects its own imagery of a place to Conor and asks him to destroy everything they see, and it apparently helps Conor to release his stress. When Conor is destroying her belongings, he feels satisfied as well as feeling safe knowing that he can finally express his anger in a right way because he thinks that the action is just fake and inside his head. However, when the reality hits him, the place he is destroying is his

grandmother's house and its belongings. In one scene they are in some place, and in another scene, they are just inside his grandmother's house.

The *merging realms* also happens in school when The Monster's presence isn't sensed by the whole students in school hall by the time Conor punches his bully's face. Conor believes that it is The Monster who does that, while in fact, it is all himself. This fantasy helps Conor to do revenge for he would not be able to do that in reality. Somehow Conor realizes that he does that consciously even though he is unable to control his own rage. This, according to Jersild (1959), is a blend between the real and the imagined experienced by Conor who creates the character of The Monster inside his own body. This also explains The Monster's invisibility for other characters as it is just Conor himself and vice versa. The Monster is a fantastical projection of Conor's long held anger which he can never show while he was being himself, and it helps him understand his own self.

For some moments, *merging realms* needs to be experienced by other characters as well, however there is no evidence in the novel that other characters can see The Monster the way Conor does. This fact somehow lets readers to transcend their own mind to speculate the existence of The Monster itself, but the scene in school is still a process of *merging realms* as The Monster presences itself in Conor's reality by standing behind him as he hits his bully. The Monster is just a media for Conor to release his emotions because he does not have control to manage his own self, and thus creating the scene of merging two realms.

The last characteristic is *the disruptions of space, time, and identity*, which are strongly connected with the process of *merging realms*. The idea of space and time disruption happens in the story setting while disruption of identity happens inside a character. In *A Monster Calls*, the disruption of space happens because the existence of The Monster in reality causes confusion and hesitation. The set of ordinary places in the novel are disrupted by the appearance of The Monster as the magical element, changing the atmosphere and the physical form of the space. Connected with adolescent psychology, this process also happens just in Conor's head. Because he experiences the merging of two realms, disruption of space is needed as it means that his reality is not reality anymore. His imagination of The Monster creates such space to put The Monster inside, within his own space, thus disturbs the appearance of *the phenomenon world* he lives.

Meanwhile, the disruption of time happens every 12.07, the time when The Monster comes. It belongs to a disruption because right after The Monster disappears, the

time does not move even for a second. The appearance of The Monster creates its own parallel time dimension and refuses to obey the universe's law of time, which also happens inside Conor's own head according to his emotional development. It is impossible for him/The Monster to actually stop the time because it against the empirical logic of how the world works, so he put his creation and its action in a certain period of time which is different from the reality time to 'play' the imagination.

The last disruption which is disruption of identity happens inside the character of The Monster. The Monster does not only act as its own character, it also appears to be Conor's therapist or psychologist to help him release his own emotion and feelings. It helps Conor to face the truth that his mother will die soon and that he does not want her to suffer anymore even if it means of losing her. Conor needs its help to understand what he really wishes for and just to be honest with himself. Its character has two identities, thus making all the scenes related to its character as disruptions of identity.

From the discussion above, it is clear that the novel *A Monster Calls* can be categorized as a magical realism as it contains all five aspects, however it is found that the invisibility of The Monster for other characters can reduce the 'realness' of its presence. It also causes a discrepancy between the theory and the result of discussion. Thus far, the invisibility of The Monster itself is not stated clearly in the novel, creating many speculations from the readers. It could be that The Monster itself does not want anyone else to see it, or other possibilities. The theory of adolescent psychology is suitable to explain this discrepancy as the character of The Monster deals a lot with an adolescent, Conor himself. The specific stage of adolescent's emotional development regarding anger and hostility is used to describe their connection because anger and hostility appear to be a big issue in *A Monster Calls*.

#### IV. CONCLUSION

According to Faris' concept of magical realism, the novel *A Monster Calls* encounters a missing aspect from the characteristics of The Monster as *the irreducible element* as it is only visible for the main character, thus causing a discrepancy. The missing aspect is then explained through the theory of adolescent psychology, resulting in a whole different point of view of magical realism in the novel. The five aspects of magical realism are then strongly connected with that fact, following these findings; the relationship between The Monster as *the irreducible element* and the main character is inseparable as they are actually one character, supported by the fact that *the unsettling doubts* are also felt by the main character, not

only the readers, in realizing the existence of The Monster. The *merging* of the main character's *realm* which is *the phenomenon world* and The Monster's *realm* as two different medias is connected with *disruptions of space, time, and identity* from the 'reality' in which the main character uses as objects to include his imagination into. The Monster acts as the main character's alter ego to help him express his emotions he could not express when he is being himself, because of many aspects and pressures. The Monster is the main character himself and vice versa, hence somehow it is invisible for others.

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# Food culture and a Travelogue Nine fishy tales of Samanth Subramanian's *Following Fish*

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**Abstract**— *The paper reflects on fish as cuisine, medicine and commercial good following a 2010 travelogue by Samanth Subramanian. It argues how the peripheral socio-cultural space has evidently a long historical legacy despite the technological changes in the country creating a space on its own. It highlights slow food of the coastal areas as opposed to globalised consumerist consumptions of the metros. Globalisation has changed food cultures of India in addition to making resources available at all times irrespective of the specific seasonal bearings.*

**Keywords**— *Food humanities; Indian cuisine; Slow food; Travelogue; Alternative medicine.*

Food and food culture is determined by the available resources at a given time and geographical area. This had been an obvious fact whenever we talk of food of a certain season or place. With globalisation and advance technologies however, cultures of consumption and availability has undergone a tremendous change. This is one of the issues taken up by Samanth Subramanian in his travelogue *Following Fish*. He informs of the community, their social and economic settings and their traditions. Travelogues help one to know about a place, its culture, society commerce, governance and its laws. Ibn Batuta, a passionate traveller of the 13<sup>th</sup> century wrote on people, societies, political and economic conditions of the places he visited. In addition, he mentioned food, culinary terms, and kitchen utensils in his writings although some of them got lost due to theft while travelling, and an incident of a ship drowning in Kolkata India. So he had to write whatever he remembered of few of the places he visited. His travelogue have been important as first hand data to researches who wanted to know of his time and remote countries.

Subramanian's book published in 2010 traces a route of cultures of fish along the Indian coastal and occasionally in a landlock city of Hyderabad. The nine ways of looking at fish culminate in nine tales where he presents fish as food,

health, culture, commerce and part of age old traditions. The stories qualify the places in terms of a food item that is fish. The author-traveller undertakes a journey through the diverse coastline of India tasting several fish curries and its presence in different walks of life and communities discussing their occupation, families and problems. He takes on the issues of environment and government policies that threaten old ways of livelihood of the fishing community by engaging in investigative journalism to discuss the various interventions in the coastal region.

As stated in the interview by NDTV, the author reveals that Kolkata's *hilsa* and Hyderabad's medicinal fish were the first obvious choices he thought of after he was assigned the writing project on travel and food. In the first chapter "On hunting the hilsa and mastering its bones" the author lands at Kolkata but it was not hilsa 'season' and many Bengali "classicists" suggested that he should come back during the monsoon to taste authentic hilsa: "The hilsa, they implied, is simultaneously a fish and a moral lesson: Good things come to those who wait" (Subramanian 2).

It was so integral to their identity that if Bengali cuisine were to be Wimbledon, *hilsa* would "always play on centre court". Poets have called it "darling of the waters" (ibid.). At the same time the fish also is the bone of contention for



the people of East and West Bengal, and at the same time it has an economic link with Bangladesh. There's always a competition between the Ganga hilsa and the Padma hilsa. The Bengalis can touch and know the country or river from where it has been fished out. This commercial commodity lands up on the dining table on special occasions, family gatherings and festivals. He shows how fish gets into the life, culture and economics of the community in Kolkata.

The author-traveller describes not only the culture but also the way hilsa is cooked or sold in the Howrah market. He visits several shops and concludes "the long, magnificent necklace of India's coastline began, in a sense, here—perhaps, even from my little bench on the esplanade" (Subramanian 2) in Kolkata.

From Kolkata's hilsa to Malvan Mackerel, the traveller-author tastes various fish curries and shows how they resonate lifestyles. Fish and alternative medicine has been one of the chapters, "On Swallowing a live Fish". The famous Hyderabad 'fish treatment' for asthma is a well-known fact. He provides an account that leads to the debate of using un-institutionalised traditional cure instead of modern day medical treatments: "In the early 2000s, this opposition began to hotly question everything about the treatment—its efficacy, its secrecy, its potential for harm, and its promotion by the Andhra Pradesh government" (Subramanian 24). But later the government had to put up a banner that the medicine had no curative value at the venue where the treatment takes place. Although, it is believed that "the treatment of something as elemental as asthma, which robs... of the very breathe of life, should be epic and enigmatic and miraculously curative" (Subramanian 21). The treatment dates back to the 1845 Bathini Goud family who is known to have treated thousands of patients and has it passed on to the next generations of males. But as the small murrel fish with the medicine inside its mouth goes down the throat of the patient the medicine is dispersed more easily "conveniently forgetting that asthma plagues the bronchial tubes, not the oesophagus" (Subramanian 22). At the same time the Goud family realises uncomfortably that due to fertilizers in food and air pollution, it could even take three or four years for the expected restored health. After several criticisms, public litigations against the treatment and the Gaud family members' failure to prove the paste as medicine in the line of modern scientific experimental drugs, they send it to Central Drug Research Institute in Lucknow and to the Institute of Chemical Biology in Kolkata who refused to comment on the drug's curative quality. The reports only stated it is not poison since it does not contain any metallic ingredient or hidden steroids and so "it is not believed to be a treatment since it does not

take patient records, follow up visits and so unscientific and superstitious" (Subramanian 24). The treatment is more of a *prasadam* instead of a cure, linking it to religion. And religion in India informs of Indian culture—the food we eat, the clothes we wear, the festivals we celebrate, the classical music we listen to, the art and theatre we support" (Subramanian 27). In these confluences of traditional alternative cures, a space is created is mapped to highlight traditional healing ways in Indian society and display the "roaring faith" of both the healer and the would-be healed.

This travelogue on Indian coastline differs from Dalrymple's approach in his travelogue *Nine Lives* where he documents the sacred, exotic India of yesteryears that lives on even if the nation-state moves rapidly towards technology. Subramanian explicitly displays his perceptions of the eco-cultural landscape by representing and commenting on what he sees and learns from the locals. For instance, Goa turns out to be "a state that had come to be unfortunately infected with the idleness of its guests" (Subramanian 127) where tourism industry has brought in serious environmental crisis and re-distribution of income and capital in a consumer's paradise where land and sea has been commodified. The author locates within this setting people who still believes and attempts at living old Goan life of leisure and fishing days. The contest between the ever growing tourism industry and fishing business, although "really no contest at all", has kept the fish away from the disturbing waters: There used to be twenty to twenty-five fishing boats at a time on Baga beach, but now there are barely a couple" (Subramanian 116), deprived of the space and so the fisherman turns to tourism businesses of water sport, hotels and renting shacks on the beaches. Moreover the improved roadways brought in more fish from the neighbouring states and locals lament the loss of a "dystopian fishing culture to the larger loss of an old Goa" (Subramanian 115).

One important issue raised by Tuan in his essay "Perception and Cultural Geography" is 'Should we depend on the past so much for our sense of the past because past is palimpsest and palimpsests are of unequal quality?'. Some people's ancestors might have failed to leave their mark. But something like a cult of the past has infected both developed and developing countries that takes different forms: religious fundamentalism, ethnic pride--the pride of minority groups in their culture within a society dominated by transnational commerce and high technology, pride of formerly colonized peoples in their pre-colonial past—cultural fundamentalism; fourth a quasi religious environmentalism that posits organic wholeness and virtue in the pristine past; the fifth being a playful interest in genealogy and heritage—the past as hobby (Tuan 2003: 879). Subramanian's travelogue records the



pride of regional past ethnic cultures and food-style and their changes on the face of productivity and commerce. In Kolkata the pride of Bengali identity *hilsa* is now available at all times, although its season is believed to be in February, because of its culinary demand and commercial gain whereas the “eco-savvy Bengalis of earlier centuries constructed the idea of the *hilsa* ‘season’ and buckled it to the religious calendar only to avoid overfishing” (Subramanian 3). Also locals lament the deterioration of the *hilsa* due to “the increasingly muddied and polluted Ganga” and the Hooghly a “densely polluted, choked river” now (Subramanian 13). He notices the fisherman’s quiet complaints against modernity and the son’s aiming for, instead of fishing as an occupation, white collared jobs. The fishermen might have replaced the compass and oars with GPS and engines and they are “the last remaining people to work closely and daily in an untamed natural world”<sup>1</sup> (Subramanian 165) but fishing remains as the most elemental exercise consisting of water, air, light and space. Coastal periphery houses the paradox: traditional fishing communities moving away from their trade, and commercial businessmen fill harbours and ports capacity with motorized fishing boats or trawlers ignoring overfishing and coastal pollution.

The productions of space in Subramanian’s travelogue in terms of economic gains merge the traditional with the modern in an unhappy coming together of spaces. The lore of cultural geography reveals much that is traditional, but a persistent restlessness lurks there, “and what has been accomplished is but a prelude to what might be accomplished. Never perfect, but always perfectable, cultural geography is perhaps best defined as an unfinished task” (Mikesell 16). It can be more than good journalism, and as Tuan foresees “should also address issues that are not at the top of society’s present agenda” (Tuan). The travelogue is a journalistic reportage of the peripheral space that he chooses to depict. He sees India with its multi-modern ways based on the economic and cultural life of the people.

Consequently, similar to what Nandy in his *Intimate Enemy* writes, it is not possible to reconceptualise India as only a nation-state with a single identifiable national culture and identity. Trying to convert India into a globalised western style state will further complicate local identities of culture, religion and India’s recent economic globalisation encourage the national discourse of defining the country even more rigidly and narrowly:

“It took India sixty years to become what it is today, and it will be probably another sixty years before India realises

that it should have followed the Gandhian path. From cars to computers, Indian consumers, orientated to the personalisation of goods and services, have embraced the allure of a modern society that is uninterested in tradition. To this dichotomy we may add a second: the gap between the metropolises and the countryside. There is a yawning chasm between the glittery upper-class lifestyle of the cities and grinding rural poverty. (Nandy 4)

Globalisation had reduced India’s options of traditional practices of the people in the periphery. It has distanced the local placemaking-- cultural place by emphasising more on information technology and productivity. Economic reforms have turned the nation into a consumer based society where speed, productivity, progress are the fundamental markers—a notion that Gandhi challenged during his lifetime. Jahanbegloo asserts in his book that recent Indian governments have neglected his vision and has been Gandhian in their promises but not practically. They did not follow him at the moral and creative level of economic justice and non-violence. Concurrently Indians’ awareness of these Gandhian ideologies also made some to re-think and revisit the idea of this nation; the sacred, India’s spiritual legacy in folk traditions, story-telling and local cultures.

The one identity that India always had is of a plural self. In spite of the changes and development as Dalrymple asserts of in his book, an older India endures and the same existential quandaries trouble them like the holy men of ancient India. They search for a life of spirituality instead of material success and comfort. The travelogue by Dalrymple was in fact initiated by his encounter with a software engineer who had become a *sanyasi*. Before this meeting Dalrymple assumed that most of the Holy men in India were from traditional rural backgrounds motivated by their unflinching faith. This Ajay Kumar Jha was an MBA from Patna university and considered to be a high-flyer by his employers. He simply asserted that: ‘...one day I just decided I could not spend the rest of my life marketing fans and fridges. So I just left. I wrote a letter to my boss and to my parents, gave away my belongings to the poor, and took a train to Benares. There I threw away my old suit, rubbed ash on my body and found a monastery.’ (Dalrymple x) This experience “where a committed, naked sadhu can also be an MBA” surprised him and he began thinking what Indian philosophy and spiritual life has to offer to the world; therefore he decides on a journey in search of spiritual India that exists in a non-modern space. It is this discovery and experience which Dalrymple reports in his travelogue. Re-presentation of this space engages his ability to understand, imagine and articulate within a frame the nine life stories following the Indian art of story-telling which can be palimpsest. It is

<sup>1</sup>As the author believes farmers have controlled their land or tilled it into submission

a world where Dalrymple projects out of his experience knowledge of the field through interviews, watching performances and visiting shrines and ashrams.

The travelogues create an epistemology based on 'experience knowledge' of the writers who travel to distant areas and chart on a space that need to enter into a dialogue with the state to form an idea of plural India where being oneself also meant hosting within one's self the otherness of others. In *Following Fish*, it is through participation and dialogues he records the idea of multiple Indias.

Winston Churchill had once said that India is 'a geographical expression' (Jahanbegloo 2) than a temporal one. Experience knowledge is ultimately related to national identity. These travelogues, Dalrymple's or Subramanian's bring into account firsthand experiences and map these geographical spaces. The diverse non-modern beliefs, people and their culture is what, as Foucault suggests in 1991 the definition of government is; in no way, it governs a territory alone, it also governs things. Machiavelli's *The Prince* offered not military defence alone but also political shrewdness and cover. Foucault emphasis to a more nuanced notion of government over men and things, constitutes a population of a nation rather than a simple retention of territorial control. A population is not just a sum of individuals inhabiting a territory but an object itself with birth and death rates:

I think it is not a matter of opposing things to men, but rather of showing that what government has to do with is not territory but, rather, a sort of complex composed of men and things...men in their relations, their links, their imbrications with those things that are wealth, resources, means of subsistence, the territory with its specific qualities, climate, irrigation, fertility, and so on...what counts is essentially this complex of men and things; property and territory are merely one of its variables. (Foucault)

So the art of government is less about geopolitics but more deeply geographical, enabling a new form of cartography. India too has to hold on together despite its multifaceted realities- an original, primal or indigenous and the other of change but no single unit or dimension can be complete or static as an image of India. The authors of both the travelogues chart a trajectory in locating and writing of a space that is not to highlight the state's ideological discourse but strive to maintain a concept of culture of few communities and as Tuan writes:

My parting advice to the next generation of cultural geographers is that they, against the spirit of the time, strive to maintain a concept of culture that is not reducible

to self-centered manoeuvring and power struggle; and that they see culture not only what all or most people do, but also what a few individuals do exceptionally well, with lasting consequences—good and ill—for their fellow humans. (Tuan 2004 733)

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# Teaching English Language with the Mediation of Digital Technologies in the Context of Remote Education in Times of Pandemic

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**Abstract** — The article aims to analyze the practices of teaching English language with the mediation of digital technologies in the exceptional context of remote teaching in times of COVID-19 Pandemic. Teachers, who work in Elementary School – Final Years of a private school, located in south of Brazil, participated in the study case. The questionnaire answers, available online through Google Forms tool, were categorized based on Content Analysis Technique. The main results of the study are: the flexibility to adapt to demands of remote English language teaching; the change in teachers' conceptions and in the use of digital technologies in pedagogical practice; the importance of caring for the emotional dimension and individual monitoring; continuity in the use of digital tools in the resumption of classroom classes, and the need for continuing education for teachers.

**Keywords** — English language teaching, Remote teaching, Digital technologies, Pandemic.

## I. INTRODUCTION

COVID-19 pandemic, declared by the World Health Organization (WHO) on March 11, 2020, has caused impacts and changed many social practices because of social isolation. (Henrique, 2020).

In order to enable the continuity of teaching activities, Ministry of Education (MEC) promulgated provisions containing norms and measures related to educational activities during pandemic times (Brazil, 2020 a,b,c,d,e,f,g,h,i). In the context of Basic Education, supported by regulations relating to this educational level, the educational systems, school principals and teachers were mobilized to (re)create strategies in order to assist children and adolescents outside the school environment.

Thus, the social distance, promoted by pandemic, contributed to the process of teaching to teach and learning to learn, with the support of digital technologies, to be accelerated and decentralized, reaching educational institutions responsible for this training. In this regard,

what was previously a hypothetical or even rejected proposal for virtual teaching has become a reality, since the context has also hybridized in a reality/virtual reality. (Macedo, 2017).

Given this situation, the research, case study type, aims to analyze the practices of teaching English language with the mediation of digital technologies (DTs) in the exceptional context of remote education in times of pandemic COVID-19.

Therefore, the study has as theoretical framework the competences and skills set out in Common National Curriculum Base, BNCC, (Brazil, 2017) and in the National Education Plan (PNE) (Brazil, 2014), which present a framework for the elaboration and guarantee of teaching and learning English language through several pedagogical practices.

Data collection was performed through a questionnaire (Lakatos; Marconi, 2003; Gil, 2019), available through Google Forms tool. For data analysis, the Content Analysis

Technique proposed by Bardin (2011) was adopted, which categorizes the answers in thematic groups, based on the content of educators' responses. For the study, six (100%) of the educators who teach English in Elementary School – Final Years accepted to participate in the survey.

Considering these elements, the textual structure is organized in a way that, initially, the thematic focus and research methodology are contextualized. Then, the analysis and interpretation of collected data are presented. Finally, the main findings of the study will be covered.

## II. TEACHING MEDIATED BY DIGITAL TECHNOLOGIES IN THE CONTEXT OF A PANDEMIC

In view of a pandemic scenario, changes in behavior and thoughts can be seen, especially regarding teaching and learning. Social distancing changed the process of teaching and learning as well as the use of digital technologies, which before pandemic times was seen as a hypothetical way of teaching, now became the basis for the continuity of classes. However, digital technologies, in addition to continuing education, were also responsible for its decentralization, reaching all kinds institutions (Macedo, 2017).

When analyzing National Education Plan (PNE) (Brazil, 2014), it already presented digital technologies as strategies to improve the national results of Brazilian Educational Development Index (IDEB) (Brazil, 2007), showing that the recognition of this resource in the field of education is not as recent as imagined, highlighting the following strategies:

*“7.6 Select, certify and disseminate educational technologies for primary and secondary education, ensuring the diversity of pedagogical methods and proposals, as well as monitoring the results in the education systems in which they are applied.*

*7.7 Encourage the development of educational technologies and innovation of pedagogical practices in education systems, which ensure the improvement of the school flow and student learning.*

*7.11 Provide digital and technological equipment and resources for pedagogical use in the school environment to all elementary and high schools.”* (Brazil, 2007).

Therefore, educational possibilities that digital technologies open for teaching practice as mediators of the

teaching and learning processes are undeniable. However, it is necessary to draw attention to the fact that their use in the classroom requires a break from being a teacher who changes from being the center of knowledge to a facilitator of learning processes (Bacich; Moran, 2018).

Besides PNE (Brazil, 2014) addresses the use of DTs as a positive resource to be explored by teachers, BNCC (Brazil, 2017) also enhances them as a teaching strategy, ensuring the general competence of the Base, field of digital culture, which should:

*“Understand, use and create digital information and communication technologies in a critical, meaningful, reflective and ethical way in several social practices (including school) to communicate, access and disseminate information, produce knowledge, solve problems and exercise prominence and authorship in life personal and collective.”* (Brazil, 2017: 11).

In this perspective, the remaining question is: why digital technologies have spread with greater intensity only in this pandemic context, since they were so little explored before, even though it is a mandatory competence to be developed, according to BNCC (Brazil, 2017), and a potential resource according to PNE (Brazil, 2014)? About this questioning, it can be said that continuing education of teachers and the need to use these tools were the precursors for the engagement of digital technologies in schools during remote teaching.

It was noticed that many educators, before pandemic, did not use digital technologies in educational practice, as they did not know them or did not know how to insert them in their lesson planning, as it requires a change in teaching practices and student attitude to adhere to them. However, with the advance of COVID-19, educational institutions had to provide training to teachers who began to understand this mediation process, integrating digital technology into their pedagogical practices, as there was an emerging need: the continuation of classes, even if remote.

It is important to highlight that digital technologies have always been essential for educational practices, as expressed in the documents BNCC and PNE; nonetheless, when used as mediators, they are imbricated in the processes of teaching and learning. When only conceived as technological devices, used for didactic transposition of traditional teaching (understood here as teacher-centered teaching, without the student being active in the learning process), they do not contribute as much, since the student does not feel engaged and is not the protagonist of his own learning, he is just a reproducer of what is addressed to him.



Furthermore, it can be stated that DTs have been recognized by the analyzed documents as a way of promoting teaching and learning. Before pandemic, it was a slow walk, as there was not much engagement on the part of teachers, nor training that would support them to adopt these resources in classes. Then, with the advent of COVID-19 pandemic, schools were forced to provide training movements and teachers to learn to teach in the face of the unknown.

Taking this educational journey as a reference, it is expected that we will move towards a scenario of major disruptions in terms of future education. After all, digital technology by itself does not support quality teaching, as it needs to be seen as a path of profound transformation in education when it substantially modifies the imbricated subjects, as well as the way they relate to the learning object (Coll; Monereo, 2010).

### III. ENGLISH LANGUAGE TEACHING AT SCHOOL

The teaching of English language, due to its relevance to global communication, figures as an influential language of prestige and relevance in the school environment. Communicating in English is also about maximizing the possibilities of being connected to world events and assuming the identity of a global citizen, permeating different cultures and appropriating intercultural elements.

Regarding this background, BNCC (Brazil, 2017) defines additional language teaching as mandatory from the sixth year of Elementary School onwards. This means that, in any school in the country, from this stage on, English language teaching must be ensured in the curriculum.

As stated by the promulgation of the document, the choice of English as an additional language is justified by its role in world communication. The *lingua franca* is used by speakers across the globe, with the most varied linguistic and cultural repertoires. According to data from Linguistic Treasure of Federal University of Pelotas (UFPEL) (2021), the language covers 1,132,366,680 speakers, surpassing the 1,116,596,640 speakers of Chinese-Mandarin.

In this perspective, teaching an additional language means, according to BNCC (Brazil, 2017), to present the vast world that is configured, highlighting the traits of diversity, which lay foundations in the classroom itself and extend to all public spaces of social life. Thus, there is an opportunity for a reflection on themselves, as an individual and on their conditions through encountering the other, understanding their singular self as well as the plural world in which they live. In this meeting, the student is given the opportunity to contrast intercultural elements of their own

culture, along with the proposal to identify values attributed to other cultures in the society in which they live.

BNCC (Brazil, 2017: 241) maintains that:

*“Learning English Language enables the creation of new forms of engagement and participation of students in an increasingly globalized and plural social world, in which the borders between countries and personal, local, regional, national and transnational interests are increasingly blurred and contradictory. Thus, the study of English language can provide everyone with access to the linguistic knowledge necessary for engagement and participation, contributing to the critical agency of students and the exercise of active citizenship, in addition to expanding the possibilities of interaction and mobility, opening new paths construction of knowledge and continuity in studies. It is this formative character that inscribes English learning in a conscious and critical perspective of linguistic education, in which pedagogical and political dimensions are intrinsically linked.”*

Teaching an additional language provides the students an encounter with diversity, leading them to deal with the different and the new, making the space of the additional language in the curriculum a space for citizenship shaping. According to Schlatter and Garcez (2012: 37-38):

*“The additional language class can be a space for its participants to discover a new form of human expression, with views of the world that are different from their own, with a language that can fascinate or frighten. And this space should inspire, above all, for reflection and information on the local and immediate realities of students in interlocution tasks with the world that takes place in that other language. [...] In the additional language class, the student can see, from the beginning and each time more, his enlarged world and thus decide what matters in these new horizons for his life, in his immediate world, empowering himself to participate more assertively in his own world and in the larger world that he presents in his life as a citizen.”*

As claimed by this perspective, La Salle Carmo School verifies the importance of offering English language not only in the Final Years stage, but starting in Kindergarten as a means to promote quality language teaching within the curriculum.

In 2021, Early Childhood Education has three periods of English a week in the curriculum, followed by two weekly



periods in Elementary School – Initial Years and four weekly periods in Elementary School – Final Years. This schedule of extended workload is in line with the contributions of BNCC (Brazil, 2017) in terms of comprehensive education, emphasizing that learning an additional language encompasses much more than the improvement of language skills, inviting for working interdisciplinary, favoring the educational process in its essence in which,

*“Basic Education should aim at training and global human development, which implies understanding the complexity and non-linearity of this development, breaking with reductionist views that privilege either the intellectual (cognitive) or the affective dimension. It also means assuming a plural, singular and integral vision of children, adolescents, young people and adults - considering them as subjects of learning - and promoting an education aimed at their acceptance, recognition and full development, in their singularities and diversities.” (Brazil, 2017:14).*

In consequence, teaching English at school is conceived as a catalyst for unveiling the social world, bringing the students closer to language to access this pluralized universe. It is about the opportunity to create their own codes that reach bigger perspectives. In these circumstances, the individual develops entirely, being open to live with diversity multiple experiences, identifying himself as a citizen, either in his immediate space, or as a member of a group living collectively.

#### IV. METHODOLOGICAL APPROACH

This research is configured as a study case (Yin, 2001) and has as an investigative focus the use of digital technologies in teaching English in Elementary School – Final Years in front of remote education. As suggested by Yin (2001), in carrying out a study case, it is essential to use several data collection instruments, with a view to triangulation of information obtained through different sources.

As an object of study to initiate reflections and discussions on the topic to be explored, six teachers who teach the curricular component of English to classes from sixty to ninth grade of Elementary School - Final Years, during the year 2020, accepted to answer the research. The age range is between 26 and 52 years old. All are graduates and three of them (50%) reported having attended a *Latu Sensu* Postgraduation course. Regarding teaching time, all teachers work between one and 10 years. Regarding the weekly schedule, all respondents work between 14 and 40

hours per week and only one teacher had taught English classes in online format before the pandemic.

The reflections presented arise from the following questions asked to the educators and which guided the investigation: What are the positive and negative aspects of remote teaching in English language classes? How was student's engagement in remote classes? Which digital technologies were used as a pedagogical strategy? What were the pedagogical practices adopted in remote teaching English Language subject? What are the perspectives of the use of digital technologies in the resumption of classroom classes?

Data was collected through a questionnaire available on Google Forms, observing the ethical aspects of research. For data analysis, the Content Analysis Technique proposed by Bardin (2011) was adopted. Next, the research scenario was contextualized.

#### V. THE RESEARCH CONTEXT

The research context is the teaching of English language, therefore, an attempt was made to broaden it so that it could have different reports of experiences on the use of digital technologies in remote education during this period of COVID-19 pandemic.

As an investigative setting, there is La Salle Carmo School, which is located in south of Brazil, and belongs to a private education chain. It offers all stages of Basic Education, conceiving students from families belonging to middle and upper classes. Thus, it is a school context in which students have access to digital teaching technologies, electronic devices and internet connection.

For remote learning, school adopted a content management system on the digital platform Google Classroom (paid version). Furthermore, with this management system, the teachers adopted other tools, applications and digital technological resources they considered appropriate for the development of competences provided for English language study plans.

Regarding the organization of English language subject at school, in 2021, Early Childhood Education has three weekly periods in the curriculum, followed by two weekly periods in Elementary School – Initial Years and four weekly periods in Elementary School – Final Years. Students use Cambridge University Press teaching materials and classes aim to develop the four essential skills: reading, writing, listening and communicative practice. At the end of ninth year of Elementary School – Final Years, students have the possibility of applying for international Cambridge exams, certifying their proficiency.

In view of research context, it is important to emphasize that researchers are directly involved with teaching English in regular education in Elementary School – Final Years, in pedagogical management and in the training of English Language teachers, which is why they maintain direct contact with teachers and where data collection is collected, as well as the involvement of researchers in the study.

## VI. DESCRIPTION AND ANALYSIS OF DATA

Regarding the proposals of Content Analysis Technique (Bardin, 2011), the focus of this section is the presentation and reflection on the collected data, which are arranged in sequence, in four thematic categories. In order to establish a pattern, the following name was used: T (for teacher), followed by the number of the questionnaire which represents the order of data collection.

### 6.1 Category I – Positive and negative aspects of remote teaching in the English Language subject

This thematic category seeks to examine recurrent ideas in the responses of teachers, in which positive aspects about remote teaching stand out, such as the use of technological resources in teaching and learning processes, adopted methodologies, experience exchanges between teachers, classes interaction, teacher training and greater student autonomy.

The following fragments contextualize some of the mentioned aspects relating to the positive aspects of remote English language teaching:

“Use of technological resources; support from colleagues through exchange of experiences among teachers; use of new teaching methodologies; new challenges and new experiences.” (T1).

“Resources appeared during the classes and also with the training of teachers, making the classes more attractive. The affection of students and school staff was the most brilliant and encouraging aspect.” (T2)

“The discovery of countless tools, applications, websites, online games and others... was to discover and get to know the work of teachers from all over the world and to be able to share and share knowledge.” (T3).

Through the synthesis of responses from the set of respondents and the fragments presented, it appears that the group of teachers considered the use of digital technologies as essential in remote classes, especially

conceiving the possibility of exchange between fellow teachers around the world. Such positions corroborate the statements of Bacich; Moran (2018), who claim that Education takes place through the connection between peers, the network and the world.

Another significant aspect for teachers was the learning of new digital technological tools and pedagogical strategies. In this period of pandemic, teachers had to reinvent and relearn, changing their attitude towards teaching and learning, seeking new ways to ensure quality education, achieving what is proposed by BNCC: “(...) Educational technologies in pedagogical practices in education systems ensure the improvement of school flow and student learning.” (Brazil, 2017:77).

In this context, digital technologies provided this reinvention in pedagogical practices, because there were moments of training that provided this development, urging teachers to change their attitude. Moreira and Schlemmer (2020: 28) corroborate: “it is necessary to trigger educational processes aimed at improving and developing the professional quality of teachers”. Still in this perspective, Levy (1999) says that teachers are in a context that were involved and challenged to use technology, this shows the growing number of them who have combined DTs with pedagogical practice.

On the other hand, in teachers' statements, answers are found that emphasize some difficulties experienced in this context of remote learning, such as "having to adapt quickly to a new teaching methodology" (T1), "little interaction between students and monitoring learning" (T2), "the loss of oral culture of the English language, adaptation in a short period of time to this teaching model," (T3) and the "challenge of giving greater support to students with difficulties of learning." (T5).

These statements demonstrate that just incorporating technological resources does not remodel educational processes, although, “[...] it substantially modifies the context in which these processes occur and the relationships between their actors and the tasks and learning content, thus opening up, the path to an eventual deep transformation of these processes.” (Coll; Monereo, 2010: 11). The weakness is precisely to encourage students to participate, awakening their autonomy, because, despite being digital natives, they are not used to being protagonists in the processes of teaching and learning and using certain digital tools. In this sense, the teacher's mediation is more than important, it is essential for the student to be active while learning.

However, Barreto and Rocha (2020) highlight how much teachers reinvent themselves in the pandemic period: even without adequate preparation, there is a relentless search to offer the best to their students so that they are not left unattended and could develop their skills and abilities necessary autonomously. In this horizon, the role of the teacher as a mediator stands out, seeking to encourage students to provide quality education even in the remote mode.

## 6.2 Category II - Student engagement in remote classes

BNCC (Brazil, 2017) challenges teachers in teaching and learning processes regarding the development of skills related to the use of digital technologies, resources and languages, since, with COVID-19 pandemic there was a need for remote learning, leading to an acceleration of this digital movement. Digital technologies at school were being adopted slowly and progressively, but with the change from the traditional pattern of the classroom to remote education, because of social isolation, they had to be applied immediately, which impacted the dimension of adults and children.

The emotional dimension is portrayed by teachers, who noticed a reduction in engagement, participation and motivation of students in remote classes. The most common aspects are:

*“Participation of students from Elementary School 2 is very low. There were few who actually participated.” (T1).*

*“Due to the fact that they didn't turn on the camera and also, very few, turned on the microphone for a more complete interaction, this participation was very difficult. But over time, some stand out and classes follow the planned course.” (T2).*

*“Some were very motivated, but most did not attend classes.” (T4).*

*“Student participation, motivation and engagement dropped dramatically. From the reports of fellow professors from other disciplines, I see that this is a general issue, not specific to English.” (T5).*

According to the background designed by teachers during the remote classes, it was necessary to develop a series of skills and abilities, in addition to a quick adaptation and learning of new methodologies, that is, new ways of communicating and interacting through digital means. This new class pattern has reached the behavior and emotional dimension of students, changing their interaction, motivation and engagement.

Given this situation, (T3) presents ways to teach classes, fostering self-esteem and student participation in remote English lessons.

*“Every morning the class started with music, a phrase - a reflection. I tried to bring joy and happiness to my classes. I feel that we are in serious trouble from pandemic and it is up to us teachers to bring some spiritual peace, joy and love to our students. In this way, I feel all the time that the students are very engaged... except for some who go through psychological issues. But in general, I feel the students are happy and engaged in English classes. I try to diversify my activities a lot. I know that for learning to take place, we need the students' attention first, and for students to be attentive, they need to like it... That is why diversified classes to attract all students, attract all the different ways of learning. Myth is to think that there is only one method and that there will be student engagement when they are exposed to repetitive and non-challenging tasks.” (T3)*

This teacher's testimony corroborates Moran's idea, which emphasizes:

*“In education, the most important thing is not to use large resources, but to develop favorable communicative and affective attitudes and some negotiation strategies with students, reach an agreement on research activities and how to present them to the class. (Moran, 2007: 31)*

This shows that the teacher must have clear objectives when planning the classes, seeking to instigate their students, with digital technologies being the facilitator to develop the activity in practice.

Therefore, BNCC (Brazil, 2017) provides the educational commitment of teachers to the full development of students, through promotion of skills, highlighting the socio-emotional skills, character and attitudes of the person. In this scenario of inclusion of socio-emotional skills, the role of the educator stands out, as he is the mediator, acting in front line of these skills to be developed in the educational praxis.

The teacher deals with the impact of emotions and must be aware of this in the pedagogical process, as emotion interferes with information retention process. It takes motivation to learn and attention is essential in learning. Therefore, it is necessary to reflect on the teaching praxis in an intentional format that seeks to develop these skills both in the teacher and the student. (Morais, 2020).

### **6.3 Category III - digital technologies as a pedagogical strategy for English teaching**

This thematic category will present digital tools used as a pedagogical strategy in the teaching of English in the context of remote education, followed by a brief reflection on the changes generated by them in teaching-learning.

Regarding the digital technologies adopted by teachers during English language classes, as reported by them, there are the tools: Google Classroom, lives, worksheets for extra activities, Google Forms, Google Docs, Google Slides, Jamboard, Kahn Academy, Youtube, EscapeRoom, Baamboozle Games Online, recordings, Quizlet, EnglishVid and softwares to create Podcasts.

It is noticed that, by adopting digital technologies, teachers gave new meaning to their educational practices, conceiving that remote teaching required other ways of teaching, using various digital teaching strategies and instruments. According to PNE (Brazil, 2014), students must be in contact with digital technologies so that they can understand, use and create technologies in a critical, meaningful and ethical way in order to access information, produce knowledge and solve problems. Furthermore, the tools used by teachers make it possible to verify that remote teaching required other ways of teaching, using different strategies and digital teaching instruments.

The re-adaptation of reality from the physical classroom to the virtual one brought changes beyond language, changing the way students and teachers interact. Considering this context, digital technologies present themselves as mediators to develop new pedagogical practices, and their importance will be in the way the teacher will use the resources and not only in their simple use. For Weinert (2013: 26), "in this challenge of making teaching and learning pleasant and effective moments, the teacher has a fundamental role, as it is up to him to motivate and demonstrate that it is possible to have a correlation between educational content and reality of the student".

Still, regarding the use of digital technologies, Dotta et al. (2013) warns that technology allows great access to information, since, by itself, it does not promote learning conditions for those who have access to it. At this juncture, he states that education professionals have a very important role in this scenario, in which, in order to work on technologies, the person must master the technique and have the necessary planning.

### **6.4 Category IV - Practices adopted in English Language subject during remote teaching and continuity in face-to-face classes**

The educational practices developed during remote teaching by English language subject point to the future of



education, which already seems to never be the same again, given the adoption of digital technologies to continue teaching and learning processes. This is evident in the speech of (T1):

*“The door to learning that takes place in different ways has been opened. I believe that after the pandemic, even in a complementary way, it will no longer be closed. In other words, all virtual resources, fortunately or unfortunately, are here to stay. All practices with the use of technological resources will be maintained. Particularly, I believe that Google Forms is an excellent tool for assessments as long as it is performed 100% in person.”*

In addition to digital technologies, (T5) points to the hybrid model as a teaching strategy:

*“Although Google Forms is a great tool for testing, I believe students still need to have contact with the print version, writing on paper. I would still use this tool, but not for all evaluation activities. Of course, online games are a resource that I will continue to use - I used them before too, but I hope that soon we will be able to make other types of games that promote interaction between students and facilitate learning, but without this 'stick' of online activity. That we can have room disputes between groups and pairs and that we can meet in the school yard.”*

These speeches refer to a mix between digital and traditional. What has already been done is not abandoned, but what has been done through DTs is not denied. Likewise, it is believed that the key to future lies in the balance of using one or the other, or both at the same time, since what will determine this is the teacher's objective regarding the particular activity.

In this context, it is noticed that remote teaching contributed to teachers continuing the use of DTs, as exemplified in the speech of (T6): "I use technological tools to build activities, such as "slides and online games.". (T2) corroborates: "Students really like being able to compete, so the games are super encouraged and we learn without too much stress.

In this case,

*“This is not about using technologies at any cost, but about consciously and deliberately following a change in civilization that profoundly questions the institutional forms, mentalities and culture of traditional educational systems and, above all, the roles of teacher and student (Lévy, 2005: 172).*

It is clarified, thus, that using digital technology only as support for some specific activities, as there is no break in the way the teacher and the student see themselves in the teaching and learning processes, does not qualify the educational practice; it only reinforces already imposed standards. The use of DTs in the classroom, whether physical or digital, implies in the process of mediation of knowledge so that the student takes the lead and the teacher is the teaching facilitator.

Finally, (T3) makes a self-criticism of the traditional teaching model and emphasizes the importance of teacher training on digital technologies:

*“I feel that it takes time to innovate and all this learning I will carry with me to all my classes, whether they are remote or not. I'm very happy with what the school has been offering us in terms of training courses, etc. and as I'm curious, I look for many ideas outside the school environment. All this will be maintained, of course, in moderation and depending on the activities proposed in the classroom.”*

This statement reflects that the focus should be on training these teachers and not on the overvaluation of educational technologies, as without the mediation of the teacher, they are not capable of guaranteeing quality education.

It is important to highlight that, in this digital context, the teacher will not be replaced by the intensification of the use of DTs, but will be even more valued, as it will be the facilitator of knowledge. Thus, it is understood that it is necessary to rescue the teaching work and bring it to the focus of public policy concerns and DTs should be reduced, therefore, to the condition of mediator in the teaching of English, given the proper training to teachers so they know what to do with them.

## VII. FINAL CONSIDERATIONS

The essential basis of reflections presented throughout the article are the teaching practices of English language teaching with the mediation of digital technologies applying the study in the exceptional context of remote education in times of the COVID-19 Pandemic and getting it wider to a hybrid teaching in the future.

According to the teachers, the use of digital technologies in teaching English language, when combined with the teaching performance, can boost student learning, linked to teacher training, conceiving the emotional dimension of students as well as the importance of engaging the students.

About the limitations of the study, it highlights the difficulties of the teachers in engaging students, eliciting



motivation as well as the use of digital tools and access to platforms, network connection, devices and the lack of previous knowledge in terms of remote teaching.

When it comes to advantages, the study made it possible to identify aspects such as: a) flexibility to adapt to the demands of remote English language teaching; b) change in teachers' conceptions and the use of digital technologies in pedagogical practice; c) importance of caring for the emotional dimension and individual monitoring of each student; d) continuity in the use of digital tools in the resumption of in-person classes and, e) the need for continuing education for teachers. This set of aspects, somehow, interfered in the remote teaching of English language and reverberated the importance of digital technologies in the teaching and learning processes of students.

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# Understanding Gender Roles: Masculine and Feminine

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**Abstract**— The present study aims to bring out the gender roles through the work of Judith Butler's "Gender Trouble: Feminism and the Subversion of Identity." How "Gender" is defined and what it signifies. The objective of the study is to bring forth the gender coding, decoding, and recoding. To understand the masculine and feminine aspect of gender along with performativity and embodiment. Therefore, it is an attempt to understand the hype behind "Gender." Hence through systematic study, it aims to raise the question of importance of a gender where women as a "Gender is negligible" and yet plays a significant role in understanding the Gender roles.

**Keywords**— Gender, Performativity, Embodiment, Masculine, Feminine, Code, Decoding.

## I. DEFINING GENDER: AN INTRODUCTION

The term gender is used to designate psychological, social and cultural aspects of maleness and femaleness. "Gender thus is an analytical category that refers to the social organization of the relation between the sexes." and this is where Simone de Beauvoir also comes in "although even biological sex as a natural kind is now questioned by many theorists." 1949, Simone de Beauvoir is not making an argument for biological sex being natural. In fact, she is suggesting that the very fact of naming biological sex itself as male and female is tremendously arbitrary and already sort through with patriarchal power.

Generally speaking, gender, is immediate relevance to our social situations. Gender, it is a real loaded term as we sometimes enjoy gender, we sometimes suffer gender but in either case we negotiate with gender. So gender is something we negotiate with through our body, through our language, through our dress, through our embodiment.

## II. BUTLER'S: GENDER AND AFFECT

Gender is the process of production, the process of reproduction, the process of construction, the process of deconstruction and reconstruction. Butler talks extensively

in gender trouble, the idea of performativity. What is performativity? Performativity according to Butler is a kind of performance which is used to produce an affect. (AFFECT)

That affect can be an effect of wonder, basically watch a performative act and the spectacular quality of the act. Gender according to Butler depends a lot on performativity especially as gender plays out in the public space, what is masculine in a public space, what is feminine in a public space? Largely, depends on the politics of performativity, so performativity is performance which is political performance which is used and designed to generate an affect (AFFECT). Not only is it effective it is also equally affective it affects you emotionally, sentimentally it produces the structural sentiments.

Essentially that the idea of masculinity, the idea of femininity is basically a construction and replication of certain codes or behaviour. It just could be codes of conduct, codes of dressing, codes of language, codes of embodiment etc. So it is binary, it is something which we observe, internalize, as codes. So the word code is imperative in any study of gender. So it is a very defined coded system about the binary between men and women, male and female, masculine and feminine etc. In other

words gender is a set of course which we consume, it is something which we internalize. The point is, exactly what we internalize without questioning every single day to unpack these codes to decode these divisions to recognize the binaries the constructed quality of these cultural codes. How we will keep decoding the gender division, the gender identities or the gender performances in literature as well as in real life.

Gender in other words is an asymmetrical entanglement that in biology and ideology depends to a large extent on your biological location but equally it depends to a large extent on your cultural location, on your linguistic location, on your racial location, on your political location, so all these are combined together to produce reproduce construct reconstruct gender identities. So definitions of gender, definitions of masculinity, femininity these keep changing depending on the spatial location. Now of course space and gender identity is a very complex simulator and so is language and gender identity. Language is notoriously gendered and we do not realize it all the time.

So the implication is if you are masculinising yourself you are moving upward. An act of elevation, elevated embodiment something that you do to make it better as a person, as a character. Gender as something that is a process that produces identities. These modes of production are culturally and materially mediated, so in other words, how is a male supposed to look in a particular culture, how is the female supposed to look in a particular culture. Now these are not abstract phenomenon's, these are very nasty phenomenon and depends on the cultural commodities, it depends on the economy, so all these things are enmeshed in any study of gender.

The moment of division happened when the moment of binary took place the automatic next step was to gender it. When we talk about the rational self, a logical mind, a thinking mind is male, it was immediately masculinized whereas the emotional body is female but this is the beginning, this is one in many ways where gender divisions were introduced in knowledge, discourse, popular culture, capital etc.

The problem begins when we begin to question the value system. Why is it that there are certain kinds of expectations for men and women in the same culture and from culture to culture. Why is it that they are notoriously cultural sensitive, the reason is value systems are abstract, neglecting the real historical, social, scientific situations, which consumes these gender binaries premises.

A very famous quotation by the French feminist same and Duvall who mentioned "I think that one is not born one becomes the woman." The process of becoming a

woman is a complex process it moves from language to political situation to racial situation so it is a constant process and this is in connection to with what Butler said much later essentially where she said "Gender is a verb, gender is a process of happening with the process of construction, deconstruction, reconstruction." In other words, Duvall meant that one is not born one becomes the woman, there is certain code which has been produced culturally, politically, materially, economically and the whole agenda of becoming a woman is to conform to the code through your life, through your language, through your value system, say if you conform to that code you essentially become the woman. The moment you conform to the code you become neatly a woman but certainly, these codes change from time to time.

This kind of gender division was promoted and was celebrated glorified in a massive kind of way. So the relationship between value and gender is quite complex, the relationship between language and gender is quite complex because any study of feminism would reveal to us the language of matter is really deeply patriarchal, it is something which is embedded in patriarchy. Its full of these codes of patriarchy. Patriarchy has produced and perpetuated knowledge.

Pride and Prejudice, is a deeply gender text where the men control the capital, the property and the woman are just made to look pretty, make themselves attractive before men. Mother be anxious to get her daughters married. According to society, marriage becomes the most important and most convenient way for a woman to have a good life. Entire idea of being a woman is to appear attractive in the marriage market and then your life is settled. Certainly, not a happy scenario at all but this is what happens in *Pride and Prejudice* to a great extent.

### III. MASCUINITY AND FEMININITY

Gender has a lot to do with agency masculinity, femininity what you are as a biological man, as a biological woman has got lot to do with agency. How gender becomes the prison-house? How you can be imprisoned by your insufficient gender identity? Answering it, because of your racial location and because of your biological location. How gender or gender identities or the production of gender identities is deeply complex in the sense that it sometimes liberates. Gender is something that we do, it is not something that we are sort of born with, every one of us is born with a biological body, but gender is something which you do with the body. Gender is something which you performed right through our language, our dress, our rituals, our religions, our political privileges, our racial locations etc it is a

deeply material process, it is deeply ideological process. It is a performative process, it performs, it constructs certain categories of power equally, it constructs different categories of powerlessness in other words gender is an act of construction.

The textuality of gender lies precisely in the fact that it is something which can be constructed which has been constructed and which can be deconstructed and reconstructed. Literature, offers the platform which would be the buffer between the real configurations of gender, the unreal configurations of gender and the theoretical configurations of gender.

Performativity is a deliberately designed performance and because it is deliberately designed it is often excessive, actually it is often dramatic, it is spectacular and is often larger-than- life. It produces emotions such as awe, reverence, fear, respect, love and sometimes a combination of all these emotions. In what way is performativity an important component of gender studies. Gendered identity is what we perform and the way we perform a certain kind of gender in a particular manner. The performativity is an effective performance which is designed to generate a certain kind of gender identity, it could be a hegemonic gender identity, it can be a subversive gender identity, it could be a combination of a hegemonic and subversive.

Embodiment may be defined as a corporeal, psychological, material and abstract apparatus with which one navigate across and interact with the immediate environment. The embodiment is the material phenomenon as well as the abstract phenomenon. It is something which really happens to the body, to the mind, to the nerves, to the neural mechanism, the motor mechanism which humans use as thinking, feeling and it is an extended cultural phenomenon as well. What does this apparatus do and what it help us to do? It helps to navigate, it gives a sense of self, it gives a sense of the body, ownership on self with which one navigate across and interact with the immediate environment.

The hegemonic gender, dominant gender, subversive gender, and marginalize gender are all different kinds of gender which are created through performativity and embodiment. Performativity and embodiment both are process of constructing a certain sense of self.

#### IV. CONCLUSION

The notion of gender depends on the body of the person, the sexuality of the person but equally depends on the acceptance of the body, the acceptance of the sexuality

of the person and in a certain cultural context it is quite ideological and discursive.

The relationship between embodiment and performativity specially in relation to gender identity. Gender as something which can sometimes potentially transcend or transgress biological identity. Gender identity can sometimes be different from biological identity. Biologically you could be a man or a woman but you know your gendered self. Your gender identity could be different and the way in which this difference is produced is through performativity and through different orders of embodiment.

Thus, Gender is the process of becoming as well as a process of unbecoming. Gender is not a static concept, gender is a dynamic process, a dynamic process which is informed by the biological identity. But it can also potentially override the biological identity, it can transgress the biological identity, it can produce a different identity, the identity which you know is designed by difference.

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# The Nexus of Life in Modern Poetry, the Need, and its Expression

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**Abstract**— The translation process has thousands of years of history. Similarly, there is a long history of curiosity about the process. All communications are translations and translation history can be traced back to the days of the primitive life struggle. Translation has become an integral part and it is the most happening in several sectors like Universities, academies, publishing houses, government, and private organizations. Translations are becoming more and more diligent in translation studies and publications. There is an increasing number of articles and essays on it. All these types of study activities involve in the search for its needs, principles, and definitions of translation.

**Keywords**— Translation, Modern Poetry, B.M. Shree, English Geethegalu.

## I. INTRODUCTION

"Nothing moves without translation. The Human experience is covered by three terms: emotions, techniques, and thought. The emotional state (Nava Rasa) does not change in character, but techniques and thoughts do. Any change in thought or technique can spread only with the help of translation; because, if it needs to spread, it has to spread from people to people and in turn from language to language."

This statement summarizes the need and benefits of translation. Emotion thought and technique. Where literature includes the experiences that words have in common with the human community, Global knowledge, science, and technology- All together, human intellectual and spiritual activity if combined so that, need and the scope of the translation will be justified. These comprehensive activities and their results will inevitably require translational oversight if they are to be useful to the entire human race beyond the realm of time. Without the help of translation, the knowledge will be diminished. Some of the Sanskrit poets recount when the world is plunged into darkness, knowledge can be the carrier towards the light. Sometimes illusions can form a

language; this global illumination function cannot be fully accomplished today with just one language or sound.

If this function is to be universally accomplished in many languages, this function needs to be carried out simultaneously. In this view, when languages become a barrier between human beings, then the translation will eliminate them. Knowledge has a premise of language. No matter how attractive this premise is, For the sake of knowledge dissemination, translation is required. Otherwise, the other linguists will not be able to acquire the knowledge one has accomplished.

The translator also needs to move the screen of this parenthesis. The Man Who Dwells in the Modern World should be humble enough to accept any knowledge available in any part of the world. No disturbances should affect the acquisition of this knowledge. Many questions arise here, to exchange thoughts and experiences, should a person must know other languages in addition to their mother tongue or parental language, how many languages should a person learn to acquire global knowledge? Is it necessary that a person knowing several languages, But his dominion is identical in all those languages, and how much of his precious life could be devoted to the study of



languages? Thus, human beings have to admit that there is a time limit and a limit to the possibilities of life. Also Besides, expecting all of his abilities on linguistics becomes a waste of the individual's ability.

To avoid this global impasse, translation is needed, if it is allowed for the goodwill of mankind. That is, some people learn some languages efficiently and have good literature skills too. If Knowledge is transferred as it is, a literary person can lead to aesthetic negotiation, and scientists can continue their research. Thus, enhancement in the field of knowledge requires translation. The unnecessary repetition and lack of energy, capacity, and resources can slow the pace of progress of its development. There is a proverb like – 'Alone cannot celebrate any festival, alone cannot taste the flavor.' In persons with any literary acquaintance, when we feel a bit of literary work is accomplished, when they have satisfied with what they have tasted, that should reach other people beyond languages. So that they will be diligent in that direction. They are unaware of how such an attempt could lead to a revolution.

During the translation of the works of Homer, It is said that a translation used by a translator opened up new dimensions in English poetry. Similarly, B. M. Srikanthayya's English Songs (English Geethegalu) ~ it can also be said that this is a beginning of an era towards revolutionary development in Kannada literature. On the contrary, Masti Venkatesha Iyengar (Kannada Poet) quoted on this: Its published time is Amrutha galige (Great time), the hand which wrote is Amrutha hasta (Great hand). This is because the crops grown in the Kannada poetry field became the lifeline. DVG (Devanahalli Venkataramanaiah Gundappa) says on the other hand that the translation is the plowing work that must have taken place before the birth of independent poetry. This meant that a translation of the rich literature was much needed. This can be interpreted in two ways. The first is, one can enrich his literature by translating the works of another genre. The reason why English literature is so rich today is because of translations from many languages around the world. Similarly, Kannada literature has become very rich in Indian literature because of the inflow of translation from all directions. Another implication of this statement lies in the fact that sometimes translations lead to enormous literary work during the extraordinary revolution. `English Geethelalu (English Songs) ~ we know the miracles achieved. Similarly, the Marathi novels of Apte translators and the Bengali novels translated by Venkatacharya have contributed a lot to the evolution of Kannada novels. It is also worth noting that translations have made a meaningful contribution to the evolution of other literary genres. Moreover, many of the literary works

that have made their name in the field of literary works have been written by various authors, it has been said that the mystery of style has been discovered intuitively and indirectly. Henceforth we can justify that translation has helped in the development of literature.

Times Literary supplement ~ London, According to a recent survey, in any language if its good content gets published later on reviews will be published based on the content. Then someone else will lobby to acquire its translation rights no matter in which part of the world and in what respect it was originally written. For instance, in the field of scientific researches, scientists are usually hiding the translation so that the source of it is not revealed. The World shrinks ~ this word has a 'special meaning in it. New dimensions of government are emerging as cultural, technical, and scientific cooperation is being organized. In all these areas, the need for translation is becoming increasingly important. Every Language has the power to adapt to new needs. Capabilities need to be devised. As such, translation challenges the power of language. We come across new dimensions in language. This speech is comforting when we observe our own words which are wandering around all parts of the world/culture. In the realm of emotional achievement, the performance of translations is probably not possible by other measures. The bigotry in literature language apart from translations is far from over. Disagreement with knowledge is eliminated. There will be an intellectual, cultural, and harmonious path to reconciliation.

In the literary sphere, translation and transitions are very important politically and socially. Western Social - Biblical translations of people who know political history - It is well known that ignoring ignorance, abolishing religious and social slavery led to this revolution. Needless to say, the translations have rendered such a considerable service in the matter of the promotion of Christianity all across the globe. These recognize the importance of translation.

## II. TRANSLATION OF POETRY: POSSIBILITIES AND CHALLENGES

Recently, translation processes have been taking place in Indian desi (local) languages too including Kannada. Translation works are also becoming more and more popular and also are getting published. However, there has been little debate about translated works. This implies that it (translation) is deeply rooted in the preconceived minds of readers that translation is considered as second-class Work. Amid such translation and reading politics, Kannada writers like U.R. Ananthamurthy, H.

Sivaprakash, O.L. Nagabhushana Swamy, H.S. Raghavendra Rao, R. Vijayaraghavan, S. Raghunatha, M.R Kamala, Therilli N. Shekhar, J.N. Tejashree, H.S Anupama, and many others have recently attracted a lot of attention and got great recognition from poems that have been translated into Kannada from different languages and are inspiring us to read them again and again. I would like to mention here two thoughtful views on the translation of poetry. Bertolt Brecht (German theatre practitioner, playwright, and poet) had his stand on the translation of poetry. According to him, many times the original verse is lost if translators fail to justify the original content. So the point of the poem is to understand what the real point of the verse is and express it in your way. And with that, Brecht says like Translators (Something about being too independent) 'If the rhythm of the original verse has some qualities that make sense' you need to bring that kind of (rhythmic) rhythm into your language ". (U.R. Ananthamurthy, First Speech, again Brecht).

This is one of the difficulties of translating poetry. That is, the respective language has its draw. When the translator does not understand the language, the words and meanings become apparent in the poem. It is not only necessary to translate the native language into the other regional languages but it is also essential that every translation maintain its quality by retaining the original content of the main language. That's what Dattatraya Ramachandra Bendre says 'Idu bari belagallow anna' (this is not just a Light brother it is more than that) the wonderful experience of that morning is getting through the ear. Bibliographic poetry is of the same type, but reading poetry is a different experience. If I read a poem, it is an experience, if I read another that will also give a different experience. Regardless, when I read it again and again, the experience is different. Thus different possibilities open up before us infinite possibilities. (U.R. Ananthamurthy, Chronology, Page. 77) Translation poetry should also bring such infinite possibilities to the reader. Otherwise, no poetry can be a success, and also it doesn't last long in the minds of readers or listeners.

The translation is one of the most controversial activities in the literary field because no translation can satisfy everyone. The translation is such a creative task that if we give one text to ten people that everyone has a different translation, even though these ten people are skilled translators. Why so? Because translation rests on the expression of emotions; there is both unanimity and difference of opinion in the understanding of the same text by any reader. Which proves no human mind can think similarly. Translations can also be the same, with some similar qualities about the origin; some of these qualities can also be different. Needless to say, it is these

differences that make the translation unsuccessful. This process is similar to our understanding, and there's nothing anyone can do about it; because the meaning of a text should not be so.

After understanding so much now we should question ourselves, What is translation? What is its principle thinking? What is its nature? What is the purpose of translation? Its impact- What are the consequences? What is the uniqueness of the translation approach? What is its cultural politics? Translation studies are not so profound because the idea is becoming more and more intriguing. Such curiosities are therefore looking for possibilities of translation, as well as accepting translation as knowledge. In the present case, globally the translation process is the most fascinating and astonishing activity. The principles of translation, and its forms, continue to evolve. As Susan Basnett recognizes, translation study is an important discipline of its own. It is not just a matter of linguistics, but also a subject of linguistics. Rather it is a field that can produce many complex and wide-ranging effects. The study of translation is mainly questioning the perspectives that translation is a second-class work, and as an aid, to explore its uniqueness and its scope. There is also work to be done around the world to investigate the questions of this process by studying such ambiguous attitudes about translation. Since the 1960s, there have been attempts to find new theories on translation globally. The impact of these studies has come to the fore in Kannada literary contexts as well. Since the 1990s, there have been significant developments in Kannada translation studies.

Translation of Modern Poetry — A Thought. A translator is the courier of the human spirit – Pushkin, A great age in literature is perhaps always a great age of translations or follows it – Ezra Pound.

I contend that if a fourteen-line translation of the Yates poet's sonnet is possible, it should be done. U.R. Ananthamurthy says that "The Translation of the sonnet has short and long lines. Similar liberty appears in their translations". The only thing that can be done in Kannada literature is the justification for freedom of translation. 'Occasionally apply some of the ingredients, or although some parts of the name have changed to fit the Kannada people...' When B.M. Shree explained, he was sure to have asked the question of loyalty. Of Chalmers Lan's Old Familia when translating by B.M. Shree. We can see the changes he has made. The first three stanzas are:

I have had playmates. I have had companions

In my days of childhood, in my joyful school days;

All, all are gone the old familiar faces.

I have been laughing, I have been carousing,

Drinking late, sitting late, with my bosom cronies,  
 All, all are gone the old familiar faces.  
 I loved a love once, fairest among women.  
 Closed are hed doors on me, I must not see her.  
 No. All, are gone, the old familiar faces.

### ಶ್ರೀ ಅವರ ರೂಪಾಂತರ

ಕಂದ ಬಿದ್ದೆಯ ಎಂದು ಮುದ್ದಿಸಿ ನನಗೆ ಮರುಗುವರಿದ್ದರು;  
 ಅಂದಿನೊಂದಿನ ಸುಖದ ದಿನದಲಿ ಜತೆಗೆ ಕುಣಿಯುವರಿದ್ದರು.  
 ಎಲ್ಲ, ಎಲ್ಲಾ ಮಾಯವಾದವು ಹಳೆಯ ಪಳಕೆಯ ಮುಖಗಳು,  
 ಪರಿಸೆ ನೋಟವೋ, ಹೊಳೆಯಲೂಟವೋ, ಬಯಲಿನಾಟವೋ,  
 ಪಾಟವೋ;  
 ಇರುಳು ಮುಸುಕಿಯ ಮನೆಯ ನೆನೆಯದ ನಮ್ಮ ಲಗ್ನೆಯ  
 ಕೂಟವೋ;  
 ಎಲ್ಲ, ಎಲ್ಲಾ ಮಾಯವಾದವು ಹಳೆಯ ಪಳಕೆಯ ಮುಖಗಳು.  
 ಹರಸಿ ಪಡೆದನು ಹೆಣ್ಣಿನೊಂದನು-ಹೇಳಲರಿಯನು ಹಿತವನು;  
 ಉರಿದು ಹೋದಳು, ಬೂದಿಯಾದಳು, ಹಿಡಿವುದೆನ್ನಲ್ಲವಳನು;  
 ಎಲ್ಲ, ಎಲ್ಲಾ ಮಾಯವಾದವು ಹಳೆಯ ಪಳಕೆಯ ಮುಖಗಳು.

Could the change in the translation of the first two stanzas be attributed to the inevitability of the culture? It is difficult to give a cultural reason for the change in the third stanza. A personalized painful experience has infiltrated here. It is the sadness of Mr. Shree who lost his wife, so that poet was feeling like he is all alone like an orphan child. In his poetry, his biography has a different taste to that of new chemistry- When Bendre spoke this; the translation was on his mind. At the end of the epistle from John's epic poem, it is appropriate to have a say in what translates when referring to English songs, it is not just nonsense that I bring up the half-hearted speech of idiots who combine the same thing when translating'. It is impossible to translate poetry; therefore, do not translate - the saying of Pierre Larissa is true.

### III. CONCLUSION

Thus, Acharya's works in another language try to digest our experiences of being alien to our own, and translation is the only way for us and the language to grow. The translation may fail or win, we should not bother about its end result, and very important is doing the translation.

Without it, we would live in arrogant parishes bordered by silence' let us not forget this warning of George Steiner.

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# Exciting New Technologies for a Green Future

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**Abstract**— *New technologies refer to two emerging as well as booming concepts like Green technology and Green Marketing. Green technology means the technology which is environmentally friendly developed and used in such a way so that it does not disturb our environment and conserve natural resources. Green technology is referred to as environmental technology and clean technology. Unlike the technological ways in recent decades green technology is almost material science-based. Relying on the availability of alternative sources of energy.*

**Keywords**— *Green Future, Green technology, Green Marketing, Green Computing, Solar Energy.*

## I. INTRODUCTION

The purpose of this technology is to reduce global warming as well as the Greenhouse Effect. Its main aim is to find ways to create new technologies in such a way that they do not damage or deplete the planet's natural resources. It also expresses less harm to human, animal, and plant health. With the help of reducing pollution which shall improve the cleanliness as well. Today developed as well as developing countries are turning to green technology to secure the environment from negative impacts by adopting green technology wisely. With the implementation of Green technology, the earth can fight against environmental pollution and other various harmful things.

### Importance of Green Technology in Today's World

In today's world, using green technology is very significant. It is important to be aware of what's happening around the world. Today's technology and conveniences are more focused on making luxuries available to more people. The Ugly Side of this is the products of new technologies are harming our environment. This raises the importance of using green technology all the more for using green technology industries and regulatory bodies are already taking steps in the right direction. By using green technology one can make the effort to help the environment heal. Developing a plant community, making less packaging materials, using environmentally friendly

machines are just a few examples. Implementing green technology should become not only important but mandatory too. In the coming years with the earth's real energy resources depleting fast we have to rely on alternative sources of energy.

Green technology encourages the concept of cleanliness, freshness as well as promotes new dimensions. After understanding the importance of green technology, now we have to understand how green technology has been adopted in the industries.

Several developed countries all across the world are already encouraging green technology in their industries. Billions are being invested in new wing projects and Biomass plants. State-owned Enterprises and private sectors are motivated to develop the green technology industry, for example, wind turbine manufacturers and wind developers are already using green technology in power generation. Following are the few examples where Green technology is being implemented effectively in countries like China and parts of Europe.

1. Wastewater Treatment
2. Elimination of Industrial emissions
3. Recycling and Waste Management
4. Self-sufficient buildings
5. Waste-to-Energy



6. Generation of Energy from the waves
7. Vehicles that do not emit gases
8. Harnessing Solar energy
9. Vertical gardens and farms
10. Natural gas boilers

The solar power industry is growing at an astonishing speed and aims to achieve enough solar capacity and use green technology in the industry. There is another example where we can see, green technology has been adopted and that is Green Computing referring to environmental and sustainable computing. Today's focus is shifting towards designing, manufacturing using, and disposing of computers and other electronic devices efficiently and effectively with minimal or no impact on the environment. More attention is being given to the recyclable and biodegradable dependability of obsolete products and industrial wastes. Using the Green technology industry is on the rise as consumers around the world, as well as many car manufacturers, are actively involved in developing green technology that can be applied to their products. Green technology in the industry will influence a lot on the development as almost everyone seems to realize the harmful effects of Greenhouse gases and Global warming on the environment.

### Goals of Green technology

This picture talks about the goals or functions of green technology. They reduce (fuels, waste, energy consumptions, etc.), recycling (of paper, plastic, cans, batteries, clothing, etc.), renewing (renewing energy such as wind energy, water energy, solar energy, bio-fuel, Sewage water, etc.) Refuse (the use of plastic bags) and responsibility.

The Objective of green technology that is intended to achieve first is Sustainability. Sustainability means meeting the needs of society in a way that can continue indefinitely in the future without damaging or depleting natural resources. In short meeting present needs without compromising the ability of future generations to meet their own needs. Another major goal is cradle-to-cradle design the major what you call the impact of green technology will be attending the cradle to Grave cycle of manufacturing products, by creating products that can be fully reclaimed or reused. Another goal is source reduction. Reducing waste and pollution by changing the patterns of production and consumption. Another goal is Innovation that is developing alternative technologies where fossil fuel or chemical-intensive agriculture has been demonstrated to damage health and the environment. Another goal is Viability. That means creating a center of economic activity around technologies and products that

benefit the environment speeding their implementation and creating new careers that truly protect the planet. Several recent developments coming from the high-tech sector are the result of the anxiety revolving around green technology and making environmentally friendly machines. As we know computers are hard to recycle and or rarely recycled as today's computers are made with a considerable amount of lead, cadmium brominated fire retardants, and plastics that can lead to toxic breakdown products.

Green computers or Green Computing refers to encouraging environmentally sustainable computing, it involves the practice of designing, manufacturing, using, and disposing of computers and associated subsystems effectively and efficiently with almost no impacts on the environment. Research is still going on into the key areas in making green computers as energy-efficient as possible. Efficient computer technologies are being developed to promote them as environmentally friendly machines. Computers and related types of equipment have been responsible for much of the global warming as amongst other reasons. Sophisticated power savers, hibernation modes, and laptops just take minute nips in energy rather than guzzling from the plug. The extensive adoption of liquid crystal displays has given way to substantial savings by replacing less efficient cathode-ray tube technology. Green computers promise to be completely carbon neutral in coming years with means reduced emissions, ideas of solar power work stations are already floating which will cut down on annual electricity costs through more energy-efficient equipment and operations. The fast-paced technological world of today sure has a green lining not only with these environmentally friendly machines saving everyone's money, but they will also take a long way to protect our precious planet.

## II. THE CONCEPTS OF GREEN TECHNOLOGY

Wind energy is called pure green technology. The wind is atmospheric air in motion, these are caused by solar energy but these are not the direct form of solar energy, it is an indirect form of solar energy because they are created not only by the sun's uneven heating of the atmosphere and also due to the irregular surface of the earth and Earth's rotation. That also plays a part in the creation of winds. So this wind flows and this motion energy of the wind is harvested by the modern wind turbine which is used to produce electricity how does wind turbine convert this energy in winds into electricity? wind the turbine converts the kinetic energy of the winds into mechanical power because of the rotation of the turbine which is mechanical power. This mechanical power can be



used for specific tasks, for example, there are simple tasks like grinding the grains, pumping water, or a generator that can convert this mechanical power into electricity to power homes, businesses, schools, etc. The force of the wind that makes these turbine blades spin and the kinetic energy of the wind is converted into mechanical power by turning the blades and this energy is tapped or harvested and with the help of a generator is converted into electricity. A wind farm is a large land in which many are wind turbines installed. It is used for the large-scale production of electricity because when there are so many wind turbines the whole output of these wind turbines is harvested and are coupled together to get electricity on a commercial scale.

### **Pros of Green Technology:**

#### **1. Purifying of Water:**

Green technology purifies water. The scarcity of pure drinking water is a major concern. Through the use of various technologies, a lot of campaigns have been successful in providing people with clean drinking water.

#### **2. Recycling:**

Green technology helps manage and recycle waste material. It allows it to be used for beneficial purposes. This technology is used for waste management, waste incineration, and more. A lot of recyclable material has allowed individuals to create plant fertilizer, sculptures, fuel, and even furniture.

#### **Purifying the Air:**

Dealing with carbon emissions is another focus. While the human race is improving in terms of various technologies. Automobiles, factories, etc. are emitting a lot of carbon that is detrimental to the planet. Green technology helps to reduce carbon emissions and purify the air. This allows people and other living things to breathe properly.

#### **Conserving Energy:**

Energy is being conserved through the use of such technology. Alternatives to devices that use a lot of electricity or fuel are being introduced to the public. The use of electric cars is on the rise, especially in the UK. People using environment-friendly devices and appliances are encouraged. While installation of such devices, namely solar panels, might be expensive for some people but the benefits it offers with regards to reducing bill expenses are tremendous in long term.

#### **Rejuvenating Ecosystems:**

Green or Clean technology is also being used to breathe life into ecosystems that have sustained a lot of damage due to human involvement. Through the use of this

technology, trees are replanted, waste is managed and recycled. This ensures that the affected ecosystem can start again, and this time remains conserved. This helps to ensure that a lot of plant and animal species don't go extinct.

The Earth needs protection and green technology can help in providing exactly that to the planet we all depend upon to live.

### **III. CONS OF GREEN TECHNOLOGY**

1. Expensive to Implement.
2. It is very challenging to spread awareness extensively about Green technology.
3. There are no known alternative chemical or raw material inputs.
4. There is no known alternative processing technology.
5. No guarantee about performance impacts.
6. Lack of human resources and skills.

### **IV. GREEN MARKETING OR ECO MARKETING**

Green marketing is making a product and selling those products which are environmentally friendly, which are reusable, recyclable, and easily disposable, and so on. Green marketing also refers to the selling of products or services by highlighting their environmental benefits. It can also be called eco-marketing or environmental marketing, and consumers recognize such brands by terms like 'organic,' 'eco-friendly,' 'recyclable,' or 'sustainable'. The term green marketing gained prominence in the late 1980s and early 1990s. The concept of Green marketing appeared as the after-effect of human's negative impact on our planet. Brands illustrate how they change their missions and practices from revenue driven to environmentally aware through business processes that have minimal impact on the environment.

It is a process of selling products and services based on their environmental benefits. Such products or services may be environmentally friendly or produced and packaged in an eco-friendly way.

- Green referring to just recyclable or decomposable materials.
- Green Marketing = Corporate Social Responsibility.
- Green and sustainability concepts are incompatible with modern marketing.

- Green reflects purity that is purity in quality and dealings.
- Natural resources are limited and human wants are unlimited. It is important to utilize natural resources efficiently and effectively without wasting and achieving organizational goals. This can be made possible only by utilizing green marketing.
- Green Marketing is a new paradigm in the marketing literature.
- Green Marketing is a holistic approach towards integrating marketing within the pillars of sustainable development.
- Green Marketing is not simply a separate path but is the parallel approach to marketing like Corporate Social Responsibility (CSR).

## V. IMPORTANCE AND NEED OF GREEN MARKETING

### Green marketing a need to Today

It is well known that increasing production and business activities are polluting the natural environment of the world. As resources are limited and human wants are unlimited. Marketers must use resources efficiently so that organizational objectives are achieved but not at the cost of noninterest among people around the world regarding the protection of the natural environment. People are getting more concerned about the environment. As a result of this, the term green marketing has emerged. Hence marketers are feeling their responsibility towards protecting our environment and which in turn signifies the importance of green marketing.

Not only marketers but consumers should also have concerned about the environment and consumers are also changing their behavioral patterns. Nowadays individual as well as industrial consumers are becoming more concerned about environment-friendly products. They are using green products which are produced through green technology.

### Importance of Green marketing

1. Protection of Environment
2. Public Health
3. Corporate image
4. Competitive Advantages
5. Educating Customer
6. Responsible Corporate Citizens

### Advantages of Green marketing

- Energy Savings
- Slowing down Global warming
- Reduction of Air Pollution
- Less Soil Pollution
- Less Water Pollution
- Reduction in Plastic Pollution
- Green-tech may save natural resources
- May allow us to feed more people on a global scale
- May protect the poorest amongst us
- Waste reduction
- Effective Recycling
- Sustainable Energy Production
- New Business opportunities
- May strengthen a company's brand value
- Tax Benefits

### Disadvantages of Green marketing

- High R&D Costs
- High implementation Costs
- Green Technology is still immature
- Technical issues
- Implementation will take many years
- High Product costs
- Lack of knowledge of the general public
- Some companies may not survive the competition
- Job losses
- A sophisticated regulatory framework required
- Everything that is labeled as green is not green

The global Green Technology and Sustainability market size is expected to grow from USD 11.2 billion in 2020 to USD 36.6 billion by 2025, at a Compound Annual Growth Rate (CAGR) of 26.6% during the forecast period. The increasing awareness related to environmental concerns and the growing concerns and the increasing number of consumers and industrial interest towards the use of clean energy resources are driving the adoption of green technology and sustainability solutions and services in the market (According to Global Forecast to 2025).

## VI. CONCLUSION

Global investment in green technology has been increasing by almost 20% over the last few years in different sectors like energy, innovation, and manufacturing. With more pressing environmental problems across the world like energy shortages, global warming, pollution, rising urban population, and others. And also Individuals, small and big companies, and countries are looking into the future to see how greener technologies can be adapted in which can help to change the world.

Finding a way to curb our huge reliance on fossil fuels and reduce pollution depends on how we develop new green technology and more eco-friendly solutions. We need alternative and more efficient solutions to shape the future which will help in conserving our precious environment for our upcoming generations.

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# The Pedagogical Practice and the Use of Technology during the Construction of Knowledge in the Present Days

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**Abstract**— Our This article aims to approach the pedagogical practice combined with the use of technology in the construction of teaching knowledge of present times. To that effect, we will conduct a reflection on the teaching work, that is: how education professionals are reinventing themselves to meet the demands during the pandemic of covid-19, and particularly how teachers are developing their educational practices in this new format of remote classes through digital platforms. This because, with the pandemic, face-to-face classes were suspended for all school systems, be them public or private, municipal, state or federal. Social isolation was one of the safety measures adopted as a way to avoid contamination. In this sense, it is necessary that the teacher seeks new skills to meet the demand in their daily practices with their students, identifying the advantages and possible difficulties during the development of teaching learning, from the use of these new technological tools, such as: mobile phones, laptops, the internet, among others. With this, they demonstrate how the novel technologies have required for teachers to seek training, to adapt themselves to the development of the current skills and abilities that this moment demands, and thus advance in the construction of knowledge as a mediator of pedagogical practice in the era of information technology in a delicate moment of pandemic.

**Keywords** — Remote Classes, Pedagogical Practice, Pandemic, Teaching Knowledge, Technologies.

## I. INTRODUCTION

We bring forth a reflective analysis on the educational pedagogical practice during the covid-19 pandemic, discussing the relevance of the use of novel technologies as a way to decrease the impact of the absence of face-to-face classes. The covid-19 (coronavirus), since its first recorded cases on December 19th, at Wuhan, China, has spread all around the world, causing a high number of deaths and forcing countries to adopt a few security protocols, such as the use of masks, widespread use of gel alcohol, social distancing, among others. This pandemic has shaken the political, economic and social structures of

our planet, as it is a highly infectious and still largely unknown disease.

Thus, to avoid contagion and overcrowding of hospitals, what would impede their due service to the population, classes inside classrooms were suspended in all cities of Brazil. It was in this context that we adopted remote education, what brought several changes to the teaching learning process. Professors had to adapt themselves to experience novel ways of teaching, and students had to discover novel ways and opportunities for learning. Therefore, teaching institutions starting using technology as an ally to pass on teaching knowledge. With this, teachers appropriated these new technological tools and

started to carry out new approaches, strategies and techniques in the mediation of knowledge. However, this new teaching format is not accessible to everyone, as a large portion of our population does not have access to technology. Keeping an active link with these students has thus become a challenge, in addition to revealing the need for other measures not to increase exclusion.

What is known is that novel information technologies are present in the daily lives of people from all age groups, in several forms: TV, laptops, cell phones, among others, to serve various purposes. Following this line of thought, pedagogical practice and the use of novel information technologies may be used as tools for professors to diversify their methods and teaching techniques during this moment of social isolation and, from there, make their classes more attractive and participative. It is necessary to know and learn how to use technology tools, and many teachers needed to improve themselves to deal with this new education reality.

It is in this sense that we aim to analyze the pedagogical practice and the use of technology during the construction of knowledge in our present time, where teachers and family members had to alter their routines and follow a safety protocol. All with the objective of obtaining positive results for education, where education professionals employ their roles as educators in face of new challenges and, with this, hope to construct an emancipated learning.

Thus, the role of the teacher facing these new technological challenges is essential in the mediation of knowledge, as it is by interacting with their student audience, adding new technologies to their learning, that education improves in quality and, from these practices, constitutes a process of social transformation.

## II. PEDAGOGICAL PRACTICE DURING PANDEMIC TIMES

Education as a process of development of the physical, intellectual and moral capacity of the human person has always been the target of several discussions and frequent worry throughout history. These discussions and worries motivated the evolution of education in many aspects, particularly those related to the methods and techniques of teaching, conducted by educators in their daily practice inside classrooms.

Right now, the teaching practice has revealed itself to be quite diversified, with the incorporation of novel resources, such as movies, music, documentaries, among others, which demand a good qualification from the professor. With the advent of these novel languages in teaching learning and with the emergence of the pandemic,

it is necessary and urgent for schools to update themselves in the face of the great changes that have arisen in the technological and cultural field and also for them to understand that there are many social differences in our country and that it is also necessary to advance in the fight against school dropout.

Several researchers make suggestions and discuss on the importance of the insertion of novel methods, techniques, languages, as well as novel research sources for the pedagogical practice inside classrooms. These modern times demand for professors to be up to date and to innovate their methods of teaching, this way mediating relations between subjects, the world and its representations.

These practices are necessary to provide the student with the experience of participating in the educational process. The school needs to be attentive to the changes and needs of students, through material support to meet the new requirements. Maria Lúcia Serafim states that:

In order to enforce its social responsibility to educate and train new citizens, the school needs to have teachers who are willing to capture, understand and use the new languages of the information and communication media at the service of its pedagogical practice, which must be understood as a specific form of praxis, therefore, social practice that involves theory and practice, characteristic of educational practice (SOUSA; MOITA; CARVALHO, 2011, p. 26).

We perceive, with this, that education is a continuously changing process and that it is increasingly necessary for the education professional to be conscious of their role as an educator who needs to be constantly learning, given the fact that the student has access to novelties and information about events in real time. However, knowledge is not training; this is one of the lessons that the covid-19 pandemic taught us, that is:

With social isolation, resulting from the distancing policy, schools and, consequently, students and teachers found themselves with the need to massively use digital tools to replace face-to-face classes. This event severely exposed inadequacies of the education in our country. We can say that some of these insufficiencies are the lack of specific training for teachers, lack of



understanding by our society, and the precarious access of the school community to technological resources, such as computers and good internet. (SILVA; PETRY; UGGIONI, 2020, p. 20).

We can grasp from this that our country needs to look for ways to remedy this deficiency, both with regard to specific training for teachers, as well as to the precarious access by the student community. Furthermore, teaching requires awareness of the unfinished, common sense, commitment and availability for dialogue. According to Paulo Freire: "Those who teach learn by teaching, and those who learn teach by learning." (FREIRE, 2005, p. 23).

This means that the act of teaching is a sum of factors that involves theory, practice, creativity, competence and dialogue. Therefore, education as a human action is constantly changing. Thus, teachers need to be aware and qualify to act competently in the face of difficulties and challenges that arise in the teaching and learning process.

Therefore, in our current reality, it is possible to see that education is experiencing a moment of transition and transformation. It is within this new experience that Kirchner says:

Knowing that experiences lived by each one of us are under the marks of countless questions for which we have no answers, all pedagogical experiences taught us to ask questions, because they are the great mobilizers of ideas, and the position of those who make questions places us in the search for answers to reality (KIRCHNER, 2020, p. 47).

If questions are important, they are necessary in this period of pandemic, since it is from them that the movement of ideas happens to find effective answers for a better development of remote education, as well as finds ways to face the pandemic.

This situation calls for a reeducation on the part of teachers for their work with students. Arroyo, reporting his experiences, says:

When I go back to my laptops and reread the notes, I find testimonies that are repeated: "today I see students differently"; "with another look"; "I pay more attention to their reactions and their feelings"; "each student is someone with their own story"; "our attention to students is different"; "from repeating

cycles of training, times of life, children, teenagers, I even ended up changing my language, the terms I used: repeat student, newbie, slow, outdated... I now find strange..." Not all reactions are of fear and mistrust in front of students (ARROYO, 2014, p. 55).

During these times of pandemic, we need to have a more cautious, patient and generous eye towards students, taking into consideration their history and difficulties in face of this new form of classes. Maria Lúcia says that: "The classroom is not the only space where learning takes place, and communication could provide, through several methods, the formation of different learning environments and greater student participation in teaching relationships" (SOUSA; MOITA; CARVALHO, 2011, p. 26).

It is clear from this that education needs to be in continuous innovation both in terms of content, and regarding methods and techniques for teaching and learning.

According to Araújo and Yoshida:

The 21st century educator must be an education professional who creatively elaborates theoretical and critical knowledge about reality, even if he has to focus on a successful pedagogical practice, with satisfactory and meaningful learning, given the constant changes that have taken place in society, which require a new attitude from the teacher, as well as a critical rethinking about education. Therefore, it is necessary to seek new paths and new projects, emerging from the needs and interests of those responsible for education. It is necessary to transform the school reality, using new ICTs as resources to improve and motivate the search for knowledge (ARAÚJO; YOSHIDA, 2009, p.3).

In fact, changes have always taken place in society. Creativity, theoretical and critical knowledge of the reality we live in, are necessary for a successful learning. To Franco:

[...] in life, what results from the action of good teaching will always be imponderable situations! The important thing is to follow up, watch over, recompose and readjust the initial plan. This dynamic, which ranges from

triggering challenging, intriguing and demanding situations for students to the results they produce, mixing life, current experience and interpretation of the challenges that arise, is the hallmark of the teaching-learning process, seen in its complexity and breadth (FRANCO, 2012, p. 151).

We should note that, in order to have quality education, this movement to monitor, watch over, recompose and readjust the initial planning is essential. The teacher always has to be in tune with the events, building their pedagogical work. It is emphasized that, for the exercise of pedagogical practice, it is essential that the educator be creative, dedicated, a researcher, and attentive to the demands of the current world, with its social restrictions due to the coronavirus. Always keeping in mind that, for the development of quality teaching, research has to be part of the work routine. In this sense, Paulo Freire states that:

There is no teaching without research and no research without teaching. These what-to-dos are found in each other's bodies; while I teach, I keep seeking, re-searching. I teach because I seek, because I asked, because I ask, and I ask myself. I research to verify, noticing, intervening. Intervening, I educate, and I educate myself. I research to find out what I do not know yet and communicate or announce the novelty (FREIRE, 2005, p.29).

It is evident, then, that the teaching practice is the search, in constant formation, and beyond that, it requires for the teacher to be a researcher, curious and restless of the changes and transformations that take place around them. The teacher is someone who always seeks innovation, that is: information, knowledge, novel teaching techniques, aiming for more dynamic, comprehensive, participative and updated lectures. Freire affirms that: "in the continuing education of teachers, the fundamental moment is that of critical reflection on practice. It is critically thinking about the practice of today or yesterday that the next practice can be improved" (FREIRE, 2005, p. 39).

Therefore, seeking to update and innovate their daily practices, interacting with students, the teacher builds a relationship with their pupil of emancipation and autonomy, where teaching is a way to create possibilities for the production of knowledge. This relationship of trust and reciprocity is only possible if, in our pedagogical

practice, we constantly seek to update and learn and, in addition to that, put this into practice in the classroom or in any other space where we will work as teachers. In this sense, Paulo Freire states that: "As a teacher, I need to move with clarity in my practice. I need to know the different dimensions that characterize the essence of the practice, which can make me more secure in my performance" (FREIRE, 2005, p. 68).

We observe, then, that the education professional needs a continuous formation to adequate themselves to the current moment, and, with this, be able to act safely using these novel additional resources. To Freire:

It is the knowledge of History as a possibility and not as a determination. The world is not. The world has been. As a curious, intelligent subjectivity that interferes with the objectivity with which I dialectically relate, my role in the world is not only that of someone who notices what happens, but also that of someone who intervenes as the subject of occurrences. I am not only the object of History but its subject as well. In the world of history, culture, politics, I assert not to adapt, but to change (FREIRE, 2005, p. 76-77).

We can perceive, then, that the teacher is a subject of History, who makes History, and that the relationships they establish with other subjects are relevant, as they are not only a subject who merely observes changes, but also interferes.

In this sense, Freire states that: "the good teacher is the one who manages, while speaking, to bring the student into the intimacy of the movement of their thought." (FREIRE, 2005, p. 86). Getting the students involved, attracting their attention, arousing their interest is a delicate task, but a very pleasurable one.

Thus, for the pedagogical practice to achieve positive results and fulfill its social function, it is necessary to reflect on the distance between academic training and working with students in online classes, which requires a leave from the comfort zone. Thus, Valle states that:

Changing our posture when doing pedagogical work leads us to walk in a dialectical and dialogical perspective. Pointing out ways to make this process less impactful implies decision-making, but it is necessary to consider that any change must have intentionality and must be perceived according to the context experienced by the school community,

without, therefore, generalizing alternatives under risk of falling into the abyss of common sense (VALLE; MARCOM, 2020, p. 145).

Thus, the necessary posture for a teacher is that which dialogues, listens to different opinions, which knows how to point to alternatives, make decisions and keeps in mind that there is no change without intentionality. Livia Alves Branquinho states that:

The pedagogical practice of education agents at the present time, as well as the conduction of the teaching-learning process in contemporary society, needs to be based on the need for a pedagogical reformulation that prioritizes a training practice for development, where the school is no longer seen as an obligation to be fulfilled by the student, and instead becomes a source of realization of their intellectual knowledge that will motivate them to participate in the process of social development, not as a mere receiver of information, but as an idealizer of practices that favor this process (BRANQUINHO, 2007).

We notice that pedagogical practice comprises some caution and requires much attention from the education agents that are involved in its development, especially with regard to being a motivating teacher who involves students and makes them feel part of the process and thus have a better performance in society. According to Gadotti: "In the information society, the school must serve as a compass to navigate this sea of knowledge" (GADOTTI apud BRANQUINHO, 2007).

This is why the teacher occupies a special place in the teaching-learning process, even more so during these current times of pandemic, where people are fragile and fearful about their future. Gadotti says that:

The educator is a mediator of knowledge, facing the student who is the subject of their own training. They need to build knowledge based on what they do, and for that they also need to be curious, look for meaning in what they do and point out new meanings for what to do with their students (GADOTTI apud BRANQUINHO, 2007).

Thus, we perceive that the construction of knowledge is an arduous task, and one of great responsibility, as this process involves training citizens. In this sense, Professor Camas says: "regardless of

technology, it is important to understand, create and give rise to a new school, which sees the curriculum as a path to be built for and by the learners" (CAMAS, 2014). This because, as is well known, curriculum is movement, it is a search, it is a route, a path to be followed. In this sense, the educator needs a permanent look at the constant changes taking place in the world around him as to decide the method of teaching that provides him with greater and better efficiency.

To Freire:

[...] education is a form of intervention that, in addition to knowledge of well or poorly taught and/or learned contents, implies both the effort to reproduce the dominant ideology and its unmasking. Dialectic and contradictory, education could not be just one or the other of these things, neither just reproducing nor just unmasking the dominant ideology (FREIRE, 2005, p. 98).

Education, as we realize, presents itself in a complex form, where the professor has a unique role in the conduction and action as a mediator of knowledge. Freire says: "as important as the teaching of content is my coherence in the classroom. The coherence between what I say, what I write and what I do" (FREIRE, 2005, p. 13).

This rationale by Freire is also applied to the non-presential classes of today. Pedagogical practice requires knowledge, discernment, coherence and dedication due to the changes that occur daily in the society where the school is inserted. Being aware and coherent in each action, posture, ways of dialoguing is crucial for quality teaching and learning.

### III. THE ROLE OF THE EDUCATOR IN FACE OF THE NEW CHALLENGES OF REMOTE TEACHING

Professors play a primordial and essential role in the teaching-learning process; at their hands is the task of teaching and preparing students for the challenges of society, aiming to raise a critical citizen, conscious and prepared to act in our society.

However, for the effectiveness and productiveness of their work, it is necessary for them to be informed on the current events and also to act in consonance with the school, family members and students, that is, a teamwork. This means the professor needs to be interactive. To Silva: "interactive pedagogy is a proposal that values the teacher's role as a mediator of new and recurrent interactions and encourages the network of

knowledge that students build and the development of novel communicative skills" (SILVA apud SOUSA; MOITA; CARVALHO, 2011, p. 26). It should be noted that interactivity, dialogue, is the most appropriate and safe way for the teacher to develop their teaching in the face of new technological challenges.

We know that technology are instruments developed by humans throughout their history, in order to facilitate and improve their quality of life in this world, and that, currently, they are part of the new challenges in the educational area. However, we need to differentiate information from knowledge. This is the role of the teacher: to create possibilities for students to critically read information, because knowledge is something that comes from the construction of concepts. According to Márcio Roberto Vieira Ramos, Technology is "a set of techniques, methods and processes specific to a science, craft or industry" (RAMOS, 2012, p. 4).

In this sense, we understand that technology arises from the human need that intensely seeks to facilitate life. In this context, education absorbs new technologies, where books, blackboards and marker pens gain new technological reinforcements such as cell phones, laptops, tablets, among other tools. The teacher, Camas, states that:

By novel technologies, we mean the convergence of technology and media to a single tool, which may be a laptop, a cell phone, a tablet, the digital blackboard, a robot, or any other that arises. To an educational standpoint, what is particularly interesting is the collaborative production of knowledge, in which students and professors, together, are also coauthors (CAMAS, 2014).

Therefore, the challenges for education professionals today are enormous and complex. To Freire: "the task of the educator who thinks correctly is exercising as a human being the irrefutable practice of interconnecting, challenging the student with whom they communicate and to whom they communicate, producing their understanding of what has been communicated" (FREIRE apud SOUSA; MOITA; CARVALHO, 2011, p. 35). It is noticeable that the teacher has an important role in relation to their dialogue with students, as they have the challenge of making themselves understood.

Thus, it becomes explicit the need for the professor to update themselves, to act competently and to reach their teaching-learning target. That is: educators and students have to constantly exercise with autonomy their

educational practices where teaching leads to knowledge and, with that, is able to intervene. To Tarja:

The great evolution and use of new technologies have caused radical changes to the conception of science, and drive people to live with the idea of learning without borders and without prerequisites. All of this implies new ideas of knowledge, teaching and learning, requiring rethinking of the curriculum, the role of the school, the teacher and of the student" (TARJA apud MAINART; SANTOS, 2010, p. 6).

We see that, with the advent of the internet, there is the creation of several possibilities for teaching and learning. That is: many are the options and paths that can be chosen, depending on the training of the professor and on the availability of technological resources by education institutions. One of the problems with novel technologies and remote classes is the difficulty that a significant part of the students faces in not having access to the internet. Thus, Bittencourt says that:

Proposals for the renewal of teaching methods by the current curricula are organized around two axes. The basic and fundamental presupposition is the articulation between method and content [...] The second presupposition is that the current teaching methods must be articulated with the new technologies so that the school can identify itself with the new generations, belonging to the 'media culture'. Technological transformations have affected all forms of communication and introduced new references for the production of knowledge, and this finding interferes with any proposal to change teaching methods (BITTENCOURT, 2008, p. 106-107).

This way, the use of novel technologies for teaching is of great relevance to the performance of the professor with their students. From this perspective, Bulgræn states:

[...] the teacher, in addition to being an educator and transmitter of knowledge, must act, at the same time, as a mediator. That is, the teacher must act as a bridge between the student and knowledge so that, in this way, the student learns how to 'think' and questions for themselves,

no longer passively receiving information as if they were an educator's deposit. (BULGRAEN apud JUNCKES, 2013, p. 4).

This means that mediation is essential nowadays, that is, teachers need to be aware that they are not the sole holders of knowledge, but a bridge between knowledge and the student. With this attitude on the part of the educator, the student feels that they are the subject of their history, and thus could demonstrate greater autonomy to think, to question and to build new knowledge.

According to scholars, the means of communication: social media, magazines, television, cell phones, currently have a great role and pedagogical power, as they present content, with image and sound, and these attributes enable a more interactive class.

To Maria Lúcia Serafim, "interactive multimedia allows for deep exploration due to its non-linear dimension. Through multimedia, there is a new structure of how to present, demonstrate and structure the information that is learned" (SOUSA; MOITA; CARVALHO, 2011, p. 27).

Thus, we can see that the education professional needs to be continually seeking to learn. This because only through preparation via continuing education will future professionals be included in teaching. With professional training, your resourcefulness in front of the student community will be developed with greater security and satisfactory performance. Freire says that:

As a teacher it is not possible for me to help the student to overcome their ignorance if I do not permanently overcome mine. I cannot teach what I do not know. But this, I repeat, is not knowing that I must only speak, and speak in words that the wind carries. It is knowing, on the contrary, that I must live concretely with the students. The best speech about them is exercising their practice (FREIRE, 2005, p. 95).

In this sense, the Professor plays a relevant role in teaching, and, in learning, their presence is essential to provide scientific knowledge, i.e., rigor in research, providing students with better learning.

#### IV. THE USE OF NOVEL TECHNOLOGIES AS FACILITATORS OF THE EDUCATION IN THE SOCIAL TRANSFORMATION PROCESS

The 21st century presents many technological transformations, and education as path for the development of the human person intellectual capacity needs to adapt itself to those changes, as to fulfill its social role of transforming and raising citizens. The emergence of the coronavirus is also a factor of change in teaching strategies, where schools and teachers, together with students and families, needed to adapt to a teaching model for which they had not been prepared.

Thus, schools need to follow some paths to make good use of new technologies through the digital platform. However, for teaching to reach a greater number of students, it is necessary to strive for the acquisition of technological equipment and for the planning management by teachers. To Erik and Andrew:

In the 21st century, technological change has become faster and more pervasive. Although the steam engine, the electric motor and the internal combustion engine are impressive technologies, those were not subject to a constant level of continuous improvement as it is seen for digital technologies. Computers are already thousands of times more powerful than they were 30 years ago, and all the evidence suggests that this pace will continue on for at least another decade, and probably longer. Furthermore, computers are, in a sense, the 'universal machine' that can be used in almost all industries and tasks (BRYNJOLFSSON; MCAFEE, 2014, p.65-66).

In this case, what is evident is the need for the school, as well as education professionals, to be up to date and to make use of novel technologies in online classes, as methods to facilitate teaching and the preparation of new professionals to work in schools in a safe way. Moran states that:

Sensory videos, visual, spoken, musical and written language. Languages that interact superimposed, interconnected, added together, not separated. Hence their strength. We are stricken by all senses and in all ways. Video seduces us, informs, entertains, projects us into other times and spaces (MORAN apud



SOUSA; MOITA; CARVALHO, 2011, p. 30).

This is why the use of new technologies has great relevance today. Bittencourt says that “cultural changes caused by audiovisual media and computers are inevitable, as they generate subjects with new skills and different abilities to understand the world” (BITTENCOURT, 2008, p. 108).

In this sense, it appears that technological tools and the use of the internet require some necessary measures to reduce the impacts of the pandemic on education. Educational institutions, teachers and students, as well as government officials have to mobilize and adapt to the new demands of the education. To Amélia Hamze:

We consider that these new times demand an educational standard that is focused on the development of a set of essential skills and abilities, so that students can fundamentally understand and reflect on reality, participating and acting in the context of a society committed to the future (HAMZE apud BRANQUINHO, 2007).

We then realize that some requirements are important and necessary for the use of new technologies in classrooms to be effective: the educator needs to enjoy what they do and interact with the students, and thus transform their work environment into a pleasant place that motivates and awakens the interest of students, aware of the advancement of technology and information that students face every minute. To Silva:

The teacher who seeks interactivity with their students proposes knowledge; they do not transmit it. In the classroom, they are more than an instructor. Coach, partner, advisor, facilitator guide, collaborator. They are the formulator of problems, the provocateur of situations, architects of paths (SILVA apud SOUSA; MOITA; CARVALHO, 2011, p. 47-48).

It is clear from this that the teacher has a fundamental role as a knowledge facilitator and social transformer.

Thus, the presence of the education professional will always be necessary to mediate knowledge. The teacher's mediation is important for future professionals to leave the classroom fully capable of taking advantage of the possibilities that the digital world offers.

Therefore, the use of novel technologies in the classroom is relevant, as the world is increasingly becoming more and more digital. Education cannot remain outside of this reality; thus, educators can improve their methodology and make their classes more interactive.

## V. FINAL THOUGHTS

The guiding compass for the analyzes undertaken in this study was aimed at understanding the changes that occurred in the educational process during the covid-19 pandemic period, when classes started to be taught in a non-presential way, through the internet, cell phones, laptops, computers, among others.

We know that schools and teachers have the social role of guiding students and contributing to the development of abilities, skills and their very citizenship. With the covid-19 pandemic, schools adopted remote learning through the use of technology on digital platforms.

It is observable that education during these present times has proved to be quite complex and diversified, due to the appearance of covid-19 and the incorporation of new technologies, such as internet, cell phones, laptop, digital platforms such as Google Meet, Geduc, WhatsApp, cell phone applications, among others.

Therefore, we increasingly realize the importance of education professionals who invest in their teaching practices and, thus, innovate and improve their methods during online classes. It is also necessary for educational institutions to maintain ties with students and their families, so that the learning process actually takes place.

In addition to textbooks, marker pens and blackboards in this new reality, teachers need to use novel technological reinforcements in their pedagogical work. This is because teaching involves a set of factors, such as theory, practice, creativity, competence and dialogue.

We take note as well on the importance of research activity, selection of content to be used so that education fulfills its function of transforming and training citizens aware of their role in society.

It is known that in this new teaching reality, a world of novelties has opened. Where to learn, relearn new ways of teaching and use new techniques and assessment tools makes students come across a knowledge that is full of novelties and, with that, they can realize that this moment demands dedication from everyone; these times demand a tight union between the school, the teachers, students, family members and government agents.

Therefore, governments need to invest more in education so that all students can have access to classes on digital platforms, in order to minimize the effects caused by the pandemic on the education system. It is everyone's task to join forces to advance the teaching-learning process. We have a lot to do in the fight against school dropouts and for a quality education that no longer excludes, but includes, and thus does not enhance social differences. For the development of this process, the teacher has a primordial role as a mediator of knowledge and, therefore, in the transformation and formation of critical and autonomous citizens.

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# The Culture of Excess in the Postmodern World

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**Abstract**— *An age of universal commodification has created a culture based on excess. The world is going through a heightened phase of multinational capitalism. Capitalism produces desires in the masses according to the needs of production. The new modes of communication have intensified the process of commodification. The individual tends to have less value than the commodity. The body itself has to bear the signs of the consumer culture. The masses get weighed down by the system of images that constitute the simulacrum. All areas of intellectual activity become pervaded by historical, ideological and philosophical indeterminacy. Dehumanisation and fragmentation have become rampant in all realms of human activity. This condition of culture gets reflected in the literary text which becomes a prime source of excess.*

**Keywords**— *Excess, Commodification, Fragmentation, Dehumanization, Indeterminacy.*

## INTRODUCTION

This is an age of universal commodification where the logic of commodity production dictates the logic of culture. The varied realms of cultural activity now show the different manifestations of capital. As Susan Sontag has pointed out in *Against Interpretation*, “Ours is a culture based on excess, on overproduction; the result is a steady loss of sharpness in our sensory experience” (13). The masses are now under the system of images that constitute the simulacrum. They show a tendency to withdraw from humanistic ideals as well as historical events.

## THE PROCESS OF COMMODIFICATION

The world is now experiencing a heightened phase of multinational and multiconglomerate capitalism. The commodity culture offers material pleasures to the masses but at the same time alienates them. Everything has undergone the process of commodification, and is now judged on the basis of its value in terms of money. Commodities are considered more important than human beings. In other words, human beings denigrate themselves by giving excessive value to commodities. Capitalist society also promotes narcissism for the sake of consumption. In *Signs of Psyche in Modern and Postmodern Art*, Donald Kuspit refers to this aspect as “the

psychopathology of capitalism, with its narcissistic hyper-realisation of life and simulation of ecstatic satisfaction” (290). The masses tend to define themselves with the identity provided by the capitalist society. The commodity form levels all hierarchies of value and deprives society of the very symbolic resources necessary for its own ideological authority.

The social structure in the postmodern world is not at all monolithic. It contains political, ethical, economic, and professional discourses which exist in a state of fluctuation and conflict. Nicholas J. Fox points out in *Postmodernism, Sociology and Health*: “All vie for control, asserting the advantages of one approach or another. When two coincide... there is reorganization, until another challenge comes from an expert or wielder of power comes along” (59-60). The operation of desire can be seen in such signifying practices. Desire is a fundamental principle ensuring the survival of capitalist society. Desire that is erotic, aggressive, and impulsive is released when meaning is destabilized. This is a “surplus or excess of desire, signifying the abundance of desire – ultimately signifying the fact that desire can never be completely assimilated into normal everyday life” (Kuspit 147-148). The object of desire is an other, which is unreal and hence unattainable. This excess of desire thus becomes symptomatic of the all pervasive commodification that flourishes under

capitalism. This desire is produced through the play of signs. As Linda Hutcheon has pointed out in *The Politics of Postmodernism*, this is “desire as satisfaction endlessly deferred, that is, as an anticipatory activity in the future tense; desire as fueled by the inaccessibility of the object and dissatisfaction with the real” (144). Desire cannot be resisted or overcome, since it has some sort of omnipotence. Catherine Belsey has pointed out in *Desire: Love Stories in Western Culture*: “Desire is in excess of the organism, conversely it is what remains unspoken in the utterance” (5). Desire always seeks that which is forbidden or unattainable in the cultural order. The signifier always creates and destroys the self, and hence the signifying subject can be found only in the other. At the same time it shows its presence everywhere.” In the twentieth-century, desire is more volatile than ever before—in operas and musicals, poems and pop videos” (Belsey 76). In the commodified society, desire is directed not at the human body, but at the commodity.

The process of commodification has been accelerated by the new modes of communication. Culture is now dominated by spectacles projected by the media. The advertisements shown on the media promote new modes of cultural consumption. They function as signs that help in the generation of false needs and desires. The perfect surfaces seen in advertisements are illusory, because beneath them lie gaps and fissures. It is an urban environment that the domination of advertisements is seen to the greatest extent. They transform the city into a collage of signs. Advertisements are also agents of dehumanization in that they project the female body in an exaggerated manner reducing woman to an object of sexual exchange. Apart from advertisements, the media provides continuous entertainment for the masses. Their already commodified mind is kept in a state of perpetual stimulation. Hypereality becomes the only credible thing for this consciousness. Capitalism makes use of technology to produce needs and desires according to the demands of production. Renate Holub has analysed these aspects in *Antonio Gramsci: Beyond Marxism and Postmodernism*: “In that this culture industry engages in the ideal reproduction of consumers, it functions as a political and social institution designed to manipulate and control unconscious and conscious desires of the masses of the people” (174). The media makes people live in an eternal present and thus erases their awareness of history. The sophisticated modes of media reportage have also caused the nullification of history. When an event is reported soon as it occurs history disappears as such.

A world of material abundance would inhibit true freedom. Wasteful expenditure characterizes a bourgeois society where commodities are more important than

people. The individual loses his own value when he excessively depends on commodities. Thus the value of commodity in terms of money becomes the only recognizable value. In bourgeois society, a person's status depends on the condition of his being the possessor of a particular commodity.

#### THE GENERAL ECONOMY

It is the same source of wastage that occurs in the socio-cultural realm. When superfluous resources are not used for raising production or the standard of living, it gets squandered in wars, pollution and so on. Unnecessary expenditure and wasteful orgies characterize such a society. In *Raiding the Ice Box. Reflections on Twentieth-Century Culture*, Peter Wollen has analysed Bataille's concept of excess: “Bataille posited that every ‘restricted economy’ based on production, utility and exchange is shadowed by a ‘general economy’, in which an excess or surplus is freely spent or wasted, with no presumption of return” (27). Man's innate impulse to waste takes the form of conspicuous consumption in capitalist society. A negative and destructive natural impulse takes the form of a postmodern orgy. It will ultimately lead to the annihilation of the self. However this scenario of waste gives pleasure and also provides escape from restrictions. Dysfunctional and heterogeneous elements will dominate this culture. For example it will encourage the extravagant decoration and display of the human body. A perversion of sexuality as something voyeuristic, narcissistic, and fetishistic is created by the mass produced media images. A human body that is colonized by signs is visible here. Pornography becomes a product of the realm of culture under these circumstances. A voyeur's world has no history or depth. It is concerned only with the fleeting present and hence is superficial. Geraldine Finn has pointed out in *Why Althusser Killed His Wife: Essays on Discourse and Violence* that he is in a complex political set-up adept in “the subjugation of bodies and control of population under the mystifying sign of Sex” (60). He is in a political set-up where the bodies of the masses are subjugated by a sexuality which is projected through a network of signs that generate mystification and seduction. In capitalist society, the female body is colonized by the signs of fashion and sexuality. Her body thus becomes a space for the free play of signs of cultural excess. Richard Ruland and Malcolm Bradbury discuss the evolution of the postmodern world in *From Puritanism to Postmodernism: A History of American Literature*: “This was an age of the media, the record, the new message system, the multiplication of styles, the accelerating confusion of levels of reality” (371).



Such a historical situation has itself given birth to a condition of excess. Hence historical, ideological and philosophical indeterminacy prevails in all areas of intellectual activity. The glorification of the present is itself an outcome of the disappearance of a sense of history. The spectres of violence and terror have fragmented culture. The postmodern world is a post-holocaust, post-ideological, and post-political one. History is now perceived as a chaos of events. Democracy and capitalism are on the verge of becoming universally accepted political systems. However a sense of apocalypse and global crisis, has only increased. Whatever historical experience there is in this world is one that is hybrid and mixed. It is an experience that crosses the boundaries of nations and ideologies. Though liberation and democracy are spreading across the world, the repressive state apparatus still exists in some countries. This apparatus creates a society of surveillance where every act of individual is surveyed by the state. There the power of the state operates through the signs of ideology. The state needs only the fragmentary picture of the individual got through its network. Thus it contributes to the process of dehumanization and fragmentation in society.

#### THE NOTION OF MULTIPLICITY

There is constant research and intertextualising in all fields including literature. The new technologies are changing not merely the methods of production but also the mechanics of writing. Many styles and many codes exist together, and this aspect causes the slippage of meaning. This condition is seen in many literary texts. Postmodern critical viewpoints acknowledge that there are many truths and many realities. Literary texts hence exhibit the loss of signification. They promote multiple readings and interpretations leading to an excess of critical theorising: "The same indeterminacy that prevails in accounts of physical world is equally present in the philosophy of serious literary criticism as it struggles without any certainties to construct an adequate usable account of itself" (Ruland and Bradbury 418). Language itself due to the rise of structuralism, has become a system of signs that can be used arbitrarily. As far as literary texts are concerned, the reader plays an important role in determining their meaning. The postmodern text is replete with literary references, parodies, pastiches, allusions, quotations, and a host of other devices. A variety of languages, styles, registers, genres and intertextual citations are crowded together in them. They provoke the reader to resort to deconstructive strategies. The strategies of deconstruction give great importance to the response of the reader. Deconstruction focuses on the instability of meaning which characterizes these texts. It is a strategy

that evades any finality. It deals with oppositions like male/female, good/bad, speech/writing, and so on. It attempts to reverse the cultural hierarchies. Peter Barry has analysed this aspect in the introduction to *Issues in Contemporary Critical Theory: A Selection of Critical Essays*:

The play of *différance* through every level of the text means that we constantly encounter *aporias* (*cul-de-sacs*) where our search for meaning is blocked, leaving us with a tissue of gaps, slippages, discontinuities, and lacunae before which a critic is as helpless as any other reader. Deconstruction is the kind of reading that results: its aim is to trace and explore the self-contradictions and discontinuities which result from the play of *différance* and ultimately defeat the possibility of coherent communication. (14-15).

It is even said that the meaning of the literary text is created by the reader. Hence there is no ultimate or final interpretation for the work of literature. The text becomes a site for the play of meaning. Hence it shows the defeat of language itself as a tool for the communication of meaning. At the same time, postmodern fiction is characterized by the death of the author. This concept denies the possibility of a text having a unified source or origin. The text just facilitates the interaction or conflict between different writings. The text also reflects the process of fragmentation that is seen in the world outside. The systems and absolutes that have been broken down in the world find representation in it.

#### CONCLUSION

The postmodern culture shows a condition in which everything has exceeded the powers of comprehension of the senses. The writing that emanates from this culture exhausts all the possibilities through excess. The texts so produced lack referential qualities, because signs outrun signification in them. The texts face the prospect of a chaotic excess of meanings. Thus literature becomes one of noise and redundancy. It is also one of silence that evades interpretation. The reader finds himself immersed in an excess of matter in a condition of indeterminacy.

A study of the commodification of culture cannot avoid an inquiry into the very nature of culture itself. Culture in one sense is surplus and excessive, but there is in human beings the tendency to transgress and transcend this condition. In human nature there is the urge for



exploitation of others for one's own prosperity. He goes on accumulating wealth and revels in the luxuries generated along with it. Thus it can be seen that excess lies at the core of the entity called man. This excess derives from the unending processes in nature which involve unlimited resources.

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# Ted Hughes and his poetry

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**Abstract**— *This paper attempts to explain the power of Men and Animal in Ted Hughes' poetry, and find out a particular vision and modern concept of Ted Hughes. Hughes's poetry bears a stamp of originality and a particular observation, an expression of his own in it. Ted Hughes's poetic mission has always been to open our eyes to the power and mystery of the universe we inhabit. The article analysis the poetry of Ted Hughes that reflects man enlightenment from animals.*

**Keywords**— *Ted Hughes, Ted Hughes' poetry, animal poetry, Men and animals.*

## INTRODUCTION

Poetry is the most important branch of literature without which no literature in the world can claim itself to be perfect. Poetry is the expressions of the emotional aspect of the poet's personality, through which a poet unlocks his mind and lets others, know a lot of things about him. Poetry has always performed an incredible task in world literature.

Wordsworth also accepts the value of the poetry in the life of man. Indeed, he is right for poetry succeeds in revealing even the most secret feelings of man that are hardly known to others. The purpose of poetry is to impart delight. The most remarkable quality of poetry is that it can raise and quell every emotion of man. Poetry is communication. The poet is supposed both to instruct and delight. Serious poetry provides pleasure of a more exalted kind. It is the pleasure which results from increased knowledge and understanding.

## BACKGROUND

Every age has seen poets, and poetry in every age has drawn people towards its effects. It has seen various changes and various ups and downs. However, it cannot be denied that despite several changes, it has never lost its significance. Ted Hughes occupies a distinct place in English poetry. As a modern poet he always enjoys an envious reputation. His poetry seems to be compound of the various concepts given by several poets from time to

time. Sometimes, it seems to resemble the symbolic poetry of Yeats while at other times it seems to resembling Eliots' poetry. However, it can be said for certain that despite a close resemblance to poetry of the several poets Hughes' poetry bears a stamp of originality in it. His poetry is a particular observation, an expression of his own.

Ted Hughes belongs to movement poets, particularly known as movement poet. The poetry of the movement poets was a reaction against the poetic trends of 1940 s. Robert Conquest defines the aesthetic of the movement poetry in his introduction to the anthology New Lines where he tries to adumbrate the movement poets' attitude to life and art. "I believe the most important general point would be that it submits to no great system of theoretical constructs or agglomerations of unconscious commands. It is free from both mystical and logical compulsions and - like modern philosophy - is empirical in attitude to all that comes"

The poetry of the 1950s was taking refuse in a kind of numbness. This numbness was a sheer evasion and not a way of coming to terms with the reality of its age, war and wanton death and destruction as its inevitable outcome. This sense of self-induced numbness has been reflected by Donald Davie in his 'Creon's Mouse': '*If too much daring brought (he thought) the war, when that was over nothing else would serve but no - one must be daring any more, a self-induced and stubborn loss of nerve.*' Davie seems to be aware that these sophisticated scientific devices

invented by human mind to cause Hiroshima and the gas chamber of Nazi concentration camps are but a manifestation of forces operating within the human psyche. Any evasion from examining these forces, any nonchalant pose in this regard cannot be a responsible poetic attitude.

The poetry of the movement exhibits all the systems of psychic illness. Contrary to conquest's claim that the poets who anthologized in New Lines were emulating the Augustans, the range of Augustan empire had narrowed down in them to a stage where Hughes's areas of experience, especially of the immediate past remained ignored. The urbane imagery of past poets and their tone of polite conversation were inadequate in the context of a post-Hiroshima, post-holocaust poetry. In their zeal to emulate the Augustans, the movement poets also showed an exaggerated concern with technique at times behaving as if the technique of medicine be more important than healing.

### HUGHES' POETRY

The first poem written by Ted Hughes 'The Little Boys' and the Season' appeared in *Granta* in 1954 under the pseudonym Daniel Hearing. The very choice of a pseudonym indicated an attitudinal difference of the rest of the poetic community in 1950 s. His pseudonym served perhaps as his individual poetic manifesto to mark the difference between him and the rest of his link in 1950 s. His nom de plume was certainly to show his association with the Biblical Book of Daniel which is a Shamanistic apocalyptic poem written in a period of a people's spiritual crisis and forms a part of the Old Testament. Daniel is the chosen one who would provide his people with the means of spiritual renewal in pure Shamanistic terms. Daniel sees as his bounden duty to lead his people out of the spiritual crisis because the privilege of having seen the vision and having heard the apocalyptic voice has fallen on him. The choice of Hughes's nom de plume, although he relinquishes it later, indicates the similarity of intention between him and Daniel: to hear and proclaim a message of spiritual renewal in a decadent age.

One of the implications behind this choice of pseudonym was perhaps to revive imagination as a reliable mental faculty which has been declared inauthentic in a scientific society where everything needs to be corroborated by evidence. For Hughes and the Shaman imagination is the only agency of those supra rational insight which a poet needs for his own spiritual guidance as well as for his community. He has to lead a society which has become chronically sick as a result of the ban on imagination due to the inherent mistrust in its potential in a civilization

steeped in scientificity. However, Ted Hughes does not stand alone in the tradition of English poetry in this regard. He is just a new bud on an old bough. Blake and the romantics had already anticipated him in terms of the mystic power that imagination confers on a poet. However, the difference lies in the fact that Blake came at the beginning of the scientific revolution whereas Hughes comes at a time which could be its end. Hence, the urgency gets augmented for Hughes. He tries to explore what the objective scientific perception of reality ignores: the mystic power of the inner world within man. Equipped with this power, "Its stride is wilderness of freedom. The world rolls under the long thrust of his heel.

This energy once C.G. Jung at the deeper levels of his psyche trapped would open new vistas of experience. In his essay *Archaic Man* says, "... every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous relics of earlier revolutionary stages going back even further to the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to the origin, shows countless archaic traits.." Hughes wants this archaic man or the primal forces within the man's psyche to rise phoenix like breaking all the boundaries of the objective intelligence. It is this inner voice of the psyche which we hear in the poem, 'And the phoenix has come! : *Its voice, Is the blade of desert a fishing of light its voice dangles glittering in the soft valley of dew.*' The archaic man appears again in the 'The Jaguar' where the cage bar denies them their existence their enraged state reflects the turbulence of the inner world which has become chaotic and place fit for demons. It is, of course a part of our sense of Hughes's greatness that his poetry says something important. We have spoken of a 'consistent inspiration.' What is this inspiration? What is the main unifying perception in his work? In an interview with Egbert Fass, Hughes says, 'any form of violence - any form of vehement activity invokes the bigger energy, the elemental power circuits of the universe. Once the contact has been made - it becomes difficult to control. Something from beyond ordinary human activity enters. When the wise men know how to create rituals and dogma, the energy cannot be contained. When the old rituals and dogma have lost credit and disintegrated, and now new ones have been formed, the energy cannot be contained, and so its effect is destructive - and that is the position with us. And that is why force of any kind frightens our rationalist humanist style of outlook. In the old world God and divine power were invoked at any cost - life seemed worthless without them. In the present world we dare not invoke them - we wouldn't know how to use them or stop

them destroying us. We have settled, for the minimum practical energy and illumination - anything bigger introduces problems, the demons get hold of it. That is the psychological stupidity, the ineptitude, of the rigidly rationalist outlook - it's a form of hubris, and we're paying the traditional price. If you refuse the energy, you are living a kind of death. If you accept energy it destroys you. What is the alternative? To accept the energy, and find methods of turning it to good, of keeping under control - rituals, the machinery of religion. The old method is the only one.

Poet, like the witch doctor among primitive people, is a healer of the illness of a community. The same is true of Ted Hughes. It was the opinion that the western civilization is plagued with an incurable illness. It has its roots in the Judaea-Christian world view, in the reformed Christian ideas, and in the modern scientific advancements. He says that it is only a poet who can make people free from the horrible effects of the western civilization which knows nothing but hollow materialism. Ted Hughes's poetic endeavor over the past four and a decade has won him a distinguished place in the modern English poetry. His pre-eminent position in modern English poetry results from his literary stamina, intellectual strength and social awareness. Ted Hughes's poetic mission has always been to open our eyes to the power and mystery of the universe we inhabit.

Ted Hughes poetry reveals his disgust at the western civilization that is why, it is often propelled by a restless, and urgent energy to regain the lost contact with the mysterious power swamped inside our inner self. His vision is the vision of an observer who finds only immortality and detachment from Nature and animals. His agony as a modern man is reflected, in many of his poems. Introducing his reading of his own poetry on the record, Ted Hughes says, '*I prefer poems to make an effect on being heard, and I don't think that really a case of them being simple because for instance Eliot's poems make a tremendous effect when you hear them, and when I first heard them they did, and when I was too young to understand very much about them they had an enormous effect on me, and this was an effect quite apart from anything that I'd call you know, understanding, or being able to explain them, or knowing what was going on. It's just some sort of charge and charm and series of operations that it works on you, and I think quite complicated poetry, such as Eliot's, can do this on you immediately.*'

A careful reading between the lines of Hughes's poetry reveals the truth that he is a great poet skilled in his hands the language in the treatment of any theme is both familiar

and different from anything we had thought possible. The charm of his poetry lies in its contents, but particularly in the language in which he shapes up. He is a prolific poet - much more his poetic thoughts in the seventies than he seemed to be previously - and an uneven one, but his characteristic virtues can be seen in a remarkably large proportion in his work. He is a poet of our sense of Hughes's greatness that his poetry says something important. Hughes himself says in an interview - "*my poems are not about violence but vitality. Animals are not violent; they are so much more completely controlled than men..?*" Ted Hughes's reputation in English poetry rests upon his being a Nature poet, but Nature gets entirely a different shape in his poetry. His poetry is different from the poetry of Wordsworth and the poetry of the other celebrated poets who endeavored to delineate Nature in their poetry from time to time. However, it cannot be denied that Hughes's sensibility is pagan in the original sense. '*He is a haunter of the pagus, a heath-dweller, He moves by instinct in the thickets beyond the urbs; he is neither urban nor urbane. His poetry is a redolent of the lair as it is of the library.*'

Hughes poetry is tremendously sensuous. The description of the things in his poetry reminds us of the sensuous poetry of Keats which essentially appeals to one while going through Hughes's or the other of our senses. While going Hughes' Poetry, on occasions it seems as if the object described was before us. The element of unconscious imparts a particular grace to his poetry. It is sensuous fetch, its redolence of blood and gland and grass and water, recalled English poetry in the fifties from a too suburban a version of the attention from the elemental; and the poems beat the hounds of a hidden England in streams and trees, on moors and in byres.

Ted Hughes began the 1960s as an extremely accomplished and successful English poet; he ended the decade as a major force in European poetry. Through his association with the magazine Modern Poetry in Translation, which he co-edited from 1966 to 1971 with Daniel Weissbort, through essays, talks, and, above all, through his poems themselves, he helped to free English poetry as the 'universal language of understanding' during a period of sustained political tension. It was mainly through his personal contacts, and a measure of his literary stature and achievement, that in 1969 a magnificent selection of world poets were attracted to London to take part in a Poetry International, including such distinguished figures as W.H. Auden, Miroslav Holub of Czechoslovakia, Janos Pilinszky of Hungary, and Vasko Popa of Yugoslavia.

Hughes poems record the epic journey of western man returning from exile; it is in this contact that Hughes began to explore the spiritual technique known as Shamanism. His poetry emphasizes restoration of cosmic balance and healing, and expresses itself in terms of journey of flight. It maps the way, or the gap between man and Nature. It realistically reveals the indifference to Nature, which has made him blind to enormous beauty of Nature for the sake of hollow materialism.

For Hughes poetry is not made out of thoughts or casual fancies. It is made out of experiences. His poetry is not the expression of casual fancies, but an emphatic expression of his experiences and of thought based on observation. His interaction with the people made him believe that the modern man is running after the civilization for the sake of social climbing and money. He has no eye to look at the beauty of Nature, no ear to hear the sweet sounds of Nature and no heart to enjoy the realistic sense.

However, if in one sense, Hughes poetry is anti-autobiographical, it is, in a subjective sense, supremely and obsessively biographical, almost always functioning for the poet as a charm or counter-magic against some problem that besets what the reader feels to be the poet's own lesser self, an ordinary waking self.

English poetry of the 1980s is still a romantic poetry, one that prefers individual insight to the conventional values of its society, and that tends to see itself as a privileged, indeed sovereign and unique, way of looking at life and judging it. Both aspects of these propositions are reflected in the poems of Ted Hughes. *English poetry, from Chaucer to Larkin and beyond, has tended to give primacy to the human, the ordinary, the rational. Of course there have been large exceptions, most prominently Spenser and Milton; but Shakespeare, Dryden, Pope, Wordsworth, Tennyson, Browning, are figures one can properly cite as examples of this - to which one adds Skelton, Wyatt, Rochester, Crabbe, Cowper, Hardy and dozens of other poets who might seem unlikely allies. But here and there other names present themselves: Blake, Hopkins, and D.H. Lawrence. And it is here that Ted Hughes attaches himself to the argument.*

The Hawk in the Rain' in The Hawk in the Rain, first called "The Hawk in the Storm" is based on a drama Scout Rock. This poem is one sustained and uncomfortable encounter between revealed forces. It is made evident in the hawk's 'still eye.' It is mere human eye which recognizes and feels intimidated by them for that has been brought into a momentary focus. The poem is apparently narrated by the man who sees with the human eye. The man is a rain drenched person who finds himself in the great job of a man-handled field. The speaker is at once

attracted and repelled by the eye. He imagines himself as the terrified of hawk. *And I, Bloodily grabbed dazed last-moment-counting Morsel in the earth's mouth, strain towards the master – Fulcrum of violence where the hawk hangs still.*

Here 'I' belongs to a dramatic fiction and is only indirectly identified with the poet's person. 'I' acts out momentarily the victim's role and commits a kind of suicide within the imagination. The final lines of the poem present a quite different perspective on the hawk. This poem is thus a transaction between perspectives and voices which are in tension. Sensual nature in this poem serves mainly as a set of counters for an inner drama which is the poet's real concern. Hughes did not write his first poem about an animal until sometime after he had started writing. 'Thought Fox' is the first of his animal poem. It is in many ways representative of what is to be found in his first two books. It is one of the earliest and best known poems – "*I imagine this midnight moment's forest: Something else is alive beside the clock's loneliness And this blank page where my fingers move. Through the window I see no star: Something more near though deeper within darkness is entering the loneliness.*"

Hughes wrote that it is equally about the animal fox and also the process of poetic composition. The animal is no ordinary fox of the forest. It is a thought-fox, or more precisely, the poet in his forest of the imagination is fused with Nature's fox. The fox functions as a metaphor of poetic creation.

In 'Thrushes', Hughes claims to put 'string beyond sense' into language. This language either rises to the challenge of such extraordinary meanings as the thrush's stirring or it does not. For Hughes, figures of speech always have their primary meaning in what he refers to as 'audio conceptual', primary man, from which 'visual conceptual', man has grown estranged. For Hughes, successful figures of speech give the literal meaning, the real content of true experience. The surface meaning of metaphors thus belong to unreal man and his unreal experience, and are therefore, expandable as are our surface impression antidote to intellectual love of indolent

'Billet-Doux,' a hawkish predatory woman is an ideal antidote to the intellectual love of indolent procrastination. Such a woman is one— 'who sees straight through bogymen, the crammed cafes, and the ten thousand books packed end to end, even my gross bulk.' Left to his own bookish device the intellectual is prey to the hawk of despair. Better that he should rise from his despair and encounter the creative force that resides in a woman. '*Loves a spoiled appetite for some delicacy- I am driven to your bed and four walls from bottomlessly breaking night.*



The word 'delicacy' as both fragility and a tasty moral contains the two attitudes men normally take to sex. Hughes adds a third view: sex as a physical salvation from intellectual despair. In his poem on intellectuals, Hughes attempts to put man in his place by exposing his pretensions. It is the connection of man that he can tame nature. Again Hughes dissents, believing that man is afraid of Nature.

'Roars in a Ring' is a poem that begins with the trivial sound of a Christian Carol before being dramatically transformed into a tragic ballad: *'the air was new as a razor, the moor looked like moon, when they all went roaring homewards an hour before dawn.'* Here the hour before dawn is for Hughes the time when humans sleep and animals come in to their own form. It is Christmas Eve and ground of drunken farmers celebrates the birth of Christ by drinking themselves into mindlessly hearty laughter (Hughes would not be Hughes if he did not see some cosmic significance in the furious despair crowning drinking of the farmers). For farmers the birth of Christ has not affected the fall of man, for on this Christmas Eve they still fall foul of their own nature, thud down to the ground.

Gaudete is a major advance in terms of Hughes's experiment with Shamanistic technique in the realm of poetry. The argument prepares the reader for the protagonist's entry into the visionary experience of the other world. Lumb, an Anglican clergyman, is abducted by spirits into the other world ostensibly to perform an act of healing which is to cure with a difficult child birth. The spirit makes his duplicate or changing cut of an Oak log to carry out this job in his world during his absence. The new Nicholas Lumb is to all appearances exactly the same as the real one but comes within his the elemental spirit of an Oak. Al though before being sent into this world the changing is subjected to horrific initiatory rites to take up the job of Reverend Lumb as perfectly as possible, he cannot suppress his fertility spirit and interpret the role of clergyman in a rather wooden way, He goes on copulating with the women of his parish under the excuse of performing fertility rites which would pro a massiah fathered by Lumb.

Life seems worthless without the energies Lumb releases; but once released, those energies cannot be controlled and so they destroy life. The women are in a trap. And so is Lumb. He cannot escape his own essential natura. All that latent energy that vegetable and animal procreative urge, challenged into a narrow man, can only express itself as overwhelming sexuality.

Besides these major themes - man in relation to the animals, the earth, the weather, the death and decay,

Hughes's poetry shows a new poetic trait, i.e. Shamanism, which appears as a prominent motif in Gaudete. An inkling of this trait can be traced in the very choice of his pseudonym Daniel. The Biblical Daniel is a Shaman who can interpret the king's dream because he is the chose one to understand revelation. Revelation breaks the barrier between heaven and Earth and the Shaman gets the pre-fall ability to talk to God. The Shaman can also understand the language of animal and grow intimate relationship with them. By virtue of these pre-fall attributes, the Shaman seeks answer to the spiritual questions for the sake of his clan or group.

Shamanism, thus, caters for Hughes's doctrine of energy, his love for the world nature, his metaphysic concern and his fascination with animals. It also helps him seek a remedy to the chronic sickness of the twentieth century society. Hughes's poetry is meant for a world that has lost its balance in spiritual terms. Hence his poetry intends to vividly portray the crisis, and at the same time, act as a healing force through its emphasis on the sagacity of the natural order and the mystery of the human psyche. Hughes employs the technique of Shamanism to explore the mystery of the human psyche. Hughes defines Shamanism in these words: *'Basically, it's the whole procedure and practice. Of becoming and performing as a witchdoctor, a medicine man, among primitive peoples. The individual is summoned by certain dreams. The same dreams all over the world, a spirit summons him ... usually an animal or a woman. If he refuses, he dies... or somebody near him-dies. If he accepts, he then prepares himself for the job ... it may take years. Usually he apprentices himself to some other Shaman, but the spirit may well teach him direct. Once fully fledged he can enter trance at will not go to the spirit world... he goes to get something badly needed, a cure, an answer, some sort of divine intervention in the community's affairs.'*

In Orghast, Hughes says that this inner true self, *"All we know is that somehow or other the great, precious thing is missing. And the real distress of our world begins there. The luminous spirit (maybe he is a crowd of spirits), that takes account of everything and gives everything its meaning, is missing. Not missing, just incommunicado. But here and there, it may be, we hear it."*

## CONCLUSION

Ted Hughes is a gifted poet who has rich imagination, immortality and attachment with Nature and animals. His poetry is not the expression of casual fancies, but an emphatic expression of his experiences and of thought based on observation and his works help modern man recognize their own identity as both human and animals. It

is human, of course, but it is also everything else that lives. When we hear it, we understand what a strange thing is living in this universe, and somewhere at the core of us—strange, beautiful, pathetic, terrible. Some animals and birds express this being pure and without effort, and then you hear the whole desolate, final actuality of existence in a voice or a tone.

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# Equity in Online Learning Amidst Pandemic in the Philippines

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**Abstract**— Due to the COVID-19 pandemic, face-to-face learning engagement of students and the teachers in the school has been suspended. This pandemic has paved the way to the implementation of the different distance learning modalities as urgent response to ensure safety of the students and continuity of education. Equity in education means, granting educational opportunities to anyone on equal basis; disregarding of the nationality, gender, ideological differences or mental and physical disabilities. Thus, having equity in online learning is ensuring inclusive and equitable quality education and promote lifelong learning opportunities for all.

Online learning has merits and demerits. Online learning is efficient, affordable, and flexible. It can also suit various learning styles as a learning delivery modality. Online learning also has positive and negative implication to the values and ethics of the learners. Some of the positive implication to learners' values is having persistence, self-discipline, and respect while having online learning. On the other hand, there is also a negative implication to learners' values like online academic fraud. Equity in online learning in the Philippines is still in progress because not all learners can have a good internet connectivity, a device to use and technological literacy. It calls for all teachers to be trained in teaching online with equity issues part of the training. This paper strongly supports the need for online learning in the times of crisis, but suggests that it must done professionally and with equity.

**Keywords**— equity, online learning, pandemic, access, technology.

## I. INTRODUCTION

Learners used to attend to classroom everyday as their traditional learning environment but pandemic has brought enormous changes in the lives of the people especially in education. As a result, education has changed dramatically, with the distinctive rise of e-learning, whereby teaching is undertaken remotely and on digital platforms. Different learning modalities has been used as alternative for face-to-face classes such as modular learning and blended learning and online learning.

Due to the COVID-19 pandemic, face-to-face learning engagement of students and the teachers in the school has been suspended. This pandemic has paved the way to the implementation of the different distance learning modalities as urgent response to ensure safety of the

students and continuity of education. According to Quinones (2020), Distance Learning refers to a learning delivery modality, where learning takes place between the teacher and the learners who are geographically remote from each other during instruction. This modality has three types: Modular Distance Learning (MDL), Online Distance Learning (ODL), and TV/Radio-Based Instruction.

Quick transition to an online learning, the Department of Education crafted guidelines on learning activities, revised assessment measures, and set promotion policies. Consequently, the learning experiences of students varied at their own home. Students faces countless challenges with these change particularly poor internet connection, limited access to gadgets, and lack of study space at home.

Further, lack of support or assistance from the family can be one of the challenges that makes learning more difficult in times of crisis. The Philippines is currently in the process of adapting to the new normal form of education.

Alberto et.al (2021) in the study, *Barriers to Online Learning in the Time of COVID 19: A National Survey of Medical Students in the Philippines*. In the Philippines, a low-middle-income country in Southeast Asia, classes in all levels were suspended in mid- March of 2020, after the government had put the country's largest island Luzon and other major cities under lockdown. Halfway into the second semester, schools had to cease all face-to-face learning activities. Medical students were removed from clinics, wards, intensive care units, and emergency departments. Local and international electives were cancelled. The national internship program was likewise suspended, and the licensure examinations postponed indefinitely. Forced to abruptly transition to an online curriculum, each school crafted its own guidelines on learning activities, revised assessment measures, and set promotion policies.

According to Horn & Staker (2013), online learning, where instruction is delivered primarily over the internet, is leading the transformation of public education in the United States. Since online schools began in the mid-90s, thousands of programs have been created, ranging from small programs within a local school, to online schools, to state-wide programs, multistate, and international programs. All of these online learning programs can be categorized under the umbrella of distance education. In addition, a growing cadre of schools are transforming teaching and learning through blended learning. Horn and Staker define blended learning as "... any time a student learns, at least in part, at a supervised brick-and-mortar location away from home and, at least in part, through online delivery with some element of student control over time, place, path, and/or pace. The modality along each student's learning path within a course or subject are connected to provide an integrated learning experience"

On the other hand, based on Petrus (2020), in a journal "Access and Equity in Online Learning," The sudden shift to online learning can deepen existing inequalities. The uneven distribution and access to technology combined with the implications of a global pandemic for different socio-economic and racial group's means that many students will be disproportionately affected by the shift to remote work. For instructors, this means that we need to think about logistical and technological concerns as inseparable from pedagogical ones. Considering all of the factors that may be affecting student performance also means curating an inclusive

pedagogy that prioritizes equitable access to the learning environment.

Moreover, he added that inclusive pedagogy asks us to consider how we can help all students succeed. Facilitating inclusion in the physical classroom often means creating spaces where students feel valued and included, setting clear expectations, and making learning and assessment accessible to all students. Though the online shift can complicate these strategies, the principles remain the same. Adapted to online teaching contexts, inclusive teaching and learning requires transparency, accessibility, and flexibility.

A holistic approach to education –that addresses students' learning, social and emotional needs –is crucial, especially in times of crisis. School closures related to the current COVID-19 pandemic mean that students from diverse backgrounds who are more at risk of increased vulnerability are less likely to receive the support and extra services they need, and the gap between students that experience additional barriers and that do not might widen. Closures can also have considerable effects on students' sense of belonging to schools and their feelings of self-worth –these are key for inclusion in education. (OECD, 2020)

The current coronavirus (COVID-19) pandemic is having a profound impact, not only on people's health, but also on how they learn, work and live. Among the most important challenges created by COVID-19 is how to adapt a system of education built around physical schools. At its peak, more than 188 countries, encompassing around 91% of enrolled learners worldwide, closed their schools to try to contain the spread of the virus. School closures have a very real impact on all students, but especially on the most vulnerable ones who are more likely to face additional barriers.

Children and youth from low-income and single-parent families, ethnic minority and Indigenous backgrounds; with diverse gender, identities and sexual orientations; and those with special education needs suffer by being deprived of physical learning opportunities, social and emotional support available in schools and extra services such as school meals. They risk falling further behind and becoming isolated with school doors closed. These students are likely to lose the most in terms of educational outcomes and the support provided by schools if countries take insufficient measures to promote educational equity and inclusion.

## II. REVIEW OF RELATED LITERATURE AND STUDIES

“Technology can be a powerful tool for transforming learning. It can help affirm and advance relationships between educators and students, reinvent our approaches to learning and collaboration, shrink long-standing equity and accessibility gaps, and adapt learning experiences to meet the needs of all learners.” (EdSurge, 2020)

Amid closures in schools across the country, online learning offers opportunities for culturally responsive instruction. This positions the learner's cultural identities at the core of the learning process and uses the learner's cultural knowledge, experiences, and frames of reference in order to help students be successful in the course and at the school. This gives the teacher a chance to make a personal connection with the students. As educators, it is necessary to be responsive to students' academic and social emotional needs. Content can be de-prioritized while building individual relationships with students to ensure their mental and physical health and safety are fine and each student feels welcomed and valued.

While we have seen many great strides in using technology to reinvent learning and collaboration, we have also seen many issues arise in providing access to all schools and students. Since technology has been around, a digital divide has existed. But this gap between those who have ready access to computers and the Internet, and those who do not either because of social or geographical barriers, but it has become much more apparent with the pandemic. (USA Today) The issue of equity has always been inherent in discussions of distance education, because the aim of distance education is usually to widen access to those unable to access conventional educational offerings. However, as online learning has grown, and has become more mainstream, particularly in terms of blended and hybrid learning, critics have quite reasonably raised questions about whether or not online learning actually increases inequities, particularly for those in poverty, in remote regions, or within specific socio-economic or ethnic groups. (Sator and Williams, 2020)

Sator and Williams (2020) also stated the factors in online learning which are relevant to equity issues. The three foundational underpinnings for pedagogy in online learning are equity mindedness, cultural affirmation, and social engagement. The following need to be considered for equity issues when considering or designing online learning such as access to materials, digital literacy, quality of instruction and resources, and pedagogical issues: ‘equity mindedness’, reflecting the cultural diversity of learners in course materials and design, use of universal design for enabling greater accessibility to

materials and, intentional community building for social engagement.

Online learning can be defined as instruction delivered on a digital device that is intended to support learning. In the literature, several advantages of online learning have been highlighted: studying from anywhere, at any time; possibility of saving significant amounts of money; no commuting on crowded buses or local trains; flexibility to choose; and saving time. Online learning, thus becoming more and more important for education during the time of pandemic, offering the opportunity to remain in touch, even if remotely, with classmates and teachers and to follow lessons. The adoption of online learning in a situation of emergency represents a need, but it has also stimulated experts, policymakers, citizens, teachers and learners to search for new solutions. This is producing a shift from the concept of online learning to emergency remote teaching, which represents “a temporary shift of instructional delivery to an alternate delivery mode due to crisis circumstances.”

As stated by UNESCO Director-General Audrey Azoulay: “We are entering uncharted territory and working with countries to find hi-tech, low-tech and no-tech solutions to assure the continuity of learning”. For this reason, new challenges and opportunities at a social and technological level may emerge. It is an experience that enables us to reflect on the different approaches and lessons learned in different countries and additionally provides an opportunity to find new solutions. In fact, greater reflection on and study of social challenges related to the current pandemic and more generally to global crises are necessary.

Inclusive changes in education delivery through education investment and reforms at the governance level are necessary. This pandemic can be an opportunity and an exercise for emergency remote teaching to evaluate emerged challenges during emergencies and develop a coherent online education strategy for any other emergencies or natural disasters that can potentially happen in the future.

“Education systems around the world are facing an unprecedented challenge in the wake of massive school closures mandated as part of public health efforts to contain the spread of COVID-19. Governmental agencies are working with international organizations, private sector partners and civil society to deliver education remotely through a mix of technologies in order to ensure continuity of curriculum-based study and learning for all”. (UNESCO on Distance Learning Solutions, 2020)

Furthermore, one of the aims of The Global Education 2030 Agenda of UNESCO is the quality education which



aims to “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all”. In this context, more attention is necessary on how technology and learning can be integrated effectively, including the vital role of teachers, and the students’ needs.

Yusuf (2020) suggests that institutions should provide more adequate e-learning platforms to increase access to the Internet and develop an interactive learning approach. Moreover, it is necessary to provide workshops or training for teachers and students to improve their technological and pedagogical competencies in online learning. The question of inclusion is central when we consider emergency remote teaching. Inclusion may have different characteristics across countries.

Thomas and Rogers (2020), starting from their experiences of online learning during the pandemic emergency, have observed that school-provided IT systems are frequently too expensive, cumbersome and quickly go out of date. They suggest moving to personal devices integrated into schools. Moreover, they recommend that policymakers incentivize and encourage companies to produce engaging and powerful educational games and learning environments. To ensure education will encourage children’s engagement and curiosity.

Eder (2020), additionally suggests using television or radio for online learning in order to reach learners who lack access to the Internet, although this requires time to plan and programme content. Nevertheless, it is worth noting that different media like radio and television were also used in 2014 during the Ebola crisis. Furthermore, during the current crisis, some countries have used different modalities for online learning to avoid the problem of the digital divide.

Rose et.al (2007), in the study *Access and Equity in Online Classes and Virtual Schools*, Online equity must address the basic access issues—all students given access to online content. Virtual schools have, in large part, been designed to make content available to students who wouldn’t otherwise be able to access that content. Virtual programs that focus on Advanced Placement courses are doing so because the program sponsors and creators recognize that not all segments of the student population have the same advantage when it comes to being accepted into competitive colleges. When we refer to online equity, we’re not talking about the digital divide, though there are elements of the digital divide discussion in this view of online equity. The digital divide discussion initially focused on which students had access to computers in school, characterizing them as the haves and have-nots. As the numbers of computers became less an issue, the discussion shifted to the issue of access to the internet. The

digital divide has now been refined to look at high-speed access to the internet.

Public school programs that take the position students must have their own appropriate technology to access educational programs are creating problems for themselves. It’s incumbent on public schools are obligated to ensure that all students can take advantage of and benefit from the particular services and programs they provide.

Equity and equality have different legal definitions. If a school doesn’t provide computer or internet access to any students in their online program, that treatment is considered equal. However, when only those students with personal computers and internet access at home are able to take advantage of the benefits and opportunities of the online program, the program is not considered equitable. It is also potential a legal issue if any of those students without computers and internet connectivity are protected by civil rights legislation.

Moreover, Rose et.al (2007) in the study, *Access and Equity in Online Classes and Virtual Schools*. Equitable access also means students with disabilities can’t be denied access to online education because of their disability. It puts a burden on the program designers to ensure students with disabilities can easily access the online course content. Public schools have an obligation to provide access to the full benefit of education for all students. The civil rights and equity laws and policies prohibit students from being denied access to that education on the basis of economic status, race, sex, national origin, limited English language ability, or disability. There’s an obligation to ensure that the program isn’t having a negative differential impact on students because of the student’s status.

The issues of access and equity have implications for every blended and online learning program. Access traditionally refers to both how and which students are allowed, by policy, practice, or technology, to enrol in a course or program. Equity is about the achievement of fairness in education, and in meeting the specific needs of specific students. (Blomeyer, 2005)

Public education is open to all, so any time there is a policy or practice that restricts admission to educational opportunity of a particular group of students, that policy is automatically suspect and usually illegal. Denying a group of students or even an individual student access to online courses or programs needs to be done very carefully. It is almost always impossible to justify a situation where a program or course offered through the public school system is unavailable because of a student’s race, ethnicity, socioeconomic status, gender, or because the

student is identified as having special needs or a disability. (Hanson, 2002)

In the wake of the COVID-19-propelled public health crisis, schools around the nation are turning to online learning for students. Technology presents a huge opportunity to engage students to continue their schooling. However, online education also brings a host of equity and access concerns, misperceptions around students' technology abilities, lack of access for students with no home internet access, and unique challenges for some student populations, including special education students and English learners.

According to Anderson and Perrin (2018), Pew Research Center analyzed 2015 U.S. Census Bureau 2018. In ensuring internet access for students, online education does not work when students cannot access it. Many students do not have access to the internet, laptops or tablets necessary for full participation in online courses or activities. There are 15% of households with school-aged children do not have a high-speed internet connection at home. One in four teens whose annual family income is less than \$30,000 does not have access to a home computer; and 17% of teens often or sometimes are unable to do their homework due to a lack of access to a computer or the internet. Many students do have access to the internet through their cell phones, but completing schoolwork through the phone is extremely difficult and hinders the learning process. While conference platforms like Zoom, Google Hangouts and online video streaming are the most interactive components of online education, they can burn through a phone data plan in one day, leaving many students to search for a Wi-Fi spot. Also, many students have no access to a printer.

The curriculum in an online course should be different from a traditional classroom to create a more personalized learning experience. Because online courses tend to require student-led pacing, consider expectations for student assignments, participation, and pacing to ensure active learning and engagement. Prepare curriculum to support learners of various reading levels and learning needs and provide supplementary materials for students who may struggle or need a different type of instruction. Thus, understand how to motivate individual learners and enhance student learning without the presence of visual cues (Hanover Research, 2015). Modify lessons, especially for students with special needs (DiPietro, et al., 2008). Better understand how online tools can apply to their own lessons and curriculum and conceptualize different ways to assess student learning and outcomes (Oliver, et al., 2010).

As what Costa et.al (2020) stated in the journal *The Term Equity in Education: A Literature Review with*

*Scientific Mapping in Web of Science*, today's society, marked by the heterogeneity of its citizens, requires concrete actions to achieve a truly inclusive education that offers equal opportunities for all students regardless of their ethnic background, socio-economic class, or gender. It is relevant to note that inclusive education has become an indispensable principle for dealing with students' diversity. Moreover, it must be equitable, example, a system where common goods are redistributed and additional resources are provided. In this case it makes it possible for all learners have a chance of success.

Although equity has become an essential axis in the education system we must consider the micro-political level that underlies the educational policies implemented: the neoliberal approach or the approach that considers equity as part of social justice. In any case, equity in the field of education should contribute to equal opportunities in access to studies regardless of gender, social origin, or ethnicity. Equity must promote academic results and quality, so that students can access higher education and thus break the inequality gap. Therefore, it is essential to promote compensatory educational policies such as schooling, resources, or scholarships and study aids and to develop organizational and cultural aspects in educational centers to encourage leadership practices. The interest in creating a more equitable educational system is evident.

Pedro, J.S. et al. (2020) in the journal, *The Term Equity in Education: A Literature Review with Scientific Mapping in Web of Science*, as digital learning reshapes K-12 education, educators, researchers, and developers have an unprecedented opportunity to reshape the education system themselves on the basis of a desire to create environments that are meaningful and equitable for all learners. To support these changes, various groups must work together to fully understand and design environments that consider variability and the environment that surrounds each learner. If online learning is the primary driver of a student's learning experience, considerations should be taken to support various domains, including academic, social, occupational, and life skills.

As noted, self-regulation is a key component to success in online courses. Therefore, non-self-regulated students tended to demonstrate academic procrastination, increased disorganization, and used less cognitive and metacognitive strategies to accomplish their learning goals (You & Kang, 2014). Online course construction is as diverse as traditional classroom settings. Developing and teaching an online course that benefits students and yields positive learning outcomes is a complex undertaking. Attempting to recreate the traditional classroom in an online setting may not necessarily be the wisest course of action.

Thomson, (2010, p. 703) advises online course creators “to capitalize on the benefits that the online environment can offer” and “to minimize the challenges specific to the environment.” Courses should be well organized from the very start, providing the students with detailed instructions and expectations. Instructors should anticipate areas of potential misunderstanding and dismiss unclear directives prior to the start of the course. Misunderstandings can be minimized through a very detailed syllabus, course calendar, useful links, and course information that is chunked into digestible pieces.

Communication is notably one of the most crucial elements to an effective online course. Lehmann (2004, p. 9) states “communication is what separates true online learning from Web-based tutorials”. Interaction and communication have been identified as key factors in the success of an online course, leading to enhanced student satisfaction and motivation. Interaction can take place in three central areas, interaction between the learner and the instructor, the learner and other learners, and the learner and the content. Interaction between the learner and the content is the most common type of interaction that occurs in online settings, through lectures and readings. Students to work collaboratively and cooperatively with other learners and/or the instructor in live debates, reflective journal entries, peer reviews, discussion boards, and video or audio conferencing (Savenye, 2005).

Many instructors spoke to the benefit of the individualized atmosphere of the online course and how to best capitalize on the one-to-one correspondence. Differentiating instruction in a traditional classroom can be very difficult due to the simultaneous interaction that an instructor must have with the students, “by contrast addressing individual needs of each student is easier to do with online students, since the nature of the system is more geared to individuals” (Thomson, 2010, p. 34).

Responding to students promptly is yet another important aspect of communication. Instructors and students alike expressed the importance of prompt and supportive feedback when working to “establish a rapport of trust and level of comfort” (Thomson, 2010). The more personal one-to-one emails were found to be useful when used in conjunction with mass class emails to target reoccurring questions, interact with the quieter students, and to build “a sense of the course as a dynamic shared enterprise” (Thomson, 2010, p. 704).

Overall, “successful students tend to have stronger beliefs they will succeed, higher self-responsibility, higher self-organization skills, and better technology skills and access” (Savenye, 2005, p. 2). Understanding learning styles and self-behavior is pertinent to determining ones

success in the undertaking of an online learning. Some online learners experience a learning curve when first becoming acclimated with asking questions in various forums, instead of in a traditional face-to-face, classroom setting (Thomson, 2010).

It essential to recognize the diversity amongst gifted students in their interests, learning styles, and personalities, while simultaneously working to maximize on the characteristics of this group of learners (Thomson, 2010).

Gifted students could benefit greatly from an online learning environment which provides for more opportunities in areas of interest to the student and provided at a pace that is on track with their rate of learning. Expanding access to students is one asset of online learning. “Offering one or two online courses could benefit a specific segment of students identified as gifted and talented,” (Chaney, 2001, p. 28) ultimately providing more opportunities in the competitive realm of education.

In terms of learners with disabilities, online learning has the capacity to break down barriers that have restricted individuals from an equitable education in the past. In order to establish a learning environment that is conducive for all participants, the students’ needs must be put first to establish courses that are accessible for all learners (Oswald & Meloncon, 2014).

The greater accessibility of education in terms of online courses is paving a path for more equal opportunities for students who do not fit the mold for the traditional classroom setting. As Chaika (1999) states, “distance education finally brings democracy to education” and it provides “an equal opportunity to content curriculum and to people with many perspectives... students who learn with each other with learn from each other. Distance education breaks down the barrier of location, “the single biggest factor influencing the quality of education”. The demand for equity in education is a powerful reminder of the need for accessible online distance learning that extends opportunities beyond school district lines.

Oswald and Meloncon (2014), reported on a two studies conducted in 2010 by the Conference on College Composition and Communication (CCCC) Committee for Best Practice in Online Writing Instruction (OWI). One study focused on instructors who taught fully online courses, while the second study looked at instructors who taught hybrid courses. The data highlighted a discrepancy in accessibility and students with disabilities enrolment in the instructors’ courses. The report revealed that 54 percent of instructors stated that their course was not accessible. Instructors admitted that they lacked knowledge, experience, and resources to meet the

identified needs of the students. One instructor voiced their concerns on the lack of resources, time, and personnel to adequately accommodate students. “Designed correctly, distance education options create learning opportunities for everyone. Designed poorly, they erect barriers to equal participation in academics and careers” (Oswal & Meloncon, 2014, p. 294). Accessibility has a profound effect on student engagement and academic performance, therefore greatly impacting the success of the learner.

### III. MERITS AND DEMERITS OF ONLINE LEARNING

As with most teaching methods, online learning also has its own set of positives and negatives. Decoding and understanding these positives and negatives will help schools in creating strategies for more efficient delivery of the lessons, ensuring an uninterrupted learning journey for the students.

The new normal in education is the increased use of online learning tools. The COVID-19 pandemic has triggered new ways of learning. The new normal now is a transformed concept of education with online learning at the core of this transformation. Today, digital learning has emerged as a necessary resource for students and schools all over the world.

#### 1. Merits of Online Learning

##### 1.1. Efficiency

Online learning offers teachers an efficient way to deliver lessons to students. Online learning has a number of tools such as videos, PDFs, podcasts, and teachers can use all these tools as part of their lesson plans. By extending the lesson plan beyond traditional textbooks to include online resources, teachers are able to become more efficient educators.

##### 1.2. Flexibility

Online learning allows learners to access anytime and anywhere. Another advantage of online learning is that it allows students to attend classes from any location of their choice. It also allows schools to reach out to a more extensive network of students, instead of being restricted by geographical boundaries. Additionally, online lectures can be recorded, archived, and shared for future reference. This allows students to access the learning material at a time of their comfort. Thus, online learning offers students the accessibility of time and place in education.

#### 1.3. Affordability

Another advantage of online learning is reduced financial costs. Online education is far more affordable as compared to physical learning. This is because online learning eliminates the cost points of student transportation, student meals, and most importantly, real estate. Additionally, all the course or study materials are available online, thus creating a paperless learning environment which is more affordable, while also being beneficial to the environment.

#### 1.4. Improved Student Attendance

Since online classes can be taken from home or location of choice, there are fewer chances of students missing out on lessons.

#### 1.5. Suits a Variety of Learning Styles

Every student has a different a different learning style. Some students are visual learners, while some students prefer to learn through audio. The online learning system, with its range of options and resources, can be personalized in many ways. It is the best way to create a perfect learning environment suited to the needs of each student.

### 2. Demerits of Online Learning

#### 2.1. Inability to Focus on Screens

One of the biggest challenges of online learning to some students, is the struggle with focusing on the screen for long periods of time. With online learning, there is also a greater chance for students to be easily distracted by social media.

#### 2.2. Technology Issues

Another key challenge of online classes is internet connectivity. While internet connection has grown over the past few years, in smaller cities and towns especially in the Philippines, a consistent connection with decent speed is a problem. Without a consistent internet connection for students or teachers, there can be a lack of continuity in learning for the child. This is detrimental to the education process.

#### 2.3. Sense of Isolation

Students can learn a lot from being in the company of their peers. However, in an online class, there are minimal physical interactions between students and teachers. This often results in a sense of isolation for the students. In this situation, it is vital that the school allow for other forms of



communication between the students, peers, and teachers. This can include online messages, emails and video conferencing that will allow for face-to-face interaction and reduce the sense of isolation.

#### 2.4. Teacher Training

Online learning requires teachers to have a basic understanding of using digital forms of learning. However, this is not the case always. Very often, teachers have a very basic understanding of technology. Sometimes, they don't even have the necessary resources and tools to conduct online classes. Thus, it is important for schools to invest in training teachers with the latest technology updates so that they can conduct their online classes seamlessly.

#### 2.5. Manage Screen Time

Many parents are concerned about the health hazards of having their children spend so many hours staring at a screen. This increase in screen time is one of the biggest concerns and disadvantages of online learning. Sometimes students also develop bad posture and other physical problems due to staying hunched in front of a screen.

### 3. Learner's Experiences of Online Learning

#### 3.1. Social Isolation

While primarily a place of education, school is also the center of many teens' social lives. School offers teenagers and young adults an opportunity to connect with their peers. It's an opportunity for them to socialize and express themselves. However, with schools and colleges moving to virtual formats, teens may feel lonely, unmotivated, or discouraged without regular social interaction. Numerous studies have shown social isolation can cause higher rates of negative outcomes for the mental and physical health of individuals. Other studies have found that face-to-face interactions can help reduce depression and anxiety. Less social interaction may increase feelings of social anxiety and pressures.

#### 3.2. Increased Stress & Anxiety

Alongside the lack of social interaction, online class structure can affect teens and adolescents in a number of ways. They may feel heightened anxiety about keeping up to date with their school work. Other teens may experience difficulty concentrating or staying focused while at home. For some adolescents and young adults, being in front of others on video can lead to its own anxieties. Students may find it difficult to receive the extra education support they need to succeed

#### 3.3. Virtual Learning Fatigue

Spending a significant amount of time online can fatigue both students and their teachers. Sometimes, this impact is referred to as "Zoom fatigue." Part of the reason a day full of video interactions is so mentally draining is because our brains are unable to process information in the way it's accustomed to. When we have in-person interactions, there are a number of non-verbal cues our brains process. These cues include: Tone and pitch of voice, Facial expressions, Eye contact, and body language. When it's difficult or impossible to pick-up on these cues, our brain must work harder to interpret the information that it's receiving. On its own, this can cause extra mental fatigue. When this is coupled with the constant self-awareness of being on-camera in front of others, stress levels can easily begin to rise.

Based on the study, Barriers to Online Learning in the Time of COVID-19: A National Survey of Students in the Philippines, the pandemic had also caused psychological stress among the students, making it difficult for them to focus on studying. They expressed feelings of anxiety, burnout, loneliness, homesickness, grief, and hopelessness. The students worried about online assessments, future plans in medical school, possible delays in training, and safety of their families from COVID-19. Overall, 86% of the students reported experiencing some degree of mental health difficulty. Similarly high rates have been reported among medical students in Turkey, Japan, and Australia, and their concerns mirrored that of Filipino students. We noted that difficulty adjusting learning styles and mental health concerns were more common among female and non-binary respondents, those in the first 2 years of medical school, and those with a lower academic standing. This may partly account for observed variances in self-assessment of capacity for online learning. A large study among medical students in Japan recommended initiation of mental wellness programs that targeted enhancing self-esteem and self-efficacy, with focus on resilience training. Living in urban areas, economic stability, and living with parents have been shown to be protective factors against anxiety among students.

It was evident that more time spent at home did not necessarily equate to more time for academic work. There were students who could not concentrate because they were constantly exposed to conflict among family members. Even in the absence of domestic dispute, some found it hard to turn down conversations with parents or siblings. Filipino families are characterized by cohesiveness and reciprocity, and the most educated members are often expected to act as caregivers or household heads. In the current health crisis, many medical students had been relegated to this role. They took care of



sick relatives, were in charge of buying food and supplies, or had to work for extra income. Moreover, although the learning environment may be virtual, physical space remained vital. Having a quiet study area, with the same comfort provided by a classroom or library, was a privilege not available to all. Medical students doubted the readiness of their schools to transition to online learning. They cited lack of guidelines, unfair policies, and haphazard class schedules, low quality of teaching materials, ineffective teaching strategies, and excessive class requirements.

Ensuring that students' social and emotional needs are being met and that the most vulnerable continue to receive extra services are challenges for governments and schools. During school closures, various countries have attempted to respond to the well-being needs of different vulnerable student groups (OECD, 2020). Students' sense of belonging to the school community may be lost unless they can keep in touch for learning, but also social activities, such as virtual games and reading buddies, via online resources like Zoom. The lack of social contact can be particularly impactful for vulnerable students: those with broken families, abusive families, in foster care, suffering from food insecurity or lacking housing. many LGBTQI+ students may experience exclusion and even verbal or physical violence at home. Transgender students lacking family or community support may struggle to access hormones needed and emotional or psychological support, which can have a worrying impact on their education. When providing such services, it is also important to pay increased attention to the gender dimension of the current crisis. Girls experience additional risks compared to boys during school closures, which span from an increased burden in domestic duties, mental health disparities and lack of access to sexual and reproductive health care, to greater risk of gender-based violence, including sexual assault. All these factors may impact girls' well-being differently than for boys.

Clark et.al (2020) from the study, *The Covid-19 Pandemic and Violence against Women in Asia and the Pacific*. Four times as many cases of online sex abuse against children were reported from March 2020 to May 2020 as compared to the same time frame in 2019. There are three main avenues along which the pandemic fosters violence: (1) increased exposure to perpetrators, (2) triggering environments for abusers and (3) limited or overrun support services. Incidents of intimate partner violence and digital violence are particularly likely to rise during lockdowns and remote work and school.

#### **IV. IMPLICATIONS OF ONLINE LEARNING TO ETHICS AND VALUES OF STUDENTS**

Online Learning require just as much, if not more, time and energy as traditional classroom courses. Online learning have a positive and negative implication to values and ethics of the learners. Ethics in education means, granting educational opportunities to anyone on equal basis; disregarding of the nationality, gender, ideological differences or mental and physical disabilities. Through this perspective, online learning environments have an important potential in teaching and learning process. Considering the number and diversity of students in Online Learning environments, policies balancing different expectations and studying how the participants perceive ethics in online learning environments are important. During online courses, like in the face-to-face classes; students have to show respect to their instructors and classmates. Taking ethical principles into consideration in e-Learning leads to good relationship with others.

Code of Ethics for online communication lists the general moral laws as (1) contributing to society and human well-being (2) avoiding harm to others (3) being honest and trustworthy (4) being fair and taking action not to discriminate (5) honoring the property rights such as copyrights and patents (6) giving proper credit for intellectual property (7) respecting the privacy of others (8) honoring confidentiality (9) specific professional responsibilities (10) improving public understanding of computing and its consequences (11) accessing the computing and communication resources only when authorized to do so (12) articulating and supporting policies that protect the dignity of users and others affected by a computing system (Lengel, 2020).

Learners can acquire moral values and etiquette in Online Learning. Respect is one of the moral value that learners can acquire in online learning. Being polite when greeting, answering directly and without sarcasm, accepting others' opinions and beliefs, turning off microphones when necessary are some of the manifestations of respect in an online learning environment. Use of appropriate style and language when communicating. When communicating with teachers and other staff, students should write in full, grammatically correct sentences and with a respectful tone. Treat everyone with respect and courtesy.

Another moral value that can be learned in online learning is the value of persistence. Learners can become persistent in online learning. Persistence is perhaps the biggest key to success in online learning. Students who succeed are those who are willing to tolerate technical problems, seek help when needed, work daily on every

class, and persist through challenges. Persistence can be achieved when keep on trying on how to learn lessons independently.

Self-discipline can also be acquired in online learning because learners should become organize, self-motivated and independent, and can manage time. Staying organized is essential for success in online courses. Because students don't have face-to-face interaction with teachers or peers, it's the responsibility of the individual student to stay organized and up to date with their course load. Furthermore, successful teachers and students know that staying motivated throughout their education program ensures that they get the most out of their learning. Staying motivated also means that successful students minimize the distractions around them. Online students need to have time management skills. Some students may set out a certain amount of time per day to spend on each subject. Others will use their organization skills to set up daily calendars and due dates for homework assignments in one handy location. By managing their time using some of the methods above, successful students are also able to engage in meaningful learning because they're preparing effectively for homework assignments and assessments.

There are also negative implications of Online learning to ethics and values of learners. It is said that one's dependency on the internet may cause them to ignore moral values and commit dishonorable acts. These findings are consistent with findings of studies by Young (1998), Kuss & Griffiths (2012), and Dewi & Trikusumaadi (2016), which conclude that addiction to the internet has adverse impacts on its users' personality and character. It was described early patterns of inappropriate behavior in e-learning. He identified the following categories of academic fraud in the e-learning environment: inappropriate assistance on examinations, misuse of sources on papers and projects, writing assistance and other inappropriate tutoring, misrepresentation in the collection and reporting of data, improper use of academic resources, disrespecting the work of others, lack of protection for human subjects in research, breaches of computer ethics, lack of adherence to copyright and copy-protection, providing inappropriate assistance to others and lack of adherence to academic regulations. The negative impacts of internet addiction will get stronger when value internalization is weak.

The negative impacts of internet on moral values may occur more extensively on other moral values. To eliminate the impacts of internet on the deterioration of moral values, preventive measures must be taken to prevent massive moral degradation. It is the responsibility of all parties for safeguarding the younger generations from moral hazards. Equity and access are important

issues in online education. The virtual school community has a responsibility to ensure that the programs are accessible and the educational opportunities are equitable. Virtual education programs need to pay attention to these issues to be sure to have the greatest benefit to the largest number of students.

Virtual education programs can become hands-on on equity and access issues by collecting and analyzing student demographic data, then use that data to make program modifications where needed. Developing policies and procedures that require and ensure all courses and educational materials be broadly accessible. Developing special needs policies that explain the program responsibilities for service to special needs students. Creating and publicizing a non-discrimination policy.

It is important that all school employees have a good understanding of the online programs, and also understand their responsibilities related to student advice and guidance. There is ample research on how unintentional biases and stereotypes exist, and how they can color recommendations about students' potential for success and about course selection. And, if there is a feeling on the part of certain staff that blended or online education is not right for a particular group of students, and they make recommendations that result in a disproportion of students based on race, ethnicity, socio-economics, gender, or disability, there is potential for problems.

The key to providing equitable distance learning opportunities for all students is to recognize what this looks like for each student's unique situation. This transition from "all children" to "each child" is probably a heavier lift than the shift to distance learning. But by recognizing equity as an overarching aspect of every decision school system leaders are making as part of this transition, valuable lessons will be learned that will help schools serve students more effectively in this new distance learning environment.

Online learning curriculum needs to be planned out ahead of time, with syllabus, assignments, rubrics, examples of work, and resources posted on the course site ahead of time so that students can make the most of the flexibility of online course to work ahead as needed. Based from different studies, online learning has negative and positive views and effects to student's learning. In online learning, students study at home at their own pace, with the use of technologies. Some of the barriers to online learning can be bad internet connection, lack of motivation and devices. Home is different environment from school so the students might lose their concentration of doing their task. Self-discipline and self-regulation are necessary in online learning for students take the responsibility for

their own learning because in online learning, students need to be much more self-motivated and self-directed as they cannot expect the teacher to monitor if and when they are doing the work.

This paper strongly supports the need for online learning in the times of crisis, but suggests that it must be done professionally and with equity. It calls for all teachers to be trained in teaching online with equity issues part of the training. It is a call for instructors and course designers to not only know and understand the diversity of their students, but to reflect this within the design of their courses. Teachers and course designers should understand effective course development and design so students have a heightened chance for success.

## V. CONCLUSION

During the coronavirus crisis, Philippines is one of the many countries that has been using digital online learning as mode of learning at the comfort of their own home. Vulnerable students might however have little access to such tools and require further attention and support. To respond to the challenges, government must have developed specific and innovative policy initiatives such as providing equitable and inclusive access to digital learning resources and good learning conditions, ensuring that socio-emotional needs are being met, offering equitable support to students at risk of violence at home. Ensure social development of students. Support students whose parents have limited command of the language of instruction, address emotional needs of students, support education of students with special needs, ensure well-being of students, support education of underprivileged students, and the continuity of the academic learning of students. Thus, having equity in online learning is ensuring inclusive and equitable quality education and promote lifelong learning opportunities for all.

Online learning has merits and demerits. Online learning is efficient, affordable, and flexible. It can also suit various learning styles as a learning delivery modality. Aside from that, online learning also has positive and negative implication to the values and ethics of the learners. Some of the positive implication to learners' values is having persistence, self-discipline, and respect while having online learning. On the other hand there is also a negative implication to learners' values like online academic fraud. Equity in online learning in the Philippines is still in progress because not all learners can have a good internet connectivity, a device to use and technological literacy. However, few schools already adapted online learning as mode of learning. The following are recommendations:

1. Reliable network infrastructure needs to be developed. Teachers, students and parents must have internet connectivity that allows them to be able to take lessons remotely even when they are at remote areas. In fact, the results of the online discussion forum underlined that the intensive use of networks during the pandemic crisis has produced connection failures in several countries, especially Philippines.

2. Distribution of free electronic devices and learning material. Distributing free electronic devices and providing internet connection to disadvantaged and vulnerable students. More affordable devices must be provided. Devices such as tablets or computers to be connected should be less expensive and governments should give assistance to household's incentives to buy them. All the involved students, parents and teachers must have suitable devices to follow a lesson remotely in the most comfortable way. This issue was underlined by the experts, in particular for families with more than one child. It can help individuals, educational institutions and education systems to better adapt for life and work in an age of rapid digital change.

3. Systematic training initiatives should be provided to improve teachers' and learners' technological skills in relation to new emerging models and approaches encouraging the effective use of online learning. Ensuring support to and by teachers, providing resources for teachers by making online resources available and designing training to support teachers in teaching diverse groups of students online; Support for teachers' socio-emotional well-being and organising for and/or developing guidelines to set standards on how to best support teachers' well-being during school closures so that they are in turn able to support vulnerable students' well-being. Teachers' initiatives and networks to support the learning and the inclusion of the most vulnerable

4. A clear and consistent plan should be developed, providing structured and planned educational material such content, methodologies and common goals, and more adequate e-learning platforms by using interactive suitable digital learning resources such as video, animations, quizzes and games to maintain students' attention. Provide different choice of technological platforms where learners can be motivated and enjoy participating in the class. Many platforms could be developed and made available, encouraging students' participation in content creation and their inclusion in the learning process. More inclusive tools, platforms and devices considering different web content accessibility guidelines need to be developed in order to make digital learning resources accessible to a wider range of people with disabilities.

5. Parental engagement is necessary. Encouraging such engagement to ensure support and good learning conditions to students, with a focus on vulnerable groups. Providing equitable and inclusive access to good learning conditions. Keeping study areas safe and quiet spaces to study can have an effect to effective online learning. Parents' support, time, attention and guidance are necessary in the success of online learning in times of pandemic.

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# Challenges Faced by Novice English Language Instructors in the application of their Teaching Strategies: A Case Study of University A

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**Abstract**— This qualitative research study used the semi-structured interviews and classroom observations in exploring the challenges faced by novice English language instructors in University A. These qualitative methods have provided the author the means of capturing the participants' experiences and actual teaching performance. Participants were chosen from among five newly employed English instructors. The findings revealed that majority of the participants used constructivist, communicative language teaching, and performance-based strategies in their classes. This can be explained by their educational background, as the majority of them have a master's degree. This is also attributed to their previous teaching experience and the pedagogical seminars and training they have attended. Four primary challenges surfaced as having an effect on the participants' efficiency to teach. These factors include learners' individual differences, availability of instructional materials, class size, and various school activities, which disrupt classes. More specifically, the participants disclosed that the learners' attitudes toward the subject and their studies interests and capacity to learn greatly affect their instructional strategy. They also revealed that having big class size (40 or more students) is not desirable for language courses.

**Keywords**— Challenges, Novice Teachers, Teaching Strategies.

## I. INTRODUCTION

The European Commission (EC) recognized the need to support beginning teachers' lifetime learning, but argued that schools should not be completely responsible for their educators' effectiveness. Teachers should participate in the process as well, because the expectations of the teaching profession are changing rapidly, and they must fulfill these demands. Teachers face new challenges in terms of effectiveness in the classroom and the ability to adapt to students' changing needs in a world of rapid social, cultural, economic, and technological change (European Commission. (2009).

However, several studies have offered fascinating insights into the areas where novice teachers frequently struggle. Schools can help new teachers enhance their skills, keeping them in the field and boosting student

achievement, by properly addressing these areas. The study of Rivkin, Hanushek and Kain (2005) specifically disclosed that students' achievement is significantly worse in the classrooms of beginning teachers. This steep learning curve is difficult not only for the students, but also for the teachers. As a result of feeling overwhelmed, ineffective, and unsupported, 15% of beginning teachers leave the profession, while another 14% change schools after their first year (Ingersoll & Smith, 2003; Smith & Ingersoll, 2004).

Similarly, Goodwill (2012) identified three major problems faced by beginning teachers: (1) the classroom management; (2) curriculum; and, (3) unsupportive environments. In his study of 500 teachers, he discovered that new teachers, those with less than three years of experience, were more likely to declare that student

behavior was a problem in their classes than those with more experience. Hover and Yeager (2004) also found out that new teachers may abandon many of the research-based instructional approaches they studied in college (such as cooperative learning and project-based learning) in favor of a continuous use of lectures and textbooks due to classroom management issues.

Another concern that new teachers commonly raise is a lack of guidance and resources for lesson and unit planning. According to a recent study of over 8,000 American teachers, 41% stated their schools or districts provided them with minimal or no instructional tools including lesson plans and textbooks. When classroom materials were given, they were rarely beneficial; only 15% of respondent-teachers said the materials were of good enough quality to utilize freely (Mathews, 2011). Furthermore, some case studies have revealed that new teachers spend 10 to 12 hours a day multitasking lesson planning, grading, and attending to myriad demands of paperwork, committees, and extracurricular assignments. Another issue is the "sink-or-swim" quality of many first-year teacher experiences, which is widely cited as a major challenge. New teachers frequently report challenging encounters with colleagues, ranging from administrators' "benign negligence" (Fry, 2007) to senior teachers' lack of cooperation or even animosity.

With the above-mentioned information, the researcher was prompted to venture on this study to discover the challenges met by newly-hired English instructors in University A, especially in the application of their teaching strategies. This study also sought to discover whether the newly-hired university English instructors experience the same problems and challenges like those secondary and elementary teachers. Specifically, this endeavored to answer the following questions: (1) what are the teaching strategies commonly used by the novice English instructors; and, (2) what are the challenges they faced in the application of their teaching strategies?

## II. REVIEW OF RELATED LITERATURE

This study is anchored on Vygotsky's (1978) *Sociocultural Theory*, which provides a lens for examining how the newly hired teachers become expert in their profession, and how they learn to appropriately teach students. The theory serves as a means of understanding and examining how they go through their teaching tasks, what are the problems they met in the application of the teaching strategies and how these problems affect their effectiveness as teachers. Such lens allows us to understand the teachers' beliefs and environment which play a significant role in practicing their profession. These

influential factors and challenges, learning and support are viewed with a sociocultural lens (Putnam & Borko, 2000).

Beginning teachers, according to Onafowona (2004), should be viewed as empowered persons who should look to themselves for continuing progress in their effectiveness within a nurturing culture. This is because learning from practice must take place within supportive professional learning communities if beginning teachers are to align their practices with a student-centered model of teaching and teach from a place of authenticity (Sewell, 2011).

However, the European Education (2009) emphasizes that at minimum, beginning teachers should possess specialist knowledge of the area they teach, in addition to the required pedagogical skills. Furthermore, these teachers should be able to teach heterogeneous classes, make efficient use of information and communication technology (ICT), and help learners to acquire transferable competencies. Such endeavors are facilitated by a backdrop of key professional values namely: autonomous learning; reflective practice; participation in research and innovation; collaboration with colleagues and parents; and an engagement in the progress of the whole school.

Flores and Day (2006) discovered that more often than not, some schools that hire teachers have erroneous beliefs that beginning teachers have already acquired all that is required to successfully carry out their responsibilities in their context. Thus, any shortcomings in terms of classroom delivery are seen as their fault. This situation is worse for beginning teachers who fail to seek the necessary support from experienced teachers and school leaders, mainly because such a move might be seen as a sign of weakness.

Mc Cormack, Gore, & Thomas (2006) discovered that novice teachers often appear to yearn for, yet seldom receive, meaningful feedback on their teaching from experienced colleagues and administrators. Regrettably, teacher mentors, ostensibly assigned to provide this support, were sometimes part of the problem, dispensing little guidance, if not bad advice (Fry, 2007). In other situations, some of the range dilemmas that novice teachers encounter is in areas such as curriculum, lesson planning, assessment, management, time and school culture (Feimen-Nemser, 2003). Lesson preparation, inability to identify pedagogical implications for each student, and knowledge of subject matter are among the other issues identified (Reynold, cited by Bozack, 2008).

Furthermore, Windschitl, et al. (2010) observed the same issues among their previous graduates who work in secondary schools. They discovered that: (1) many

beginning teachers could not identify substantive relationships between concepts in the form of scientific models that help learners understand, explain, and predict a variety of important phenomena in the natural world; (2) beginning teachers could only initiate a conversation in the classroom, but appears to lack the skills to sustain a science discourse in the classroom; and (3) the beginning teachers chose broad themes such as “student ownership,” “critical thinking,” and “relevance” for planning their lessons. This made conceptualization difficult and, as a result, ineffective.

Moreover, Veeman, cited by Bozack (2008) state eight problems often encountered by newly qualified teachers as (a) discipline, (b) motivating students, (c) how to deal with individual differences, (d) assessment of students’ work, (e) relationships with parents, (f) class work organizations, (g) inadequate teaching materials, and (h) dealing with the problems of individual students. He and Cooper (2011) on their study entitled *Struggles and strategies in teaching: Voices of five novice teacher secondary teachers* found out that their participants experienced (a) lack of administrative support, (b) testing pressure, (c) lack of up-to-date resources, (d) lack of parental involvement, and (e) the difficulty of balancing their teaching responsibilities and their personal lives. Some beginning teachers faced challenges like they are prevented from implementing many innovative classroom practices and they are isolated (Mckenzie, 2005).

### III. METHODOLOGY

#### *Research Design*

The methods namely semi-structured interviews and observations were used in this study. These qualitative methods allow for the recording of participants’ experiences as well as accurate descriptions of those experiences. It is possible to grasp the circumstances, processes, and meanings that are important to the investigated participants by using an ethnographic framework that allows for observation, casual talks, and semi-structured interviews (Whitehead, 2005). The data collected in the study were mostly taken from the interviews with the five (5) newly hired English instructors of University A. The researcher also assumed that there was a need to gauge the unpacking of these teachers’ teaching strategies within the classroom context; therefore, five (5) classroom unstructured observations using field notes were conducted.

On the other hand, the semi-structured interviews were also conducted by the researcher which aimed at ascertaining the meaning of effective teaching practices from these teacher participants and the challenges they met

in the implementation of such instructional strategies. The interviews with the newly hired teachers focused on these areas: (1) their educational attainment, seminars and training they have attended and the teaching strategies they use; and, (2) the challenges they face in the application of these teaching strategies. Moreover, aside from class observations, the researcher made follow-up semi-structured interviews to allow the capturing of the each of the participants’ philosophies and reasoning in using specific teaching approaches.

The inductive analysis approach was used for analyzing the emerging qualitative data of the study undertaken. Patton (2002) described inductive analysis as, “immersion in the details and specifics of the data to discover important patterns, themes, and interrelationships; begins by exploring, then confirming; guided by analytical principles rather than rules and, ends with a creative synthesis”. As a result, rather than assuming what these dimensions will be, an inductive method aims to allow relevant patterns discovered from the situations under investigation to emerge from the data. In order to better understand the influences on teachers’ classroom practice and how these issues affect the implementation of effective teaching practices, the researcher concluded that an inductive analytic technique was effective in obtaining data from and across cases.

#### *Participants*

The five participants were purposely chosen based on the following criteria: (1) they are just newly-hired English instructors of the institution; (2) they represent the five colleges of the university; (3) their work experience is not more than five years; and, (4) they willingly volunteered their time for the study. The information below are the characteristics of each of the participants whose age range is from 23 to 27 years old.

Teacher A’s highest academic qualification is a master’s degree holder major in English Language Teaching. With regard to her teaching experience, she worked for 3 years at university A as a contractual employee in the College of Engineering, Computer Science and Technology. She was given the permanent status after she finished her master’s degree.

Teacher B’s highest academic qualification is a master’s degree holder major in English Language Teaching also. As to her teaching experience, she had taught 4 years at university A as a contractual employee in the College of Arts and Sciences. But before she was hired by university A, she worked before at a university in Butuan city for a year. She was given the permanent status after she graduated her master’s degree.



Teacher C's highest academic qualification is a Bachelor of Arts degree holder major in Communication Arts. She is currently pursuing her master's degree in English Language. With regard to her teaching experience, she has taught 2 years at university as a contractual employee in the College of Business and Management.

Teacher D's highest academic qualification is a master's degree in education. With regard to his teaching experience, he had taught 2 and half years at university as a contractual employee in the College of Teacher Education. He was given the permanent status after he earned his master's degree.

Teacher E's highest academic qualification is a master's degree holder major in English and Literature. She worked as a contractual employee at the College of the Graduate School for 3 years. She is currently connected with the Department of Education as education program specialist.

#### *Data Collection*

In this study, the researcher used two data collection methods to allow for the triangulation of data. The methods were interviews and classroom observation. The researcher developed a semi-structured interview guide which ultimately generated data on the commonly used teaching strategies of the English instructors and the challenges they faced in the application of these teaching strategies. The semi-structured interview was conducted for an average duration of 30 to 40 minutes, which took place during the teachers' break time. All the interviews were tape recorded.

On the other hand, the class observation to each of the participants was done unannounced to check whether the participants were really applying the teaching strategies that they have mentioned during the interview. Each observation lasted for 30-40 minutes in the sense that it not only contained the teaching and learning methods intended to be observed but also made provision for the collection of other data that illuminated the teaching/activities of these English teachers.

#### **IV. RESULTS AND DISCUSSIONS**

This section presents and describes the thematized teaching strategies that the teacher participants commonly use in their classes based on the interviews and classroom observations. This also reports the challenges these English instructors experienced, which they believe have affected their teaching strategies.

*What Teaching Strategies Do the Beginning Teachers Commonly Use?*

Four of the participants (Teachers' A, B, C, and E) predominantly use constructivism, performance-based teaching strategies and outcomes-based assessment techniques in their classes and only one, Instructor D tends to subscribe the traditional way of teaching--- the lecture method.

#### ***Constructivism, Performance-based, Communicative Language Teaching and Outcomes-based Education.***

Teachers A, B, C and E revealed that they learned these teaching strategies mostly from their undergraduate and graduate studies and from various seminars and training that they have attended.

Teacher A said:

When we were hired as contractual employees three years ago, we had undergone training on outcomes-based education for one week. One of the topics of that training was on the design of teaching strategies and assessment techniques. I really learned a lot from it, Sir. It was also emphasized by our subject area coordinator that this is what we must do in our classes because it is mandatory and it should be reflected in our syllabus. So, that is what I apply in my classes, the outcomes-based assessment strategies.

For Teacher B, aside from outcomes-based assessments, she also applies communicative language strategies and constructivism approach. She said:

In my part Sir, I usually apply communicative language teaching because I found this very effective especially in my English 102 (writing in the discipline) and English 3 (speech and oral communication) classes. The students enjoyed my class because of the various strategies that I use and most importantly they are learning. Then, all of my assessment strategies are performance-based especially in my English 3 classes; I let my students perform oratory, different types of speeches, speech drills, drama, and many more. I believe Sir that these strategies were effective because according to an author, (pause) I just forgot his name, that if we want to let students learn how to talk, then we

have to let them talk, and that is what I am doing.

Teacher B also added that she learned these strategies from her former colleagues because it was a practice in her former workplace to have re-echoing if someone is being sent to a training or workshop. She said that they also have team-teaching, so it was a great help for her especially during her first semester stay at the university.

On the other hand, Teacher C divulged that she usually uses outcomes-based assessment techniques she learned from her graduate studies and from the training conducted by the university. She added:

I usually use outcomes-based assessment techniques Sir because it effective. Then, this is also being required in our syllabus (chuckles). Joking aside, in my case Sir that I handle research subject and English 106 (Business Correspondence and Technical Writing), I usually require students to make outputs like formal letters, feasibility studies, proposal and research papers. So far, though it is both heavy for me and students, it's really worthy because they have learned.

Teacher E specifically said:

In my case, Sir I learned these teaching techniques from my own readings because my graduate thesis was about communicative language teaching. So, I am well aware of the effective strategies to use on how to develop the communication skills of the students."

During the interview, the common teaching strategies that came out to be regularly used include role playing, discussions and conversations, oral presentations, games, group reporting, writing essays, research papers, reflection papers, film reviews and literary critiques and individual reporting. However, Teacher D divulged that he sometimes uses lecture method or individual reporting because he wanted that students will learn from his discussion. He added:

I am the teacher, so I am expected to be knowledgeable about the subject matter. If I am going to let students do the reporting especially on difficult topics, what would they

share? But I also assign students to do individual reporting because I want to develop their sense of responsibility, resourcefulness and industry. I am doing it Sir because they are future teachers and I want them to learn how to effectively report. Aside from that reporting develop the students' confidence and communication skills. I don't like outcomes-based strategies because they are time-consuming and very laborious on my part because I handle 9 subjects and I have a big class size.

These claims were validated by the researcher's informal observations with them. One time, when he made class observation to Teacher B and C, the former was already collecting the group outputs of her students. From the looks it, he assumed that Teacher B had given a reading task as shown by the handouts in each group. After she was informed by the class observation, Teacher B continued the activity by requesting each leader of the group to present the group output. She asked from time to time the leader probing questions and encouraged the other group to participate. On the other hand, Teacher C during the observation in her literature class, she grouped her students into 5 with 6-7 members and then used the jigsaw strategy in exploring the five elements of plot conflict. The class was a bit noisy with everyone participating in the group activity. With all the class observations, the researcher found out that these beginning teachers are actually using the teaching strategies that they have mentioned: performance-based assessment tasks, constructivist approaches, outcomes-based assessments and communicative language teaching strategies. Only teacher D used the demo-teaching method, which the researcher is also a performance-based assessment.

#### *What are the Challenges Faced by the Novice English Instructors in the Application of the Teaching Strategies?*

It is a no brainer to immediately conclude that newly hired teachers' first year on a job is often difficult. They will face certain challenges, and experience culture shock in carrying out their works unless they are well aware beforehand of the ins and outs of the institution. In the interviews with the participants, four major problems emerged to be very prevalent. These include: attitudes of students, instructional materials, class size, and unanticipated school activities.

**Attitudes of Students.** Teachers B and D specifically revealed that last year, during the first semester, they have

had hard time adjusting to the types of students they have in each class. It took time for them to fully assess the students' level of learning and interests.

Teacher B recounted:

In one of my English 2 (Writing in the discipline) classes composed mostly of Bachelor of Arts in Political Science I encountered a sort of discrimination. I sensed it by the way they looked at me and how they behaved. I surmised they instantly assumed that I am inexperienced. So, what I did was to come to class prepared every meeting and gave them challenging and mind-boggling activities. Gradually I gained their respect.

On the other hand, Teacher D revealed that he was having difficulty adjusting to the attitudes of his students at first. He lamented:

When I assigned for individual reporting, the first group of reporters were not able to deliver what I expected from them. I was really disappointed at that time that I had reproached them. I explained to them why I was doing it, it was somewhat a dialogue... and after I aired my side, I challenged them to give their best in the assigned report next time. The good thing after that incident, my students were already accustomed to my way of teaching and gave their best.

Teacher C was the only one who complained about the indiscipline of her students. Her students were unpunctual and noisy. Students' undiscipline is one of the problems that is faced by novice teachers (Watson, 2006). Teacher C said:

You Sir, they are graduating students, so they feel as though they are already untouchables because they must graduate. What I did, I really showed to them that I am unfazed to fail them. You were afraid; hence they come to my class and avoid being late.

**Availability of Instructional Materials.** In terms of instructional materials, Teachers A, B, and C disclosed that textbooks and modules are wanting in their classes. They said that they mostly rely on the limited textbooks

they borrowed from the library and the information they got from the internet. In sharing their resourcefulness, Teachers A said:

What I usually do is to assign my students to research for the topic in the internet. Then, I gave them points if they can provide printed copies of the researched topic. Sometimes I also post the topics in our *facebook* group and gave assignments there. So, they will just search for some information available on the net.

Meanwhile, Teachers B and C let their students photocopy the handouts they have prepared ahead of time and have these photocopied by their students.

Teacher B added:

I give extra points for students who can bring the printed copy in my class, this is my way of compelling them to provide a copy for themselves. If I have no handouts, I will assign my students to provide a copy of one chapter of the book and have it prepared in our class for discussion.

On the other hand, Teacher C usually compelled each student to buy the book that they are using. She recounted:

Ahmm, I usually let buy a book, Sir. Sometimes I have it by pair, sometimes I let them buy individually. It's a bit tough if I always let them photocopy some portion of the book because oftentimes, they come to class late, and others don't have a copy. So, I really encourage them to buy a book because it will serve as their project in the prelims. Good thing, they will also buy (chuckles).

**Large Class Size.** Another problem that the teacher participants experienced is the large class size. Four of them Teachers A, B, C and D revealed that the number of students they handle in each class is not ideal; especially that it means a huge work for them.

Teacher A specifically decried over the bulk of assignments she is going to meticulously check for her English 2 classes and the limited time she could squeeze just to make sure these outputs returned on time.

It's really tough on my part, Sir. Sometimes I bring home the students' requirements and I do the checking there because my eight hours stay in school is not enough to finish them. Very stressful. Instead of taking a break on weekends, sometimes I have to do some paper works just to finish assessing my students' outputs.

Teacher B and C also shared their problems on carrying out a performance-based assessment on their English classes. Teacher C specifically revealed:

Take for example Sir, I will let students perform a debate or individual oral presentations like oratory and story-telling. These activities or tasks take time so much time because I have more than 40 students. Sometimes it took me 2 to 3 days before everyone in my class is done with his/her presentation. This actually drags my lessons, but I have no choice, otherwise students won't learn how to communicate in English fluently, which is of course, the main purpose of the subject.

In addition, Teacher D suffered the same problem. He lamented:

Having 40 students is really tough especially if you handle education students. For example, I assign each student a demo-teaching, this will consume one period of our class so more this drags our lesson. That is why we should hold make-up class to compensate the missed lessons that we have to cover, Sir.

**School Activities.** Moreover, all the participants divulged that school activities like ocular visits of CHED, intramurals, seminars and training, accreditations, local holidays, University Day, Family Day, etc.) and many more greatly affect their teaching strategies. When asked why, Teacher A specifically said:

AACCUP Accreditation for instance is really a big burden to us. It is because we are compelled to do extension services even during school days just to comply the necessary documents demanded by their evaluation instrument. Then, the most

tiresome part is the week before the accreditation that we more often than not we sacrifice our classes and class preparations just to comply all the necessary documents.

In addition, Teacher B disclosed that Intramurals, College Week, tactical inspection and other school activities disturb her classes. The loud speaker from the announcer, the students' boisterous yells and sounds of drum and bugle corps cause much annoyance. She added:

My students have hard time concentrating in the class activities because their attention is being diverted from the noise outside or from the activities being done. They also cause some delay on the pace of our lessons; so, my schedule is messed up. Sometimes, there are some unexpected school activities. Teachers and students are being pulled from their classes to attend or participate in those events.

On the other hand, Teacher D lamented:

One thing also Sir that I dislike is the Sportsfest or Intramurals because this really disrupts my classes. Some of my students are busy practicing especially those who are players or contestant of a certain literary contest or socio-cultural competition. Even a month before the intramurals, students are already busy and others cannot anymore attend classes.

## V. CONCLUSIONS AND RECOMMENDATIONS

Based on the participants' interview (FGD), majority of the participants used performance-based, constructivists and outcomes-based strategies in their classes. These strategies are learner-centered, meaningful, collaborative, interesting and engaging, output-oriented and based on real life situations. This is the case because almost all of them are master's degree holders, meaning they have been exposed to various theories and teaching strategies during the course of their studies, and more importantly this is attributed to their past teaching experience. One of them comes from other universities not from Tandag city and four worked at University U as



contractual employee before they were hired as regular or permanent employees.

Only one, Teacher D subscribes to the lecture and reporting or the banking method or the traditional style of teaching. Yet, even so, teacher D has a point when he reasoned out that he used them because his students might go into teaching and some might soon be speakers in conferences so they should be trained to gain confidence to face the crowd alone. His reason proves the fact that some well-experienced and educated teachers still cling to traditional methods because they stick to their own beliefs based on what is most effective to a certain subject and to a certain group of learners. Also, this instance suggests that teachers should not immediately throw the old strategies and thoughtlessly embrace the new one. Besides, in any educative process, students should really be the focal point of everything.

On the other hand, the four major problems, which were predominant mentioned by the participants include: the attitudes of students, availability of instructional materials, large class size, and school activities. It is indeed true that the type of learners and their attitudes greatly affect the teachers' mood and even her/his teaching strategies because there are instances that students become uncontrollable and indifferent. There are students that are slow and fast learners; some have attitudinal problems like laziness and passivity; and, others have various interests. So, this heterogeneity ultimately affects the teachers' lesson planning, especially in identifying what instructional strategy to use. Thus, it is imperative for teachers to assess first the weaknesses and strengths and needs of their students before they decide on what teaching techniques or strategies to use. However, it is worth mentioning that these novice teachers are resilient and strong to ingeniously confront the attitudinal problems of students and gain their respect.

Instructional materials like modules and textbooks, as revealed by participants, are lacking too. Teaching modules or students' modules ease the work of teachers because they provide many activities and lessons ready for use. Hence, they should be available in the campus, if not, textbooks could suffice. Moreover, majority of the participants also complained about their large class size. They disclosed that they have 40-50 students in a class; sometimes they have more than 50 students. This class size is not ideal for teaching English subjects, specifically in speech and writing subjects and in using performance-based assessments. Checking of the students' paper one by one takes time; same is true in evaluating their individual performance. Moreover, school activities and programs, especially the unanticipated, affect

teachers' performance in class. Time element is very essential in outcomes-based and performance-based assessment, if teachers are squeezed with their time, they would lose momentum and oftentimes they find difficulties applying these teaching strategies. Noise too causes distraction to students' attention and teachers' discussions and activities; hence, school activities like college week should not be during school days. Proper planning of school activities should be done, cautiously ahead of time, to avoid class suspension and disruption.

New teachers bring energy and enthusiasm to their classrooms, but also a specific set of needs. Hence, school administrators should recognize that, like students, new teachers need assistance. The vice president for academic affairs and deans should seat down in an open discussion about the concerns being highlighted above. The school middle class managers to create a committee which will provide mentoring and guidance to newly hired teachers. School administrators should agree to provide extra-considerations like reducing the workload of teaching who handle subjects in writing and speech and oral communication and the like. College deans should bargain to the administration the trimming down of the English teachers' class size, or suggest uniform class size of the faculty to be fair to others. These positive moves will definitely make the newly hired teachers' work easy and fulfilling, and in turn, they could effectively perform their tasks.

Lastly, although this study was on a small-scale basis, the findings might provide a condensation of the content areas of professional development programs that need to be organized in the future. In this study particularly, the teachers see the necessity of having enough instructional materials; hence, it is suggested that the university should conduct seminar-workshops on module and textbook-making among English teachers. The outputs of the said workshop would serve as their instructional materials after it will pass the university Review Committee. Moreover, as to what other related studies need to be explored, the author believes that since the current study presents only the newly hired teachers' perspectives on the challenges that affect their teaching strategies; it may be worthwhile to take the other side of the coin i.e. learners' experiences and views on the teaching strategies used by the novice English teachers.

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# Socio-economic Status of Badi Women and Class Consciousness in Bibek Ojha's *Ailani*

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**Abstract**— The research article deals with the socio-economic status of Badi community and consciousness in them. Basically, it critically analyses the content, context and plots of the text from the perspective of Marxist concept of class consciousness. The research explores that Badi community would not have any sources of regular income; so as, they were compelled to involve in prostitution few decades back. They would be exploited sexually by the then local feudal and clients; instead, they would get certain monetary wages and goods for their survivals. It also explored that the community would consider the profession (as sex workers) as their karma and dharma; and, nobody would prohibit them from involving in the profession. The caste system upon them was also rampant at that time; and, they were socio-economically and politically oppressed, discriminated, exploited and prohibited from the social practices and public activities. The research shows the terrible and panic situation of Badi girls/women due to the multi-layers of exploitations based on the primary text *Ailani* by Bibek Ojha. The researcher employs the qualitative approach with exploratory method in the research.

**Keywords**— Exploitation, Class Consciousness, Caste System, Prostitution and Profession.

## I. INTRODUCTION/ RATIONALE

Badi community is a minority group within Dalits of mid-western and far-western parts of Nepal. They have their own cultural practices and profession. Dalit Scholar Gopal Nepali (Badi) states "Badi community is the most backward minorities within Dalits; and, it is oppressed in economic, social, political, cultural and all aspects of society...The community would live mainly on the banks of rivers, streams and caves; and, would love to live as primitive life" ([www.nagariknew.nagariknetwork.com](http://www.nagariknew.nagariknetwork.com)). There are very few literatures related to this community available in the Nepali literary writings.

The research shows that there are two books/fictions published on Badi community- *Nathiya* by Saraswati Pratikshya and *Ailani* by Bibek Ojha. The novel *Nathiya* is focused on the nose ring opening system (*nathiya*) and the issues of sex-workers three decades back. The next novel *Ailani* is also focused on the exploitative feudal system and problems of sex-workers of

the region. In fact, there are not conducted any research from the Marxist concept of class consciousness perspective yet. The present article aims to conduct the research from the concept of class consciousness based on the primary text *Ailani* (*Public Land*) by Bibek Ojha. The research adopts the qualitative approach with exploratory and analytical method.

## Objectives

The main objectives of the research are to explore the socio-economic, cultural and political problems of Badi women; and to examine the class consciousness in them and their movements for dignified lives in the society.

## Methodology

The researcher employs the qualitative approach and exploratory method based on the primary text *Ailani*. The theoretical framework is developed based on the Marxist concept of class consciousness by Georg Lukacs, Terry Eagleton, Robert Lanning, Erik Olin Wright and

other Marxist scholars. The research is a type of content and critical discourse analysis from the above mentioned perspective.

## II. REVIEW OF LITERATURE

The literatures on Dalit issues and subjects are available in Nepali literary writings. The Badi as Dalit community also includes the distinct issues of Dalits in their locations. Basically, Dalit literature is the socio-economic, cultural, political and various other issues related to pains, sorrows, problems, protests, revolts and consciousness of Dalits and backward people. Dalit writer Ranendra Baral's literature portrays the various aspects of Dalits' lives in the society. His most popular short story "Dalitko Dailo" depicts that how Dalits' skills and professions are exploited in the society. Dalits are artisans by their skills and occupations. They are true architectures of the society. In the story, a Dalit artisan named Kaile Kaami makes an artistic door with Gods' image and places it in the local temple but he is prohibited to enter the temple thereafter. The narration of the story reveals:

Oh, Kaile Dai, Is it an untouchable's temple? Do you want to enter the temple being an untouchable?

Kaile spoke, "I have made this statue myself. I have used my skill, labor and creativity; and, poured my sweat on it". And, he (Kaile) touched the statue of Shiva. But audiences announced that "Kaile Kami touched the temple! (Baral "Dalitko Dailo" 20)

The pilgrims and the worshippers severely punish him in the accusation of touching the statue and entering into the temple.

Badi women are most vulnerable and exploited people of mid-western and far-western parts of Nepal. Saraswati Pratikshya's novel *Nahiya* depicts the *nathiya* (nose ring) opening system and socio-economic problems of Badi women of the far-western region of Nepal. In the novel, the protagonist Saamali Badi speaks when her *nathiya* is conspiratorially opened that "...*Badiniki chhori hunu bhanyako aafu mattai dukhi hunu rahyachha. aafna karanle aru sappai khusi ra sukhi hunu rahyachha* [...]" to be a daughter of Badini is to be sad alone...other all are happy and fine because of me" (trans. Pratikshya 51). The assertion denotes that Badi women try to make their clients happy for their survival but they cannot be happy themselves.

Badi women have their own distinct problems regarding the profession and socio-economic lives. Some

Dalit literatures have analyzed the problems based on the novel *Ailani*. The novel is written by Bibek Ojha and published by Sangri-La Books, Kathmandu. Regarding the novel, Gopal Nepali (Badi) critiques that "the novel presents the essence as Badi women's bodies are like the non-registered public land (*ailani*)...the Badi woman's life is illegally compared to non-registered public land which can be used by anyone. The issues presented in the novel may negatively and psycho-socially affect to the new generation..." ([nagariknews.nagariknetwork.com](http://nagariknews.nagariknetwork.com)). The novel has affected to the dignity of the contemporary generation Badi women and girls because they have already quitted their profession few decades ago. In another context, Gopal Nepali remarks, "the word *ailani* alias non-registered public land reflects the Badi women's bodies as materials of public utilization" ([www.soundcloud.com](http://www.soundcloud.com)). The critics are not ready to accept with the presentation of the issues, contents, contexts and plots included in *ailani* and *nathiya*. The leaders and scholars of Badi community claim that the mal-practices of Badi cultures are already outdated in the society. Besides the above mentioned discussion, the research article looks at the *Ailani* novel from the concept of class consciousness.

### Socio-economic Problems, Class System and Class Consciousness in the Novel *Ailani*

The novel *Ailani* (non-registered public land) by Bibek Ojha is a social novel. It is published by Sangri-La Books Publication Pvt. Ltd. in 2074 BS (2017 AD). It portrays the socio-economic problems, caste system, caste/class consciousness and movements done for rights, equality and dignity of Badi women. The plots setting of the novel takes place from Achham to Kailali districts (Hilly to Tarai/plain regions) of the far-western of Nepal. The novel revolves the love and relation of Basanti Badi and Amar; Fulmaya and Mukhiya; and, the main plot is narrated by the elderly woman Fulmaya based on her personal experiences and struggles of life from her childhood to adulthood days. Basanti is representative Badi girl of contemporary generation. The character, Amar is recently separated-man who is psychologically depressed; and moves to western Nepal to be refreshed and forget his wife Sharmila. The characters- Basanti and Amar meet in a bus travel. The novel reveals in the latter part that Fulmaya is step-grandmother of Basanti and they live in Muda, Kailali district. The love between Basanti and Amar and love and life-story of Fulmaya flow simultaneously in the novel. The novel also portrays multiple-problems and paradigms of Badi women's lives; and shows their consciousness through movements for rights, equality, dignity and social justice.



The caste system is still rampant in most parts of Nepal. Most of the people matter the caste and community at the very first sight of their meet. When they see the person and attract towards him/her; and they start thinking about their castes and communities. This seems so embarrassing to the strangers. In the novel, *Ailani*, the character Amar who has psychological problem; introduces to the character Basanti, who is very beautiful girl. The narrator asks:

*khair, sodheko thiyan, "kun jaatki hou?"*

*u akaichhin mouna basi. Bahirapatti herirahi. sochiholi 'kina surumai jaat sodhyo?' aafailai pani sodhen- 'kina maile jaat sodhen?'...*

*ali dhilai vaye pani sahajai jawaf farkayi, 'ma badi jaatki hun.'*

*lakh katen- 'yo pani yahi dhanda garchhe holi.'*

[Finally, I had asked, "which caste do you belong to?"

She kept quiet for some time. She kept on looking outside. She might think "Why did he ask my caste at first? I asked myself as well- "Why did I ask her?"...

Lately, she replied easily, "I belong to Badi caste."...

I assumed- She might involve in prostitution!"] (trans. Ojha 09)

Perhaps the narrator belongs to so-called upper caste of the society; because he never reveals about his caste in the novel. He thinks about her caste and profession immediately. It is considered as a form of discrimination and exploitation. In this connection, Erik Olin Wright regards the form of exploitation as "privileged appropriation location within exploitation" (92). It does not seem as exploitation; but the location, time, context and audience of the dialogue denote it as a form of exploitation.

The social relation is exploitative and discriminatory in varna-based society. The relation does not seem equal because it is age-old relation. The literature presents the realistic picture of inequality of the people of the society. The Russian critic Georgy Plekhanov states "The social mentality of an age is conditioned by that age's social relations. This is nowhere quite as evident as in the history of art and literature..." (qtd. in Eagleton 5). As in the novel, social relations between characters seem diverse. The unequal relation between so-called lower and upper castes seems exploitative and discriminatory. In the

story, Fulmaya who lives with Basanti's family narrates her own story which depicts the panic situation of Badi women as:

*kehi dinpachhi aamoi ra ma mukhiyako ghar garyou...paaripattiko ukalo chalda maile aamoilai sikayau, "aamoi mastai chamal magnu hai"*

*"Huchha. tara, kya garnu, bhat khan ka sajilo chha ra? kasakasa dhanimuni ta bhat khan sakdainan"*

*"Mukhiya pani sakdainan?"*

[After some days, I and my mother went to Mukhiya's house...I taught (requested) to mother when we were walking to next hill, "Mother, please, do request for more rice".

"Sure. But what to do, it is not easy to have rice-meal. Many rich people also cannot have rice-meal"

"Does not Mukhya have rice-meal?" (trans. Ojha 19)

In the society, there is economic disparity even between/amongst the upper-caste people. They do not have quality and healthy foods due to their economic status. Badi women who are socio-economically backward and poor cannot join their hands every morning and evening easily. Fulmaya in the story, as daughter of Badi, expects quality and hygienic foods from her mother but her mother cannot provide easily.

The feudal society exploits the poor/working class people and Badi women every day. Moreover, exploitation to Badi women is more severe. It is not only the sexual exploitation but wage/work exploitation. To quote Erik Olin Wright, as "...the concept of economic rent is irrelevant to class analysis, but simply that it has more complex relationship to the problems of exploitation" (89- 90). The working class people cannot defend against. In the novel, the local feudal embarrasses the Badi girl Fulmaya when she is fourteen. The novel narrates as:

*farkidai garda mukhiyale mero sharirbhari aankha dulay. gahiriyara mera abodh aankhama here. shirdekhi pausamma niyale. ule tyasari herda man kasto anoutho gari ramayo. jhanai ujyali bhai unlai niyale. mero bare kura samet gare. "thuli bhaisakyaki raichha".*

*Aamoile muskuraudai mero umer batayin, "sahib, chaudhaki matrai bhai".*

*Mukhiyale tauko hallayara. bhane, "prajatantra aayaka saal janmyaki raichhha".*

[When we were about to return, Mukhiya looked at my body. He looked at my eyes deeply. He looked at me from head to feet. I was excited when he looked at me. I looked at him with cheerful face. He remarked about me, "She is already adult".

Mother told my age with smile, "Your lord, she is only fourteen".

Mukhya waved the head. Said, "Perhaps, she was born in the year of democracy". (trans. Ojha 21)

The Badi girls, in the novel, are not safe from the local feudal and the clients from non-Dalits. The story covers the setting of about six decades back; but the situation is slightly different now. However, Badi women and girls are still struggling for their dignity and social respect. Mukhiya is very much curious about the age of Fulmaya. Though, Fulmaya's step-father enunciates that her face is similar to Mukhiya. Fulmaya's mother knows that she was pregnant when she had first sex with Mukhiya after her first menstruation but she could not share it to Mukhiya or anyone. From this angle, Fulmayamay be his blood or own daughter; but Mukhiya is not ready to accept; rather, non-Dalits blame that Badi children have no true fathers at all.

It is true that the socio-economic exploitation is a product of political mal-practices. The politics guides the overall practices and systems of the society. The relation between the Badi people and the non-Dalits is discriminatory; but the unbalanced relation is already acceptable for Badi. It is considered that a feudal is already set organization of the society. It is not easily breakable in real sense. In this connection, Robert Lanning, in his book *Georg Lukacs and Organization Class Consciousness* states, "The political form of organization that set them on this route was developed in part from the people most immediately victimized by exploitation and racism" (20). The exploitation and racism are practiced in the form of set organization. In the novel *Ailani*, Fulmaya's mother who is about double-aged than Fulmaya, is rejected by the clients but they are attracted to Fulmaya instead. She is just fourteen years old. Mukhiya of the village is already attracted to Fulmaya that she is considered as the daughter of the Mukhiya according to the information of Fulmaya's mother. The narrator reveals as:

*uso ta pesha samhalnu galat lageko thiyana. tyo hamro karma ra dharma jasto lagthyo, jasari pujapath garnu bahunko karma ra dharma hunchha. tara pani*

*malai khai kina darle agalyo...bhane, "aaja nai bhana aamoi. unlai bholi bolao. mu voli pakka daraunna."...*

*mu bas sikaudai chhu jiunya meso. baghle aafna bachchhalai sikar garna sikauchha...*

*Mukhiyale mamathi kehi shabda kharchiya, "Fulmaya! tan asadhyai ramri chhai"...*

*Mukhiyale aafno trisna mete. ma bastu thiya kyar. malai aamoile bhanejasto majja lagena...*

[So far, I didn't think to start the profession. It was our *karma* and *dharma*; as Brahmin commences his *karma* and *dharma* by ritual processions. But, I don't know why I was afraid of...

Well, I will teach you the way to live. The tiger teaches how to find the food...

Mukhiya described about me with few words, "Fulmaya! You are so beautiful...

Mukhiya fulfilled his desire. I was just the living-corpse (object). I did not feel interesting as my mother had told me"] (trans. Ojha 28- 32).

In the novel, the mother forces to start the profession as sex-worker to her daughter, Fulmaya; and the clients like local feudal, Mukhiya exploits her by appreciating her extreme beauty. They both are exploited. But, Fulmaya considers it as the profession or *karma* and *dharma* of Badi girls and women. From the perspective of Marxism, Fulmaya is exploited as worker of the society. The social system is discriminatory and exploitative towards the workers and Badi girls and women of the then society. The poor girl Fulmaya is convinced with tasty food and materials; and, she is exploited brutally.

The women characters presented in the novel are like living materials or objects to sell and use. The materials are as public property. Anyone can use them easily. Basanti is a teen-age-girl; she has to involve in prostitution for survival now; and, Fulmaya is also compelled to involve in the profession when she was fourteen. Both characters represent the Badi girls of different generations, are struggling for joining their hands to mouths. Unfortunately, Fulmaya becomes pregnant in the age of seventeen due the continuous sexual exploitation by local feudal, Mukhya; but Mukhya is not ready to give the status of his wife because the society is there to boycott Mukhiya, his family and Fulmaya. In the novel, Fulmaya narrates:

*bastabma mero petma baseko bachcha mukhiyako ragat thiyo. tyehi mukhiyako ragat nai mukhiyabata tadhinuparne karan bandai thiyo. bachcha baseko bhanda mukhiyasanga chhuttinu parne darle badhi dukheki thiyan ma. unibata tadha hunu kalpanabhanda kosou tadhako bishaya thiyo...tyo bela jaane, ma mukhiyalai asimit prem garna thalisakeko rahechhu...ba, aamoi ra samajaka lagi mero samasya thulo thiyan. [The baby which was in my worm was the blood of Mukhiya, in fact. Mukhiya's blood was being a reason to be separated from him. I was worrier to be separated from Mukhiya than to be pregnant. It was out of my imagination to be separated from him... I knew that I had started loving to Mukhiya so much...but my problem was not a big deal for my step-father, mother and society]. (trans. Ojha 71).*

The love, tragedy and marriage for Badi girls are regarded as a common issue in the society. Fulmaya is exploited continuously and become pregnant but it is her obligation that she has to do the profession for her family. She knows that she is exploited but she cannot protest easily at the beginning. It is connected to economy for the family. In this regards, Georg Lukacs argues, "...class interests in pre-capitalist society never achieve full (economic) articulation" (55). The economic domination or poverty stops the voices against the suppressors. In Badi community, if the girls are pregnant from non-Dalit clients, the parents and the society find the husbands from Badi community; but the marriages will be for formality they do not have permanent living relations.

Every love relation is tied with trust and commitment. Mukhiya's relation is temporary based on the attraction with the beauty of teen-age-girl. But Fulmaya is completely in deep relation with him; though, it is one-sided love for Mukhiya. She ignores all. She is not ready to get married to any other person; because she never wants to be far from him. When Fulmaya becomes pregnant, her parents find a Badi boy from the settlement but she does not want to get married with him; rather, she becomes sad. She wants to play with nature and forgets herself. On the way back to home, she is attacked by a group of people and defended and escaped from there which is turning point of the story. Mukhiya takes her to his home as the plot reveals:

*...laamo swas fere, "Fulmaya mu tera manko kura panda sakdaina. taile nabhani mu kya jaanu?"*

*Oho...! tyaspachhi ma aafaile soche bhanda farak bhayan. nitanta farak. runa chahanathe tara parela naaghera aanshu aayihale. angaalu sochera unlai angaaleko thiyna. tara, haatharu aafase aaf salbalaya. jor lagai angale. unko chhatima chyapiya. chahera daako chhodeki thiyna. tara kantha jorle bajigayo. antata: ma jorjorle runa puge....*

*unle mero pitthu thapthapaya. kehi ber runa diya...rudarudai thak lagyo. ruwai shithil hudai gayo bistarai...*

[He took a long breath, "Fulmaya, I cannot read your heart and feelings. How can I know it, if you don't say?" Oho...! After then, I found different than my thinking. Absolutely different! I did not want to weep but tears appeared crossing my eye-laces. I did not embrace him with intension. But, my hands unknowingly moved towards him. I embraced him tightly. I was embraced on his chest. I was not crying loudly intentionally. But, throat sounded loudly. At last, I cried loudly...

He patted on my back. He let me weep for some time. I was tired of weeping. The weeping was slowly lethargic...] (trans. Ojha 82)

From the assertion of the novel, it denotes that Fulmaya loves to Mukhiya from the bottom of her heart. She cannot live without him but it is thoughtful that Mukhiya already has family, the society and the relatives; so that, he cannot give company easily. Ultimately, he gives company shortly. He fights with the family, relatives and the society; and keep Fulmaya in a separate home known as *raatoghar* (Red Home) but slowly Mukhiya becomes old; leaves his married wife; becomes alone and falls in sick. The story reveals that he is too old to be become healthy; finally, Fulmaya escapes from the *raatoghar* and moves to Terai from Achham with her mother and neighbors. Unfortunately, her mother and neighboring aunt are missed while crossing the river. Thereafter, Fulmaya and Basanti's own mother become helpless; and they have been living there in Muda, Kailali for years thereafter.

Liberation from the feudalistic and capitalistic society is a dream of proletariats. In the novel, Fulmaya liberates from her feudal Mukhiya by escaping from his red home. In this regards, referring to Georg Lukacs, Robert Lanning remarks, "His identification of subject and object in the proletariat was in part grounded in the belief that in liberating itself the proletariat would liberate

humanity because it was the only class not interested in its own continuation, but this implied an inherent relationship between the proletariat's liberation and human freedom" (43). Fulmaya's liberation is the liberation from the exploitation and the feudalistic society. Mukhiya makes her an illicit wife (*rakhel*) because he does not give her a true social identity as a status of wife, respect, freedom and right of inherent property. She is socially, physically and economically exploited for decades as she lives an imprisoned life for more than a decade. So, her decision to liberate from there is considered a good decision. It is consciousness to be liberating from bourgeoisie in Marxist term. Erik Olin Wright, in the context argues, "Marx's view of the role of ideological mystification in preventing class organization and the importance of class consciousness intellectual leadership in raising working class consciousness, a theme stressed in different ways..." (38). In the novel, Fulmaya's action and effort seem a consciousness of the working class people to be liberating from the exploitations.

The society believes that the system is constructed and sustained by the god or almighty power. Badi people believe that they are made backward and discriminated due to their caste and culture. But, Basanti, a young and conscious girl of present generation is not ready to accept it. She blames to the society, the traditional mind-set and the economic status of Badi; so that, they are backward. Sorensen argues, "...a result of the development of class consciousness creates class conflict" (qtd. in Wright 80). Fulmaya and Basanti, both characters struggle against the social concept and practices. In the novel, Basanti has many turning points in life. She does not believe in the God but she reads the holy books for knowledge and entertainment. Basanti argues to Amar as:

*ma astik hun!*

*ma nastic hun!*

*ma astik hun!*

*ma nastic hun!...*

*uso bhaya timi kina mahabharat  
padhiraheki? yo to hinduharuko  
mahangrantha ho"*

*....yo kitabka tyo samayaka ghatanaharu  
jarur huna sakchhan tara yo kitab pujnuko  
karan dekhidina. yo granthabhitra dukhka  
sagarharu chhan. ke dukhaharu  
pujnyogya chhan?*

[I am theist!

I am atheist!

I am theist!

I am atheist!

If so, why are you studying the Mahabharata? This is a great epic of Hindus?

...the book may include the incidents of the then time but I do not see it as worshipful book. The epic has oceans of sorrows. Are sorrows the worshipful?]  
(trans. Ojha 46- 47)

Basanti raises the question regarding the worshipfulness of the holy books of Hindus because the holy books are the collections of sorrows, pains, curses and deaths of thousand warriors; and these are not necessarily worshipful books. She claims herself as atheist. The pain, sorrow, discrimination and exploitation of the Badi girls have erased the respect towards religious beliefs and values.

The realization of exploitation and discrimination raise the conflict in society. The continuous and routinely discrimination is the main reason of the revolt. The consciousness ultimately sees the need of class conflict in the society. In this connection, Istvan Meszaros remarks, "Proletarian class consciousness is, therefore, the worker's consciousness of his social being as embedded in the necessary structural antagonism of capitalist society, in contrast to the contingency of group consciousness which perceives only a more or less limited part of the global confrontation" (101). The workers' consciousness against the capitalist society raises the issues of rights, equality and dignity of workers in the society. The character Basanti asks many questions regarding her castes as, "*ke ma manchhe hoina? kunai sambegma testo lagchha. kunai sambegma aafaidekhi pani ta aaudaha hunchha, ghrina hunchha* [Am I not a human? In some moments I feel so. In some moments, I feel absolute sad, and I feel hatred myself]" (trans. Ojha 44). The feeling of being a human is a consciousness in the working class people. It bears the value of life. The Badi women's movement centered in Singhdurbar Gate in 2007/2008 AD is the consequences of their obsolete consciousness raised in their minds.

The proletariats or working class people cannot join their hands every morning and evening without works and professions. They have to work for their survival. In the novel, Basanti works in a hotel when her mother is sick. She has to manage the budget for her mother's treatment. But she cannot get her salary/wage easily. She narrates as "*tara sahib! madhuro bandai gayo mero jindagi. kinaki, maile pasinako mol paaun saahuko pauma asmita pokhnu paryo. kahilai saahusanga nasuti aafno jyala payina...ma dherai chotile chithoridai gaya...tehi dinbata maile hotel chhodidiya* [But your lord! My life is



being deemed. I had to sleep with hotel owner to get my wages. I never get my wages without sleeping with hotel owner... I had been scratched many times...from that day; I quitted the job of hotel] (trans. Ojha 147). The exploitation of laborers' wages is the main problem of capitalism. In this context, Robert Lanning argues about exploitation that "...complexities of exploitation in system of stratification, and attempted to measure the possibilities more efficiently with a social division of far more than the basic number of classes..." (26). The exploitation brings the complexities and conflicts between masters and workers. In the novel, Basanti revolts against the hotel owner and leaves the job; rather, she involves in prostitution because the socio-economic problems and the society oblige her to involve in the profession. In Robert Lanning's understanding, "...the development of class consciousness must begin before the working class can reasonably expect to attain power, means that this goal cannot be left to evolutionary development" (2). The revolt of Basanti is for self-dignity and satisfaction. She openly says that she becomes the contact-sex-worker because the government has prohibited the prostitution. The government has also made some agreement to address the issues and problems of Badi women and to settle them with respectable professions.

Badi girls and women have multiple-layers of problems related to caste, culture, profession and their economy. Basanti is a single daughter of her mother whose mother is deaf due to the side effect of malaria. She has an adopted-grandmother, Fulmaya. She has to bear the responsibility of three people but her family does not have any other income sources. The society and the state do not provide them any job and work in which they do have dignified lives in the society. As a result, she is compelled work as a sex-worker which is illegal profession according to the laws. The narrator reveals as:

*timibhanda dusman ta yo bhok ho. bhok nabhaidiya jaati hunthyo. timisanga gunaso thiyana. k timi hamro bhok hour a? sahib, bhok ma manis ke bandaiana? batho manis chor banchha. baliyo manchhe daaka banchha. bhokma haami jasta machhe ochhyan banchhau. jasko sharir pani bikdaina, uniharu bhikhari banchhan. jasale bhikh magna jandaina, uniharu bhokle marchhan. bastabma jindagi bhikle nai nirdharan gardorahechha* [Hunger is the enemy, rather, you. It would be better, if there was not hunger in us. There would not be any complain on you. Are you our hunger? Your lord! What would be a man in

hunger? If he is clever; he becomes thief. If he is strong; he becomes robber. But, we became beds in hunger. Those who do not have strong bodies; they become beggars. Who cannot beg; they die of hunger. The life is determined by the hunger, in fact. (trans. Ojha 198)

The economy determines the status of life of every person in the society. Every Badi woman's life is terrible due to her poverty, caste and lack of consciousness. To quote, Wright as, "...the most important intellectual obstacle to class consciousness: the belief in the naturalness and permanency of the existing conditions and thus the impossibility of any fundamental change" (39). People know that what is wrong and what is right but they cannot do as per their consciousness and understanding because there is something other factor which determines all the actions, efforts and our profession that is related to economy. The entire society is compelled to follow the rule of economic system. Because of it, they cannot achieve any fundamental change in their socio-economic lives.

The characters of the novel are very much conscious about their socio-economic positions. However, they cannot change their profession due to lack of alternative income sources. Basanti's mother expresses to a writer about the panic lives of Badi women. She says about the daughter Basanti that "*soche ki thiya chhorilai jiu bechna dinna. schoolma first aauthi. tara mero sano baramle usle thulo umer dhannu paryo. aba usko padai bigrisakyo...usle sanaima dherai patak sodheki thiyi, "Bhagwan chhan ki chhaina?" maile tettinai patak sunayaki thiyani, "sayad chhaina. chhan bhane sahebka nai baschhan"* [I had thought that I would not let the daughter sell her body. She was first girl in her class. But my common illness made her to survive as an adult life. Now, her study is already disturbed... She had asked me many times in her early age, "Is there an existence of the God?" I had replied her many times, "Perhaps, not. If he exists, he might be near to you, my lord...]" (trans. Ojha 198- 199). Basanti is not only a beautiful girl but she is also a talented one. But her economic crisis compels her to be a sex-worker in the society. Regarding it, Robert Lanning argues, "...class consciousness as specifically related to human development and politically motivated action, dislodging consciousness from the specific context of capitalism as the essential structure through which classes are formed" (7- 8). The class consciousness is motivated by actions, social structure and capitalistic system where the working class people live in. Basanti's main problem is connected to her caste, poverty and social belonging.

Economy is the fundamental need of social life. People cannot survive without it. In the novel, Basanti is a representative character of Badi girls and women who is involved in illegal profession due to poverty and other family problems. A writer who is close to Basanti's mother writes about the seemingly common but very notable problems of Badi women who are obliged to involve in the profession which is prohibited by the open society and the state. After reading the pages written by a writer which discloses the realistic problems of Badi girls and women, Amar consoles to Basanti in the novel as:

*abadekhi timiharulai khana ma kinidinchhu. ma padaidinchhu schoolma. u khulla tabarle muskurai, "sahib malai kehi chahima. aba jindagima euta sapana matra jiudo chha. ma bihe garera eutai manchhesanga jindagi katna chahanchhu. eutai manchhelai prem garirahana chahanchhu jindagibhar. ek samanya jindagi bachna man chha.* [Today on ward, I will buy the foods for you. I will manage the budget for your study. She openly smiles, "My lord! I don't need anything. I have only one dream remained to my life. I want to live rest of my life with a single man. I want to love a man throughout my life. I want to live a normal life]. (trans. Ojha 200)

The above mentioned assertion shows the dream of a representative Badi girl; who does not have a big dream but she wants a normal life where she can get social respect and dignity. Basanti is a representative character who has dream to get married and love to a single man to whom she can pass her entire life. Her consciousness is that her profession is not good enough in the society; rather, she wants to liberate her from the pitfall of problems and illegal profession. Regarding the class consciousness, Robert Lanning further argues, "...class and class consciousness is that it exists in a complex of relations, it is not simply designation of place or position in economic production" (9). The class consciousness issue is not only connected to economic production, position and place but it is a complex issue. It is the issue of social domination, exploitation, dignity and justice.

The working class people like Badi girls want to get freedom and dignity; so that, they feel an eternal happiness and satisfaction in their lives. In the novel, Amar as narrator of the plot expresses, "*usko kura samanya thiyo. sundar thiyo. u pani sundar lagi. yasto lagyo basantika aakhale malai khojirahaka chhan. ulse feri thapi, yadi timro prem chhaina bhane ma banchhu timro prem. biswas gara mero premlai akaalma marna*

*dinechhaina. timi premkai karan birami baneko hou tyo premkai karan niko hunechha* [Her statement was common. It was beautiful. She was also beautiful. I felt, Basanti's eyes were searching to me. She further added, "If you do not have love (beloved), I will be your love. Trust me; I will never let my love die early. You became sick due to love; you will be fine due to my love." (trans. Ojha 200). Basanti's propose to Amar is clear and direct that she wants to live and die with Amar. She wants to live a dignified but normal life with her life partner. Robert Lanning, in this context, argues, "...developing consciousness are the counterproductive, regressive analyses (explored later) that effectively disorganize the consciousness of the working class and the means by which class consciousness is developed" (23).

In the novel, Fulmaya feels before leaving *raatoghar* (Red house) as "*aafnai biswas lagna chhadyo malai. jindagi ek khelouna na rahechha. prem tyasakai ek bhag lagyo. jindagika dinharu farkifarki chihayan. Jahan manle samarpit premmathi aula uthayo. ma chupchap aafna harek pailalai ghrina gardai hiddai thiyan. jiwanko mulya pani...!* [I could not trust myself. Life is a commodity (toy). Love is just a part of it. I looked back to the bygone days; where my mind raised the question to my die-heart love. I walked over every step silently with hatred. And, value of life...] (trans. Ojha 262- 263). She clearly awakens from the deep illusion of love and escapes from there. It is rejection of everything which is worthless in life. In this context, Bertell Ollman remarks, "the development of class consciousness is a potential "rooted in a situation unfolding before our eyes, long before the understanding of real people catches up with it"" (157). Fulmaya and Basanti both open the eyes of consciousness and liberate them and their society. The novel ends with opening the plot that the story is yet to be started because the love and relation between Basanti and Amar is yet to be revealed.

### III. CONCLUSION

The novel *Ailani* by Bibek Ojha mainly portrays socio-economic and cultural problems of Badi girls and women of far-western part of Nepal. Badi community as Dalit minority group of Nepal has been socially boycotted, economically poor and backward, politically excluded and educationally illiterate people of Nepal. The community would be regarded as entertainer; but they would make musical instruments (*madal, dhol* etc.), weave the fishing net, do fishing, and make smoking pipe. However, the profession would not enough for their survival; as a result the community involved in prostitution (sex workers) for local feudal of the society. The novel has covered the

stories from 1940s to 2000s. The Badi girls and women would make happy to the local feudal, non-Dalits and clients by providing their bodies; instead, they would get money, materials, grains, clothes and other daily using goods. The novel reveals multiple-layers of socio-economic problems that how the feudalistic society would oppress and exploit Badi girls and women brutally in those days. Badi community were fighting with extreme poverty; so that, they were compelled to provide their bodies for those males. The novel is the life-struggle stories of Fulmaya, her generation and Basanti, Laxmi and other Badi girls of third generation.

Time, context, and society are changed; Fulmaya and her generation would directly sell their bodies in the society; but Basanti, Laxmi and other Badi girls of the present generation are not allowed to do prostitution legally. But, their socio-economic status has not drastically changed. They are still fighting with poverty because they do not have any regular income sources for survival. So, they still involve in prostitution in hotels, rooms and other secret places. The novel basically reflects the Badi girls and women's problems, socio-economic problems and caste consciousness of three generations.

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# Gandhi Myth in Kanthapura: Co-Mingling of Fact and Fiction

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**Abstract**— Raja Rao, one of the trios of the Indo-Anglican novelists the other two are Mulk Raj Anand, R K Narayan, had the power to intermingle or associate actual fact with fiction in order to give Indian Literature a new form of writing. This form is also found in 19<sup>th</sup> century literature in the works of Jules Michelet- “The History de la Revolution” and Balzac’s “Les Chouans”. And this style of the fusion of factual and fictional is clearly evident in Raja Rao’s first novel, Kanthapura (1938) where the reader can have the contemporary political event with the twist of mythical stories. Raja Rao consciously uses ancient mythological motifs as a technique of narration in the manner of modern English writers like T.S. Eliot, W.B. Yeats and others. Kanthapura is a novel dealing with the impact of the Gandhian freedom struggle movement on a remote south Indian village of that name. What happened in Kanthapura was also happened in India during the freedom struggle movement. The novel can be considered as a Gandhi myth as Gandhi’s influential personality is felt everywhere in the novel. Indeed, Gandhi does not appear personally but the plot revolves around his ideology. This work ‘Gandhi myth in Kanthapura: Co-Mingling of fact and fiction’ attempts to show how Kanthapura becomes an epitome of Gandhi myth through the association of fact and fiction.

**Keywords**— Intermingle, Mythological Motifs, Gandhian Freedom Struggle Movement, Epitome, Association.

## I. INTRODUCTION

Mythological elements play an important role in shaping our lives. Myth is a traditional story specially the one concerning the early history of people or explaining a natural or social phenomenon involving supernatural beings or elements. It is sacred to all of us because it is religious and spiritual in explaining the universe. Raja Rao is very fond of mythical stories as in an interview with Shiva Niranjana, he says;

“I like to write like purana, I like the puranic conception, that is the only conception of the novel for me. I don’t want to write like a foreign novelist. I am very much an Indian and the Indian form is the puranic form”.

Raja Rao also says;

“I have written Puranas but not novels”.

The present novel, Kanthapura is like a grandmother’s tale which shows an authentic picture gallery with living human being. The novelist uses myth in two ways, Pan Indian Myth i.e. easily communicable and comprehensible such as Ramayana and Mahabharata and Localised Myth i.e. legendary history of a place, village (sthala- purna - legendary history of a place) respectively (Mukherjee, 1974). Here in the novel, we have the juxtaposition of this two kind of myths. Raja Rao actually wanted to make us clear about the contemporary struggle movement of India led by Gandhi through his use of mythical technique.

In the history of India’s struggle for independence the period 1920-1947 has been designed as the era of Gandhian Revolution as K R Iyengar termed the period between the two world wars as the Gandhi Age. Gandhi appeared as a legendary figure, a messiah, an incarnation of Rama of the Ramayana and Krishna of the Mahabharata



who descended upon earth to kill the evils. It was a great attempt on the part of Gandhi, his ideals, personality and good jobs what Srinivas Iyengar (2005) wrote as Passive Resistance --- "It is a method of securing rights by personal suffering: it is the reverse of resistance by arms, it involves sacrifice of self" that influenced the imagination of many Indo-Anglican writer who wanted to express, to reflect or more frankly prove his ideas and ideal either directly or metaphorically in their writing. Having influenced by Gandhi's ideology Raja Rao creates the character of Moorthappa or Moorthy in Kanthapura. We can feel the presence of Gandhi clearly here. It is the story of a fictional south Indian village of that name during the period of Gandhi's political activism, the most vivid, graphic and realistic account of the freedom struggle movement in India and its impact on the masses.

Raja Rao actually makes us familiar with the Indian history of independence led by Gandhi through his co-mingling of fact and fiction. The fact is what happened in Kanthapura actually happened in India during the freedom struggle movement and fictions are the various mythological stories told in the novel. The narrative technique itself clears us about the artistic blending of mythical and the real. The story is told by Achakka, old and simple-hearted woman. Her unlettered imagination gives Raja Rao the opportunity to mingle god with men and to infuse his narrative with otherworldliness. Achakka talks about Kenchamma, the local deity who protected the people of Kanthapura from the Demon and also about the legendary history of the village. The freedom struggle is presented here as a symbolic clash between gods and the demons which in turn symbolises a clash between the forces of good and evil i.e., the goodness comes through Moorthy, a staunch Gandhi man who inspires the villagers to participate in the freedom struggle movement and the evils are the Britishers. Through the narrative technique the novel becomes more a Gandhi epic than a piece of mere fiction.

Kanthapura is a perfect example of Gandhi Myth: Gandhi - real, myth-fictional, the blending of past and present, of concrete and abstract and also long dead and living traditions. A writer must have dead poets in them with their present knowledge which will be reflected in their writing as well as a writer should have ancient knowledge while writing in contemporary environment (Eliot, 1919). While writing "Kanthapura" Raja Rao was also aware of the ancient Mythological Stories along with his knowledge of contemporary freedom struggle movement in India. To the people of Kanthapura Gandhi's influence is seen as god, friend and mentor, guide and philosopher and Moorthy as Avatar. Moorthy is considered as the village Gandhi. He is the leader of the people of Kanthapura who got inspiration

from Gandhi to free their homeland from the shackles of the British Rules. The various activities performed by Gandhi during the struggle movement are performed by Moorthy in the novel. Moorthy participates in the eradication of untouchability. He explains the economy of khadi and the importance of charka to the villagers and persuades them to take to spinning at their spare time. He says;

"Spinning is as purifying as praying" (Kanthapura 3)

Moorthy gets charka from the village head office and distributes them to the people. Like Gandhi Moorthy also observes fast, organises picketing and satyagrahas, undergoes punishments and gets arrested and sent to jail.

Gandhi's ideology influenced not only Raja Rao but other Indian writers like Mulk Raj Anand (novels- Untouchable, Coolie), R K Narayan (Waiting for Mahatma) who tried their best to depict the various social evils and how it affects our daily lives. Gandhi was very fond of Harikatha since his childhood (My Experiments with Truth- autobiography of Gandhi) and here Harikatha is practiced in the village of Kanthapura at first by Shastri who recited on Lord Shiva and Goddess Parvati and later by Jayaramachar who talked about Gandhi and his ideals. In his Harikathas, Jayaramachar talks about Goddess Parvati's struggle for Lord Shiva just like the country's struggle for freedom. Jayaramachar also influenced the people of Kanthapura to participate in the movement led by Moorthy. Gandhi is the Large Mountain while Moorthy becomes the Small Mountain to the village. He is the village Gandhi.

Raja Rao very intellectually co-mingles factual and fictional, reality and illusion, the concrete and the abstract in Kanthapura and by doing so becomes an important figure in Indo - Anglican writing. Women played an important role in the freedom struggle movement of India and in Kanthapura women like Ratha, Narasimma, Rangamma also played vital role for the struggle movement led by Moorthy. Ratna led the Satyagrahis after Moorthy got arrested; she is the female counterpart of Moorthy. Not only Ratna but also Rangamma got inspiration from Gandhi's ideology. Rangamma inspired the Satyagrahis to face the oppression of the police and says that no one can hurt the immortal soul:

"No sister, the sword can split asunder the body, but never the soul" (Kanthapura)

Shiva is the three eyed and Swaraj too is three eyed: Self-Purification, Hindu Muslim unity and khaddar (Kanthapura 16). Gandhi is depicted as an emblem of Divine Power as well as Great Reality. The age-old faith of the villagers that Gods walk by lighted streets during the month of Kartik indicates that myth co-exist with

Contemporary Reality. The recurrent reference to myth adds new dimension to the movement of struggle for freedom.

To conclude we may say that Gandhian Ideology influenced Raja Rao so much as Rao spent some months in Gandhi's ashram in 1942 that he creates his own voice, the character of Moorthy. Though the novel was written in France as Rao was in France during 1928-1939 but he was always concerned for his homeland just like Gandhi with regard to making India free from foreign rule. Moorthy is none other than the replica of both Gandhian Ideology and his own self. Thus, Raja Rao deals with the theme of patriotism to make us aware about the nation's history, culture, religion particularly on the basis of Gandhian Ideology in Kanthapura. Besides being in foreign land Rao always wanted to make his homeland, a place just like Plato's Ideal world (Republic) or Thomas Moore's Utopian World (Utopia) devoid of social evils. Rao dreams of a world where no boundaries will be there i.e., social, religious, psychological economic as in 'Unto This Last' by John Ruskin which influenced Mahatma Gandhi so much that he published his own newspaper Indian Opinion where we have got the idea that everybody would get same salary. The blending of fact (Indian freedom struggle movement led by Gandhi) and fiction (mythological story telling) in Kanthapura gives Raja Rao the opportunity to place Kanthapura with the epics Ramayana or Mahabharata side by side and through this fusion kanthapura becomes a perfect example of Gandhi Myth.

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# The Liminal Space in Salman Rushdie's *The Midnight's Children*

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**Abstract**— Salman Rushdie's "*The Midnight's Children*" is a work that has been the focus of interdisciplinary studies for decades now. It has achieved the status of a cornerstone in studying, analysing, and understanding the concepts of Post-Colonialism, Magic Realism, and Identity through different perspectives. It still remains a work that captivates the attention of researchers because of the multifarious ideas placed subtly within the work.

The aim of my paper is to study the aspect of liminality in Salman Rushdie's "*The Midnight's Children*". Liminality is an anthropological term that refers to a tumultuous phase between two major events, in this case, the events of Independence and Partition. Rushdie's narrative technique in his masterpiece has introduced an alternative to chronological narration and has been accepted by post-colonial writers grappling with issues of identity and memory. In my paper, I have studied how Rushdie's fragmented narration highlights the issues of diasporic writers in their works.

**Keywords**— *Liminality, Narration, Partition, Salman Rushdie, The Midnight's Children.*

Salman Rushdie's second novel, "*The Midnight's Children*" addresses the radical political, social, and economic changes resulting from India's Independence from the British Raj of almost two centuries. Independence was accompanied by the painful event of Partition that witnessed mass genocide, destruction of public and private property and a mass migration, larger than even the Holocaust. The novel depicts the changing human psychology affected by the sudden and illogical Division of what had once been one single mainland, dividing it caused intense religious feud and hatred. The period surrounding Partition was one of chaos and trepidation; doubt, fear, and hatred gripped the common masses replacing intense patriotism and unity during the Struggle for Independence. This sudden shift in the attitude of the population that had just exhibited secularism in opposing a foreign power crumbled altogether at the face of political manipulation and profiteering. In his article, 'Revisiting Hindi Literary Records of Partition', writer Kuldeep Kumar comments that:

"The event unleashed primordial forces of unprecedented intensity and barbarity (that) displaced humanity...for its survivors the Partition was not an event. It was a process that is yet to cease unfolding." (Kumar, 2017)

For Rushdie, portraying this displacement and the sense of loss was the biggest challenge. However, Rushdie's *Midnight's Children* won the Booker of Bookers, in 1993, after a tough competition from William Golding's *Rites of Passage*. According to the judges, it was accorded this honour because:

"Midnight's Children is the best post-war novel, a work where the rules of fiction are massively broken by an incredible artistic intelligence." (Bradbury, 1993)

Additionally, he was awarded with The Best of Bookers, for *Midnight's Children* in 2008. Rushdie has been researched on extensively, providing academicians and theorists opportunity to comprehend the crisis and interpret

the symbolism he has used to portray a wide range of issues. In my paper, I aspire to locate areas in the novel where the political, social, and psychological interstices symptomise the apparent liminality in the psyche of the writer and the characters in a post-colonial land.

According to Wikipedia, “in anthropology, liminality is the ambiguity or disorientation that occurs in the middle stage of a rite of passage, when participants no longer hold their pre-ritual status but have not yet begun the transition to the status they will hold when the rite is complete.” (Wikipedia)

Post-colonial narratives are quite often dealing with the issue of liminality since the masses have to adjust to a sudden shift of power within their culture. Colonised nations have, without exception, had to struggle to bring back a sense of normalcy after the Rule ended. In most cases, it meant ensuring that anarchy, internal feud, and dictatorship doesn't threaten the democracy and independence of the nation whilst trying to achieve development and ensure security from other foreign threats. Apart from the politico-economic strife, there's the simultaneous struggle to locate a centralised culture that best represents the newly found country. This, perhaps, is much more arduous, given the degradation of history and suppression of local culture that the colonials had subjected the land to, for centuries. In this desire to forage the roots of “[n]ationality, nationalism, nativism” (Said, 1993) there is a constant melee of the past with the present, as Homi K Bhabha explains:

“The borderline work of culture demands an encounter with ‘newness’ that is not part of the continuum of past and present. It creates a sense of the new as an insurgent act of cultural translation. Such an act does not merely recall the past as social cause or aesthetic precedent; it renews the past, refiguring it as a contingent ‘in-between’ space, that innovates and interrupts the performance of the present. The ‘past-present’ becomes part of the necessity, not the nostalgia, of living.” (Bhabha, 1994)

This “in-between space” that Bhabha refers to is the area of liminality which the post-colonial writers must grapple with. Therefore, most, if not all, postcolonial narratives portray this liminal space in social, political, and more importantly human elements within their texts that they must make sense of and come to terms with.

For India, the situation was dually challenging: it had to face the shift from colonial rule to independent operating, and it had to witness the event of Partition. The landmass was divided on the basis of two dominant religions each gaining a share: India and Pakistan. Thus, immediately post-Independence of India, the time-frame within which

*Midnight's Children* is situated, the atmosphere was precisely this, liminal. The masses had not recovered from the surprise of Independence, when they were horrified at the political decision of Partition imposed upon them. This decision followed by intense destruction, homicide, and forced migration deeply shook the basis of stability and security when masses had to evacuate their home overnight, migrating with nothing to a foreign land to adhere to the legally binding and nightmarish reality of displacement. The Partition came as a jolting shake to the expectations of the newly Independent country that expected to revel in harmony and unity. For a newly independent country, the Partition was a massive downfall resulting in a further loss of lives and property. The UK High Commissioner Terence Shone writing to the Secretary of States for Commonwealth Relations is quoted reporting:

“Communal strife burst upon both new Provinces before they were in a position to grapple with it. This was particularly the case in East Punjab where, it may be said, the new administration has scarcely ever been able to function. Local conditions were thus all too favourable for passion, anarchy, and chaos. The streams of Hindu and Sikh refugees from West Punjab poured through the East Punjab and carried the germs or communal infection to Delhi and the surrounding country. The government of East Punjab were virtually helpless; the Central government were taken unawares; the police were no longer reliable; the Armed Forces, which had to be called in at once to restore some semblance of order and afford some measure of protection to the ever-growing columns of refugees, were still in process of being divided and were becoming infected by the communal virus.” (Shone, 1947)

The violence and vengeance spread rampantly; decimating compassion, humanism, and brotherhood wherever it went. The genocide was the worst example of human ruthlessness and hatred in the modern era. It, then, is not surprising that Partition has inspired many Indian writers to address the cause of such mass-scale murder and fury. Partition, as a process, has continued to elicit a complete genre of literature in almost all the Indian languages. It has been the theme of multiple documentaries, movies, T.V. serials and has been recorded in autobiographies, biographies, interviews, news articles, and memoirs.

In his novel, *Midnight's Children*, Rushdie has the difficult task of portraying this betrayal, loss, grief, death, and hatred gripping the whole Indian Sub-continent. His achievement to do so has been accepted by researchers all over the world, Sarah Bounse writes that:



"*Midnight's Children's* importance and significance as a postcolonial text arises from the novel's ability to intertwine three major themes: the creation and telling of history, the creation and telling of a nation's and individual's identity, and the creation and telling of stories." (Bounse, 2009)

Throughout the narrative, Rushdie's protagonist, Saleem Sinai, tries to reason this loss of land and identity as he moves from India to Pakistan. He keeps questioning the reality of events - "Reality is a question of perspective; the further you get from the past, the more concrete and plausible it seems - but as you approach the present, it inevitably seems more and more incredible." (Rushdie, 1981). Here it is worth noting that India was declared Independent at midnight, the time when Saleem Sinai was born. The symbol of midnight is crucial since it represents both, a beginning and an end. However, it also represents the stage of transformation, the shift from one form to another. The end brings a sense of chaos, a struggle to comprehend whether the beginning would be as promised. Midnight is also the time for dreaming, the time when the conscious is asleep, when what happens can easily be questioned for veracity. To portray this struggle between reality and wistfulness, Rushdie uses a different kind of narrative style - the oral narrative.

*Midnight's Children's* biggest achievement is its narrative style which is reflective of the narrative styles of folklores. Oral narratives have a dis-jointed and non-linear narration. Due to this, postcolonial narratives have been known to utilise oral narration styles in order to address the issues of memory and identity. In the novel, the protagonist, Saleem Sinai experiences a similar ambiguity in determining the linearity of his life. In the chapter titled "Alpha and Omega", the narrator, Saleem says:

"I have titled this episode somewhat oddly. 'Alpha and Omega' stares back at me from the page, demanding to be explained - a curious heading for what will be my story's half-way point, one that reeks of beginnings and ends, when you could say it should be more concerned with middles." (Rushdie, 1981)

Postcolonial writers look at the historically accepted and approved method of story-telling within their culture. It's obvious that oral narratives are the stark opposite of mainstream English literature by British writers. For postcolonial writers, the challenge is to assimilate the foreign with the national in a way that the national dominates the foreign. Objectively speaking, in a bid to turn the power tables and apprehend the narrative style from what Rushdie termed "Behalfies". Though later, he would write:

"Beware the writer who sets himself or herself up as the voice of a nation." (Rushdie, 1997)

Rebelling the colonial frame of narration is a way of protesting against the age-old practice of suppressing and altering the natives' voice. Almost all Indian English writers, from Raja Rao to Rushdie, employ the oral narrative feature to distinguish their work from their colonial counterparts and follow the traditional, native root of narration within their culture. This style of narration is, in itself, an achievement since it "ha[s] come down to us through our cultures in spite of colonization." (King, 1997) Additionally, Franco Moretti, too, accepts that *Midnight's Children* alters the acceptance of novel as Eurocentric form, reorienting the 'centre of gravity' of the novel from European to a 'truly worldwide literary system' (Moretti, 1996)

Another important aspect of the postcolonial writings is 'Memory'. For a newly independent nation, memory plays a very deceptive role. It lures the academic with promises of certainty and shatters the illusion like a mirage. A writer in search of cultural history, native identity, belongingness is lost in the maze of manipulated colonial writings, erased individual history, and glorified coloniser's apparition haunting and dooming their search like Rushdie's protagonist found out on his own way. Saleem says, "Memory's truth, because memory has its own special kind. It selects, eliminates, alters, exaggerates, minimizes, glorifies, and vilifies also; but in the end it creates its own reality, its heterogeneous but usually coherent version of events; and no sane human being ever trusts someone else's version more than his own." (Rushdie, 1981) It's evident that Rushdie here questions the reality and it's veritability, further ahead in the text he makes a comment that can be agreed upon as the basis of memory formulation for all colonised natives: "I fell victim to the temptation of every autobiographer, to the illusion that since the past exists only in one's memories and the words which strive vainly to encapsulate them, it is possible to create past events simply by saying they occurred." (Rushdie, 1981)

For Rushdie, the act of reclaiming the past is entirely subject to memory that determines its reconstruction. Thus, it (memory), plays an important role in recreation of history and the constitution of an individual's identity. Rushdie uses memory as a tool to refurbish and restore history and identity. In the quest to seek a balance of memory with past, he steps into a parallel quest of trying to equate reality with illusion that merges together in order to confound the viewer. In the text, Rushdie comments, explaining that : "Suppose yourself in a large cinema, sitting at first in the back row, and gradually moving up,

row by row, until your nose is almost pressed against the screen. Gradually, the stars' faces dissolve into dancing grain; tiny details assume grotesque proportions; the illusion dissolves - or rather, it becomes clear that the illusion itself is reality." (Rushdie, 1981) Catherine Cundy in her essay comments on this frequent usage of cinema to address the split between reality and illusion. She writes, that:

"Rushdie's use of the cinema screen in *Midnight's Children* as a metaphor for the illusion/reality split can be seen on one level as a debunking of the quasi-mystical language sometimes adopted by such writers as Forster and Scott to convey the aspect of Indian 'reality' which they cannot comprehend or assimilate into their existing view of the world. To question the nature of perception through their brash artificiality of the Bombay talkies is to introduce a new dimension into the discussion..." (Cundy, 1996)

This constant tussle of reality with illusion leads Rushdie to conclude in his essay, *Imaginary Homelands*, that - "reality is an artefact." (Rushdie, 1992). In *Midnight's Children*, he states that, "Reality is a question of perspective; the further you get from the past, the more concrete and plausible it seems - but as you approach the present, it inevitably seems more and more incredible." (Rushdie, 1981). This constant deliberation of the author to address the actuality of 'reality' and trying to theorise it through fiction and non-fiction, is evidential that it is an important facet of his thought-process, one that needs a substantial definition. In an interview in 2017, he says: "We don't have an agreement about the nature of reality. I mean, reality is now an argument. And sometimes it becomes a violent argument. So I don't think you can write realism in the way that people used to because of this problem of consensus, about there not being a consensus of what is real." (Rushdie, 2017)

This, perhaps, is the best conclusion that can be made for a writer dealing with post-colonial issues. This agreement, of there existing more than one version of reality, is endemic in oral narratives. This can be another reason for choosing oral narrative form for fiction.

Through my paper, I've tried to show how memory, reality, and the form of oral narration have all played a significant role to aid the author in successfully portraying the unstable and fluctuating state that he was trying to present. Of these, memory and reality are psychological elements that are utilised by the author as forms of story-telling to attribute the sense of chaos and confusion that the characters experienced. There are times when he has

been criticised for producing "interleaved, palimpsestic texts [that] point to the magpie tendency that permeates his writing, both fictional and non-fictional." (Mendes, 2013)

Another, quite frequently, quoted critic of Rushdie, Graham Huggan, argues that:

"*Midnight's Children* is a radically revisionist novel, a work of historiographic metafiction that shows the inescapably ideological character of historical facts...Its author has been rewarded, not so much for writing against the Empire, but for having done it so amenably, with such obviously marketable panache." (Huggan, 2001)

However, his feat of having managed to convey to his readers the complexity of the Indian society, the balance of analepsis and prolepsis, and the brilliant usage of 'magical realism' that would immediately confer Rushdie with an importance similar to Garcia Marquez, has surpassed all the opprobrium that he has been adjudged with. As Eleanor Brynne comments:

"If one of the failed projects of *Grimus* was to produce a hybrid narrative that could accommodate Eastern and Western literary traditions, *Midnight's Children* is widely praised for succeeding in doing so." (Brynne, 2013)

He acknowledges the difficulty that artists have to face whilst trying to express themselves, in the 2017 Unbound Book Festival in Columbia, where in his keynote address he said,

"Artists lives are made difficult by engagement with power but the job of the artist is to open the universe." (Rushdie, 2017)

Of course, the engagement of fiction with complex ideas of individual imagination, memory, and reality will always stoke up discord, especially while portraying characters in a negative or unpleasing light. Rushdie's expertise in successfully redacting the challenging and controversial issues of memory, identity, and reality are proof of his acceptance as a writer and a thinker. Rushdie has definitely won his critics over with his *Midnight's Children*, as Catharine Cundy states:

"Indeed, one of the chief achievements of *Midnight's Children* is the way in which it serves as a testament to the importance of memory in the recreation of history and the constitution of the individual's identity." (Cundy, 1996)

Therefore, I believe that Rushdie has been successful in portraying through this seminal novel, the liminal phase in the historic past with full credibility. He has also highlighted the internal struggles within the text, of

representing the abstract, yet indelible, emotions felt by the community collectively.

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# Juxtaposing the Realistic and the Speculative Elements in Haruki Murakami's *Kafka on the Shore*

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**Abstract**— *In contrast to a study by Virginia Yeung of Haruki Murakami's novel 1Q84, by analysing how it has "manipulated embedding to strengthen his themes and to create a complex novel world", this paper discusses the realistic and the speculative elements in his Kafka on the Shore (426). It attempts to pinpoint in the novel the elements or "spots of time", as it were, where the demarcation between what is real and what is magical fades away (Wordsworth 208-18). Adding to her conclusion of Julie Wittes Schlack's review of the novel, she suggests that "Murakami creates a magical reality in which past and present, dreams and reality merge like the sides of a Mbius strip". However, in this book, Murakami expands his reach by dipping into Greek mythology, personal and national identity, Christianity, and literary criticism". The article also demonstrates how the blending or mixing of the two genres, the realistic and the magical, provides the main characters with new perspectives for their lives, the people they encounter, and the world they inhabit (2005).*

**Keywords**— *Dreams, interplay, magical realism, Realist fiction, speculative fiction.*

It has become commonplace in our multicultural world more than ever to come across or engage perspectives or worldviews radically different from our own. Gone are the days when we had at our disposal only a single perspective. Instead, we have a countless web of these circulating about through different media, including literature. From Beowulf to Virginia Woolf and up to our times, literature has played a vital role in integrating and giving space to worldviews different from the established ones. Often it would be cast as insignificant, hence, not meant for serious study. However, just after the end of the Second World War, we see venturing into mainstream literature new genres—speculative literature, fiction in particular, such as fantasy, Sci-Fi, magic realism.

Magical realism has been used in two senses, one narrower and the other broader. The former points to a kind of writing where both the elements of the realistic and the magical exist, and the latter "seeks to engage not

only with a history of textual representation, but also with the implications and the categories that underpin that representation" (Warnes & Sasser, 2020). According to Cuddon (1998), the characteristic features of magic realism are: "the mingling and juxtaposition of the realistic and the fantastic or bizarre; skilful time shifts; convoluted and even labyrinthine narratives and plots; miscellaneous use of dreams, myths and fairy stories; expressionistic and even surrealistic description; arcane erudition; the element of surprise or abrupt shock; and the horrific and the inexplicable" (p. 488). As Gioia opines about Murakami, "few writers have poked more holes in conventional notions of reality than the Japanese novelist Haruki Murakami" (p. 01). However, one of the first and the core aspects, the mingling of the realistic and the fantastic, can be observed from the beginning of the novel. A detailed description follows of what is happening in the mind of Kafka Tamura, the main protagonist, and the commentary of a "boy named



Crow", haunting him throughout the "run away" plan; Crow describes that on my fifteenth birthday, I would run away from home, travel to a far-away town, and live in a corner of a small library (Murakami, 2003, p. 05). Presented with a picture of Kafka's long desire of leaving his home, the historical events of World War Two Japan and the Rice Bowl Hill Incident, which will have a disastrous effect on several characters in the novel, not only are we given the bizarre and fantastic details of the commentary of a "Crow" but also, in the case of Nakata, the unusual but philosophical analysis on the anthropocentric world by cats. For instance, the commentary of the boy named Crow repeatedly appear in bold-faced:

Sometimes fate is like a small sandstorm that keeps changing directions. You change direction but the sandstorm chases you. You turn again, but the storm adjusts. Over and over you play this out, like some ominous dance with death just before dawn. Why? Because this storm isn't something that blew in from far away, something that has nothing to do with you. This storm is you. Something inside of you. So all you can do is give in to it, step right inside the storm, closing your eyes and plugging up your ears so the sand doesn't get in, and walk through it, step by step. There's no sun there, no moon, no direction, no sense of time. Just fine white sand swirling up into the sky like pulverised bones. That's the kind of sandstorm you need to imagine. (original bold, Murakami, 2003, p. 04)

Countless examples, such as these abound in the novel. Moreover, imperialistic Japan, its policies and the attendant fatal consequences, with its American domination is explained throughout the novel. Two examples of each one of the modes can be enough to make the point. In an interview, Doctor Juichi Nakazawa ran a medical clinic then, describes the whole Rice Bowl Hill Incident in vivid detail:

This incident never made the newspapers. My guess is the authorities decided it would only cause unrest, so they banned any mention of it. You have to remember that during the war the military tried to squelch whatever they saw as groundless rumours. The war wasn't going well, with the military retreating on the southern front, suicide attacks one after the other, air raids on cities getting worse all the time. The military was especially afraid of any anti-war or pacifist sentiment cropping up among the populace. A few days after the incident the police came calling

and warned us that under no circumstances were we to talk about what we'd seen. (Murakami, 2003, p. 37)

From the narrative point of view, there is a mixture of both methods. A realistic detail describes events not otherwise given to render words, letters, newspaper reporting of events, dreams. According to Sorensen (2007), the core structural motif of magical realism is "the transformation of the real (ice, for instance, at the beginning of the novel) into the unreal, and the magical (the rain of yellow flowers, levitation, magic carpets) into the natural" (p. 57). The transformation the author talks about can perhaps be perceived at several places in the novel, for instance, when "leeches rained down hard for a time, then tapered off and stopped" (Murakami, 2003, p. 255). In the first instance before this incident, something unusual happened already out of sync with reality thus:

The next day when—sure enough—sardines and mackerel rained down on a section of Nakano Ward, the young policeman turned white as a sheet. With no warning whatsoever some two thousand sardines and mackerel plunged to earth from the clouds. Most of the fish were crushed to a pulp as they slammed into the ground, but a few survived and flopped around on the road in front of the shopping district. The fish were fresh, still with a smell of the sea about them. The fish struck people, cars, and roofs, but not, apparently, from a great height, so no serious injuries resulted. It was more shocking than anything else. A huge number of fish falling like hail from the sky—it was positively apocalyptic. (Murakami, 2003, p. 221)

Beyond the world of historical facts and events in the novel lies the worlds of dreams and supernatural, juxtaposing the two time and again. The incorporation in the novel of the latter foregrounds the idea that there is more to what the realistic mode of writing could encompass, as Hamlet would say, "there are more things in heaven and earth, Horatio, than are dreamt of in your philosophy" (Shakespeare, 2010, p. 167-8). Thus, argues Gioia (n.d) in reviewing the novel, that "like magician David Copperfield making the Statue of Liberty disappear (or at least seem to disappear), Murakami mesmerises us by working his legerdemain in places where reality would seem to be rock solid".

The use of dreams plays a central role in the novel. Sometimes, as some writers say about it, it seems that the whole novel is a dream (Meads, Shepard). Dreams provide the characters with the sense of having a goal in life. Moreover, it provides them with the place to think

over things which would otherwise be impossible to do in real life. Replying to a question on his website as to the reason behind his drive to the realm of the dreamlike, Murakami (2021) replies thus:

*Norwegian Wood* is, as you've said, the only one written in a realistic style. I did this intentionally, of course. I wanted to prove to myself that I could write a 100% realistic novel. And I think this experiment proved helpful later on. I gained the confidence I could write this way; otherwise it would have been pretty hard to complete the work that came afterwards. For me, writing a novel is like having a dream. Writing a novel lets me intentionally dream while I'm still awake. I can continue yesterday's dream today, something you can't normally do in everyday life. It's also a way of descending deep into my own consciousness. So while I see it as dreamlike, it's not fantasy. For me the dreamlike is very real.

Several instances from the novel could be appended in support of the above given thought. For example, in a letter to a Professor, Setsuko Okamochi, the teacher in charge of the students to a trip to where Rice Bowl Hill Incident in 1944 happened, describes how dreams help her to fulfil what in real life she could not imagine doing as:

It's strange, now that I think of it, for in real life the two of us were quiet, rather introverted people. We'd never given in to our passions like this or experienced such soaring pleasure. But in the dream, for the first time in our lives, we'd thrown away all restraints and were going at it like animals. (Murakami, 2003, p. 128)

Moreover, in a conversation with Oshima after he got to know about his father's death in a newspaper, Kafka began to understand he is the one who has killed his own father "through a dream . . . through some special dream circuit or something and killed him" (p. 268).

The use of shifting of timeframes in the novel is conspicuous. At first, what appears to be a linear progression of the plot(s) becomes blurred over time. We are led to stories in the present and to the ones in the past. This shifting of timeframes from the present to the past, traumatic or otherwise, enacts itself whenever the main characters come across something or someone. For instance, going through every item of his house, and coming across a childhood photo of he and his sister, Kafka points to that period of their time together on a beach somewhere he does not know for sure (Murakami, 2003, p. 07). The very first chapter of the novel details the escaping plan and the essentials Kafka might need

throughout the journey. On his fifteenth birthday, Kafka narrates, he would leave his father's house and never return back.

The narrative often touches upon World War Two Japan and its consequences on the present-day Japan. The second chapter of the novel opens with an interview of one of the witness-survivors, Setsuko Okamochi, of Rice Bowl Hill Incident in 1944 during the Bomb attack. She describes the whole incident to the interviewer, for example, from the number of students to the very moment she lost her consciousness when the bomb fell (Murakami, 2003, p. 12).

The use of myths and literary works, mostly Western, is very much part of the narrative. The whole quest, undertaken by Kafka, has its model, the classical Oedipus myth, the curse he wanted to escape. There are other myths discussed in the novel from the beginning of the narrative, for example, Plato's myth of the existence dividing people into three types and the reference to Cassandra. In discussing Kafka's past life, Oshima stretches the conversation to Plato's *The Banquet* and the "legend" in the "ancient world" of diving people into three types (Murakami, 2003, p. 48).

The element of shock and surprise is very much part of the novel for we do not often know for sure what would unfold next, as Nakata says, "I think I'll know it when I get there" (Murakami, 2003, p. 275). Reviewing the novel in question, John Updike extends this uncertainty of what will happen next in the text to the author as well by suggesting that not only do not us, the readers, seem to know what exactly will happen next but the author himself as well (p. 01). Ghosts and other strange creatures give the characters a completely different view of reality around them. It is shocking to see Kafka falling in love with, and making love to a ghost that does not exist in real life. More surprising perhaps is the scene where a slimy creature comes out of from Nakata's mouth in front of the eyes of Hoshino:

He crept silently to the door to Nakata's room and opened it. He switched on the flashlight and played it quickly around the body. That's definitely where the rustling had come from. The beam illuminated a long, pale, thin object that was squirming out of Nakata's mouth. The object reminded Hoshino of a gourd. It was as thick as a man's arm, and though he couldn't tell how long it was, Hoshino guessed that about half of it was out. Its wet body glistened like mucus. Nakata's mouth was stretched wide open like a snake's, to let the thing out. His jaw must have been

unhinged, it was so wide open. (Murakami, 2003, p.594-95)

In conclusion, then, it can perhaps be claimed that the juxtaposition of the two, the realistic and the speculative or fantastic, in the novel under discussion, foregrounds the idea that the former should encompass the latter in order to make better sense of our contemporary world.

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# Factors Affecting Performance of Female Employment in Uttar Pradesh

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**Abstract**— Female is nearly half of the world's population having mammoth potential however being under-utilized for the economic development of the nation. The main objective of the paper is to analysis the socio-economic factors affecting the female employment in the unorganized sector with special reference to Uttar Pradesh. There are many socio-economic factors that affect female employment such as marital status, family backgrounds, education, thinking of neighbor and relative etc. These factors affect in both way direct and indirect ways. Primary data is taken in this research paper to analysis the comparative study between Meerut district and Unnao district in Uttar Pradesh. The data is analysis through descriptive statistics to find out the authentic result.

**Keywords**— Female employment, Marital status, Education, Family responsibility.

## INTRODUCTION

Female are nearly half of the world's populations having mammoth potential however being under-utilized for the economic development of the nation. Approximately half of the Indian population constitutes female and half of them are literate. Female's work participation Rate (FWPR) is about one- third. Majority of female are involved in the unorganized sector and domestic sector. Female's participation rate in the unorganized sector play very significant role in the economy. In the unorganized sector workers involves near about 90 per cent where 87 per cent stands for males and 97 per cent for females (NSS Report No. 557).

Women in our society have so far had only a secondary status and the economic dependence of women upon men is one of the primary reasons which has pushed them into the background and resulted into their secondary status both within and outside the family (Wadhwa 1976). In spite of the fact that the women have proved their mettle in every walk of life, their contribution is not given due credit in most cases. In India women constitute nearly half of the total population and they play a vital role in domestic sphere, in the rural field and also in urban

economy. Yet, their economic status is still low as it reflects from the census data, particularly of those who are engaged in the informal sector of urban economy (Tripathy and Das 1991). It is found that among all categories in the informal sector, domestic servants' income is the lowest and the problems are many (Sundaram 1996). They are engaged in household tasks, which include washing utensils, floor cleaning, washing of clothes, cooking as well as some outdoor tasks such as purchase of vegetables etc. Most of them live in slums; lead a monotonous life without any colour, struggle everyday for their survival and face numerous problems in day to- day life like long hours of work, insecurity of job, low status at home and outside (Gathia 1983). Women workers contribute significantly to national development by performing remunerated/paid and unremunerated/unpaid work. They also struggle to combine their roles to look after their families. In many- a -case, they are at disadvantage as their workplace is in people's private homes, outside the arena of labour inspectors. Women household workers have a double burden as there is greater demand for their skills as care-givers and service workers outside home but



they also work inside home doing the same work which is unpaid.

The social development is a process of transformation of social studies households' members of a section of society. It highlights that the change in the social status of the society, social participation, social equality, social justice and social emancipation in the state of Uttar Pradesh. The economic development reveals that the economic development in term of production, income, employment, wages, savings, education and consumption are important of respondents. The result of the field survey are presented here a systematically on issue base like social development and economic development of small and marginal farmers who are involved to take agricultural credit last year continuously in Uttar Pradesh. With this background, this paper focuses on gender wise status of education and different social and economic factors influencing female employment in the districts of Meerut and Unnao with the help of primary data.

### Factors Affecting Female Employment

In every circumstance, in every set of key of development and socio-economic status, female have faced worse than men in all area and in all level of population. The factors influence of female labour force participation depends on

several factors which may separate from one category to another. These factors respond to economic, social, cultural, demographic and psychology. These classifications of factor play important role in every life of female. In every society, female has a vital role to develop the nation. She always plays a specific and crucial role, whether visible or not. In our society, women act as mother, wife, and sister and perform very important role. She always depends upon male for survival in their society. There is a very clear difference between male and female entitlement such as, in work, employment, earnings, education, health status and decision-making powers. Female average earning is time after time or constantly very lower than those of male.

### Households Income

Household income play very important role in getting employment. Household income influences female's decision of working or not to enter the labour force. Household's income consists of income of husband, income of family members. Neoclassical economics recommended that labour market involvement depends seriously on the degree of supply and demand of workers in the economy.

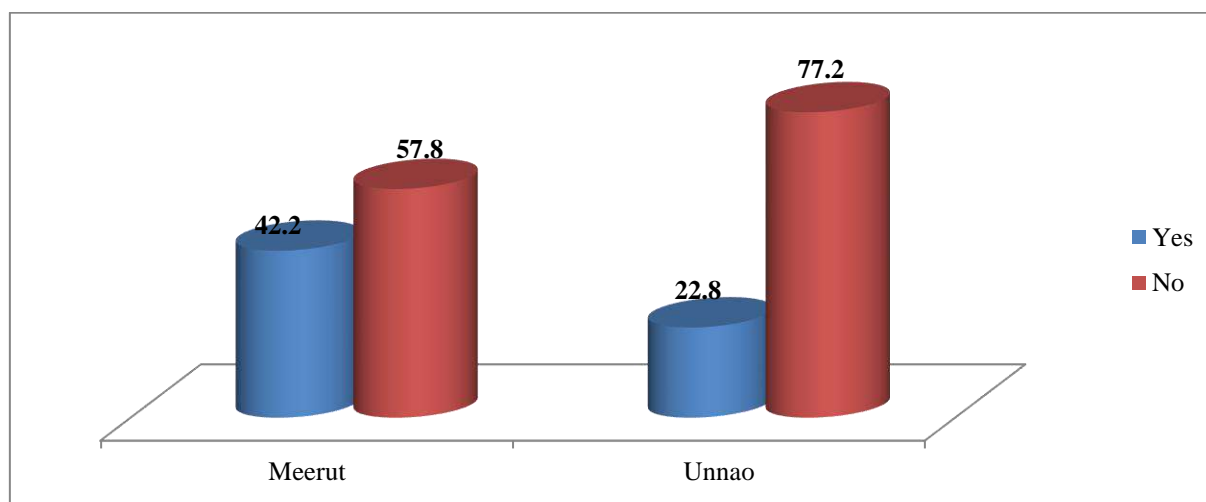


Fig.1: Percentage of household's income for livelihood is sufficient or not

Source- Estimated Field Survey

Figure 1 gives the detail of Unnao district, only 22.8 per cent household's income is enough for family but 77.2 per cent income is not sufficient. Hence, female of Unnao district want to more work to do but work is not sufficient according to their family requirement. So, the condition of Unnao district is not good in case of female employment.

### Family responsibility

Working female has to bear the double burden of work not only at home but also outside. They have to wake up earlier than rest of the members of the family especial male member. They did all kinds of household activities like washing, cooking, cleaning, taking care of the livestock taking care of the elderly and the children, and socializing with neighbors and relatives.

Table 1: Percentage of female responsibility in the Family

| District | Children care | Domestic duties | Caring of old age |
|----------|---------------|-----------------|-------------------|
| Meerut   | (39.40)       | (42.80)         | (17.80)           |
| Unnao    | (32.20)       | (45.60)         | (22.20)           |
| Total    | (35.80)       | (44.20)         | (20.00)           |

Source- Estimated Field Survey

Female are almost half of the world's populations having enormous potential but being under-utilized or unutilized for the economic development of the nation. In case of Unnao, this percentage is 32.20. While in case of domestic duty such as- washing cloth, clean utensil, taking broom, clean the floor etc. 42.80 per cent stand for female in district Meerut and on the other side 45.60 per cent stand for district Unnao (Table 1). Female of Meerut teach more to their children as compared to Unnao. This is due to quality and awareness of education. Females faced many difficulties due to domestic responsibilities. Females faced many problems and one of them is dual role in the family.

### Marital Status

Marriage is a legal union of persons of opposite sex established by civil, religious or other means of recognised law or social customs (NSS, 2001). Marriage is an institution and compulsory phenomena for society. Percentage of females who work before marriage is high in Meerut rather than Unnao because of more opportunities to work. Marital statuses are the distinctive options to describe a person's relationship with a significant other in the society. It is both physical and moral union that recognize by a society of family. Labour force participation rate of married women is an important issue.

Table 2: Percentage Impact of Marital status on Labour Force Participation Rate in Meerut and Unnao

| District           | Meerut                          |  |              | Unnao                           |  |              |
|--------------------|---------------------------------|--|--------------|---------------------------------|--|--------------|
|                    | Labour Force Participation Rate | Not in Labour Force Participation Rate | Total in (%) | Labour Force Participation Rate | Not in Labour Force Participation Rate | Total in (%) |
| Never married      | 54.37                           | 45.63                                  | 100.00       | 53.20                           | 46.80                                  | 100.00       |
| Currently married  | 47.40                           | 52.60                                  | 100.00       | 47.48                           | 52.52                                  | 100.00       |
| Widowed            | 62.32                           | 37.68                                  | 100.00       | 65.25                           | 34.75                                  | 100.00       |
| Divorced/separated | 63.51                           | 36.49                                  | 100.00       | 62.35                           | 37.65                                  | 100.00       |
| Total              | 52.46                           | 47.54                                  | 100.00       | 50.38                           | 49.62                                  | 100.00       |

Source- Estimated Field Survey

Table 2 gives the detail of marital status on labour force participation rate in district Meerut. There are 54.37 per cent female who never married and 47.40 per cent currently married, 63.32 per cent widowed and 63.51 per cent are divorced and who are living separated in the family. These females are involved in labour force participation.

### Getting Job through Education

Education is regarded as a key mechanism for the empowerment of female. Education changes their worldview, improves their chances of employment, facilitates their participation in public life, and also influences their fertility. It is generally seen that the chances of employment increase with the increase in education level. This is mostly relevant in case of better paid job or skilled job. However, in informal sector one can participate to work without much education.

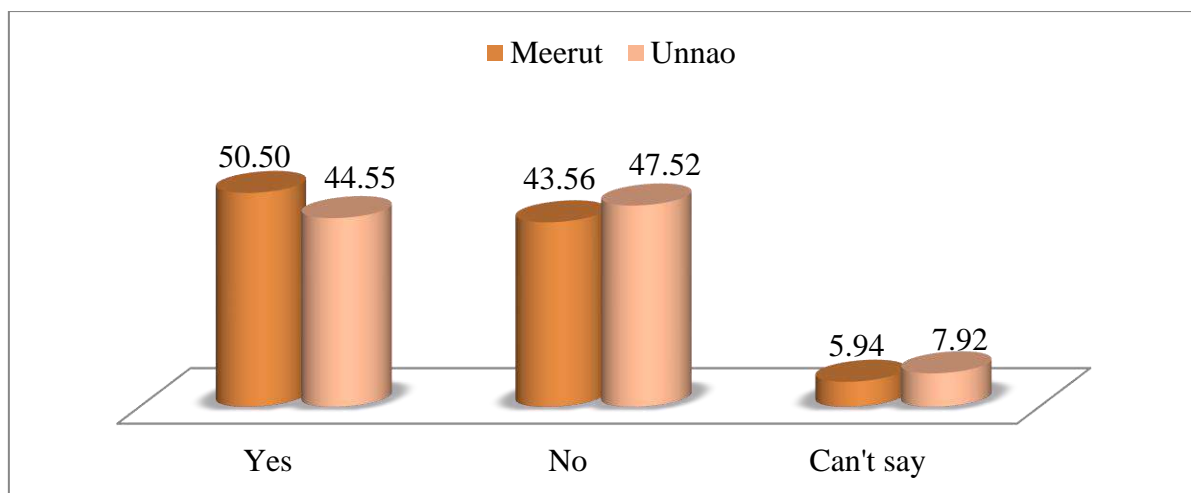


Fig.2: Percentage Wise Females Status of Easily Getting Job through Education

Source- Field Survey

Classification of getting easily job or service through education in both district Meerut and Unnao. In Meerut 50.50 percent female agree from this perception. In Unnao, it stands for 44.55 per cent. Females reported that through proper education they can get job in the market (figure 2). Females in agree that education is not helping getting easily employment 43.56 per cent and 47.52 per cent in Meerut and Unnao respectively. While, only 5.94 per cent in Meerut and 7.92 per cent in Unnao female's

discusses that they cannot say in accurate way. The education institutions are increasing rapidly day by day. Therefore, people are actively participating in education. The awareness is high. Hence, District Meerut has become the hub of education. The percentage of illiteracy in male and female of district Unnao is high as compare to district Meerut.

#### Female exploitation by employers

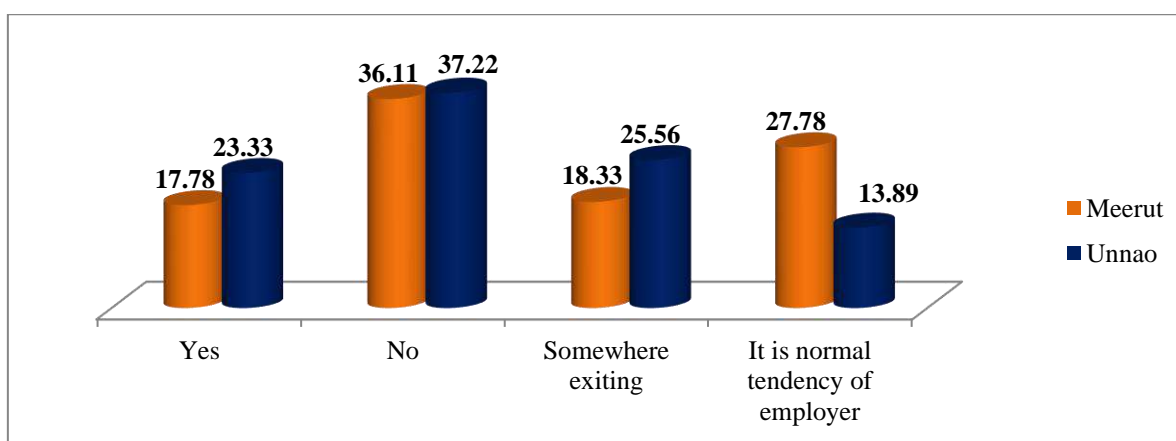


Fig.3: Female exploitation by employers at work place

Source- Estimated Field Survey

Exploitation by their respective employers is much burnt issue in labour market. It is not only found in the unorganized sector but also in the organized sector. Figure 3 gives the detail of exploitation by employers.

Female of Meerut agree that 17.78 per cent are exploited by the work owner and other side 23.33 per cent are suffered in district Unnao in direct or indirect and

sometime in both form. While, 36.11 per cent in Meerut and 37.22 per cent in Unnao female do not agree this type of exploitation at work place. In Meerut 27.78 per cent female say that it is normal tendency to exploitation by the employers, but on the other side 13.89 female of Unnao accept this. Women employment is also affected by the nature of the employers. Females encountered many

challenges at work place. Female's physical harassment took different forms i.e. abusing, scolding, gazing, physical torture, physical touching and sexual exploitation etc. were very common features with working females in the Unorganized sector (Saran, 1990). Frequently, females do not report such happenings to their family members because fear of losing the jobs. They think that these problems are quite common in life. Very few of them reported such events.

### Other Factors

The above analysis concluded that there are many important factors affect female employment in the study area. Labour force participation of females is analyzed under different demographic variables such as age, marital status, education; burden of the family, household's income etc. The level and pattern of female labour force participation depend on employment opportunities. Besides above factors discussed, there are other factors that affect female employment both direct and indirect such as mobility, caste and religion, social factors, thinking of family members of husband side, environment of family background etc.

### CONCLUSION

According to field survey, main problem was found related to employment specially for females because males are going outside for doing work while females have many hindrance to go outside. In Meerut, due to low distance to urban centres from village only find easier to find employment in construction works, driving, vendors etc. Females have a few opportunities for doing work. Females did all kinds of household activities like washing, cooking, cleaning, taking care of children and taking care of the elderly. For working females, their daily time schedule is fixed with household responsibilities. They get up early morning and go to bed late night. Females encountered many challenges at work place in a several form such as 'physical harassment' that took in different forms i.e. abusing, scolding, gazing, physical torture, physical touching and sexual exploitation etc. Besides these causes, females face many other crucial problems like wage discrimination, lowing pay and distress condition. These factors are very significant for low female labour force participation. Due to these socio-economic and cultural factors, female become a weaker part of the society. Share of female is higher than male in case of unemployed and not reporting to labour force. There is major difference in respect of students between male and female. In both districts, Meerut and Unnao, the numbers of students are high. This is because of many government schemes such as Mid-Day Meal, Serva Siksha

Abhiyan and Right to Education which help to get the more education not only in male but also in case of female. Mostly it examines during survey that people think that boys are helpful in their old ages so they more focus on boys to attain education. After getting education it helps to earn more money and provide them support and facilities. This is the main reason behind this gender difference in education and employment.

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# The Subaltern and Racism in Toni Morrison's *Jazz*: A Study

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**Abstract**— *The present research paper studies the treatment of the subaltern and issues of racism in Toni Morrison's Jazz. It goes into various categories of the subaltern as the various forms of subalternity, the novelist depicts in her novel. This paper explores the conditions that determine the status and situations of each form and category of the subalternity and racism portrayed in the novel. The subaltern and racism in the novel is all about the Afro - Americans who suffer pangs of being African by origin and American by virtue of living. Moreover, there are categories of the subaltern within Afro - American community and those who are not blacks. The novel portrays how Afro - American women, under the white duress, suffer at different levels. It is also a product of slavery, segregation, poverty, and deprive of a franchise.*

**Keywords**— *Subaltern, Afro - American community and women, slavery, racism, segregation, poverty.*

No doubt, Toni Morrison is one of the most famous and influential authors of the second half of twentieth century America who depicts the consciousness of present man entangled in the web of life. She describes, in particular, the consciousness of Afro - Americans who had to bear offends on various levels like physical, mental, psychological and more important than these, on the racial one. Furthermore, she powerfully speaks about an Afro - Americans women who have been suffering indignities in the US on account. She is being doubly oppressed as a black in America and also as a woman in a patriarchal social set up. Her writings are filled with her concern over the sad plight of her ethnicity in America. It had to suffer since its forced import from atavistic Africa its spiritual homeland.

Indeed, it seems rather enhanced and comprehensive to state that right from the childhood everyone has been taught by his/her parents, relatives, teachers, near and dears that what is good and what is bad and everyone has been told to follow whatever good in his/her lives. Accordingly, everyone tries to differentiate between these two obligatory streams of our lives.

Sometimes, some people might be failed to recognise the same but most of the times they prefer the good things. But the main thread occurs when people candidly understand what is good and what is bad and still unbendingly or unconsciously accept the dark side or bad part. People simply don't simply bother about persons who may suffer due to their stance and action. The same kind of aspect is taken by Toni Morrison to make realize once again the sense of differentiate the things. In fact, Afro - American studies have its own concerned with the examination of the culture. It is namely about the black Americans of African descent. At first, black consciousness and culture were studied as a single facet of the broader field of post-colonial studies but now the picture is changed and the field has become larger than earlier one. Basically, the postcolonial studies have encouraged cultural history of whiteness in the United States of America. It is based on the idea that whiteness constructs itself at the socio-economic costs of the minorities-especially Blacks and accordingly Toni Morrison raises quite crucial issues through her literature and *Jazz* is one of the examples of it

in which she talks about the subaltern beings, racism and other such significant issues.

As far as Toni Morrison is concerned, she was born in 1931 in Lorain (Ohio) and she was the second among four children. She shows her interest in literature quite early and later on she studies humanities in Howard and Cornell University and spends her academic life at Texas Southern University, Howard University and Yale University. She enters in the realm of literature, particularly novel, in 1970 with the most famous piece of literature, *The Bluest Eye*. She delivered countless lectures of Afro – American literature and she becomes the Nobel Prize- and Pulitzer Prize-winning novelist. He confesses that she writes about the black people and there are many white characters in her literature. Once she says, “I’m writing for black people, in the same way that Tolstoy was not writing for me, a 14-year-old coloured girl from Lorain, Ohio. I don’t have to apologise or consider myself limited because I don’t [write about white people] – which is not absolutely true, there are lots of white people in my books. The point is not having the white critic sit on your shoulder and approve it” (Lee, 45). She is the author of some prolific titles like *The Bluest Eye* (1970), *Sula* (1973), *Song of Solomon* (1977), *Tar Baby* (1981), *Beloved* (1987), *Paradise* (1997), *Love* (2003), *A Mercy* (2008), *Home* (2012), *God Help the Child* (2015), *The Source of Self Regard* (2019) and *Jazz* (1992).

Toni Morrison’s *Jazz* is one of the touching and appealing novels which is set in 1920s. This novel has the historical story which deals with the dramatic love triangle of door to door salesman Joe, his wife Violet and his teenage girlfriend Dorcas. This novel has different themes like violence, motherhood, racism, marginalization or subalternity and many more issues can be found in this piece of literature by Toni Morrison.

A subaltern, lexically, is a person of inferior rank and a subordinate being who suffers from discrimination. The term, nevertheless, was first used by Antonio Gramsci to mean the economically dispossessed persons in the system. In postcolonial studies, the term has widened its scope and it becomes all inclusive. What the term connotes now relates to everyone who has been marginalized, exploited, discriminated, tortured physically, mentally and psychologically, and the one who has been turned into an ‘other.’ Gayatri Spivak, a noted Marxist, feminist, and deconstructionist critic, raises, and that quite emphatically, the issues of this mumbling and grumbling group in her celebrated essay *Can the Subaltern Speak?* What she sees in the Indian context can be invariable applied to other societies. She attempts to relocate and reestablish a voice or collective locus of agency in postcoloniality. She

suggests that any attempt from the outside to improve the condition of the subaltern by granting them collective speech invariably will encounter the following problems: 1. A logocentric assumption of cultural solidarity among a heterogeneous people and 2. A dependence upon western intellectuals to ‘speak for’ the subaltern condition rather than allowing them to speak for themselves.

Spivak and other subaltern critics argue that it is not the economically dispossessed or possessed which reduce a person to the ‘other’ but the collective forces economic, political, social, physical and psychological which reduce him to a nullity. This nullifying or ‘othering,’ as a matter of fact, can be open or hidden, i.e. direct or indirect. If this is what the subaltern critics mean, a subaltern, then, is a person who, regardless of his social, economic, or political status, is threatened by other forces superior or higher to him leading to a hierarchy of subalternity in the society.

It is with this perspective that the present study aims to investigate the novel *Jazz* (1992) by Toni Morrison. It seeks to bring out various categories of subalterns. Morrison creates multiple variants of subalternity in her fictional world and keeps the question and their issues alive in her novel.

The novel studies the major themes such as slavery, segregation, racism, poverty, and disenfranchisement. In addition to this, there are many other things like: a complicated anger, the carefree indulgence of the now; a marginalized population’s assertion of selfhood, of cultural vitality and artistic pride; the hope for musical synthesis through conflict. She created an era of socially allowed Afro - American invisibility and stigmatization; it is also the confirmation of individual and group worth: the soul’s manifestation of its love for its complement, the rejected flesh. A tribute to the soul’s resilience, it is ultimately one process through which it may heal itself. The impact of racism has been deeply highlighted by Toni Morrison and the same can be pointed out with many examples given in the said novel. The statement, “Blues Man. Black and bluesman. Black therefore blue man” (Morrison, *Jazz*, 119). Toni Morrison rightly uses some typical words and plays a word game to point out the influence of racism. She might be trying to show that the black people used to consider themselves blue in 1926. It was so because racism was seriously messed up at that time.

The novel involves a love triangle set in the Harlem of the 1920s, when Afro-American people were searching for better life and trying to deal with the still strong memories of slavery. The character of Dorcas, the sexy young girl who becomes the middle aged Joe Trace's

lover (she is dead in the present of the story), is complex. Though on the one hand, she is a femme fatale and home wrecker. Morrison shows the readers that she is actually unsure of her attractiveness, having been rejected by a young man of her own age. Dorcas seems to base her sense of worth on her ability to attract men, and turns to Joe to prove this to herself. Her discarding of Joe, a man who really likes women, for the younger action, a conceited woman-hater, precipitates Joe's murder of her.

Equally interesting is Violet, Joe's rejected wife, who neglects to have children and then in her fifties finds herself taking a baby from a carriage. She develops a friendship with Dorcas's Aunt Alice that is full of an unspoken closeness both women obviously come to cherish. To some extent, Alice is one of Morrison's thin brown girls, but she is rendered much more sympathetically than in earlier novels. The most fascinating character is Joe's mother, a crazed wild woman who abandoned Joe as a baby and lives in caves.

In an interesting twist on the males searching for their fathers, Joe longs to make contact with this enigmatic mother, but he never gets her to speak. She appears to exist in that preverbal 'wild zone' that Morrison characters, male and female, sometimes penetrate, usually deriving some revelation beyond the words of the patriarchy. She is, Katherine B. Payant suggests, "a haunting image of the hurt the world inflicts on women," but she is also the "frightening image of the untamed woman entirely outside the laws of the fathers" (Morrison, *Jazz*, 24).

This typography accents the large number of sections and subsections to create a sense of disconnection between the novel's segments. Overall speaking, the novel tells the story of Joe and Violet Trace over more than fifty years. Both are born in rural Vesper County, Virginia, and orphaned young. Joe's mother abandons him to a neighboring family. Violet's father must be absent because his political activities are so dangerous. Unable to cope alone with the financial and emotional difficulties of her young family, Violet's mother, Rose Dear, goes mad. Joe and Violet marry young. When the nearby town of Vienna is burned by vengeful whites, they leave the Virginia countryside for New York City.

New York, is presented as the city throughout the novel to designate it as an active character, it becomes a refuge for the Afro – Americans' sufferings, subjugation and exploitation from the racist whites. In an atmosphere full of the Jim Crow attitude, Rose goes mad as she is unable to cope up with the grim situation she surrenders before. She is a subaltern who loses her existence because of the forces powerful enough to humble down an African American in America. Even Joe and Violet have to leave

Vienna for their ethnic background. They become homeless in a country that boasts of being just, equal and egalitarian. That the black Americans suffer because of the corruptive influence of racism prevalent in America is noticeably evident in the novel.

The novel opens with the narrator gossiping about Violet who has disrupted the funeral of a young girl by knifing the corpse. Later on, her husband's name, Joe Trace, and the girl's name, Dorcas is shown. The attack is only Violet's first vengeful act. Later on, she takes a silly revenge on Joe by conducting a brief, meaningless affair in their home.

The narrator suggests that Violet's actions stem from the long ago suicide of her mother, Rose Dear. Although Violet's grandmother, True Belle, arrived to rescue her daughter from destitution and loneliness, Rose Dear did not recover from her emotional paralysis. Mentioning that True Belle tells Violet and her sister's stories about a boy named Golden Gray, the narrator hints that he will be important to our later understanding of the Traces.

Finally, the narrator notes some of Violet's oddities. Expecting a child so much, she half -consciously kidnaps a baby and when caught immediately, indignantly denies it and believes herself to be telling the truth. Violet becomes increasingly inward focused and less aware of the external world.

Once she simply sits in the street to rest, and she often makes mistakes in choosing words. By the end of the first section, the narrator communicates the outlines of Violet's history, which is fleshed out in sections number Four and Six. Joe's story is largely delayed until sections Five and Seven.

The same note of resentment and anger against the white duress is visible in the novel, where we find the black community's multilayered oppressed life in America. Through the characters of Dorcas and Violet, Morrison highlights the subjugated life of the Afro - American women. One can also find a variety of oppressed class a young woman made 'other' by her lover's rejection, a man psychologically suppressed by the abandonment of his parents, and a wife mentally disturbed by her husband's love affair with a young girl. The mother of Joe represents a woman who is turned into a subaltern because of reasons unexplained in the text.

Thus, in her novel, subalternity and racism seem dominating issues and Morrison comes to term with the dual consciousness confronting Afro - Americans and also a part of the solution which must be embraced by them. The novel makes clear the fact that African people in America suffer from a crisis of their African personality,

stemming from America's nation class oppression. This also carries a political dimension where in capitalism seems to be a big enemy in all its forms and disguises. The solution, she suggests indirectly, lies in a collective, not individual, struggle against this enemy.

To conclude, it could be said that the grounds of subalternity and racism are becoming more and more intricate with its variety of threads and approaches. Toni Morrison tries her best to unveil the hidden issues of subalternity and racism which were kept unseen under the shades of races, cultures, countries, attitudes, classes, sexes, etc. She might be trying to put before the world the realistic portrait of Afro - Americans where the issue of subalternity and racism were treated in a different way and it brought many changes in Afro-American literature. The said novel, *Jazz*, doesn't miss out the opportunity to highlight these crucial issues.

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# Re-Visiting Rushdie's Fictional Oeuvre: An Overview of his Experimental Narrative Strategies that have Charmed Readers Worldwide

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**Abstract**— Salman Rushdie has maintained a lasting presence in the world of literature for a considerable span of over forty years and continues to enjoy a global celebrity status even today. His most characteristic trait as a novelist has been inventive experimentation with narrative strategies and literary devices, something that intrigues literary scholars and general readers alike. This article critically examines ten novels by Salman Rushdie (*Grimus*, *Midnight's Children*, *Shame*, *Haroun and the Sea of Stories*, *The Moor's Last Sigh*, *The Ground Beneath Her Feet*, *Fury*, *Shalimar the Clown*, *The Enchantress of Florence*, *Luka and the Fire of Life*) with the objective of tracing the experimental narrative strategies employed in each of these and the impact created by them upon the narrative. Further, the paper also reflects upon the correlations between Rushdie's convictions as a writer (including his individual world-view, sensibility and vision) and the specific narrative strategies devised by him to weave his fictional yarns.

**Keywords**— Narrative strategies, Literary devices, Narrative techniques, Innovation, Experimentation.

## INTRODUCTION

A writer employs a specific narrative technique and takes recourse to a particular narrative strategy with a view to producing a specific desired effectiveness. In addition, the narrative technique resorted to in a novel goes a long way in lending artistic freshness and aesthetic effulgence to it. For nearly four decades (after winning the 1981 Booker Prize), Salman Rushdie has indubitably been an impressive presence on the world literary scene. Apart from exploring a broad spectrum of themes, the most distinguishing feature of Rushdie's potency as a fabulist is his capability to blend genres, bring together oriental and occidental narrative modes, break free from all constraints of chronological sequence, take recourse to experimental narrative methods and blur all boundaries between literature and the models of mass culture. Innovative experimentation with narrative strategies has been the core component lending literary ingenuity and a charming freshness to his narratives.

In his first published fiction, *Grimus* (published in 1975), Rushdie tries to launch the fundamental elements of his writing skills, his ability to merge genres and experiment with inter-textual blending from a wide range of sources. *Grimus* is an enticing combination of science-fantasy and folklore rooted in transcendental Sufi-mysticism, transporting the readers to surreal worlds and dimensions. Word-play and inclusion of anagrams feature in this novel as a mystifying maneuver. In the narrative of *Grimus*, 'Gorfs' inhabit planet 'Thera', which orbits around the star 'Nus' in the 'Yawy Klim' galaxy of the 'Gorfic Nirveesu', and their leader in 'Dota'. Now, this is actually a string of simple anagrams— the word 'gorf' is an anagram of frog, the name of their master is 'Dota' which is the anagram of Toad. They live on planet 'Thera', which is anagrammatically formed from the word earth. Similarly 'Nus', 'Yawy Klim' galaxy, and 'Nirveesu' can be deciphered as anagrams of Sun, Milky way galaxy and Universe respectively. The critic Uma Parameswaran observes that even the title of this book 'Grimus' is an

anagram of “Simurg, a mythical bird with esoteric associations in Arabic lore and Sufi writings” (Parameswaran 69). The book is replete with features characteristic of Science fiction such as Conceptual Technology (245), Scientist-poets (75) and a Gorfic-planet inhabited by alien creatures called Gorfes — which are life forms that “need no food, no water, no atmosphere, and possess only one intangible sensory tool which serves for sight, sound, touch, taste, smell and quite a lot besides: a sort of aura or emanation surrounding their huge, hard, useless bodies” (65). The novel also repeatedly mentions ‘inter-dimensional trips to the alternative space-time continua (74-75), the elixir of immortality (20-21), and devices like Ion Eye (234), Water-crystal (234) and Subsumer (242). Notwithstanding the Sci-fi milieu in which this novel is set, the narrative of *Grimus* is endowed with profound philosophical undercurrents hinting at Sufi metaphysical quest or existentialist concerns, thereby giving the impression of being both picaresque and philosophical. The initiation of a quatrain from Farid-Ud-Din Attar’s poem as a prelude to this novel is a narrative strategy to implicitly hint that the entire narrative of *Grimus* shall be observed in the light of Sufi philosophy inherently associated with this novel. The journey of its protagonist Flapping Eagle portrayed in *Grimus* is not merely a literally physical voyage, but “an aesthetic, spiritual, and psychological voyage as well. It takes place on both an external and an internal level” (Peterson 6-7). Throughout the novel, epigrammatic aphorisms have been deftly inserted by Rushdie to hinge the narrative of *Grimus* with contemplative dimensions. A few examples of this nature can be cited from the text of the novel, such as: “the past is sure, it cannot be re-entered” (57); “Last chances, like first chances, come only once” (74); “A life always contains a peak” (81); The sands of time are steeped in new Beginnings (130); Wisdom is very rarely found in crowds (134); Self-deception operates at different levels (180) etc. Rushdie thus weaves the narrative of *Grimus* by intertwining Science Fiction narrative strategies with philosophical and existential streaks.

In *Midnight's Children*, Rushdie structures the narrative in a fashion in which stories are traditionally told in India. The absence of a linear plot, the swoops, the spirals, the digressions, and the reiterations, — so characteristic of the traditional oral-narratives of India, are all there in *Midnight's Children*. Rushdie blends with the core-story of *Midnight's Children*, a big number of anecdotes, historical-events, public-gossips and references to renowned as well as notorious public figures in the form of digressions that branch from the main story. This comic allegory of Indian history (extending from 1915 to 1978) revolves around the lives of narrator-protagonist Saleem Sinai, his family

members and the 1000 children born on the night of the declaration of Independence in 1947 within the territorial limits of India. *Midnight's Children* gives the impression of being an autobiography of the fictional protagonist Saleem Sinai, but the events in the life of Saleem or his family members are connected to contemporary national events, and so the novel narrates the history of modern India through the depiction of events that take place in the life of Saleem Sinai and his ancestors. Saleem’s personal history is portrayed as a microcosm of the national history of India. It encompasses nearly all the major events in the recent history of Indian sub-continent, including the Jallianwalla Bagh incident at Amritsar (1919), the ‘Quit India’ movement (1942), Indian Independence and partition (1947), the language riots between Gujarati and Marathi-speaking people in Bombay (1956), the imposition of Ayub Khan’s Martial law in Pakistan (1958), the Indo-Chinese war (1962), the death of Nehru (1964), the Indo-Pakistan wars in the Rann of Kutch, in Kashmir and then on the Western border in September 1965, the emergence of Sheikh Mujibur Rehman as the leader of Bangladesh and the military action by West Pakistani forces in East Bengal (1971), the conflicts between the Indian and Pakistani troops in 1971, the declaration of emergency by Prime Minister Indira Gandhi (1975) and the defeat of Indira Gandhi’s Congress party by the newly formed Janata Party in 1977. By relating private lives to public events, Rushdie explores the ways in which history is given meaning through the retelling of ‘individual’ experience. *Midnight's Children* is thus an attempt to recreate Indian history from an individual’s perspective, as against the authoritarian official version of history. Rushdie states in any essay in *Imaginary Homelands* that:

It is clear that re-describing a world is the necessary first step towards changing it. And particularly at times when the state takes reality into its own hands, and sets about distorting it, altering the past to fit its present needs, then the making of the alternative realities of art, including the novel of memory, becomes politicized. ... Writers and politicians are natural rivals. Both groups try to make the world in their own images; they fight for the same territory. And the novel is one way of denying the official, politicians’ version of truth. (13-14).

Subverting the officially documented versions of history and bringing into question any absolute historical certainty, Rushdie tries to enter microcosmically into the recent history of India from the angle of individual-perspectives of his fictional protagonist Saleem Sinai and the members of his family; piecing together a version of history (through their subjective experiences of national events) like multiple

other possible versions of history, none of which can claim to be complete or ultimate.

In an attempt to make *Midnight's Children* a truly postcolonial book that “infuses the tempo of Indian life into English expression” (Raja Rao 5), Rushdie deviates from the calm, mild, classicist and linguistically orthodox manner of using it and experiments with language by “getting away with the use of the mongrel street language of cities, daring to translate idioms and metaphors with audacious literalness and perpetrating bilingual puns mediated by no apology, no footnotes, no glossary” (Mukherjee 10). In an essay in *Imaginary Homelands* Rushdie too states the need of remaking English language to suit our own purposes, saying that — “To conquer English may be to complete the process of making ourselves free” (17); and *Midnight's Children* best illustrates Rushdie's strategy or method of decolonizing and domesticating the English Language. The English used by the Rushdian fictional characters in *Midnight's Children* is abundantly sprinkled with pure vernacular colloquial expressions and phrases, and even some commonly spoken abusive slang that are all frequently used in day-to-day communicative language by the common people in India. A few examples from the text can be cited: “Chhi, Chhi”, Padma covers her ears... (319) ; “What a world, baapu-re!” (458); Green chutney on chilli-pakoras (211); “Come on Praelwan” (239); ... amid the cacophony of hawkers selling earthen animals and cups of chalo-chai ... (451); ‘Good afternoon, Begum’ (457). This is Rushdie's method of re-molding the colonial English to new, inventive, need-based usages that seems more befitting to convey the Indian sensibilities with a native flavor. Rushdie subverts the notion of the purity of King's English by resorting to hybridized English words like—actressy, doctori, dupattalss, writery-shitery, joke-shoke whistling-shistling Club-shub tea-cup-kissery etc., and incorporating transliteration of vernacular idioms such as : ‘donkey from somewhere’, ‘madman from somewhere’, ‘our little piece-of-the-moon’ ‘whatsitsname’ etc. so deftly that it gels well with the texture of the novel, yielding a remarkable Indian flavor to the book.

While *Midnight's Children* focuses on post-independence Indian history, *Shame* is primarily concerned with Pakistani political events during 1970s and 1980s. Fact and fantasy have been commingled skillfully in the narrative of *Shame*. Many of the fictional characters that figure in the novel are thinly veiled portrayals or caricatures of real politicians or Army-Generals of Pakistan, as Novy Kapadia points out: “Iskandar Harappa is Zulfikar Ali Bhutto, Raza Hyder is Zia-ul-Haq, Rani Harappa is Nusrat Bhutto, Arjumand Harappa is Benazir Bhutto, General Shaggy Dog is former President Yahya Khan and Sheikh Bismillah is Sheikh Mujibur Rahman” (Kapadia 245). A series of authorial

asides recur throughout *Shame*, by means of which the author talks directly or seems to talk directly to the readers. Such authorial intrusions into the fictional narrative self-reflexively expose the thoughts, memories, personal ruminations or anecdotes and deliberations of the author, connected with the process of writing *Shame*. For example, the novel depicts the radical Islamization of State ( of Pakistan), under the regime President Zia-ul-Haq through the fictional story of General Raza Hyder (veiled portrait of Zia) who makes ‘Islam’ an explicit basis of state policy and conduct; but this fictional description is supplemented with an authorial non-fictional intrusion to project author's personal ridicule for such misuse of theology, thereby giving a clue to readers to interpret the fictional episode in the light of the authors intentions and clarify the authorial perspective. An excerpt from *Shame* would elucidate Rushdie's use of authorial intrusions as a narrative strategy:

May I interpose a few words here on the subject of the Islamic revival? It won't take long. Pakistan is not Iran ...it's my opinion that Pakistan has never been a mullah-dominated society. So-called Islamic ‘fundamentalism’ does not spring, in Pakistan, from the people. It is imposed on them from above. Autocratic regimes find it useful to espouse the rhetoric of faith, because people respect that language, are reluctant to oppose it. This is how religions shore up dictators; by encircling them with words of power, words which the people are reluctant to see discredited, disenfranchised, mocked. (250-51)

While most of the major characters in *Shame* are thinly veiled portraits of real-life politicians or Army Generals of Pakistan; the protagonist of the novel, Sufiya Zinobia is purely fictitious, portrayed by Rushdie as a personification of shame. Sufiya Zinobia “was too easily shamed” (90) right from the time of her birth as a “wrong miracle” (89), being born to parents who hoped for her to be a male child. Sufiya's humiliation starts from her very moment of birth and right from a very early age she feels the shame of being born as a girl in a society which values boys alone. Her own mother laments: “He (Raza) wanted a hero of a son; I gave him an idiot female instead ... she is my shame” (101). Sufiya grows among perpetual humiliation, deprived of parental attention and “her spirit parched for lack of affection” (121). This humiliation and sense of shame ultimately turns her into a beast which unleashes a reign of terror throughout the country, mercilessly tearing off the heads of people after hypnotizing them. Such a portrayal of the fictional character, Sufiya Zinobia, in *Shame* is actually a strategy of Rushdie to fictionally exemplify the idea that extreme repression and suppression finally leads to a reactive eruption in the form of a deadly beast of violence.

Expatriating upon his motive behind the formulation of such a character— a combination of “Beauty and the Beast” (158), Rushdie states in an interview with Gordon Wise:

I suppose Sufiya Zenobia came about because I wanted some kind of incarnation of the ideas the book dealt with. You have to make the connection between shame and violence. If you push people too far and if you humiliate them too greatly, then a kind of violence bursts out of them. I wanted somehow to enclose that idea inside one person. (59)

Freudian psycho-analytical theories verify the above stated idea of Rushdie. According to Freud, the fundamental reason behind hysteria is “the presence of massive repression and the development of a symptom pattern that indirectly or symbolically express the repressed needs and wishes” (Mischel 95). It can therefore be said that the narrative of *Shame* underscores psycho-analytic theories as well, through the portrayal of the fictional Sufiya Zinobia.

*Haroun and the Sea of Stories* (1990) was published a year after a death verdict was issued against Rushdie, by the Iranian cleric Ayatollah Ruhollah Khomeini, forcing Rushdie to go into hiding under the round-the-clock protection of The Scotland Yard Special Branch. Although this fictional work of Rushdie can primarily be read as a children's novel (hugely entertaining with its fairytale world of water genies, floating gardener, fish with mouths all over their bodies and mechanical flying birds), this book allegorically deals with serious concerns. Presented in the guise of a fable, and the novel begins with fairy-tale gambits like a typical children's story: “There was once, in the country of Alifbay, a sad city, the saddest of cities, a city so ruinously sad that it had forgotten its name. It stood by a mournful sea full of glum-fish, which were so miserable to eat that they made people belch with melancholy....” (15). In spite of having a seemingly fairy-tale structure, this book is grounded in the archetypal issues of freedom of expression and imagination versus State control (that smothers it). The forcible silence, imposed on the inhabitants of the Chup city by their Cult-Master Khattam Shud (in *Haroun and the Sea of Stories*) is indicative of censorship that curbs the creativity and free-thinking of authors, analogous to the restrictions and bans imposed on the creative expression of Rushdie. In a way, Rushdie's writing of this novel becomes an act of resistance against the attempts to stifle him, either through death verdicts or through bans and bureaucratic restrictions imposed on him. Like a true fable, *Haroun and the sea of stories* neither pontificates nor teachers; rather it seeks to direct the attention of readers towards certain aspects of real-life, which a reader needs to grasp from the text by reading in between the lines. It is not very difficult to

decipher (in this text) the Democracy versus Autocracy debate behind the description of battle between Guppees and Chupwalas. The vivid descriptions related to Khattam-Shud and his domain—the Land of Chup, expose the mechanisms of dictatorship that oppress free speech and freedom of the imagination, as imaginative-liberty seems dangerous to authoritarian objectives. In *Haroun and the Sea of Stories* Rushdie again experiments with the narrative strategy of blending elements of fairytale and science-fiction. Certain characters of this novel like the Hoopoe bird and winged mechanical horses have mechanical or computerized electronic organs; whereas several other characters like Water Genie named Iff, Floating Gardeners, Plentimaw Fishes etc. are all fairy-tale creatures. Towards the end of this story, sophisticated mechanical devices like immense super-computers and gigantic gyroscopes — meant for controlling the rotation of the moon, in order to preserve the eternal daylight and perpetual darkness — simply turn dysfunctional due to the magical effect of ‘Wishwater’ that could make desires come true. Khattam's poison factory (in *Haroun and the Sea of Stories*) with its devices of ‘converting mechanical energy into electrical energy by means of electromagnetic induction’ (163) belongs to the realm of science fiction. Haroun is aided by a bird with a brain-box with memory-cell and command module; he has a ‘bite-a-lite’ torch to illuminate his path, but ultimately what saves him, rescues Princess Baatcheat and purifies the ocean is not technology or science-fiction strategies, but a bottle of ‘wish-water’ of pure fairy-tale variety (Mukherjee 194). The novel also mentions “Machines too Complicated To Describe (or M2C2Ds)” (90), which are indicative of some highly advanced technology. The narrative of *Haroun and the Sea of Stories* is thus structured by interweaving elements of fantasy, fairy-tale and science-fiction that lead to an allegorical story which at the surface level appears to be a traditional fable or fairy-tale meant for entertaining kids, but on a closer scrutiny reveals very serious and mature underlying concerns regarding freedom of speech or expression.

In *The Moor's Last Sigh* published in 1995, Rushdie focuses microcosmically not on the bigger sections of Indian populace, but on the micro-minorities of India, the Catholics having ancestral ties with the Portuguese discoverers of India and of the Cochin Jews with their links to Moorish Spain. The novel spans four generations of the De Gammas, from the last decades of the nineteenth century until the very recent past, the 1990's. At the centre of the novel features the protagonist-narrator Moraes Zogoiby, whose mother Aurora Zogoiby, descends from India's Portuguese invaders while his father, Abraham Zogoiby, is one of the last Jews of Cochin in South India.



For Rushdie, the very idea of India is palimpsestic in nature, a product of sedimentation of layer upon cultural-layer deposited by successive new settlements of outsiders, who after a few generations have become wholly assimilated in the cultural-atmosphere of this land. Looking upon India as a site of multiple 'presences', as a palimpsestic nation having many layered cultural and historical foundations, it is the idea of multiple beginnings that the text endorses. This Rushdian ideal of an Indian nation—where even the tiniest-minorities are considered to be an integral part of Indianness and differences are cherished, rather than subdued—is most accurately projected through the fictional paintings of Aurora Zogoiby. To project his personal vision, Rushdie experiments with the narrative technique of ekphrasis, the conduct of narration through the description of imaginary works of art. Through paintings, "the prophetic and historical imagination of Aurora dominates the book" (Coetzee 322). Inspired by the harmonious multiculturalism of Moorish Spain, Aurora paints upon her canvasses a utopian world that she herself terms 'Mooristan'. This Mooristan was "a place where worlds collide, flow in and out of one another, and wash away... One universe, one dimension, one country, one dream, bumping into another, or being under, or on top of. Call it Palimpsestine" (226). This pictorial utopia of Mooristan is actually a suggestive rendition of Aurora's version and Salman Rushdie's vision of India.

*The Ground Beneath Her Feet* (1999) is a novel in which the story-line revolves round Vina Apsara, a fictional Rock-star. The life of Vina Apsara is intersected now and then by a paparazzi photographer 'Rai' alias Umeed Merchant who has been in love with her since his adolescence. Overthrowing the elitism of modernist high art by recourse to the models of mass culture, Rushdie has designed a postmodern pattern of narrative in *The Ground Beneath Her Feet* by liberally sprinkling references to popular Rock-music lyrics, song titles and album titles. The protagonist Vina Apsara evokes a mass-celebrity image shattering all boundaries of nationalities and regionalism and binding the entire world together under such common spell that "reminds the reader of the queen of pop music, Madonna" (Adami 32). The role of Music and Rock-Stars as catalysts of Globalization is the core thematic-import of *The Ground Beneath Her Feet*. Rushdie has deftly modeled Vina Apsara as a star whom crowds know "in the streets of Yokohama, Darwin, Montevideo, Calcutta, Stockholm, Newcastle, Los Angeles" and fictionally projected her demise as a misfortune that people from different corners of the world regarded a personal bereavement, "momentarily re-inventing their sense of a larger kinship, of their membership in the family of mankind" (529).

Narration through the medium of 'photographs' is an ekphrastic narrative technique deployed masterfully by Rushdie in this novel. In his portrayal of the visual-narrative by means of the photographs clicked by the novelistic character Rai, Rushdie tries to prove that "a camera can see beyond the surface, beyond the trappings of the actual, and penetrate to its bloody flesh and heart" (87). Rai takes the photographs of his mother and father, when they die and tries to decode the silent messages that such photographs convey without relying on any verbal or semiotic medium. Rai looks upon photography as a medium to see, read and understand the metaphoric beneath the factual, the truth and the meaning beyond the surface, therefore he starts experimenting with several uncommon different dimensions of photography, using it as a tool for de-familiarization. Exploring fresh facets of de-familiarization through photographic mode, Rai, becomes a photographer of exits and starts taking photographs of strangers' funerals. To these photographs of funeral practices, Rai adds his own de-familiarizing perspective and states:

In my stolen photographs — for the photographer must be a thief, he must steal instants of other people's time to make his own tiny eternities — it was this intimacy I sought, the closeness of the living and the dead. The secretary staring through eyes made garish with grief at the body of his great master dressed in fire. The son standing in an open grave, holding his father's shrouded head in his cupped hand, laying it tenderly upon deep earth. (232-33)

By depicting the photographic-experimentations of Rai in *The Ground Beneath Her Feet*, Rushdie masterfully employs photography as a narrative medium for effective defamiliarization. By means of his photographic angle of perception, Rai perceives familiar things from a fresh perspective in such a manner that they seem new and interesting. Gavin Keulks makes the following observation regarding the use of photographs as a mode of narration in *The Ground Beneath Her Feet*:

Photography, in this construction, is a 'kind of digging' (155), and with his camera he essentially maps the topography of both his cultural and emotional landscapes. Irreconcilable emotions complicate this metaphorical mapping, as Rai's narration is circular rather than linear, therapeutic instead of progressive. (Keulks 248-49)

Ultimately, both narration and photography, both the voice and the vision, are means to salvage what is lost, transforming it into living memory. Like written or spoken words, photographs too act as an effective mode of

narration, conveying information even more intensely, so that it is not only understood, but even felt; as Rai states in *The Ground Beneath Her Feet*: “Monroe’s flying skirt, the burning girl in Indochina, Earthrise—which actually become experiences, part of the collective memory of the human race” (513-14).

Rushdie’s eighth novel *Fury* (2001), all set in New York, is an insightful critique of contemporary American milieu, intensely capturing every nuance of New York City and American psyche. The entire novel is refracted through the consciousness of its fury-tormented protagonist, Malik Solanka, who comes to America scouting around for peace but finds none, rather he senses the seething fury and bone-deep resentments smouldering deep within the American society, in spite of the fact that the country “boiled with money” (03). Loading the narrative of this book with passing references to contemporary American politicians, CNN news reports, Hollywood movies, American brand-names as well as movie and music icons of contemporary America, Rushdie masterfully blends real with the fictional. The novel was published in 2001, few months after Rushdie departed from London and settled in America, making it his new home; and as the real life circumstances of Rushdie himself are tangentially mirrored in the narrative of *Fury*, the novel gives an impression of being a book containing autobiographical touches, while the central character of *Fury*, Malik seems to function like an ‘author surrogate’ or mouth-piece of Rushdie himself. At multiple spots in the narrative of *Fury*, there figure riff like improvised comments on various facets of contemporary American life, presented in the narrative as interior-monologues of Malik Solanka, but such asides give the impression of being authorial comments made by Rushdie himself. The growing materialism and dehumanizing superficiality in contemporary American society, and in inverse proportion to it, the deterioration in human-values and spiritual spontaneity has been spotlighted in the depictions of the interior-monologues of the protagonist, as in these lines:

But now living women wanted to be doll-like .... These living dolls, these strings-less marionettes, were not just “dolled up” on the outside. Behind their high style exteriors, beneath that perfectly lucent skin, they were so stuffed full of behavioral chips, so thoroughly programmed for action, so perfectly groomed and ward robed, that there was no room left in them for messy humanity. (74)

*Fury* also paints a realistic portraiture of the postmodern media-molded milieu of America in which the “new language of commercialism” (101) holds sway over both intellectualism and creativity. The novel fictionally exemplifies the ugly fact that consumer-capitalism led by

the logic of the market, forces creative-genius to bow to and compromise with the dictums of global mass-consumption. At the outset of his doll making career, Malik Solanka creates a doll by the name of Little Brain, and develops a series of late- night television program in which the doll interviews great philosophers. This first late-night series of Little Brain is made more or less exactly as Malik Solanka desires. Contrary to expectations, the series becomes a smash hit on television and Little Brain gets elevated to the status of a T.V. celebrity. Eventually the T.V. channel’s executives start intervening in the story and characterization of this T.V. series and gradually Solanka loses creative control over it. Consequently, from being an intellectual “highbrow” format in which the leading character (Little Brain) could “hold her own with Erasmus or Schopenhauer”—the eminent philosophers, the show gets transformed by an anonymous crowd of ghost-writers into a banal comedy, presided over by a “tawdry celebrity” with the intellect of a slightly over-average chimpanzee” (98). Helplessly witnessing the metamorphosis of his once favourite Little Brain, Malik Solanka gets seethingly furious and frustrated, as “this was not the life he had imagined for her” (98). The narrative of *Fury* thus fictionally re-creates the unfortunate real-world scenario where creativity, intellectual principles and ethics often get engendered by ever-growing propensity towards untrammelled commercialism and materialistic compromises for monetary greed.

Grounded substantially in historiography, Salman Rushdie’s *Shalimar the Clown* (2005) chronicles the recent history of Kashmir, detailing with absolute preciseness its deterioration into a disturbed conflict zone. Journalistic non-fictional accounts are liberally inserted into the fictional narrative, rendering it the texture of a documentary. Superimposed on realistic settings, the narrative of *Shalimar the Clown* seems convincingly real and is replete with thought- provoking scenes depicting the atrocities faced by ordinary Kashmiri folks, at the hand of both fanatic terrorists and the Indian army. Visual depictions and pictorial presentations are among the consistent narrative techniques exploited in *Shalimar the Clown* by Rushdie. Such pictorial narration of atrocities is supplemented with satirical commentaries by the omniscient authorial voice, evoking concern and sympathy for Kashmiris in the minds of the readers. The following lines from the text can be pertinently cited:

Three hundred and fifty thousand Pandits, almost the entire Pandit population of Kashmir, fled from their homes and headed south to the refugee camps where they would rot, like bitter fallen apples, like the unloved, undead dead they had become. ... 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 why was that why was that why was that. (369-71)

The critic Andrew Teverson observes that Rushdie's question-asking narrative style in *Shalimar the Clown* serves at least two constructive political functions. In the first place, the very act of posing the question, of bearing witness to atrocity, constitutes a potent political gesture: a demand for attention and a demand for redress. In the second place Rushdie's question asking also functions as a plea: "a plea to the Indian army not to exploit the situation in Kashmir, a plea to moderate Muslims to seek to reform their religion, and a plea to European and North American politicians to create a global political context that helps rather than hinders their progress" (Teverson 225).

The *Enchantress of Florence* (2008) is a novel modeled by Salman Rushdie on a structural pattern of genre-fusion of legends, fairy-tales and history. This book is steeped in extensive research on interconnections between the history of Medieval India and Renaissance Europe. *The Enchantress of Florence* is not just a book about a journey 'West' (by the Mughal princess Qara Koz), but also about a journey 'East' (by her alleged descendent, Mogor dell' Amore who serves as a familial link between Mughal India and Florentine Italy). Rushdie maintains an orient- occident balance by deploying the narrative strategy of unfolding his story from two beginnings — one in Fatehpur Sikri during the reign of Indian Emperor Akbar (around the later phase of the 16<sup>th</sup> century) and the other, half a century earlier in Florence, Italy in the age of Giuliano de' Medici (towards the end of the 15<sup>th</sup> and the early quarter of the 16<sup>th</sup> century). The events that unfold episodically in this novel are depicted taking place in two different settings half a world apart and at two moments in time which are half a century apart; hence, the narrative-focus keeps shuttling back and forth, both in place and time, all through the novel. The reader is immersed for nearly thirty pages in the events and milieu of Akbar's court at Fatehpur Sikri in India, and then the story shifts to the other half of the world, in Renaissance Italy, fifty years back in time.

The fictional Akbar of *The Enchantress of Florence* is developed by Rushdie by infusing within the historical character of Mughal Emperor Akbar, a sensibility and vision, analogous to Rushdie's individual ideologies and stance on religious, cultural, philosophical or socio-political aspects of human life. Emperor Akbar has been portrayed by Rushdie, not just as a grand warrior and the greatest

Mughal monarch, but also as a remarkable philosopher whose ruminations on various theological issues aim at creating a synthesis of different belief systems and end forever, "the quarrel over God"(347), and above all, as a pedagogue and proponent of a "culture of inclusion", in which "all races, tribes, clans, faiths and nations would become part of the one grand Mughal synthesis, the one grand syncretization of the earth" (317) . Such a fictional portraiture of Emperor Akbar is instrumental in the projection of the vision of Rushdie to usher in the worldview of a heterogeneous, mixed world in which all constraints of latitudes and longitudes get subverted, giving way to the synthesis and unification of both the hemispheres; and where every individual has the liberty to think and express himself freely. Expatiating upon this narrative strategy of fictionally presenting the historical character of Akbar in a way that it functions in the novel as a 'spokesman' for the author, Ursula K Le Guin remarks:

Rushdie's Akbar is imperial, intelligent and very likeable, a marvelous spokesperson for his author. ... Akbar is the moral centre of the book, its centre of gravity, and provides its strongest link to the issues that have concerned Rushdie in his works and his life. (Guin 6-7)

Also, various sub-plots are inserted into the text, making the narrative hypodiegetic (a secondary narrative embedded within the primary narrative) in texture. Rushdie also touches on several other contemporaneous events that took place during the 15<sup>th</sup> and 16<sup>th</sup> century, in Central Asia, Mongolia, Samarkand and England, by adhering to the impressionistic mode of narration. Either by means of authorial asides branching from the core-story or else through the musings of various major characters, the novel impressionistically dishes out accounts pertaining to Akbar's Mongol and Chaghatai lineage from Ferghana, military pursuits of Babar at Samarkand, defeat of Humayun at the hands of Askari, forcing him to flee to the cold "badlands of Kandahar" (110), the clashes between the Persian King Shah Ismail and Ottoman Sultan Bayezid II, as well as the manifold political, social and religious upheavals in Florence that resulted from the rebellious designs of Republicans and the pontifical interventions of Leo X, during the regime of Medici Dukes. Intercontinental history thus serves as a springboard for enormous play and counter-plays of imagination in *The Enchantress of Florence*.

Rushdie liberally resorts to magical realism in this book, conjuring up a fictional world, in which the unreal inhabits the world of reality, thereby transporting the reader to a time "before the real and unreal were segregated forever and doomed to live apart ..." (324). The two major female

characters of this novel Jodha and Qara Koz are both portrayed in a magical realist vein by Rushdie — Jodha as an imaginative invention by Akbar while Qara Koz as an apparition. Materializing out of the fantasies of Akbar, his most beloved but imaginary Queen Jodha is “a dream made flesh, a traveler from the world of ‘khayal’, fancy, whom he had brought across the frontier of the real” (308).

When Akbar asks his favorite painter Dashwanth, to bring Qara Koz to life via paintings, he falls so deeply in love with this bygone woman that he becomes part of his canvas, turning himself into an imaginary being and crossing the borderline between the worlds of imagination and reality to get “released into the only world in which he now believed, the world of the hidden princess, whom he had created and who had then uncreated him” (127). Use of magical realism as a narrative technique also exudes from the depiction of the semaphore waters of Anup Talao that can send warnings when the kingdom was in trouble by growing “choppy and un-calm even though there was no breeze” (327). *The Enchantress of Florence* thus evinces Rushdie's caliber to deploy the experimental narrative technique of amalgamating variegated strands of history, fantasy, fairy-tale, legend, folk-tale, and magical realism, along with traditional storytelling gambits — all in sync with one another — to shape up a consummately balanced fictional work.

Staying abreast with the changing trends and tastes of present day digitized world, Salman Rushdie further juggles with cyber-culture in his postmodern novel *Luka and the Fire of Life*, by blurring the boundaries between fables, fairy-tales and video-games. To tune in with the changed literary taste and postmodern sensibility of today's teenagers who have a penchant for cyber-culture consoles, the lexicon and settings of video games have been tailored by Rushdie to suit fairy tale motifs. It is a book written particularly for Rushdie's younger son Milan (aged 12 in the year of this book's publication) and for all those twenty-first century children, whose worldview is coloured with virtual-realities created by digital consoles, popularly called video games.

This book is a sort of companion of *Haroun and the Sea of Stories*, Rushdie's first book for children, published ten years before *Luka and the Fire of Life*. Although set with the same cast of fictional characters depicted as Luka's family members (father, mother and elder brother), the two books display pronounced differences in imaginative milieu and narrative pattern. While the first children's book by Rushdie narrated a fairy-tale, this second children's book narrates a video game. As done earlier in the case of *Haroun and the Sea of Stories*, Rushdie has demolished the boundaries between Adult Literature and Children's Literature in *Luka and the Fire of Life* again, by embracing

the worldview of a twelve-year-old child but conveying through it numerous subtle messages for adult readers. The protagonist of this tale is an adolescent named Luka, who “lived in an age in which an almost infinite number of parallel realities had begun to be sold as toys” (p.11) and “had joined imaginary communities in cyber-space” (p.12) through his penchant for video-game consoles. Rashid Khalifa, the fictional father of Luka, has brought him up on a diet of magical tales that suddenly stop flowing from his lips one day, as he slips into a coma. The only option left to save his father was to bring for him “The Fire of Life that burns at the top of the Mountain of Knowledge” (p.34). Hence, Luka decides to venture into the ‘World of Magic’ for retrieving the fire of life, accompanied by his two loyal pets — Dog the bear and Bear the dog. Analogous to the picaresque genre of fiction anchored in journey-motif, a substantial portion of this book is set in digital settings of cyber-consoles and video-games and the protagonist Luka embarks on a journey through the magic world, encountering a slew of phantasmagorical obstacles along the way, to steal the ‘fire of life’ for saving his father from death. But in this digitalized fairytale narrative, the magical world has different ‘levels’ analogous to video-games through which Luka makes his way, thus giving the readers a feel of cybernetic entertainment and thrill. While progressing through these levels, Luka confronts challenges, acquires new friends and a magical Flying Carpet of King Solomon that “could carry any number of people...and could grow until it was immensely large” (p.86). He also comes across all of the antique deities worshipped by human cultures several ages ago, that are no more worshipped by modern people, causing them to slip into oblivion, but just preserved by the magical imagination of Luka's father Rashid. Luka surmounts nine ‘levels’ before reaching his final goal; every time he manages to cross a ‘level’, he is rewarded with the gift of extra ‘lives’ to spend, much like one would gain by accumulating points in a video-game. The novel is interspersed with magic-realism that helps in tailoring a fictional narrative to resemble a digitalized video game, as in this extract from the book:

He (Luka) grabbed lives in great handfuls and stuffed them into his pockets, whereupon, with a little ting they dissolved, and became a part of him; and this was when he noticed the change in his eyesight. A little three-digit counter had somehow become lodged in the top left-hand corner of his field of vision; and the numbers kept going up as he swallowed or absorbed, his many lives, making a low whirring noise as they did so (pp.50-51)

Megan L. Musgrave calls *Luka and the Fire of Life* it a “Ludic Text” that is game or play-oriented, pointing out that



the book's narrative structure borrows from *Super Mario Brothers*, *Sonic the Hedgehog*, and other games (Musgrave, p.239). This narrative strategy of creating a postmodern digitalized folklore, bridges the generation gap between old-fashioned storytelling and the twenty-first century digital modes of entertainment.

## Conclusion

Whether admired or criticized, the fact remains that Salman Rushdie — with his obstinate commitment to struggle for freedom of expression, his allegiance to decentralization and decolonization, his boldness to challenge conventional order and his inclination to champion the empowerment of the marginal — is a writer who cannot be ignored. The umbilical cord of Salman Rushdie's fictional oeuvre remains un-severed from his cosmopolitan sensibility of imagining and creating a World without frontiers in which the dictates and dictums of theocracy or autocracy are subverted, free-speech is never strangled, variegated cultures commingle flowing in and out of one another and no ideological dogmas impede the way of hybridization or intermingling of multiple cultures. Rushdie's innovative narrative strategies ranging from genre-blur to genre-fusion and his experimental narrative techniques deserve substantial credit in the creation of literary assets to World Literature that have enchanted millions worldwide.

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# Science Teachers' Understanding of Higher Order Thinking Skills

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**Abstract**— For students to become critical, creative, and engage in problem solving, teachers' role is critical. A teacher is required to implement higher order thinking skills activities in the class. The study focused on science teachers' understanding of higher order thinking skills (HOTS) in teaching and learning science. A mixed methods approach was adopted for the study. Data collected from survey questionnaires, classroom observation, interviews and documents analysis were analysed based on descriptive statistics and thematic analysis. A total of 14 teachers participated in the study. The findings showed that most of the science teachers have clear understanding of HOTS. Further, implementation of HOTS requires activity-based teaching approach but approaches used were mostly lecture method with a few group discussion and clarification of doubts in teaching science. Some of the challenges teachers face in implementing HOTS were time constraint, language barrier and terminologies used in science textbooks currently in use in schools. The study recommends teachers to use appropriate activity-based teaching approach to implement HOTS activities. It is also recommended to carry out a study to find the correlation between HOTS and academic performance of students.

**Keywords**— Higher order thinking skill, implementation, strategies, conceptual understanding.

## I. INTRODUCTON

Benjamin Bloom's six levels of thinking: remembering, comprehending, applying, analysing, evaluating, and creating is to make students aware of types of learning and to evaluate whether meaningful learning is there or not [1,2]. According to Mainali [3], the first three thinking are of lower order convergent level and the remaining are of higher order divergent level. The convergent level requires basic recalling and understanding, while, divergent level requires critical and creative thinking. The Higher Order Thinking Skills (HOTS) is a concept based on Bloom's higher thinking levels.

Science is one of the subjects offered from class IX onwards in Bhutanese secondary schools. The current science curriculum for class IX was revised and implemented in 2016 and for class X in 2017. The revision was mainly to improve the learning outcomes of students

by promoting higher thinking skills. The textbooks consist of more hands-on activities that requires student centered learning to be practiced. According to Rabgay [4], to promote imaginative, critical and creative skills in students, teachers need to focus more on student-centered learning. Teachers need to practice their teaching based on everyday life activities which develop critical thinking skills. However, the teaching in Bhutan is still dominated by teacher [5] and whether it helps to develop HOTS in students is a concern. Further, the students are required to carry out project work and homework that may require accessing weblinks that are provided in the textbooks. These weblinks are supposed to promote HOTS. But how far these weblinks are accessed is another concern as students hardly have any access to internet facilities in schools [6].

A study conducted by Bhutan Council for Secondary Examination and Assessment [BCSEA] (2019) stated that

schools should strengthen and enhance Competency Based (CB) activities that require HOTS and assessment in the curriculum. As such, the CB questions which promote higher level thinking is introduced mostly in written examination. According to Cheki [7], at the primary level, 5% CB questions was introduced in 2011 and at secondary level 30% was introduced in 2017. At the secondary level, it was introduced as part of Bhutan Council for Secondary Examination (BCSE), which is a board examination for all class X students. The percentage reflected is supposed to increase gradually over years. According to Gurung [8], the CB question is not simply on the ability to recall information or use of formulae or procedures but requires to focus on specific problems and situations that students need to resolve and apply on what they have learned that requires HOTS. The CB questions make use of HOTS. But teachers have difficulty in setting CB questions and focus on setting lower order thinking (LOT) questions (researchers' personal experience of working in school).

Hence, the purpose of the study is to find out Science teachers conceptual understanding of HOTS and whether they have the required skills to carryout HOTS activities in teaching Science.

## II. LITERATURE REVIEW

Understanding the conceptual meaning of HOTS by teachers is very important as they are implementers in the classroom. There are many definitions of HOTS given by different authors. Thomas and Thorne [9] defined HOTS as a level that is higher than remembering facts or telling something back to someone precisely the way it had been told by teachers. Similarly, HOTS is the thinking that is taking place in the higher levels of the hierarchy of cognitive processing [10]. Further, Heong et al. (2011) defined HOTS as the expanded use of the mind to meet challenges. Furthermore, HOTS is the ability to understand and interpret objects, events, and phenomena as a whole by using their own language construction [11], Nugroho & Suryadarma, 2018.

Implementation of HOTS in teaching Science by teachers play an important role for academic performances as well in generating students' creativity and critical thinking skills. According to Retnawati et al. [12], teachers' knowledge about HOTS and its teaching and learning techniques are key to successful education. The findings of Sinelnikov et al. [13] and Pratama and Retnawati [14] showed that the growth in teachers' content knowledge on HOTS leads to a better understanding of teaching and learning of the subject which ultimately improves students' performance. The outcome from students' HOTS development can be achieved by the active role of teachers

in planning, implementing, and evaluating HOTS oriented learning [12].

Similarly, Bhutan Professional Standards for Teachers [15] indicated teachers' mastery of content knowledge, understanding the curriculum, and ability to make subject matter meaningful to learners as one of the standards. When teachers possess content knowledge, teachers would know how to segregate HOTS activities from the Science textbook and prepare learning activities on HOTS. A study conducted by Eraikhuemen and Ogumogu [16] in Nigeria on assessment of the conceptual understanding of force and motion of secondary school Physics teachers in the EDO South Senatorial District found that teachers have low conceptual understanding of Physics concepts and that teachers are likely to pass on what they know to their pupils. This suggests that teachers need to understand the concepts of HOTS in terms of content. The consequences of not having a proper understanding and comprehension of HOTS lead to an inability to master higher level thought and an inability to design and execute appropriate guidance during teaching and learning sessions [17].

In this 21<sup>st</sup> century, one critical aspect in improving effective teaching and learning Science by students is to examine the effectiveness of teachers in developing students' capability to think while ensuring class activities [18]. It is shown that school are now invited to shift the focus from syllabus to learning results. According to Ngussa and Lyimo [19], the world is shifting from knowledge based to effective learning methods that engage learners to specific skills to execute tasks. In the implementation of learning, HOTS cannot be directly taught to students, instead students should be trained about HOTS as a skill through learning activities that support its development [12].

Teachers, as role models, have to apply diverse teaching methods such as, relevant movies, interesting stories, newspaper articles, scientific articles, hand-on experiments, and individual or group assignments. When teachers ask higher order questions and encourage explanations such as, why; what; how; what if; how do they compare; or what is the evidence, they are helping their students to develop important critical thinking skills [10, Adedoyin, 2010; [20]. It is revealed that the success or failure of carrying out Science activities depend a great deal on teachers since they are the main actors to put the activities into practices [21].

To implement and teach higher order thinking skills (HOTS) to students in the classroom setting for some reasons is found to be difficult. According to Juhansar et al. [22], firstly, higher order thinking skills require extra works and efforts; second to implement them need much

time; third, Physics teacher should have deeper practical understanding, and fourth, to implement HOTS, teacher need to employ a number of strategies and practices in different contexts and situation. Zohar and Dori, [23] support that teachers were confused as stimulating higher order thinking is appropriate only for high achieving students whereas low achieving students were unable to deal with such tasks that require HOTS and such tasks generated frustration in the students. Further, the study conducted by Seman et al [17] on teachers' challenges in teaching and learning for higher order thinking skills (HOTS) in primary school in Malaysia found that due to heavy curriculum content and lack of time, teachers' face challenging to plan lesson that can achieve HOTS objectives as well as content objective. On the issue of the syllabus, teachers were required to complete it before the final examination. This indicated that the teaching and learning were still very much exam oriented as opposed to applying HOTS in teaching and learning Science.

### III. METHODS

The study employed a mixed methods approach to gain an insight on teachers' conceptual understanding and practices of HOTS activities in teaching Science. The quantitative data was collected through the use of survey questionnaires from the Science teachers. To supplement the survey data and get a deep understanding, qualitative data was collected through semi-structure interview with select Science teachers. Classroom observations was also carried out. As part of document analysis, a study of class IX Physics textbooks and mid-term questions papers were carried out.

The research was conducted in one of the eastern Dzongkhags in Bhutan. A total of four secondary schools that has classes IX-XII were involved in the study. All the science teachers were included in the survey.

A random sampling was used to select teachers for the interview. A total of 14 teachers participated in the interviews (Physics: 6, Chemistry- 4, Biology-4). 4 classroom observation was carried out in order to gain deeper understanding on implementation of HOTS activities in classroom teaching.

### IV. RESULTS

The survey data was analysed using Statistical Package for Social Sciences (SPSS 22). The features like Mean, Standard deviation, and tables were used to interpret the

data. The study used descriptive analysis of quantitative data. The mean and standard deviation were calculated based on frequency of occurrences adapted from Joy and Ventayen [24] as in Table1.

For the qualitative data, the interviews were recorded and transcribed. In-depth study of the interview transcripts was undertaken. In addition, document analysis on the activities of class IX Physics textbook, analysis of mid-term questions papers from one of the schools was undertaken. Also, classroom observation notes were studied in depth to understand the practice of HOTS by the teachers. To maintain participants' anonymity, T1, T2... is used to refer to each of the teacher-interviewees.

The study of the survey data, interviews and document analysis resulted in the following themes:

Teachers understanding on HOTS

Implementation of HOTS in classroom teaching

Strategies implemented by teachers in teaching HOTS

Challenges faced by teachers in implementing HOTS activities

Each of the theme is discussed in the following sections.

#### 4.1 Teachers Conceptual Understand on HOTS

Table 2 showed the overall average mean of  $M = 3.90$  with standard deviation  $SD = 0.66$  indicating teachers' high agreement on the conceptual understanding on HOTS activities. Among the statements, *HOTS activities are given in new science textbook* was rated the highest ( $M = 4.27$ ;  $SD = 0.46$ ) showing that the textbooks had included HOTS activities. Further, *Questions provided in the textbook have given hints for students to answer* ( $M = 3.60$ ;  $SD = 0.87$ ) meaning that clues were given to support students in answering the questions. Also, the examples given in the textbooks were found to be relevant ( $M = 4.10$ ;  $SD = 0.68$ ).

The interview with teachers also showed that teachers understood the HOTS activities. According to a teacher, the activities helped students to enhance their creating, application, analyzing and evaluating skills (T5). Another teacher T2 said that

HOTS activities are the task that demand the students to deploy stringent thinking process. ... HOTS in terms of Science means that students are able to understand the content and give logical reasoning and think about new things and reasons.

Table 1. Interpretation of the scale values



| Scale | Range     | Frequency of occurrence | Level of Severity |          |
|-------|-----------|-------------------------|-------------------|----------|
| 5     | 4.21-5.00 | Strongly agree          | Always            | Highest  |
| 4     | 3.41-4.20 | Agree                   | Very often        | High     |
| 3     | 2.61-3.40 | Neutral                 | Neutral           | Moderate |
| 2     | 1.81-2.60 | Disagree                | Often             | Low      |
| 1     | 1.00-1.80 | Strongly disagree       | Never             | Lowest   |

Table 2. Conceptual Understanding on HOTS activities from Science textbook

| Sl no.       | Statements   | M           | SD          | Level of severity |
|--------------|--|-------------|-------------|-------------------|
| 1            | HOTS activities are given in new Science textbook                          | 4.27        | 0.46        | Highest           |
| 2            | The examples given in the textbook are all relevant to students' level     | 4.10        | 0.68        | High              |
| 3            | New textbook has clear information without ambiguity                       | 3.63        | 0.63        | High              |
| 4            | Questions provided in the textbook have given hints for students to answer | 3.60        | 0.87        | High              |
| <b>Total</b> |  | <b>3.90</b> | <b>0.66</b> | <b>High</b>       |

Furthermore, T13 stated "It is learning which involved the critical thinking, evaluation and creation of new things after the learning the concept from class. It's much different from rote learning". Similar views were expressed by T7 and T12.

However, a teacher seemed to have difficulty in understanding what HOTS mean. According to the teacher, "I don't know what HOTS is. Hearing for first time. It is not there in syllabus nor in teachers' guidelines or code of conduct" (T1). Another teacher T6 also seemed to have some misunderstanding on what HOTS means. According to T6, HOTS mean teaching from toughest to easiest.

#### 4.2 Implementation of HOTS in Classroom Teaching

The Table 3 showed an overall average mean of  $M = 3.96$  with  $SD = 1.26$  showing that the teachers had high agreement on the implementation of HOTS in classroom teaching. Among the statements, *I prefer HOTS activities teaching methods than traditional methods on teaching* was rated the highest with  $M=4.21$  and  $SD=0.61$  showing teachers preference of HOTS activities. The teachers agreed that they explored for resources to support them in preparing HOTS questions ( $M=4.00$ ;  $SD=1.20$ ). They also spent time in thoroughly checking the students answers to questions on HOTS ( $M=3.88$ ;  $SD=2.67$ ).

During the interviews, teachers said that they used varied teaching approaches that are activity based (T1, T4, T11) to implement HOTS. According to a teacher,

In teaching science, I used lower order thinking skills (LOTS) first to develop the concepts of any type of topics. After concept is completely disseminated, then I use HOTS to make them aware and clear about the concept (T12).

Similarly, T13 stated,

After teaching the HOTS concepts, I allow them to relate that concept to their daily life. I used some techniques such as DARTS, Quiz, Video tutorial to make the understand more. In terms of LOTS, I allow them to read by themselves and share to their friends.

A teacher T7 also shared that they implemented HOTS through independent learning and research (T7). Though teachers agreed on using different strategies in the class, the class observation found that most of the teachers lecture what was in the textbook. It was also found that most of the teachers used LOTS questions where students already have pre-knowledge. There was hardly any use of HOTS questions. Teachers hardly demonstrate the concepts other than pure explanations using board.

#### 4.3 Strategies Implemented by Teachers in Teaching HOTS

Strategies Implemented according to Teacher in Teaching HOTS is as shown in Table 4.

Table 3. HOTS activities implemented in classroom teaching

| Sl. no.      | Statements   | M           | SD          | Level of severity |
|--------------|--|-------------|-------------|-------------------|
| 1            | I always ask HOTS questions in the class to see students' understanding  | 3.73        | 0.75        | High              |
| 2            | I explore the internet and other resources on how to prepare HOTS questions for the students                       | 4.00        | 1.20        | High              |
| 3            | I thoroughly check students' assigned work on how HOTS questions were answered                                     | 3.88        | 2.67        | High              |
| 4            | I prefer HOTS activities teaching methods than traditional methods on teaching                                     | 4.21        | 0.61        | Highest           |
| 5            | I inform the students on the HOTS questions as they will be expected to get similar questions in their examination | 3.98        | 1.06        | High              |
| <b>Total</b> |  | <b>3.96</b> | <b>1.26</b> | <b>High</b>       |

Table 4. Strategies implemented in teaching physics

| Sl. No       | Statements   | M           | SD          | Level of severity |
|--------------|--|-------------|-------------|-------------------|
| 1            | I provide more HOTS questions in the class to be solved by students in groups                  | 3.98        | 0.53        | High              |
| 2            | I provide more HOTS questions in the class to be solved by students individually               | 3.98        | 0.38        | High              |
| 3            | I thoroughly check students' understanding on HOTS activities' after providing a task/activity | 4.10        | 0.63        | High              |
| 4            | I discuss HOTS questions with students when they have difficulty in solving                    | 4.25        | 0.58        | Highest           |
| 5            | I encourage students to carry out group presentations on an assigned task                      | 4.15        | 0.53        | High              |
| <b>Total</b> |  | <b>4.09</b> | <b>0.53</b> | <b>High</b>       |

The Table 4 showed the overall average mean of  $M=4.09$  with standard deviation  $SD=0.53$  indicating the teachers use of varied strategies in teaching HOTS. The statements, *I discuss HOTS questions with students when they have difficulty in solving questions* was rated the highest with  $M=4.25$  and  $SD=0.58$  showing that discussion was a predominant practice when students faced difficulty in solving problems. The Table 4 also showed that students were provided opportunity to work in group as well as individually to work on HOTS questions. The practice of group work was evident in the interview data also. For example, T7 stated, "I assign peer helpers and provide support to those struggling". However, in the class observation, although students were asked to work on a problem in groups, all the answers to the problem were provided by the teachers.

The students understanding of the task was given a priority ( $M=4.10$  and  $SD=0.61$ ). The interview data was in line

with the survey data. There were cases of teachers either explaining the questions repeatedly till students were clear about it (T9) or explaining with use of examples (T10). Beside other methods were used by teachers to help students understand the task. For instance, a teacher T13 stated, "I used different teaching methods like DARTS, Quiz, discussion, video tutorial to help students understand more efficiently".

Though teachers agreed on using different strategies in the class, the class observation found that most of the teachers lecture what was in the textbook. Teachers hardly demonstrate the concepts. They just using chalk and board.

#### 4.4 Strategies to Overcome Challenges in Implementing HOTS Activities

The analysis of teacher's interview revealed that implementing HOTS in classroom teaching has many

challenges. Some of the challenges faced are: *Providing enough time for students; Lack of multiple representations of the concept; difficult to frame the questions; and language competency* (T6, T1, T8). Students were also found to get bored and confused while discussing HOTS concepts (T12). Some of the strategies teachers use to overcome the challenges is as reflected in Table 5.

The average mean rating of  $M = 3.92$  and  $SD = 0.55$  indicated teachers' high agreement to use of different

strategies to overcome any challenges in implementing HOTS activities. The statements, *I use teaching learning materials to enhance HOTS* and *I use ICT to enhance HOTS* showed the highest mean of ( $M = 4.48$ ;  $SD = 0.67$ ) and ( $M = 4.31$ ;  $SD = 0.57$ ) respectively. This indicated a high use of ICT and teaching learning materials to support HOTS activities in the classroom teaching. The Table 5 also revealed that teachers were very good in using ICT to support their teaching.

Table 5. Strategies in overcoming challenges in implementing HOTS

| Sl. no       | Statements  | M           | SD          | Level of severity |
|--------------|---|-------------|-------------|-------------------|
| 1            | I use teaching learning materials to enhance HOTS | 4.48        | 0.67        | Highest           |
| 2            | I use ICT to enhance HOTS                         | 4.31        | 0.57        | Highest           |
| 3            | Collection of HOTS resources is easy for me       | 3.10        | 0.91        | Moderate          |
| 4            | I ask HOTS questions frequently                   | 3.85        | 0.38        | High              |
| 5            | I am very good in using ICT                       | 3.88        | 0.23        | High              |
| <b>Total</b> |   | <b>3.92</b> | <b>0.55</b> | <b>High</b>       |

## V. DISCUSSION

The findings in the result section are discussed in line with the present study's research questions and literatures. The discussion used the same themes as reflected in result section.

### 5.1 Teachers' Understanding on HOTS

Teachers' conceptual understanding of HOTS helps in teaching the concept clearly to the students. Students learn best when an example of solving a question is demonstrated to them rather than explicit explanation. From this study, it was found out that Science teachers had good conceptual understanding of HOTS. This helped them in designing HOTS activities. The study also showed that HOTS activities were included in Science textbook and were relevant to students learning. Further, clues were included in the textbook to help students to answer the HOTS questions. According to students, teachers had good knowledge of HOTS and were able to deliver HOTS activities in the class. The studies conducted by Sinelnikow et al. (2015) and Pratama and Retnawati [14] showed that the growth in teachers' content knowledge resulted in better understanding and learning of the subject which ultimately improve students' performance. Therefore, teachers' with good knowledge of HOTS in Science content could design appropriate HOTS activities

to provide more learning activities and thinking skills to the students.

It was also found that the teachers could define and explain the HOTS in their own ways. Teachers involved in this study defined HOTS as logical reasoning, applying learned concepts, and to enhance students' creativity, innovation, and analyzing skills. The definition used by teachers was in line with Ramos et al. [10]'s definition wherein they defined HOTS as skills like creative thinking, critical thinking, analysis, problem-solving, and visualization. However, it was found that the teachers do not have a complete understanding of the concept of HOTS based on 21<sup>st</sup> century skills. According to Scott [25], in 21<sup>st</sup> century skill, HOTS demand learners to possess innovation skills, life and career skills, and information, media, and technology skills. Teachers involved in this study seemed to be not aware of the skills relating to communication and collaboration as no mention of these were made when asked about their understanding of HOTS.

Further, teachers' misconceptions on HOTS hamper the better understanding of the concept. There were teachers who seemed to be not clear about HOTS. For example, a teacher said that teaching from toughest to easiest was the main concept of HOTS (T6). According to Seman, et al. [17] and Retnawati et al. [12], the lack of proper understanding and comprehension of HOTS lead to an inability to master the skills of HOTS and an inability to

design and execute appropriate guidance during teaching and learning sessions.

## 5.2 Implementation of HOTS in Teaching Science

The implementation of HOTS in teaching Science is one contributing factor to improve HOTS. The quantitative data analysis from teachers rating found a high average mean. Likewise, the teachers' preference on HOTS activities based teaching methods in the classroom was highest with the mean score of 4.21. To implements HOTS, teachers consistently ask thought provoking HOTS questions, and explore internets and other resources to develop HOTS activities in their lesson. Miri et al. [26] supported that to promote HOTS, teachers need to purposely and persistently deal with real-world problems, encouraging open-ended class discussion, and fostering inquiry-oriented experiment results in a good chance of developing critical thinking capabilities in the class. Similarly, the qualitative data analysis exhibited that teachers implemented HOTS during the delivery of the lesson. This finding aligns with the finding of Mainali [3] who emphasized the need to implement HOTS in classroom teaching and learning process as it is more authentic and relevant to the real world. Furthermore, Afifah and Retnawati [27] stated that when teachers teach by showing learning materials that contain HOTS, it connects the concepts with new concepts and improves students thinking skills. Their findings complement this study's finding whereby teachers stressed the important of using internet and exploring other resources to implements HOTS in teaching Science as such approaches of a teachers enhances students learning.

The use of ICT and other resources to prepare HOTS questions supported teachers to implements HOTS in classroom teaching. This was in line with the finding of Ganapathy et al. [28].

## 5.3 Strategies Implemented by Teachers in Teaching HOTS

The methods of teaching HOTS play a vital role for the students to improve learning HOTS questions in Science. The teachers in this study gave HOTS questions to students to solve individually, as well as through group discussion. Further, they check the clarity of HOTS activities after providing task and also encourage students to do group presentation. Teachers were also found incorporating HOTS in all the lessons to make students to think deeper. This result corroborated with the findings of Saïdo et al. [29]. Their study on strategies used by secondary science teachers in teaching science in 7<sup>th</sup> grade

in Malaysia, found that applying knowledge such as problem-solving and hands-on activity improves student's higher cognitive skills.

Though teachers in this study agreed to the use of varied strategies in class, the classroom observation revealed lecture method being a predominant practice. The study by Prayitno et al.[30] in Indonesia found that students who were taught HOTS with lecture method as a treatment had the lowest score in HOTS than students who were being treated with other learning strategies. Therefore, teachers' need to use varieties of teaching methods while implementing HOTS activities other than lecture method.

## 5.4 Strategies to Overcome Challenges in Implementing HOTS Activities

There were numerous challenges faced by teachers teaching HOTS. Some of the challenges were time constraint and multiple representation. The finding of this study is in line with the study conducted by Seman et al. [17] in Malaysia. They found that time constraint was the factor that affects the implementation of HOTS in the classroom. Though preparing the HOTS in Physics requires lots of time and multiple representations, Afifah and Retnawati [27] asserted that they have to manage time proportionally and thoroughly to measure students' HOTS in implementing in the classroom.

Language was another challenge faced by the students. The language and terminology given in the textbook were difficult for the students to comprehend and answer the HOTS questions. According to Nagappan [31], to improve the language of students, teachers need to exploit and encompass all the activities in the four language components, i.e., listening, speaking, reading, and writing will promote thinking skills among the students. Similarly, teachers also need to know how to ask questions while teaching because good questioning techniques are useful to attract students' attention when they are less interested or bored in class [27].

## VI. CONCLUSION

The study concluded that most teachers have clear conceptual understanding HOTS. However, few teachers still have misconception on it. Most of the teachers' related HOTS to one of the 21st-century skills.

The HOTS requires hands-on activities and needs to shift from lecture method teaching to activity-based. Out of the many activity-based teaching methods, the study results showed that teachers implemented mostly group discussion and clarifying of doubts on HOTS questions. Other relevant strategies like problem-solving, doing



activities, hand-on experiences, encouraging open-ended class discussion, and fostering inquiry-orientated experiments to help students to learn more on HOTS activities in the classroom were rarely used. Besides, time constrain, language barrier and terminologies used in the science textbook were some of the challenging teachers faced in implementing HOTS activities.

## VII. RECOMMENDATION

This study provides significant insight into the Science teachers' understanding of Higher Order Thinking Skills. However, there were challenges and difficulties in implementing HOTS activities in the schools. The study recommends teachers to use appropriate activity-based teaching approach to implement HOTS activities. The Teacher Professional Support Division and school management are suggested to organize professional development for teachers on HOTS activities. Further, the study recommends to carry out a study to find the correlation between HOTS and academic performance of students.

## COMPETING INTERESTS

Authors have declared that no competing interests exist.

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# The construction of the ethos in private radios in Morocco: The case of Medradio

## La construction de l'éthos dans les radios privées au Maroc: Le cas de Medradio

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**Abstract**— *The aim of this article, which falls within the framework of interactional discourse analysis, is to highlight the question of the construction of ethos in radio discourse. To do this, we choose to analyze the speech of the consultant Mamoun Mubarak Dribi, the permanent guest of the program / bi-kul wuduH / (In all clarity), broadcast on Medradio. Thus, during this study, we will examine the linguistic clues and the discursive strategies that the consultant implements in this program in order to convince / persuade his audience.*

**Keywords**— *ethos, radio discourse, interactional speech, discursive strategies.*

**Résumé**— *Le but de cet article, qui s'inscrit dans le cadre de l'analyse du discours interactionnel, est de mettre en exergue la question de la construction de l'éthos dans le discours radiophonique. Pour ce faire, nous choisissons d'analyser le discours du consultant Mamoun Mubarak Dribi, l'invité permanent de l'émission /bi-kul wuduH/ (En toute clarté), diffusée sur Medradio. Ainsi, au cours de cette étude, nous examinerons les indices linguistiques et les stratégies discursives que ledit consultant met en œuvre dans cette émission afin de convaincre/ persuader son auditoire.*

**Mots-clés**— *ethos ; discours radiophonique ; discours interactionnel ; stratégies discursives.*

### I. INTRODUCTION

Aujourd'hui, le microcosme médiatique connaît une grande diversité, notamment après l'avènement d'Internet (les réseaux sociaux, les vlogs, les Webradios, etc.). Néanmoins, les radios FM figurent toujours en bonne place, voire elles s'imposent en tant que moyens de communication et d'interaction. D'ailleurs, depuis la naissance des radios privées au Maroc, elles enregistrent les plus fortes audiences<sup>1</sup>.

Avez-vous déjà pensé à l'influence des animateurs ou de ceux qui parlent à la radio sur les auditeurs ? Les résultats seront certainement surprenants. En effet, en quête de capter l'attention et maintenir l'intérêt de l'auditeur, tout animateur ou consultant<sup>2</sup>, tente de se

VI du saint coran a enregistré la plus grande audience avec une proportion de 14,71%. En deuxième place MED radio a enregistré une proportion de 12,72%. (Publié dans le journal L'Opinion. Url : [https://www.lopinion.ma/%E2%80%8BMalgre-la-pandemie-l-audience-de-la-radio-a-manifeste-une-stabilite-remarquable\\_a11644.html](https://www.lopinion.ma/%E2%80%8BMalgre-la-pandemie-l-audience-de-la-radio-a-manifeste-une-stabilite-remarquable_a11644.html)) (Consulté le 15-09-2021)

<sup>2</sup>Faire appel aux consultants, issus de divers domaines, est une nouvelle tendance adoptée par les radios marocaines pour drainer de nouveaux auditeurs.

<sup>1</sup>D'après les résultats de l'audimat publiés en 2021, les parts d'audience en un jour moyen de semaine, la Radio Mohammed

fabriquer et de donner à voir une image de soi conforme aux attentes de ses auditeurs. Cette image de soi, séduisante soit-elle, est construite à travers le discours, appelée « ethos ». L'ethos fait partie intégrante de la rhétorique au même titre que ses deux autres composantes, à savoir le logos et le pathos. Dans le cadre de cet article, nous nous limiterons à étudier la première composante : l'ethos. Ainsi, comment l'ethos se construit-il dans une émission de la radio ? Et comment se manifeste-t-il ?

Dans cet article, nous voudrions mettre en évidence le discours radiophonique marocain au sein de la rhétorique, et en particulier au sein de l'analyse du discours interactionnel. Nous examinerons comment ceux qui prennent la parole à la radio arrivent à convaincre/persuader à travers leur discours. Pour ce faire, nous analyserons un échantillon d'interactions verbales entre Mamoun Moubarak Dribi<sup>3</sup> (désormais MMD), consultant et invité permanent de l'émission /bi-kul wuduH/<sup>4</sup> (En toute clarté)<sup>5</sup>, diffusée sur Medradio, et les auditeurs-appelants. Ces interactions verbales constituent le corpus<sup>6</sup> de notre travail.

Notre hypothèse est fondée sur la supposition qu'il existe tout un ensemble de procédés linguistiques et de stratégies discursives identifiables de la construction de l'image de l'orateur, en l'occurrence le consultant Mamoun Moubarak Dribi.

Notre cadre théorique est essentiellement ancré dans l'analyse des interactions verbales (ou l'analyse du discours en interaction). Car, celle-ci se charge de décrire toute forme de discours dialogué, comme les interactions médiatiques où se situe plus particulièrement l'interaction radiophonique. Ainsi, notre travail s'inscrit dans le cadre de l'analyse de discours interactionnel tout en s'appuyant

en grande partie sur le modèle de Catherine Kerbrat-Orecchioni.

## II. L'ETHOSEN INTERACTION

### 2. 1. L'ethos : notions préliminaires

Depuis l'ère antique, l'un des objectifs de la prise de parole en public est de persuader l'auditoire. A cet effet, il y a trois registres de persuasion: l'*Ethos*, le *Pathos* et le *Logos*. Ils sont les trois piliers fondateurs de la rhétorique définis par Aristote depuis plus de deux millénaires. L'ethos renvoie à l'image de crédibilité que l'orateur donne de lui-même auprès de son public. Le pathos se réfère aux émotions que l'orateur cherche à susciter chez son auditoire. Quant au logos, il désigne les arguments rationnels.

Ces trois notions sont toujours d'actualité. Elles ont été diversement redécouvertes, traduites et complétées au cours des siècles au sein d'autres disciplines linguistiques, notamment au sein de la pragmatique et de l'analyse de discours. Les chercheurs vont ainsi redécouvrir l'Art Oratoire.

Pour cette notion de l'« ethos », elle a été revisitée plus tard par des chercheurs linguistes, comme le sociologue Erving Goffman (1973), qui l'ont reformulée en termes d'« image de soi » ou de « présentation de soi », en y introduisant du même coup une dimension interactive. Dans l'analyse de discours, Ruth Amossy et Dominique Maingueneau, entre autres, ont placé leurs réflexions dans une perspective pragmatique, tout en analysant comment le locuteur construit son image identitaire dans le discours. C'est cette perspective qui a conduit Charaudeau, Maingueneau et Amossy à définir l'ethos comme « l'image de soi que le locuteur construit dans son discours pour exercer une influence sur son allocutaire »<sup>7</sup>. Cette image de soi, visant exercer de l'influence, a fait l'objet de nombreuses recherches qui s'inscrivent dans le cadre des interactions verbales. Ces recherches peuvent être regroupées sous le nom de « l'analyse des interactions verbales » ou ce que Catherine Kerbrat-Orecchioni appelle « l'analyse du discours en interaction »<sup>8</sup>.

### 2. 2. L'interaction verbale : Définition et rôle

<sup>7</sup>Ruth Amossy, (2002), entrée « ethos », dans Dictionnaire d'analyse du discours, Patrick Charaudeau et Dominique Maingueneau (directeurs), Seuil, Paris, p. 238.

<sup>8</sup>Kerbrat-Orecchioni, C., (2007), L'analyse du discours en interaction : quelques principes méthodologiques, Université Lumière, Lyon 2.

Url: [http://www.fflch.usp.br/dlcv/enil/pdf/Artigo\\_Catherine\\_Kerbrat\\_Orecchioni.pdf](http://www.fflch.usp.br/dlcv/enil/pdf/Artigo_Catherine_Kerbrat_Orecchioni.pdf)

<sup>3</sup>Mamoun Moubarak Dribi est écrivain, chercheur en psychanalyse et en sciences du comportement. Il est aussi l'invité permanent de l'émission /bi-kul wuduH/ (En toute clarté), diffusée sur Medradio.

<sup>4</sup>C'est une émission qui traite des sujets d'intérêt pour la vie quotidienne et les relations humaines dans la société marocaine, du lundi au jeudi, de six à huit heures du soir, avec l'écrivain et chercheur en psychanalyse et en psychologie le professeur Moubarak Al-Dribi. L'émission est diffusée jusqu'au jour d'aujourd'hui.

<sup>5</sup>Le choix de cette émission, /bi-kul wuduH/, n'est pas le fruit du hasard. D'une part, parce que l'émission est un programme à succès et elle a pu drainer beaucoup de fidèles auditeurs et plus particulièrement d'auditrices, grâce bien évidemment à la présence permanente de Mamoun Moubarak Dribi dans l'émission. Il analyse et répond aux questions des auditeurs, leur donne tantôt des solutions tantôt des conseils, voire parfois il leur apporte de l'aide. D'autre part, MMD est l'un de ceux qui ont réussi à se construire une image de leader d'opinion auprès du grand public. Grâce à sa notoriété, son activité sociale et professionnelle ; mais aussi à sa dialectique et son éloquence.

<sup>6</sup>Nous avons collecté un nombre d'échanges verbaux entre MMD et ses auditeurs-appelants, et nous les avons traduits en français, de l'arabe dialectal. Nous nous contentons de présenter dans cet article quelques extraits. Nous donnons pour chaque extrait un numéro et sa légende sera présentée en bas-de-page.



Kerbrat-Orecchioni, qui a plusieurs écrits sur l'analyse du discours en interaction<sup>9</sup>, avance que : « toute interaction se déroule dans un certain cadre, et met en présence dans une situation donnée des personnes données, ayant des propriétés particulières, et entretenant un type particulier de relation »<sup>10</sup>. L'auteure explique ensuite que l'interaction est une action qui maintient les relations qui se construisent entre les interactants à travers l'échange verbal.

Le rôle de l'interaction verbale est fondamental en ce qu'il consiste à faire partager un enjeu commun entre les interactants, à « s'investir, à échanger, à construire au sein de ce même contexte »<sup>11</sup>. C'est ainsi que selon les auteurs, chacun parle de cette interaction selon sa théorie : on parle, par exemple, de « coopération » chez P. Grice (1979) ; de « coordination » chez H. H. Clark (1996)<sup>12</sup> ; ou encore de « négociation ou de relation interpersonnelle » chez C. Kerbrat-Orecchioni (2004).

La présente étude visera à décrire l'ethos ou les éthê<sup>13</sup> de l'orateur, Mamoun Moubarak Dribi, qui se construisent par le biais de l'échange verbal avec ses auditeurs, dans ce programme radiophonique. Pour ce faire, il faut que l'on aborde la notion de la relation interpersonnelle évoquée par Kerbrat-Orecchioni (1992)<sup>14</sup>.

### 2.3. La relation interpersonnelle

Kerbrat-Orecchioni affirme que toute interaction porte en soi une valeur relationnelle. Elle établit deux types d'axes : l'axe horizontal et l'axe vertical ; et ils doivent être pris dans leur ensemble. En d'autres termes, la relation interpersonnelle se construit par « l'articulation de ces deux axes entre eux »<sup>15</sup>. Selon Kerbrat-Orecchioni<sup>16</sup>, il existe dans l'interaction un certain nombre d'indicateurs qui permettent l'établissement, la maintenance ou la négociation de la relation. Ces indices sont d'ordre verbal, paraverbal et non verbal. Dans le cadre de cette étude, le non verbal ne nous intéresse plus, étant donné que nous traitons un discours totalement radiophonique et l'aspect visuel y est absent.

<sup>9</sup> *Les interactions verbales*, Tome I, (1990), Tome II, (1992), Tome III, (1994), Paris : A. Colin/ *Le discours en interaction*, (2005), Paris : A. Colin.

<sup>10</sup> Kerbrat-Orecchioni, (1996), La construction de la relation interpersonnelle : quelques remarques sur cette dimension du dialogue, Université Lumière, Lyon 2, In *Cahiers de Linguistique Française* 16, p. 71.

<sup>11</sup> Goffman E., (1974), *Les rites d'interaction*, p. 14.

<sup>12</sup> Clark, H. H., (1996), *Using language*, Cambridge: Cambridge University Press.

<sup>13</sup> Pluriel du mot « ethos ».

<sup>14</sup> Kerbrat-Orecchioni, C. (1992). *Les Interactions verbales*, tome II, p. 24.

<sup>15</sup> Idem.

<sup>16</sup> Ibid., p. 25.

L'analyse de l'ethos de MMD dans l'émission / bi-kul wuduH / « En toute clarté » focalise sur l'ensemble des moyens et indices qu'il emploie dans l'interaction. Ainsi, dans un premier temps, nous allons analyser l'ethos au niveau de l'axe horizontal qui peut être déterminé, entre autres, par le degré de la connaissance mutuelle entre les deux interactants, et par la langue que MMD utilise également. Ensuite, nous allons étudier l'axe vertical qui peut être indiqué, quant à lui, par la relation de hiérarchie. Dans un deuxième temps, nous étudierons les diverses facettes de l'ethos de l'orateur en question.

## III. LA RELATION INTERPERSONNELLE DANS L'EMISSION « EN TOUTE CLARTE »

### 3.1.1. L'axe horizontal (distance vs familiarité)

L'axe horizontal entretient deux relations : distance et familiarité. Le mot « distance » s'oppose à « familiarité ». Ces deux relations sont fonction du degré mutuel chez les partenaires, de la nature des liens socio-affectifs entre eux ou de la nature de la situation communicative.

Pour mesurer l'aspect de distance ou de familiarité qui s'installe parmi les interactants dans l'émission « En toute clarté », il faut observer les différents marqueurs qui renvoient à la relation horizontale, à savoir l'emploi des « termes d'adresse », des « honorifiques », ainsi que du « choix de la langue » utilisée. Il faut observer des marqueurs « paraverbaux »<sup>17</sup> aussi.

En effet, dans l'émission / bi-kul wuduH / « En toute clarté », le consultant MMD et les auditeurs-appelants ne se connaissent pas, et ils n'ont aucun lien de parenté. De plus, leur rencontre a lieu dans un contexte non familial, c'est un contexte médiatique, en l'occurrence la radio. Cependant l'un des objectifs essentiels de l'émission est la proximité des auditeurs, de leurs préoccupations et de leurs problèmes ; d'où vient d'ailleurs l'idée d'avoir recours aux consultants dans les radios. Le rôle majeur du consultant est d'analyser méthodiquement et sagement ces problèmes et essayer de donner des solutions ou proposer des conseils. Cela nous permettrait donc de dire que la relation de distance (axe horizontal) est plutôt réduite, puisqu'il y a une certaine familiarité qui s'installe entre MMD et les auditeurs-appelants.

#### 3.1.1.1. Les termes d'adresse

<sup>17</sup> Qui renvoient aux données prosodiques et vocales (débit, intensité articulatoire, etc.).

Rappelons-le, la relation horizontale est déchiffrable à travers des marqueurs verbaux et d'autres paraverbaux. Pour ceux verbaux, ils sont illustrés, entre autres, par le biais de l'emploi des « termes d'adresse » ou des « honorifiques ». Considérons d'abord ces termes d'adresse utilisés par MMD. Ils sont mis en gras :

**Extrait 1<sup>18</sup> :** Oum Zaineb de Safi

MMD : [...] il y a des projets de fromage de chèvres et qui rentrent dans le cadre des activités des coopératives **ch'rifa**<sup>19</sup>. [...] il est cher et très demandé **ch'rifa** et tu auras (**ma cousine**)<sup>20</sup> beaucoup d'argent et tu nous fais goûter ce fromage.

MMD : vous ne m'avez pas compris « **ma cousine** », [...].

**Extrait 2<sup>21</sup> :** Leila de Rabat

MMD : Bienvenue **ma sœur** Leila !

**Extrait 3<sup>22</sup> :** Younes de Meknes

MMD : bienvenu « **Si** »<sup>23</sup> Younes, ça va ?

Younes : /salamuzalajum/ Professeur Dribi

**Extrait 4<sup>24</sup> :** Meriem de Casablanca

MMD : vous allez bien **Lalla**<sup>25</sup> Meriem ?

**Extrait 5<sup>26</sup> :** Dounia de Kalaat Sraghna

MMD : bienvenue **ma fille** ! Bienvenue !

**Extrait 06<sup>27</sup> :** Abdelfettah de Tanger

MMD : **Ch'rif** ! Nous, les musulmans, on va traverser l'enfer. Dites-moi ! Est ce qu'il y a quelque chose plus dangereux que l'enfer ?

Tout d'abord, il faut signaler que l'usage du tutoiement et du vouvoiement n'est pas exprimé en arabe en termes de pronoms personnels comme en français. Dans la langue arabe, pour marquer cette deuxième forme, on utilise des appellatifs comme « Sidi », son abrégé la particule « Si » ; ou « ch'rif » pour un Monsieur, ou « Lalla » ou bien « Ch'rifa » pour une dame, etc.

En revanche, en guise de proximité et de courtoisie aussi, MMD appelle ses interlocuteurs, les auditeurs-appelants, par leurs prénoms précédés de ces appellatifs : « Si Younes », « Lalla Nada », « Lalla ma sœur », « Ch'rifa Souad », « ma sœur Leila », etc. D'une part, cela réduit la distance qui se trouve entre lui et les auditeurs-appelants. D'autre part, ce sont des termes qui indiquent la politesse de sa part.

Dans ce sens, la politesse peut être définie comme l'ensemble des stratégies linguistiques qui visent à préserver et à améliorer les faces pendant l'interaction comme le postule Penelope Brown et Stephen C. Levinson (P. Brown et S. C. Levinson, 1987). Ce postulat correspond chez Kerbrat-Orecchioni (1992 ; 2000) à la politesse positive qui consiste en des actes ayant des effets positifs sur la face de l'interlocuteur. En outre, les aspects du discours qui relèvent de la politesse ont pour fonction de « maintenir l'harmonie de la relation interpersonnelle »<sup>28</sup>.

### 3.1.1.2. La langue utilisée par MMD

L'un des marqueurs de la relation interpersonnelle, celle horizontale, est la langue utilisée. Car, « en situation de contact, le choix de telle ou telle langue peut dépendre du type de relation que l'on désire instituer avec son partenaire »<sup>29</sup>. En effet, la langue d'expression employée, entre les auditeurs-appelants et MMD, dans l'émission, est généralement la darija<sup>30</sup>. Cependant, d'après le corpus recueilli, MMD alterne parfois entre deux systèmes différents : la darija et le français. Ce recours, qui relève du « code-switching » (l'« alternance codique ») (Gumperz, 1982), peut alors indiquer « une stratégie communicative »

<sup>18</sup>Emission du 07-10-2015 (00 : 40 : 45) Url :

<https://www.youtube.com/watch?v=e-8peFE0FSA>

<sup>19</sup> Terme d'appel de respect

<sup>20</sup> Ce mot désigne ici « la cousine paternelle ». Sachant que cette dame qui appelle l'émission n'est pas la cousine du consultant. Il s'agit d'un nom d'adresse.

<sup>21</sup>Emission du 07-10-2015 (01 : 11 : 50 - 01 : 15 : 57) Url :

<https://www.youtube.com/watch?v=e-8peFE0FSA>

<sup>22</sup>Emission du 15-09-2015 (00 : 15 : 37) Url :

<https://www.youtube.com/watch?v=dq-kGvclXkg>

<sup>23</sup> Particule arabe, abrégée du nom « Sidi », utilisée en signe de respect signifiant en français « Monsieur ».

<sup>24</sup>Emission du 10-02-2016 (00 : 12 : 54) Url :

[https://www.youtube.com/watch?v=UH\\_MDbzXKlo](https://www.youtube.com/watch?v=UH_MDbzXKlo)

<sup>25</sup> C'est un nom utilisé en signe de respect signifiant en français « Madame », de manière analogue au masculin « Sidi » (abrégé « Si »).

<sup>26</sup>Emission du 10-02-2016 (00 : 14 : 57) Url :

[https://www.youtube.com/watch?v=UH\\_MDbzXKlo](https://www.youtube.com/watch?v=UH_MDbzXKlo)

<sup>27</sup>Emission du 14 avril 2016 (00h 19mn 09sec) Url :

<https://www.youtube.com/watch?v=yKyqfLzKo0Y>

<sup>28</sup> Kerbrat-Orecchioni, C. (1992), Ibid., p. 163.

<sup>29</sup> Kerbrat-Orecchioni, C. (1992), Ibid., p. 56.

<sup>30</sup> De manière générale et en guise de proximité, presque toutes les radios privées au Maroc ont mis résolument sur l'usage de la darija (l'arabe dialectal marocain) comme moyen de communication. Medradio s'inscrit dans cette optique par excellence. Toutes ses émissions ont le dialecte marocain comme moyen d'animation et d'interaction avec les auditeurs.

(Gumperz, 1982), renvoyant à son image en tant qu'une personne instruite et spécialiste aussi. Cela peut s'expliquer également par sa volonté de montrer ses compétences langagières et son savoir encyclopédico-culturel.

En outre, on remarque que le consultant MMD arecours, entre autres, à un accent campagnard « zroubi », ce qui peut désigner sa volonté de réduire la distance avec ses interlocuteurs, notamment ceux et celles ayant cette appartenance.

### 3.1.1.3. Autres indices verbaux et paraverbaux de la relation horizontale

Nous avons décelé d'autres marqueurs qui renvoient à la relation horizontale. Cette dernière est marquée soit par une émotion d'amour et de joie de la part de MMD comme avec les énoncés : « tu es adorable », « avec plaisir », « bienvenu à vous », etc. ; soit à travers ses prières qu'il adresse en retour à ses auditeurs, telles que « que Dieu vous bénisse, que l'amour de Dieu et du prophète soit sur vous », « que Dieu vous protège », « que Dieu vous récompense du bien », etc.

Tout d'abord, il faut savoir que c'est l'animatrice qui accueille en premier les auditeurs-appelants, pour les laisser ensuite avec le consultant. Cependant, on remarque que la voix de MMD s'introduit, au moment de l'accueil, avec la voix de l'animatrice : Soit pour répondre ensemble, lui et elle, au salut de l'appelant tout en marquant un accueil chaleureux de leur part, et réduire par conséquent la distance se trouvant entre eux. Ceci arrive souvent.

Par exemple, pour l'extrait 07, quand Oum Zaineb a appelé l'émission, l'animatrice l'a accueilli. Mais à cet instant là, on entend la voix de MMD qui se chevauchait avec celle de l'animatrice. Considérons l'échange suivant :

#### Extrait 07<sup>31</sup> :

L'animatrice : */salamuzalajkumwaraHmatulah<sup>32</sup> (on entend la voix de MMD qui dit : Ô mon Dieu ! Quelles chèvres !)*

Oum Zaineb : *comment allez vous Professeur ? Vous-allez bien ?*

MMD : *bienvenue, qu'est ce qu'elle a dit cette chèvre ? Elle a dit bonjour, vous allez bien, Aye, Aye pour cette chèvre !*

On réalise d'après cet échange que MMD, tout en montrant sa joie et sa bonne humeur, voudrait sympathiser avec Oum Zaineb en plaisantant avec elle. Par conséquent, il voudrait diminuer la distance avec elle, ce qui renvoie à sa courtoisie et sa modestie ; pas seulement par rapport à Oum Zaineb, mais aussi vis-à-vis de celles et ceux qui écoutent l'émission à cet instant là. Chose qui concrétise davantage son « ethos préalable »<sup>33</sup>.

En somme, d'après ces indices verbaux et paraverbaux, le consultant MMD consolide son ethos de l'homme poli, du modeste et du respectueux.

### 3.1.2. L'axe vertical (le système des places)<sup>34</sup>

L'axe vertical structure la relation hiérarchique entre les partenaires dans l'interaction. Car, chez Kerbrat-Orecchioni, la notion de place est prise dans le sens d'une relation de hiérarchie. C'est à dire qu'il y a une hiérarchie entre les interlocuteurs ou les interactants. L'étude dudit axe nous aidera ainsi à définir la place de MMD dans l'interaction.

En effet, on a trois interactants dans l'émission /bi-kul wuduH/ « En toute clarté » : Tout d'abord, on a l'animatrice de l'émission. Son rôle est celui d'assurer la gestion de l'antenne pendant l'émission. Entre autres, elle gère le passage des auditeurs-appelants. Ensuite, il y a le consultant MMD. Il a un poids plus grand que celui de l'animatrice. Car elle, toute seule, ne peut pas assurer cette mission et drainer par conséquent ce nombre d'auditeurs. MMD est situé ainsi à un rang de dominance ; pas seulement vis-à-vis de l'animatrice, mais aussi par rapport aux auditeurs. L'indice verbal est qu'il ose les appeler par leurs prénoms. En revanche, eux, ils ne peuvent pas le faire. La notion de l'« ethos préalable » s'impose ici : MMD sait déjà que son image en tant que tel est déjà bien construite chez ses auditeurs. Enfin, il y a les auditeurs de l'émission, surtout ceux et celles qui y participent. Ils sont donc en position hiérarchique inférieure que celle de leur orateur MMD. En effet, ils appellent l'émission pour avoir ses conseils, voire son aide. =

Par ailleurs, à travers l'analyse de la relation interpersonnelle ci-avant, nous avons pu voir plusieurs facettes de l'ethos que construit le consultant MMD, à savoir l'ethos d'un homme poli, du dominant et du solidaire. Nous relevons d'autres êthê qui nous exige une analyse un peu particulière.

<sup>33</sup>L'ethos préalable, ou l'ethos prédiscursif, est défini comme configuration de « l'image préexistante du locuteur ». (Amossy Ruth (sous sa direction), (1999) : *Image de soi dans le discours (La construction de l'ethos)*, Delachaux et Niestlé S.A., Lausanne, Paris, p. 155.). il s'agit de l'image qu'on a sur une personne avant de lui parler ou le rencontrer.

<sup>34</sup>Kerbrat-Orecchioni, C., Ibid., p.71.

<sup>31</sup>Emission du 07-10-2015 (00 : 40 : 45) Url :

<https://www.youtube.com/watch?v=e-8peFE0FSA>

<sup>32</sup>Réponse de salutation entre musulmans signifiant « que la paix et la bénédiction de Dieu soient sur vous »

### 2.3.2. L'ethos de MMD au pluriel

#### 3.2.1. L'homme respectueux

De manière générale, le respect vis-à-vis de l'autre se montre à travers les formes de courtoisie et de politesse. Rappelons-le, les appellatifs « Lalla », « Ch'rifa », « Sidi », « Si », etc. que nous avons vu supra sont à priori la marque de distance entre les interactants. En revanche, le consultant MMD utilise ces appellatifs tout en attribuant à la relation interpersonnelle un aspect moins distant. Ceci dit qu'il manifeste, à travers eux, de la politesse pour ses interlocuteurs : les auditeurs-appelants. Par ailleurs, ceci nous renvoie à la notion du ménagement de face relevant de la théorie de politesse (Brown et Levinson, 1978, Kerbrat-Orecchioni, 1992) où l'orateur, dans notre cas le consultant MMD, doit ménager sa face et celle de l'autre, son auditeur-appelant.

Par ailleurs, l'ethos de l'homme respectueux est illustré aussi à travers d'autres indices paraverbaux comme son ton de voix. En d'autres termes, quand MMD est en train d'analyser un sujet, il parle d'un ton sévère voire agité, et un débit saccadé. Cependant, quand il prend un auditeur-appelant, il change carrément sa voix et son ton aussi qui devient calme et serein.

#### 3.2.2. L'homme modeste

La modestie de MMD est véhiculée par le biais de plusieurs indices verbaux et paraverbaux. Pour les indices verbaux, nous avons les termes d'appel que nous avons analysés ci-haut et dont nous venons de parler dans « l'ethos du respectueux ». Ces termes d'adresse, à savoir « Lalla », « Chrifa », « Sidi », « Si », « ma sœur », etc., à côté d'être des formules de respect, ils sont des indices de modestie. Un autre indice concret et direct, c'est quand MMD parle d'un autre individu qui a presque le même statut que lui. En voici un exemple :

#### Extrait 08<sup>35</sup>:

MMD : *laissez-moi votre Email au standard, je vais vous donner le site web d'un professeur de la philosophie, il a la nationalité belgo-canadienne, et c'est un consultant dans l'entreprise. Ce monsieur, je le respecte et je l'admire beaucoup, parce que son titre est philosophe au sein de l'entreprise. Ce Monsieur, après avoir été comme*

*Professeur et après être passé par la recherche scientifique, il est parti à l'entreprise et il y introduit une nouvelle méthodologie. J'y ai trouvé, moi personnellement, avec toute modestie, il est plus renommé que moi et il a plus de succès. Moi, je ne suis qu'un petit homme devant lui.*

D'après cet extrait, MMD exprime clairement sa modestie et son respect à l'égard de ce philosophe. Il témoigne ainsi de l'estime et de l'admiration à l'égard de ce Monsieur qu'il considère plus grand et plus renommé que lui. Quant aux indices paraverbaux, on a entre autres le changement du ton de voix de MMD. Ceci est un indice de modestie à côté d'être celui de respect comme il a été expliqué ci-avant dans l'ethos de l'homme respectueux.

#### 3.2.3. L'homme solidaire

Les auditeurs appellent généralement l'émission /bi-kul wuduh/« en toute clarté » pour avoir l'aide de MMD. La relation construite est plutôt basée sur la solidarité où le consultant affiche son ethos de solidaire. En effet, la solidarité est l'un des objectifs que Medradio s'est fixée. On voit déjà cela à travers son slogan « *Medradio, la radio qui m'aide.* ». Medradio se fixe donc cet objectif d'aider les auditeurs qui l'écoutent et qui l'appellent comme est le cas de cette émission.

A titre d'exemple, une auditrice demande de l'aide pour sa mère qui doit se faire opérer des yeux de la cataracte. MMD lui répond :

#### Extrait 09<sup>36</sup> :

MMD : *nous allons appeler nos chères<sup>37</sup>. Je vais voir s'il y a un contact proche et je vous le donnerai si Dieu le voudrait.*

Dans cet extrait, MMD promet à Dounia de faire le nécessaire pour résoudre son problème.

En conséquence, à travers d'autres exemples d'interactions verbales, nous constatons que MMD se montre toujours au service des auditeurs-appelants notamment ceux qui ont besoin d'aide. Il consolide ainsi son ethos de l'homme solidaire. Une personne liée par une responsabilité et des intérêts communs.

<sup>35</sup>Emission du 21 avril 2016 (11 mn 18 sec) Url : [https://www.youtube.com/watch?v=BnfvfJV\\_IG8](https://www.youtube.com/watch?v=BnfvfJV_IG8)

<sup>36</sup>Emission du 10-02-2016 (00 : 14 : 57) Url : [https://www.youtube.com/watch?v=UH\\_MDzbXXKlo](https://www.youtube.com/watch?v=UH_MDzbXXKlo)

<sup>37</sup>Ce nom désigne, selon MMD, ses divers contacts à travers le Royaume.



### 3.2.4. L'expert

L'ethos d'expert de MMD se construit tout d'abord à travers son titre en tant que consultant ; et ensuite, par le biais de son expertise, sa notoriété et sa manière assez particulière d'argumenter. Car, lorsqu'un auditeur-appelant lui demande des informations à propos d'un sujet qui le préoccupe, ou une explication à quelque chose qui le taraude, MMD doit apporter le maximum d'informations, et ce, en puisant dans son savoir encyclopédico-culturel. Les exemples de l'ethos d'expert que construit MMD sont nombreux. Observons cet échange - exemple :

#### Extrait 10<sup>38</sup> :

Abdelfettah : *Monsieur Dribi, moi, j'ai deux questions qui sont loin un peu de votre sujet de discussion d'aujourd'hui.*

MMD et Sanae : *pas de problème, allez-y !*

MMD : *que Dieu nous assiste pour vous répondre !*

Abdelfettah : *je suis quelqu'un qui a la phobie de tonnerres et de foudres*

MMD : *vous avez quel âge ?*

Abdelfettah : *39 ans.*

MMD : *quand est ce que vous avez cette phobie ?*

Abdelfettah : *je ne vous mens pas, je l'ai depuis mon enfance.*

MMD : *hum ! hum !*

Abdelfettah *plus grave encore, si la foudre frappe la nuit, je sors de chez moi jusqu'à voir les étoiles et le ciel clair. A ce moment là, je rentre dormir.*

MMD : *Gloire au Grand Seigneur ! Est ce que vous savez que moi, quand j'entend la foudre, je me réjouis.*

Abdelfettah : *vous, vous vous réjouissez Monsieur Dribi, mais, moi, je...*

MMD : *laissez moi vous dire pourquoi je me réjouis ?*

Abdelfettah : *Eh !*

MMD : *parce que ce son produit est les prières d'un ange qui s'appelle « Foudre ». Ce son et cette puissance*

*que vous entendez n'est qu'un petit bout de sa capacité que lui donne Dieu le tout puissant.*

Abdelfettah : *dites-moi Monsieur Dribi ! Est-ce qu'on doit avoir peur de ces tonnerres ?*

MMD : *Ch'rif ! Nous les musulmans, on va traverser l'enfer. Dites-moi ! Est ce qu'il y a quelque chose plus dangereux que l'enfer ?*

Abdelfettah : *exactement !*

MMD : *imaginez ! Est ce qu'il y a quelque chose plus dangereux que l'enfer ?*

Abdelfettah : *non.*

MMD : *vous ne pouvez pas imaginer, soit sur terre soit dans cet univers, quelque chose plus puissant que l'enfer. Et le croyant, s'il le traverse, il l'éteint. Jusqu'à ce que l'enfer se plaint à Dieu en lui disant que le croyant l'éteint.*

Dans cet appel, l'auditeur Abdelfettah s'interroge à propos du fait d'avoir la phobie du tonnerre et de la foudre. Il s'adresse donc à MMD afin que celui-ci lui trouve une solution. De sa part, au début de son intervention, MMD déclare que quand il y a la foudre et le tonnerre, lui, il se réjouit. Pour expliquer cet état d'âme et la cause de cette joie, MMD a recours à la religion. Il explique que le tonnerre est le nom d'un ange qui prie Dieu au moment de sa production.

En outre, le fait que MMD prolonge son intervention où il fait référence à plusieurs choses à la fois, est une stratégie mise en œuvre au service de la construction de son ethos. En d'autres termes, MMD viserait impressionner et séduire et cela par le biais d'être au centre de l'antenne tout en la gardant le plus longtemps possible. MMD va faire en sorte que les réponses qu'il apporte soient justes et satisfaisantes. En conséquence, il va construire son ethos d'expert.

Par ailleurs, le premier titre de MMD est celui de consultant<sup>39</sup>. Etymologiquement parlant, le consultant est un emprunt anglais qui veut dire une personne qui a une expertise dans un domaine précis. En d'autres termes, c'est un spécialiste ou un expert à qui on peut demander des

<sup>38</sup>Emission du 14 avril 2016 (00h 19mn 09sec)Url : <https://www.youtube.com/watch?v=yKyqfLzKo0Y>

<sup>39</sup>Selon le Grand dictionnaire terminologique, le mot anglais consultant désigne un spécialiste extérieur à une organisation à qui l'on fait appel afin d'obtenir un avis au sujet d'une question ou de l'aide pour résoudre un problème précis. In Url : [www.granddictionnaire.com](http://www.granddictionnaire.com)

conseils. Donc, les deux mots « expert » et « consultant » sont liés l'un à l'autre. A cet égard, MMD réitère à chaque occasion son ethos de consultant.

En revanche, nous remarquons que MMD ne donne généralement pas de solutions pertinentes aux auditeurs-appelants ; alors que, ces derniers semblent être convaincus de la réponse. Ceci marque par ailleurs la transgression de la maxime de pertinence de Paul Grice<sup>40</sup>, qui stipule la règle suivante : « Parlez à propos ».

### 3.2.5. Le spécialiste

L'ethos du spécialiste se construit, tout d'abord, à travers la longue argumentation avec laquelle MMD commence chaque épisode de l'émission. Il se construit aussi à travers son savoir, ses analyses et ses réponses. Lorsqu'un auditeur-appelant lui expose son problème, MMD, tout en l'analysant, se voit dans l'obligation d'apporter des solutions ou des réponses. Lorsqu'il intervient, que ce soit pour répondre à des questions des auditeurs-appelants, ou bien pour débattre le sujet de l'épisode, il va procéder tantôt à une analyse simplifiée et accessible; tantôt à une analyse compliquée, voire inaccessible à la majorité de son public. Dans les deux cas, la construction de son ethos de spécialiste est assurée.

Nous avons choisi ci-après deux spécialités, celles avec lesquelles on le présente souvent : psychologue et pédagogue.

#### 3.2.5.1. Le psychologue

Rappelons-le, Mamoun Moubarak Dribi est un écrivain et chercheur en psychanalyse, en psychologie et en sciences du comportement. Ainsi, les auditeurs qui ont des problèmes psychologiques ou psychiques, notamment ceux qui n'ont pas les moyens ou ceux qui n'osent pas aller chez un psychologue, appellent l'émission pour avoir son aide.

Considérons tout d'abord cet extrait :

#### Extrait 11<sup>41</sup> :

MMD : *Concernant la structure psychique, beaucoup de personnes croient pouvoir la contrôler. Le génie et l'intelligence chez Freud est qu'il a une formule extraordinaire. Je l'énonce en*

*français, et après je vais traduire pour nos chers<sup>42</sup>. « Avec l'inconscient, le moi découvre qu'il n'est pas maître chez lui. ». En arabe, avec le phénomène de découvrir ce qui est psychique, le cerveau est surpris qu'il ne soit pas maître chez lui.*

*Les gens utilisent leur cerveau dans tout, ils en parlent ; ils inscrivent leurs enfants dans des écoles pour construire ce cerveau. Ainsi, le spécialiste, l'érudit, l'ingénieur, l'avocat, le médecin, le vendeur de légumes, le cordonnier, le conducteur de voiture deviennent tous égaux devant le psychique. Quand cette force psychique est en effervescence ou elle se réveille, l'être humain découvre sa faiblesse dans les pulsions.*

*J'ai participé à une conférence, et je salue à cette occasion mes amis du syndicat des pharmaciens de la région de Marrakech, que nous avons organisée l'année dernière sur le sujet des pulsions, les tremblements psychiques.*

*Les pauvres gens qui ont ces pulsions, ils savent ce dont ils souffrent. La personne ne peut plus se contrôler, c'est la pulsion qui le dirige, jusqu'à se trouver dans un état lamentable, car, il ne veut pas mais en réalité il ne peut pas.*

Tout d'abord, il faut signaler que cet extrait d'analyse faite par MMD est l'une des longues argumentations avec lesquelles il commence chaque épisode de l'émission. Ce passage confirme bel et bien son ethos de spécialiste en psychologie et en psychanalyse. Au début de cette analyse, MMD parle de la structure psychique et a recours à une pensée du père de la psychanalyse Sigmund Freud. Il a énoncé cette pensée en français, puis il l'a traduite en arabe pour ses auditeurs qui ne comprennent pas cette langue. Ces auditeurs sont qualifiés de chers par lui. Après avoir explicité et analysé cette pensée de Freud, MMD parle de sa participation à une conférence qu'il avait organisée avec des amis à lui pharmaciens. Cela indique tout d'abord le type de ses fréquentations ; et ensuite, pour dire qu'il s'agit d'un homme de conférence. Par conséquent, à travers ce passage, MMD fait preuve de

40H. P. Grice, (1979), « Logique et conversation », *Communications*, n° 30, Paris, Seuil.

41Emission du 26 août 2015 (00h10mn18 sec – 4 mn 32 sec)Url : [https://www.youtube.com/watch?v=G\\_fGGQhA38](https://www.youtube.com/watch?v=G_fGGQhA38)

42Ses fidèles auditeurs. Ils sont qualifiés ainsi pour témoigner et consolider cette relation de l'émission voire de Medradio avec sa cible d'auditeurs.

deux êthê principaux : ethos de chercheur en psychologie et en psychanalyse, et ethos de conférencier.

### 3.2.5.2. Le pédagogue

L'ethos du pédagogue est construit à travers tout d'abord son savoir et ensuite par le biais des informations et des solutions que donne MMD aux parents. En d'autres termes, quand un auditeur ou une auditrice appelle l'émission et pose une question qui se rapporte à la pédagogie<sup>43</sup> ou de manière générale à l'éducation des enfants, MMD analyse ladite question en ayant recours à son savoir encyclopédico-culturel. Il puise ses réponses non seulement dans la pédagogie mais aussi dans d'autres disciplines.

Pour illustrer ceci, observons la réponse de MMD à une auditrice qui a deux enfants : une fille et un garçon. Cette auditrice déclare qu'elle est très inquiète par rapport à sa relation avec eux. Car, quand ses deux enfants se chamaillent et se disputent, elle intervient. Elle craint cependant d'être injuste avec l'un ou avec l'autre.

Avant de répondre, MMD lui fait la remarque de parler que d'elle et de ses deux enfants, sans parler de leur père. Elle répond que leur père ne fait que les choyer et les cajoler. Après, MMD fait l'analyse suivante.

#### Extrait 12<sup>44</sup> :

MMD : Si vous rentrez dans leur jeu, parce que les enfants aiment ce schéma dont vous venez de parler. Je l'ai bien vu. J'ai vu un triangle : vous, votre fille et votre fils. Les enfants adorent ce schéma [...] J'y viens. Ce schéma doit aller au carré, et puis monter à l'octogone [...] j'ai dit : il doit aller au carré et monter par la suite à l'octogone. Le carré est une bâtisse qu'on doit mettre par terre et puis on monte au quinaire, à l'hexagone, à l'heptagone et puis on va à l'octogone. On double le carré et puis on arrive au trône. {Et sur ses côtés (se tiendront) les Anges, tandis que huit, ce jour-là, porteront au-dessus d'eux le Trône de ton Seigneur.}[Sourate Al Haqa -verset 17]. Et là, on trouve la mosaïque ou l'architecture chez les marocains, ils font toujours ce carré

dans le carré. Voyez-vous cela dans la rosace du carrelage? Vous trouverez un carré à l'intérieur d'un autre carré. Même s'ils ne mettent pas de carré, mais ils mettent ses angles. Parce que le symbole de la vie dans son unité est l'union de ce carré visible avec celui invisible. C'est pour cela, la Kaaba est de forme carré. Les Oulémas disent que ce carré de Kaaba est parallèle à un autre carré dans le ciel. Si vous mettez ce carré avec l'autre, il donne l'accomplissement ou l'achèvement de la vie. C'est à dire, on vit la vie avec ses deux types. C'est pour cela, on doit sortir de ce schéma triangulaire. Parce que les enfants veulent avoir leur mère dans ce schéma. « Maman, il m'a frappé, maman, il m'a fait ceci, maman, il m'a fait cela. ». C'est pour cela, il faut les laisser se chamailler sans qu'ils fassent mal l'un à l'autre. Et dites leur : « laissez moi tranquille ! Ne me dérangez plus », et vous allez dans un coin à la maison, dans votre salle de bain ou dans votre chambre et fermez-vous. Laissez les dans leur chahut et leur agitation. Ils ne devront pas venir vers vous. Maintenant, mes enfants sont bien conscients de cela. Si l'un d'eux viens vers moi, il sera puni.

D'après cette analyse, nous constatons que MMD répond avec une langue savante où il utilise beaucoup de mots relevant de la science, à savoir la géométrie et l'architecture. Entre autres : « le schéma », « une bâtisse », « le triangle », « le carré », « l'octogone », etc. La théologie : « le Trône de Dieu », « les anges », « la Kaaba ». En fait, MMD a choisi d'analyser le problème de cette maman tout en le schématisant sous forme de bâtisse architecturale en passant par des formes géométriques différentes et en appuyant cette analyse par des thèmes religieux. Vers la fin de cette analyse, MMD revient au point de départ pour donner la solution à cette maman.

En effet, cela confirme sa façon particulière dans l'analyse et concrétise par conséquent son ethos de spécialiste. En plus, il appuie son argumentation, en tant que père, en parlant de son attitude envers ses enfants dans un cas pareil, pour la qualifier de sincère et d'authentique. En plus, ce passage nous démontre la conscience et la connaissance qu'a MMD sur la réalité des familles marocaines.

<sup>43</sup>« L'un de ses sens : Ensemble des méthodes utilisées pour éduquer les enfants et les adolescents ». Url : [www.larousse.fr](http://www.larousse.fr) (Consulté le 04-08-2021)

<sup>44</sup>Emission du 07-10-2015 (01 : 11 : 50 - 01 : 15 : 57) Url : <https://www.youtube.com/watch?v=e-8peFE0FSA>

En revanche, nous réalisons à nouveau que MMD transgresse le principe de la coopération<sup>45</sup> de Paul Grice<sup>46</sup>. Car, d'après ce passage, il y a transgression de deux maximes : de la quantité<sup>47</sup> et de la manière<sup>48</sup>. En d'autres mots, MMD a donné plus d'informations et son argumentation était ambiguë dans son ensemble. Peu importe, cela n'influence pas son ethos de spécialiste. Au contraire, le nombre de ses auditeurs et surtout de ses auditrices augmente de plus en plus.

En résumé, d'après le passage-exemple cité ci-dessus, MMD, tout en parlant de l'éducation des enfants et de la pédagogie, oscille entre deux facettes : une en tant que spécialiste qui parle avec une langue savante ; et l'autre facette d'une personne qui simplifie son discours. Il va construire, par conséquent, un ethos du pédagogue qui a une maîtrise exceptionnelle.

### 3.2.6. L'homme pieux

MMD commence souvent ses analyses par citer un ou des versets coraniques, ou bien par un Hadith. Il rappelle ainsi qu'il s'agit d'un homme pieux. Un homme attaché aux croyances, aux devoirs et aux pratiques de la religion. On comprend aussi que la seule vérité selon lui, en tant que musulman, existe dans le coran et dans les Hadiths de notre prophète Mohamed.

En plus, dans presque toutes ses interventions, MMD profère des propos relevant de la religion, et adresse des prières à ses auditeurs. En voici quelques exemples : « Allah ! Allah ! Allah ! », « Il n'y a de force ni de puissance qu'en Allah », etc. ; « que l'amour de Dieu et du prophète soient sur vous. », « que Dieu vous bénisse », etc.

Par ailleurs, à côté de ces êtres que nous venons d'étudier, MMD construit d'autres facettes de son image, entre autres celle du poète, celle du défenseur de ses concitoyens et de l'intérêt commun, celle de l'homme chercheur, celle du sociable, celle du plaisant, etc.

## IV. CONCLUSION

Dans cet article, nous avons mis en exergue le discours radiophonique marocain au sein de la rhétorique et plus particulièrement au sein de l'analyse du discours

interactionnel. Ainsi, Nous avons analysé les interactions verbales dans l'émission /bi-kul wuduH/ (En toute clarté), diffusée sur Medradio, entre le consultant Mamoun Mubarak Dribi et les auditeurs-appelants.

A travers notre analyse, nous avons réalisé qu'il existe tout un ensemble de procédés linguistiques et interactionnels identifiable de la construction de l'image de l'orateur, le consultant MMD, et cela à travers des indices verbaux et paraverbaux relevant des extraits du corpus que nous avons sélectionnés.

Ainsi, nous retenons les conclusions suivantes :

- Dans la relation interpersonnelle (l'axe vertical), MMD occupe un rang supérieur. Cependant, il essaie de réduire la distance entre lui et ses interlocuteurs, à savoir ses auditeurs-appelants (l'axe horizontal). Cette relation est marquée par l'expression de ses émotions, entre autres d'amour et de joie, envers eux, ou à travers ses prières qu'il leur adresse en retour. Il se rapproche ainsi de ses auditeurs pour montrer sa modestie et sa solidarité (ethos de modeste et de solidaire).
- A travers l'étude de l'ethos de MMD au pluriel, il construit une multitude de facettes de son image tout en les adaptant aux différentes situations d'interaction. Entre autres, le respectueux, le cultivé, l'intellectuel, le spécialiste, l'expert, etc. Ces facettes lui donnent un appui pour son ethos préalable et lui attribuent ainsi une bonne représentation de sa personne en plus de faire valoir son discours.
- MMD adopte plusieurs stratégies argumentatives mises en œuvre au service de son ethos, à savoir la politesse ; la solidarité ; la longue argumentation qui lui permet, entre autres, d'être au centre de l'antenne le plus longtemps possible ; l'alternance codique ; adoption de l'accent de l'auditeur-intervenant ; le changement de voix ; et enfin MMD affirme à maintes reprises son rapport très étroit avec la religion et son identité en tant qu'un vrai musulman (ethos de l'homme pieux).

En somme, le consultant MMD sait comment entretenir son ethos, ou plutôt ses êtres, qui reflète ses représentations, préparant en fin de compte la construction du pathos. En effet, un ethos bien construit implique un pathos majoritairement assuré.

En revanche, dans certains cas, l'intervention de MMD est qualifiée de tautologique et d'ambiguë, i. e. il ne donne pas de réponses claires et pertinentes au problème posé par l'auditeur-appelant. En plus, il commet des erreurs au

<sup>45</sup>Coopérer, pour Grice, revient, pour un locuteur participant à un échange conversationnel, à satisfaire à ce qui est exigé de lui en fonction du déroulement de la conversation et de la direction qu'elle a prise. ("Logique et conversation", Traduction de Wilson et Sperber, (1979), p. 93).

<sup>46</sup>Grice H.P., (1979), « Logique et conversation », Ibid.

<sup>47</sup>Elle exige que toute contribution verbale contienne autant d'information qu'il est requis, ni plus ni moins d'information.

<sup>48</sup>Elle concerne la modalité ou la manière dont on doit dire ce que l'on dit, la forme du message. Celui-ci doit être clair, non ambigu, synthétique, méthodique.



niveau de la citation de certaines références. Cependant, il s'est avéré que cela n'a pas de répercussions négatives sur son image et ne ternit pas sa réputation auprès de ses auditeurs qui semblent être satisfaits.

Au demeurant, après avoir analysé le discours de MMD, nous ne pouvons pas nous empêcher de faire une autre lecture de son discours qui porte les empreintes d'un « logocentrisme ». Le consultant MMD nous ouvre la voie devant une réflexion sur les médias et la valorisation de la doxa<sup>49</sup>.

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<sup>49</sup>Ensemble des opinions communes aux membres d'une société et qui sont relatives à un comportement social. Chez le philosophe allemand Edmund Husserl, ensemble des croyances et des idées non objectives.  
<http://www.larousse.fr/dictionnaires/francais/doxa/26675>  
 (consulté le 06-08-2021)



# ‘Questioning the Established Truths of the World’ in Marlon James’s novel *Black Leopard, Red Wolf*

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**Abstract**— *Black Leopard, Red Wolf* is a beautiful fantasy novel that explores African mythology like never before. Away from the Caucasian fairy tale characters and mythology, the novel had set the bar high for all of the writer Marlon James's future endeavours and all of the other fantasy writers who are yet to breathe life into the literary world. Fantasy, as a genre, has been high on demand since the end of the 20<sup>th</sup> century, and the novel utilises every literary element to drive the reader through a rollercoaster ride while engaged in the reading process. Marlon James has high expectations from his readers worldwide, which he truly met in his first book of the ‘Dark Start Trilogy’. In the research paper, the researcher analyses the theme of truth present in the story and the history behind the conception of the novel. The paper analyses the deep emotions associated with truth as a theme and sheds light on the ways truth manifests itself in various forms in the story. There are times when the theme of truth was not directly apparent, but when analysed from a psychological and spiritual view point, the lines give away their participation in building up the theme of truth very clearly. Such is the discussion style of the paper, which will unravel various aspects of the truth inside the novel.

**Keywords**— *Black Leopard, Red Wolf, African Mythology, Fantasy Novel, Caucasian fairy tale, Truth, Manifestation, Emotions spiritual, psychological.*

## I. INTRODUCTION

Marlon James had promised the world that after releasing his first book, "A Brief History of Seven Killings," he would bring a novel that would be the "African Game of Thrones," full of mystery, magic, and thrills. The novel *Black Leopard, Red Wolf* is set in a fantasy world based on African mythology. The story is about the wars between the kingdoms, namely the South and the North. A North Kingdom Prince tries to kill his sister's son, who is the legal heir to the throne. Meanwhile, the boy escapes from the kingdom, his mother hires Tracker, the narrator of the novel, and the plot revolves around him.

He has particularly chosen the African mythology and culture in the novel to get rid of the "white" washing of the fantasy universe and literature. (Janse) "White" here

refers to the skin color, the cultural and mythological intertwining, and the impact of the Caucasian population on the world. He believes that the world is not well versed enough with the local mythologies and is not playing with the mythology described by the 'White' population. James also believes it to be the result of centuries of colonisation and slavery. It is true in the case of the black population, since they were subjected to years of subconscious programming through slavery. In one of his interviews, the writer admits that, in

"I could have easily written a European fantasy

novel in black verse, but I didn't"  
(Swarup).

Marlon James himself has to take a detour as a Jamaican in order to find his existential reality as he

admits that he has to decolonize his imagination of the Western mythology. He says,

"It took me a while to realize that every time

I spoke, I sounded like someone's butler "  
(Swarup).

In one of his lectures, Marlon James says that,

"One hundred pages describing a village?

Hell yeah. [...] A big appendix on magic techniques?

Of course I'm gonna do it.

Two hundred pages on a mysterious dwarf race that lives underground? [...] yes." (Swarup).

The novel is the first part of Marlon James' planned "Dark Star Trilogy" and he says that the other two novels retell the stories from the point of view of other characters. The story is narrated from the point of view of Tracker, who is responsible for finding the missing boy.

There are multiple themes that are apparent in the novel, like truth, ambition, politics, duty, honor, and Machiavellianism, etc. All of these are spread out remarkably throughout the novel and give substance and framework to the story. (Monk) Out of these themes, the research paper deals with the theme of "truth".

The narrator begins the novel with a striking and contradictory line,

"The child is dead. There is nothing left to know" (pg.2, James)

The line itself is the door to the deluge of mystery that follows ahead in the 600-page novel. The theme, "truth", beautifully seeps in its presence in the lines by making it obvious that whatever might ensue, the truth has already been told. The way the narrator adds depth to the theme is interesting in itself. He assures and reminds the readers that the novel is a game of truth and lies. The Tracker further adds,

"Truth eats lies just as the crocodile eats the moon,

and yet my witness is the same today as it will be tomorrow."

(pg. 2, James)

Tracker feels that if he tells the death of the child to the queen of the South, she will definitely kill him. So he hides the truth in the shadow of lie by creating interest as well as little confusion in the mind of the reader.

Robertson opines in his article that "It holds a dual mysticism where the reader is, on one hand, freed of any other apprehension of the storyline's direction whereas on the other hand, it delivers a grip to the story where the reader is intrigued and entangled in the story despite of having known the plausible ending of the story." (Robertson)

It is fair enough to claim that the opening line itself has the readers from the start, and portrays the theme of "truth" clearly. Moving ahead, the theme emerges in its more raw form and becomes more apparent in other parts of the novel. Not only the truth, but even the secrets hidden in truths play an important role in contributing towards this theme. The fantasy model used in the novel is swathed by the hidden truths that exist around its characters where all the characters are seen hiding something crucial either about their identity, or their story. Patrick mentions that "The storyteller, Tracker, is himself surrounded by mysterious secrets and he himself grows in the story through the constant process of questioning the established truths of the world". (Patri) Tracker makes curious remarks in the beginning which add up towards building his secret identity.

"I am just a man who some have called a wolf.

The child is dead. I know the old woman brings

you different news.." (pg.2, James)

The words uttered by the Tracker add into the snowball effect of building up the mysticism of secrets. The secrets remain served in a platter, out in the open in the plain sight, and yet remain undiscovered, which further adds to the girth of the story. Later, as the characters unfold themselves, the secrets are also disclosed for the sake of building up of the story and merged with the theme of truth.

"I will give you a story.

It begins with a Leopard.

And a witch." (pg.2, James)

To get the attention of the readers Tracker tries to narrate his own imaginary world revealing the truth regarding the survival of the missing boy. Robertson says, "Eerily enough, the narrator embroils each and every truth in the serum of secrets to be tasted slowly and gradually, the kind of taste that lingers on and makes one crave for more- hence serving the purpose of his fantasy novel." (Robertson)

The narrator lies to create contrast in the story while building up on the theme of the truth. He mentions it in the beginning of the novel saying that,

“Not everything the eye sees  
should be spoken by the mouth.” (pg.2,  
James)

Thus, while it may appear to be a component of truth, it actually contributes to the flood of falsehoods, because the only option to prevent the truth from being spoken is to tell a lie. This is apparent in the novel when the same story of the boy's disappearance moves around of the fantasy universe in different forms through characters. As they circulated and re-circulated within the storyline, even their acceptance and rejection also changes within different characters. Leopard at one point, depicted as a character that “feed[s] on [Bunshi's] story like someone starving, or like someone glutting” (pg. 167, James). Sukhdev comments, “The story was retold in a manner in which he needed to listen to. It was a lie, yet it was the truth portrayed in a positive light”. (Sandhu)

Tracker says in the beginning,

“My mouth might say too much before they club it shut”  
(pg. 3, James)

It indicates a Pandora box of truth, although fatal truths, which might be lying dormant in the story. As Janse describes about the Tracker, “He was initially hired to locate the whereabouts of the missing boy, or return with evidence of his death, since he had the ability to identify smells from the other world”. (Janse) But later, year after year, he was shown to be trapped, trapped in the prison itself. He faces many obstacles in his way and all this led him to seek greater truth in life. He concludes that,

“The child is dead, and so is everyone.” (pg. 3, James)

It is a breaking point where Tracker could not keep peace with the truths being revealed and did not seem to be at peace with how everyone is not a murderer, yet their actions lead to murder something inside of the people they deal with. Such is the truth of the world he was roaming in. In the process of facing so many glitches and undergoing oppression, he constantly ponders upon the meaning behind all of them and tries to point out the reason as to why all of this is happening. When he meets with the crone at the river bank, he remarks,

“Life is love and I have no love left.  
Love has drained itself from me,  
and run to a river like this one.” (pg. 8,  
James)

He feels that the path he has put unto might have been wrong in the first place and that was the reason why

he is facing so many obstacles. Patri opines that, “Every time he stopped to seek truth, he received greater reflection of what his purpose and what life's purpose might be.”(Patri)

In the pursuit of truth, the Tracker is involved in a manner that often puts him up as an existential struggler. Although he grows more resolute with every hurdle he crosses, he is often seen lost for purpose and is shown finding meaning in the justification and truth of the problem itself. The tracker himself says,

“Sometimes the only way forward is  
through.

So I walked through. I was not afraid”,  
(pg. 9, James)

Finally he understands the purpose of life and accepts to reveal the truth about the boy, which adds weight to the theme of truth. The purpose of life and its acceptance is beautifully depicted in the following lines,

“I told myself ... Here is truth:

At this point I would have told anyone.

Truth is truth, and I do not own it.

It should make no difference to me who  
hears it,

since him hearing the truth does not  
change it” (pg. 331, James).

## II. CONCLUSION

Thus, the research paper observes the theme of 'Truth' manifested itself in the novel and discussed the presence of other main themes in the story. The storey behind the novel's inception is also zoomed into, and shows how significant the novel is in terms of highlighting African myths and traditions. Finally, the theme of "truth" is intertwined with many other emotions such as seeking, lying, secrets, and mystery.

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# Factors affecting the quality of financial statements on investment decision making

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**Abstract**— Since Kurdistan is expanding, it is getting more economically strong, and it thus requires a large amount of cash to carry out various developmental tasks. Individual investors' investment behavior must be studied in order to find the reasons that encourage people to invest. This will allow idle savings to be channeled into investment, which will help to increase the amount of money available for investment among individuals. There are several factors that impact investment decisions. The fact that financiers hold a dominant position in the financial market is an unavoidable truth. The behavior of investors is not predictable. It varies from one job to another, as well as from one level of protection to another. The identification of the elements that impact investment decisions is therefore important. It is important to understand how individuals invest in the securities and other financial alternatives that are accessible in order to boost investment and create suitable theories and regulations.

**Keywords**— Financial Statement, Investment, Accounting, Finance, Decision Making.

## I. INTRODUCTION

Due to deregulation of the Kurdistan financial industry, the country has experienced unexpected development in the investment sector, both in terms of volume and in terms of the number of investors during the last several decades. This growth has been attributed to deregulation of the Kurdistan financial sector. The number of regional stock exchanges in Kurdistan has increased dramatically in recent years. Equity shares are the alternative that has come a long way merely to provide investors with greater dividend expectations in addition to the best level of capital appreciation (Hamza et al. 2021). Due to the fact that investors are more worried about the amount of money they must spend when making investments, the new idea of book building has been introduced to help improve price discovery for initial public offerings and future public offerings (Sabir et al. 2021).

Retail participation in the stock market has increased dramatically in recent years, as evidenced by data provided by the National Stock Exchange and the Bombay Stock Exchange. The National Stock Exchange has attracted approximately 6,50,000 new participants on its stand during the first six months of the financial year 2012. In a similar vein, the Bombay Stock Exchange (BSE) has seen an increase of 1.3 million participants (Aziz et al. 2021). It has been observed that retail investors account for a relatively small share of the Kurdistan equities market. In Kurdistan, just about 1.5 percent of the population invests in securities, compared to almost 10 percent in China and 18 percent in the United States, respectively (Ahmed et al. 2021). Only 7% of Kurdistan's family savings are invested in the equity sector of the market, whereas the long-term average in the United States is 33% of total savings. According to the

changes in the Kurdistan culture, individuals are required to manage their money in order to fulfill their financial objectives, which may develop during the various phases of life (Ismael et al. 2021). These goals may include retirement, children's education, and health care (Sahi, 2009). With the development of new financial markets and the proliferation of investment goods, it is becoming increasingly important to better understand Kurdistan investors in order to target the appropriate financial product and their purchasing behavior (Ali et al. 2021). There are a variety of elements that impact the investment decision-making of retail investors. Because retail investors do not make huge investments, they are more concerned with the security of their funds and make extremely intelligent choices (Gardi, 2021). Different investors have different factors on which they base their investment decisions. Behavioural finance has been shown to have a significant influence in the decision-making process in the investing industry (Qader et al. 2021). According to Hamad et al. (2021), the term "behavioural finance" refers to a facet of finance that is explored in their paper. Specifically, it investigates and discusses aspects of human psychology as well as their implications for making investing decisions in the financial markets (Fatah et al. 2021). Some unexpected information from psychology, sociology, and finance is also being used to provide light on the odd behavior of financiers that has been lacking from standard financial models (Ali & Hamad, 2021). As a result of individual investors' status as regulation natives, behavioral finance is able to assess the population in the real world. This is because individual investors are regulation natives who are exaggerated by a variety of factors, including factors of demography, psychology, economy, society, and organization (Hamad, 2018). It may be argued that bankers make prudent judgments, but that their decisions are also influenced by a variety of factors. They become too optimistic while they are experiencing pleasant emotions, yet when they are experiencing negative emotions, they tend to condemn, accuse, or become highly suspicious (Ali & Anwar, 2021). Furthermore, given the rapid increase in the amount of money that investors are putting into their investments, it is necessary to investigate the many types of behavior that investors exhibit. This research comprises the investigation of the determinants of investment choice (Anwar & Shukur, 2015), which will be followed by a survey performed among the respondents using factor analysis and descriptive statistics in order to determine the most important element influencing their investment decision (Anwar & Abdullah, 2021).

## II. LITERATURE REVIEW

It is becoming increasingly important to make investment decisions since there is a general increase in job possibilities and the economic development of a country. Working people's capacity and readiness to save and utilise their resources for returns has increased as a result of their increased awareness of investment opportunities (Abdullah & Anwar, 2021). It was in this context that this study was carried out. Anwar & Shukur, (2015) performed a study to explore the relationship between investment preferences and demographic factors, as well as to identify and analyze the key differences between investment preferences and risk level among a sample of 120 personalities (Anwar & Abd Zebari, 2015). They came to the conclusion that women are more intimidation resistant than men, whereas undeveloped and sophisticated persons are intrigued further on the way to fresh precarious investment opportunities and the need to spend their money, but they are hesitant due to a lack of resources, a lack of investment opportunities, and a lack of investment trends, respectively (Anwar & Surarchith, 2015). When it comes to accumulation, the prevalence of repeated concerns such as religious issues, non-conducive monetary environments, and ethos are proven to be the most important variables to consider when making investment selections. Anwar, (2017) conducted an investigation with the goal of determining the factors that affect investors' decisions to invest in stocks listed on the Nairobi Stock Exchange (Anwar & Louis, 2017). They investigate or establish that the most important factors that influence the investment decisions of individuals are the reputation of the firm, its status in the industry, the earnings of the corporation that are anticipated, the condition of the profit and loss statement, the stock performance of the firm in the past, the price of a particular share, the sensitivity of the economy, and predictable returns by financiers (Anwar, 2015). Some research also suggest that there is a link between financial knowledge and making an investing decision (Hameed & Anwar, 2018). This study was performed with 228 questionnaire surveys of investors, and the results were analyzed to determine the level of financial knowledge based on the characteristics that were demographic in nature. It was shown that females have superior financial skills when compared to males, that persons aged 41-50 were more familiar with the skills when compared to individuals in other age groups, and that financial awareness is strongly related with educational attainment (Abdullah et al. 2017). Furthermore, participants in a group with extensive financial knowledge had a higher acceptance level for all financial products, with the exception of certificates of deposit and post office savings, than the rest of the field. Also of note is that participants in a group with less financial understanding tended to favor

safe and traditional goods of finance and did not engage as much in challenging goods of finance that are relatively tough to get but might yield a high rate of return on investment. The investment choice is also influenced by the relationship that exists between potential private financiers' views about risk taking, personality attributes, and attitudes toward investment decisions (Anwar & Balcioglu, 2016). The findings revealed that various personality qualities have an impact on an individual's risk-tolerance behaviors, which, in turn, have an impact on investing decisions regarding stocks, bonds, and other types of financial instruments. As a result, while providing investment advice to private clients, financial advisors must take into account a variety of criteria such as individual characteristics and risk tolerance, among others (Anwar, 2016). It was the goal of Islamolu and colleagues (2015) to investigate the factors that influence the behavior of individual investors. Banks provided the statistics used in the investigation, which were obtained using a survey approach (Anwar, 2017). Following the conclusion of the investigation, it was discovered that six factors influenced investor behavior on an individual basis. It was discovered that the link between "aware investor behavior" and "banking and payment behavior" was the most significant of the three (Anwar & Ghafoor, 2017). We were able to demonstrate that there was a statistically significant relationship between the factors influencing financiers' decision-making for investing on an individual basis (Anwar & Qadir, 2017). Gender is one of the most significant demographic characteristics to consider when making investing decisions. Anwar & Climis, (2017) set out to investigate the disparities in the process of making investment decisions between female and male financial professionals. The findings of this study revealed that males have a higher degree of consciousness when it comes to various investment opportunities than women, and that women tend to be less certain about their investment decisions and, as a result, have lower levels of contentment. The internal capital markets play an important role in the devolution of investment decision-making authority (Anwar & Louis, 2017). In order to do this, it emphasizes the role played by the internal capital market in the distribution of control and decision-making powers as a factor that clarifies the usefulness of investment-management practices. The authors want to apply the idea of organizational architecture to investment decisions in order to better understand the complexity and efficiency of such decisions (Anwar, 2015). However, even though organizational complication has an immediate and negative impact (the polar opposite of what is expected) on the devolution of investment decisions that generate value, it appears that there is a positive relationship between the improbability of the situation and a negative relationship

between the shortage and sharing of financial resources between units on the internal capital market, as demonstrated by this research (Hamza et al. 2021). Ali & Anwar, (2021) investigated the theory of behavioural finance in order to determine the characteristics that influence the investing decisions of individual investors. Following a comprehensive examination of the literature, it was discovered that there is no one element that impacts an individual's investing decisions. Furthermore, the elements that influence an investment choice differ from person to person, from time to time, from security to security, and from location to location. In order to introduce any new investment avenues to the market, it was proposed that policymakers for investment avenues take into account all of the elements and their influence on the investor's investment decisions (Anwar & Shukur, 2015). According to Anwar & Abdullah, (2021), their research aims to increase knowledge about key influential factors for investment behavior and the ways in which these factors impact speculation risk forbearance and the decision-making process between males and females, as well as among different age groups, in order to improve financial literacy. According to their findings, the age of investors and their gender are the most important factors determining their willingness to take risks (Abdullah & Anwar, 2021). Also in their analysis, Anwar & Shukur, (2015) go into detail on the relationship between risk level and investor demographic variables. A negative link was discovered between gender, age, nuptial status, educational qualification, and the investor's understanding of the market, it was discovered. In addition, there is a positive relationship between cities, income level, and investor expertise. The level of financial literacy of an investor has a major impact on their decision-making. A well-informed investor will be able to make more suitable decisions than a less well-informed investor will be able to make (Anwar & Abd Zebari, 2015). A research conducted on investors in the United Arab Emirates assessed their level of literacy as well as the most important elements that influence their investing decision-making (Anwar & Surarchith, 2015). The degree of financial literacy is shown to be exaggerated by the level of money, the amount of time spent at work, and the level of education a person has. The findings demonstrate that there is a significant relationship between investing decisions and financial expertise in general. The religious reason is the most important element influencing investment decisions, while rumor was the factor with the least influence on investment decisions (Anwar, 2017). When it comes to portfolio diversification (Anwar & Louis, 2017), research was conducted with the goal of quality controlling on the lack of financial knowledge as a credible characteristic that might help to alleviate the low levels of



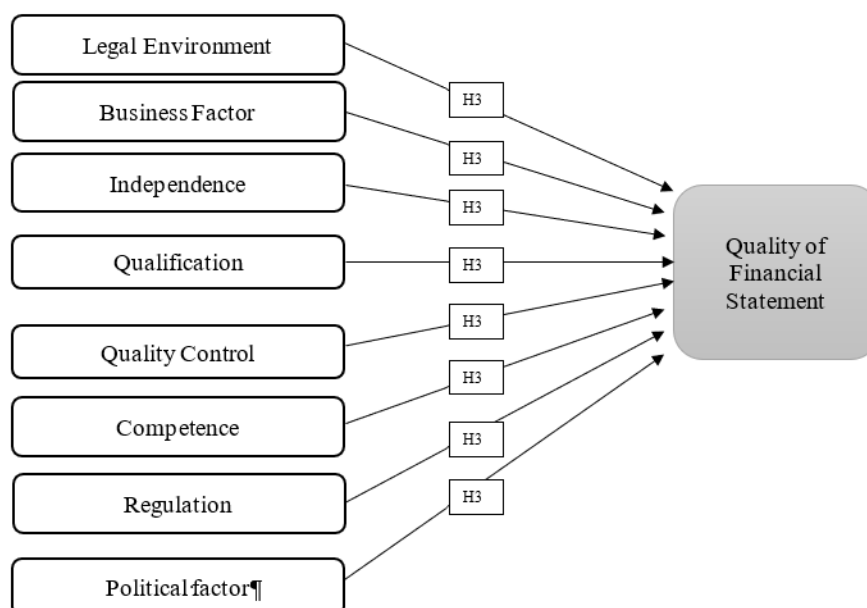
portfolio diversification that were previously observed (Anwar, 2015). The writers believe in different elements of financial knowledge and manage for differences in socio-economic and behavioral characteristics among different groups of investors, according to their beliefs (Hameed & Anwar, 2018). The findings show that investors' experience, financial literacy level, familiarity bias, portfolio size, age, and usage of the availability heuristic all have a substantial influence on the variety of assets included in their portfolios, according to the findings (Abdullah et al. 2017). The researchers' goal in conducting their research was to explore the collision of behavioural elements such as heuristics, fear of risk, the use of financial tools, and corporate governance at the firm's level of decision-making when it came to making investment decisions (Anwar & Balcioglu, 2016). The findings of the study indicate that heuristics, the use of financial tools, and corporate governance at the firm's level all have an optimistic and significant impact on investment decisions, but risk aversion has a pessimistic and significant impact on investment decisions (Anwar, 2016). Furthermore, all elements that are behavioural, corporate at the firm's level, and investment decision-making of investment decisions have an optimistic and significant relationship with one another. In addition, another study by Anwar, (2017) was carried out in order to analyze the variables that impact investing decisions in the context of individual investors. The research was conducted with 600 individual investors, and the results of the study revealed the most important elements that affect their decisions. According to the findings of the study, there is a significant difference between respondents' investment period, investor type,

respondent's age, respondent's marital status, educational skill, profession, annual income, and place of residence, as well as their overall factors that influence investment decisions (Anwar & Ghafoor, 2017). However, there is no significant difference between male and female respondents when it comes to the overall factors that impact investing decisions. Anwar & Qadir, (2017) hoped to discover an alternate strategy to fostering financial literacy in order to manage the enormous private money owing burden that this large portion of the population was burdened with over the course of their research. The underlying purpose of the model is to serve as a comprehensive road map to guide universities and other organizations through the process of conceptualizing, setting up, organizing, implementing, and evaluating systems and processes related to financial education that are intended to improve long-term financial decisions and students' financial well-being (Ismael et al. 2021).

### III. METHODOLOGY

The current research was focused on the city of Erbil, as a consequence of the results, a structured questionnaire was developed and sent to 100 respondents based on the convenience sample methodology. There were around 87 responses received. Individual investors provided the information that was used to compile this report. Only a portion of the questionnaire was approved. For the sake of this example, we are using a range of age groups since we think that a person begins to earn at a certain age. Analysis of the data was carried out in accordance with conventional methods of factor analysis.

#### Conceptual Framework



**Research Hypotheses:**

H1: Legal environment has a positive influence on the quality of financial statement.

H2: Business factor has a positive influence on the quality of financial statement.

H3: Independence has a positive influence on the quality of financial statement.

H4: Qualification has a positive influence on the quality of financial statement.

H5: Quality control has a positive influence on the quality of financial statement.

H6: Competence has a positive influence on the quality of financial statement.

H7: Regulation has a positive influence on the quality of financial statement.

H8: Political factor has a positive influence on the quality of financial statement.

**IV. ANALYSIS AND FINDINGS****Reliability test***Table 1. Reliability Test*

| Variable                       | Cronbach's Alpha | No. of Items |
|--------------------------------|------------------|--------------|
| Legal environment              | .815             | 5            |
| Business factor                | .770             | 5            |
| Independence                   | .895             | 7            |
| Qualification                  | .745             | 5            |
| Quality control                | .733             | 5            |
| Competence                     | .786             | 5            |
| Regulation                     | .767             | 5            |
| Political factor               | .787             | 6            |
| Quality of financial statement | .734             | 6            |

As seen in table (1), the reliability tests for the current study, the researchers finds out the Alpha for legal environment =.815 for five items since .815 is greater than .6

**Correlation analysis***Table 2. Correlation Analysis*

| Variables         | Pearson Correlation | Quality of financial statement |
|-------------------|---------------------|--------------------------------|
| Legal environment |                     | .186**                         |
|                   | Sig. (2-tailed)     | .000                           |
|                   | N                   | 87                             |
| Business factor   |                     | .307**                         |
|                   | Sig. (2-tailed)     | .000                           |
|                   | N                   | 444                            |

(Kothari,2005), therefore all dimensions utilized for legal environment found to be reliable for this study, the value of Alpha for business factor =.770 for five dimensions, it was found that all five dimensions utilized for business factor found to be reliable, the value of Alpha for independence =.895 for ten dimensions, it was found that all seven dimensions utilized for independence found to be reliable, the value of Alpha for qualification =.745 for six dimensions, it was found that all seven dimensions utilized for qualification found to be reliable, the value of Alpha for quality control =.733 for six dimensions, it was found that all five dimensions utilized for quality control found to be reliable, the value of Alpha for competence =.786 for five dimensions, it was found that all six dimensions utilized for competence strategy found to be reliable, the value of Alpha for regulation =.767 for five dimensions, it was found that all six dimensions utilized for competence strategy found to be reliable, the value of Alpha for political factor =.787 for five dimensions, it was found that all six dimensions utilized for competence strategy found to be reliable, and the value of Alpha for quality of financial statement =.734 for five dimensions, it was found that all six dimensions utilized for competence strategy found to be reliable.

|                  |        |
|------------------|--------|
| Independence     | .061** |
| Sig. (2-tailed)  | .000   |
| N                | 87     |
| Qualification    | .161** |
| Sig. (2-tailed)  | .000   |
| N                | 87     |
| Quality control  | .155** |
| Sig. (2-tailed)  | .000   |
| N                | 87     |
| Competence       | .077** |
| Sig. (2-tailed)  | .000   |
| N                | 87     |
| Regulation       | .224** |
| Sig. (2-tailed)  | .000   |
| N                | 87     |
| Political factor | .132** |
| Sig. (2-tailed)  | .000   |
| N                | 87     |

As seen in table (2), the correlation analysis, it can be seen that the growth as independent variable has significantly correlated,  $r = .186^{**}$  this demonstrates that there is a weak correlation between growth as independent variable and quality of financial statement as dependent variable, concerning business factor as independent variable has significantly correlated,  $r = .307^{**}$  this demonstrates that there is a weak correlation between business factor as independent variable and quality of financial statement as dependent variable, concerning independence as independent variable has significantly correlated,  $r = .061^{**}$  this demonstrates that there is a weak correlation between independence as independent variable and quality of financial statement as dependent variable, qualification as independent variable has significantly correlated,  $r = .161^{**}$  this demonstrates that there is a weak correlation between

qualification as independent variable and quality of financial statement as dependent variable, concerning quality control as independent variable has significantly correlated,  $r = .155^{**}$  this demonstrates that there is a weak correlation between quality control as independent variable and quality of financial statement as dependent variable, concerning competence as independent variable has significantly correlated,  $r = .077^{**}$  this demonstrates that there is a weak correlation between competence as independent variable and quality of financial statement as dependent variable, concerning regulation as independent variable has significantly correlated,  $r = .224^{**}$  this demonstrates that there is a weak correlation between regulation as independent variable and quality of financial statement as dependent variable, and concerning political factor as independent variable has significantly correlated,  $r$

=.132 \*\* this demonstrates that there is a weak correlation between political factor as independent variable and quality of financial statement as dependent variable. The findings

indicated that the generally the correlation between dependent factor and independent factors are weak.

### Multiple Regression Analysis

Table 3. Multiple Regression Analysis

| Independent variable | Coefficients | t-value | P-value |
|----------------------|--------------|---------|---------|
| Growth               | .135         | 1.578   | .001    |
| Business factor      | .260         | 2.498   | .000    |
| Independence         | .129         | 1.376   | .001    |
| Qualification        | .131         | .603    | .005    |
| Quality control      | .090         | .438    | .005    |
| Competence           | .779         | 2.498   | .000    |
| Regulation           | .285         | 1.775   | .000    |
| Political factor     | .315         | .882    | .000    |
| R <sup>2</sup>       | .076         |         |         |
| F value              | 5.946        |         | .000    |

Dependent Variable: Quality of financial statement

The researchers utilized multiple regression method to examine the relationship between each independent factor and dependent factor. In this section the researchers attempted to find the relationship between eight independent variables and quality of financial statement as dependent variable. As seen in table (3) the result of first hypotheses, legal environment has significantly predicted quality of financial statement (the value Beta = .135,  $p < .001$ , therefore the researchers came to conclude that growth has significant relationship quality of financial statement accordingly the first research hypothesis supported, the result of first hypotheses, business factor has significantly predicted quality of financial statement (the value Beta = .260,  $p < .001$ , therefore the researchers came to conclude that business factor has significant relationship quality of financial statement accordingly the second research hypothesis supported, the result of third hypotheses, independence has significantly predicted quality of financial statement (the value Beta = .129,  $p < .001$ , therefore the researchers came to conclude that independence has significant relationship quality of financial statement accordingly the third research hypothesis supported, the result of fourth hypotheses, qualification has significantly predicted quality of financial statement (the value Beta = .131,  $p < .001$ , therefore the researchers came to conclude that

qualification has significant relationship quality of financial statement accordingly the fourth research hypothesis supported, the result of fifth hypotheses, quality control has significantly predicted quality of financial statement (the value Beta = .090,  $p < .001$ , therefore the researchers came to conclude that quality control has significant relationship quality of financial statement accordingly the fifth research hypothesis supported, the result of sixth hypotheses, competence strategy has significantly predicted quality of financial statement (the value Beta = .779,  $p < .001$ , therefore the researchers came to conclude that competence has significant relationship quality of financial statement accordingly the sixth research hypothesis supported, the result of seventh hypotheses, regulation has significantly predicted quality of financial statement (the value Beta = .285,  $p < .001$ , therefore the researchers came to conclude that regulation has significant relationship quality of financial statement accordingly the seventh research hypothesis supported and finally the result of eighth hypotheses, political factor has significantly predicted quality of financial statement (the value Beta = .315,  $p < .001$ , therefore the researchers came to conclude that political factor has significant relationship quality of financial statement accordingly the eight research hypothesis supported. It was found that the quality of



financial statement's overall difference could be measured by its variance. The value of R square = .275 this indicates that 28% of total variation in quality of financial statement has been explained by all independent variables, and the value F in this analysis for all independent variables = 10.816, it is greater than 1 as seen in table above, therefore; there is a significant relation between all independent variables and dependent variable.

## V. CONCLUSION

The researchers' goal in conducting their research was to explore the collision of behavioural elements such as heuristics, fear of risk, the use of financial tools, and corporate governance at the firm's level of decision-making when it came to making investment decisions (Anwar & Balcioglu, 2016). The findings of the study indicate that heuristics, the use of financial tools, and corporate governance at the firm's level all have an optimistic and significant impact on investment decisions, but risk aversion has a pessimistic and significant impact on investment decisions (Anwar, 2016).

The researchers utilized multiple regression method to examine the relationship between each independent factor and dependent factor. In this section the researchers attempted to find the relationship between eight independent variables and quality of financial statement as dependent variable. As seen in table (3) the result of first hypotheses, legal environment has significantly predicted quality of financial statement (the value Beta = .135,  $p < .001$ , therefore the researchers came to conclude that growth has significant relationship quality of financial statement accordingly the first research hypothesis supported, the result of first hypotheses, business factor has significantly predicted quality of financial statement (the value Beta = .260,  $p < .001$ , therefore the researchers came to conclude that business factor has significant relationship quality of financial statement accordingly the second research hypothesis supported, the result of third hypotheses, independence has significantly predicted quality of financial statement (the value Beta = .129,  $p < .001$ , therefore the researchers came to conclude that independence has significant relationship quality of financial statement accordingly the third research hypothesis supported, the result of fourth hypotheses, qualification has significantly predicted quality of financial statement (the value Beta = .131,  $p < .001$ , therefore the researchers came to conclude that qualification has significant relationship quality of financial statement accordingly the fourth research hypothesis supported, the result of fifth hypotheses, quality control has significantly predicted quality of

financial statement (the value Beta = .090,  $p < .001$ , therefore the researchers came to conclude that quality control has significant relationship quality of financial statement accordingly the fifth research hypothesis supported, the result of sixth hypotheses, competence strategy has significantly predicted quality of financial statement (the value Beta = .779,  $p < .001$ , therefore the researchers came to conclude that competence has significant relationship quality of financial statement accordingly the sixth research hypothesis supported, the result of seventh hypotheses, regulation has significantly predicted quality of financial statement (the value Beta = .285,  $p < .001$ , therefore the researchers came to conclude that regulation has significant relationship quality of financial statement accordingly the seventh research hypothesis supported and finally the result of eighth hypotheses, political factor has significantly predicted quality of financial statement (the value Beta = .315,  $p < .001$ , therefore the researchers came to conclude that political factor has significant relationship quality of financial statement accordingly the eight research hypothesis supported. It was found that the quality of financial statement's overall difference could be measured by its variance. The value of R square = .275 this indicates that 28% of total variation in quality of financial statement has been explained by all independent variables, and the value F in this analysis for all independent variables = 10.816, it is greater than 1 as seen in table above, therefore; there is a significant relation between all independent variables and dependent variable.

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# Investigating Bamanankan Corruption Euphemisms among the Malian Academic Community

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**Abstract**— This paper explores the use of euphemisms in the corruption vocabulary of Bamanankan language in Malian higher education. Research in the Malian context has paid little attention to the phenomenon. So this investigation is conducted to unveil corruption euphemisms among the Malian academic community. The study combines Goffman's (1972) Face Work Theory and Brown and Levinson's (1978, 1987) Politeness Theory. The qualitative method has been advocated for data collection and analysis. The findings have revealed seven euphemism typologies according to gender, the social status and occupation of the people involved. They have equally uncovered that Bamanankan is the preferred language for using those euphemisms for all the research participants.

**Keywords**— Bamanankan, corruption, euphemism, higher education.

## I. INTRODUCTION

Several Malian higher education actors have developed euphemistic strategies to hide their corrupt practices. In this context, the euphemisms developed by students, parents, teachers and administrators in describing their corrupt acts become inspiring in that their analysis can help gain better insights into the phenomenon. This paper focuses on the types of euphemisms developed by the Malian academic community to conceal their corrupt academic practices.

The present paper analyses euphemisms in the corruption vocabulary of the Malian academic community. It specifically aims to i) determine the types of euphemisms used in Malian higher education; ii) explain their contexts of use and iii) analyze their semantic underpinnings. These objectives are reached by responding the following research questions: What are the types of euphemisms used among the Malian academic community? What are their contexts of use by the different academic stakeholders? And what are their semantic underpinnings?

The paper combines Goffman's (1972) *Face Work Theory* and Brown and Levinson's (1978, 1987)

*Politeness Theory*. The Face Work Theory relies on the concept of *face* used in the phrases *to lose face* and *to save face*. Goffman (1972, p.13) finds: "poise is one important type of face-work, for through poise, the person controls his embarrassment and hence, the embarrassment that he and others might have over his embarrassment". The essence of E. Goffman's theory is that in society, participants involved in communicative interaction often attempt, not only to save their own face, but also to save the face of others.

*Politeness* has been conceptualized especially as strategic conflict-avoidance or even as strategic construction of cooperative social interaction (Wilkki, 2006). In this sense, it helps fight off conflicts between sides, ensures smooth conversational interaction, social balance and friendliness and mitigates the threats to the face of the hearer. Brown and Levinson's (1978, 1987) Politeness Theory, based on Goffman's (1967) Face Work Theory, represents Fraser's face-saving view (Wilkki, 2006). Locher and Watt (2005) even find that the two theories are not so distinct. Shortly put, minimizing the hearers' negative face and maximizing their positive face remain the key considerations of politeness (Pour, 2010).

Therefore, in this paper, euphemisms are presented and analyzed as both face-saving and linguistic politeness strategies used in communicative interaction to avoid face-threat and face-loss, and therefore maintain face.

## II. RESEARCH METHODOLOGY

The study makes use of a qualitative research design. The data collected are qualitative (interview and focus group discussion). Scholars like MacSwan (1999) and Ziamari (2008) have applied only the qualitative method that they have found most appropriate to their studies. In the same vein, Mallinson et al. (2013) have proved that a qualitative method is used to identify language in use in relation to the setting and argue:

The data for qualitative sociolinguistic research are of widely diverse types, but labeling qualitative data as language in use perhaps captures a coherent element in the diversity. There are much more concerns about revealing the social context under which the data were produced: who was speaking to whom, what was the setting, what was the relationship between the interlocutors, what roles in the group do the interlocutors have and any other aspects of the occurrence of the utterances that are considered to be relevant to the analysis (p.14).

The research population is made up of university administrators, lecturers, students and students' parents in Bamako. A research population is known as a well-defined collection of individuals known to have similar characteristics. A sample is the specific group of informants that a researcher uses to collect data. The sample size is always less than the total population.

Regarding the sampling procedure, Milroy and Gordon (2003, p.25) argue that random sampling attempts to allow the whole population to have equal chance to be part of the investigation. They maintain: "the guiding principle of random sampling is that anyone within the sample frame has an equal chance of being selected". Such a sampling procedure is significant for the present study because it helps keep participants on equal-footing.

The participants for the study are fifty (50) people forty (40) of whom have been purposively selected from two universities in Bamako, namely ULSHB (université des Lettres et des Sciences Humaines de Bamako) and USJPB (Université des Sciences Juridiques et Politiques de Bamako). The sample is made up of twenty (20) students, ten (10) students' parents, ten (10) teachers and ten (10) administrators. Besides, ten (10) student parent

participants were randomly selected from outside and added to the rest of the participants. The participants are from either sex and were sampled according to gender and occupational affiliation. The table below describes the study sample:

| Occupation           | Universities |        | Outsider | Gender |        |
|----------------------|--------------|--------|----------|--------|--------|
|                      | ULS HB       | USJ PB |          | Male   | Female |
| Students             | 10           | 10     | /        | 10     | 10     |
| Students' Parents    | /            | /      | 10       | 6      | 4      |
| Teachers             | 5            | 5      | /        | 5      | 5      |
| Administrators/Staff | 5            | 5      | /        | 5      | 5      |
| <b>Total</b>         | <b>50</b>    |        |          |        |        |

One focus group discussion was held with students in each of the two selected universities. The aims of the study were explained to the student-participants after a brief introduction. Permission from the participants was a requirement for their participation. After reassurance that their information will be kept confidential, permission was granted. The focus group session started with an introduction of the members and the topic of discussion. Then, the researchers reviewed the main points with the respondents to make comments on or ask questions.

The interviews were conducted with teachers, students' parents and university administrators. They were contacted individually to obtain their consent to participate. Both focus group discussions with students and interviews with students' parents mainly focused on the identification of corruption euphemisms in Bamanankan used by teachers and administrators to encourage students and their parents to negotiate grades and/or admission. The interviews with teachers and administrators focused on the identification of the corruption euphemisms used by students and their parents to negotiate their grades and admission.

Both the interview and the focus group were audio-recorded. According to Silverman (2005, p.33): "audio-recording is a technique employed in qualitative research to capture, in detail, the naturalistic interactions of the participants in the research field". Labov (1972, p.180) suggests that in a sociolinguistic investigation, the researcher has to use "large volumes of well-recorded natural data". The audio recordings of the focus groups and interviews were transcribed, and the researchers employed constant comparison analysis for coding and

grouping the responses by paying attention to terms, contexts, meanings, and the described categories used by informants. During the data analysis, responses in Bamanankan were not distorted so as to preserve authenticity before their translation into English. In other words, the participants' utterances contain some instances of borrowing and code-mixing which are kept in Bamanankan as they are. The names of the participants have all been coded.

### III. RESULTS AND DISCUSSION

Corruption has been demonstrated to be an illegal practice recognized as universally shameful; that is why people involved in the practice usually tend to be discreet in both their acts and the language associated with those acts (the use of euphemisms). Ogal and Macharia (2019, p.42) perceive euphemism as: "a mild and indirect expression that avoids being offensive because blunt mention of such would be quite embarrassing and obscene". In the words of Ojo, Ayandele and Egbeleye (2020, p.73), citing Tittenburg, Gladney and Stephensen (2016): "Euphemism is a figure of speech that cleverly hides the truth of its reference and is designed to avoid confrontation, hurting people's feelings, or as a substitute for profanity". It is basically used to make a sensitive, unpleasant or offensive linguistic behavior more acceptable to the hearer. Corrupt people, for instance, make use of this linguistic strategy to skillfully pass across their messages making them incomprehensible to those who are not initiated to the code. In this vein, Agbota, Sandaker and Ree (2015, p.142) quoting Anand, Ashforth and Joshi (2004, p.47), argue: "one of the most important factors that abet rationalizing and socializing is the use of euphemistic language, which enables individuals engaging in corruption to describe their acts in ways that make them appear inoffensive". Euphemistic language is used to drive and conceal corruption and consequently helps perpetuate corrupt practices. In the same way, lecturers, students and administrators (and even parents) in Malian higher education involved in academic corruption have developed linguistic euphemisms aiming at concealing their socially unacceptable behavior (social taboo).

The findings of this study have displayed several instances of linguistic euphemisms of corruption and corrupt practices developed by teachers and administrators, students and students' parents. The instances have been classified into typologies as follows: i) students trading sex for grades euphemisms ii); students' examination malpractices proverb or jargon-like euphemisms; iii) students' euphemisms for bribing teachers and administrators with money; iv) teachers

trading grades for sex euphemisms; v) teachers trading grades for money euphemisms; vi) teachers' examination malpractices proverbial euphemisms vii) parents' euphemisms for bribing teachers and administrators with money.

#### 3.1. Students' corruption euphemisms

The interview findings from teachers and administrators have displayed three student corruption euphemism sub-typologies:

##### 3.1.1. Students trading sex for grades euphemisms

These euphemisms have been classified into four categories:

- **appointment euphemisms** -TAR1: *Karamɔgɔ, n b'i wele kɔfɛ* (Sir, I will call you later). This type of discreet, face-saving and decent language (euphemism) is generally used by female students vis-à-vis their male lecturers to express their own readiness for corrupt acts including sex relations. Its principal aim is basically to have an appointment with the teacher. It is also a psychological preparation meant to assess the lecturer's level of readiness to embark on carrying out such immoral acts. In plain words, taboo language which looks face-threatening and more direct is avoided, and to face-save and adopt polite language, euphemisms are developed. Obviously, the student sells sex for grades and other services.

- **address location euphemisms**-TAR2: *Karamɔgɔ, ika so be mi?* (Sir, where is your house?). This discreet, less face-threatening language is also employed by female students to know where a male lecturer lives, but more significantly, to determine his degree of psychological readiness for conducting the corrupt act she is discreetly proposing. The taboo language *I am readiness to go to your house to trade sex for grades*, more face-threatening, is avoided because hurting, unpleasant and not polite, and is replaced by a softer, more pleasant and less socially risky language. The use of such a euphemistic language aims to conceal the immoral nature of the proposed corrupt act, and make it more socially acceptable.

- **promise of a non-specific present euphemism**-TAR3: *Karamɔgɔ, n be na i ladiya* (Sir, I will give you a present). This euphemistic strategy is still adopted by female students towards their lecturers; very close to the previous ones, it is also used to exchange sex for grades with a male teacher, but at the same time, to check up the lecturer's degree of readiness to undertake such types of corrupt acts. Obviously, the nature of the proposed present has not been specified (specification will be conducive to taboo language); the student has preferred to be polite vis-à-vis her teacher and to face-save on both sides.



- **new deal proposal euphemisms**-TAR4: *Karamogɔ, anw be se ka ɲogɔn famuya cokoya were la* (Sir, we can understand each other in a different way). This is definitely covert language that can be used by both male and female students to make immoral offers to their teachers, both male and female. It can involve students from either sex proposing to exchange sex or money for grades with teachers from either sex. A close look at this student's language shows that a first attempt has failed, and now somehow desperate, the student is coming back with a new neutral and discreet proposal which can include anything that the lecturer may desire from him or her (sex included). The student did not want to run risks in his language use as there are some social norms to account for.

### 3.1.2. Students' examination malpractices proverb or jargon-like euphemisms

Corruption euphemisms equally include proverbs and adages and the creation a jargon which, all together, constitute a form of cover-up language meant to ensure linguistic politeness (Agbota et al, 2015). The findings of this study disclosed five types of euphemisms; they mainly relate to students' practice of corruption in examination halls and are generally proverb jargon-like euphemisms:

TAR5: *Karamogo, kana ji ke anw ka mugu bara la, a to anw ka mugu ci dɔni* (Sir, do not pour water in the gunpowder storehouse, let us shoot a little bit). This involves a situation where students are asking the invigilator to let them freely cheat. For that the students do not hesitate to create metaphors which stand as forms of euphemisms; the use of *mugu bara* (the gunpowder storehouse) refers to all the arsenal made ready by students for cheating. In the same vein, *ka mugu ci* (to shoot) has been developed by students to refer to the concrete act and process of cheating, using all the means made available in the gunpowder storehouse. The use of these two expressions demonstrates that the speakers wanted to observe decency in their language, given the university social milieu where they are expected to politely behave.

The same holds true for students' use of *Sabali, a to anw ka jine bɔ* (please, let us show up the devil) (TAR6) addressed to the invigilator asking for his/her permission to use their cheating material. The term *jine* (the devil) is expected to create fear; but the students are using it in a sense which makes it more acceptable (given the specific context of use) instead of *cheating material* the use of which hurts, looks vulgar and impolite and therefore not face-saving. While this type of language developed by students clearly appears as a form of jargon,

it equally helps them face-save, and consequently stands as a form of euphemism developed and used to talk about their everyday corrupt practices.

This student language shift to a proverb jargon-like form of euphemism may not readily be accessible to everyone, but to a limited group of initiated people. In this sense, it becomes a form of jargon; but, since it also serves as a cover-up language which aims to alleviate, mitigate and maintain decency, it becomes a form of euphemism.

### 3.1.3. Students' euphemisms for bribing teachers and administrators with money

It involves an act of corruption brought about by students in bribing teachers and academic staff with money (use of *money transfer*). Students develop euphemistic strategies which aim to hide some social taboos they are breaking and the taboo language describing them.

TAR7: *Karamogɔ, n be se ka ika orangi numero sɔrɔ wa?* (Sir, may I have your orange number?). Some students like to do business buying grades and admission with money. Unfortunately, some academic staff in charge of result processing accepts money from those students to deliberately change their original failing grades to passing ones. Since it would be unpleasant or even taboo to go and give envelopes of money to those teachers and staff members, the students have come to skillfully develop some more socially decent language with the use of the request *Sir, may I have your orange number?* which rather looks neutral except that the idea behind still remains a taboo (*Sir, I am planning to send you money or credits via orange money after the exams in exchange for admission*). In other words, the students on the hand and the teachers and staff on the other hand, are engaged in the corrupt practice of exchanging money and credits for admission, but using the language of social decency.

### 3.2. Teachers' corruption euphemisms

The focus group and interview findings from students and their parents have unveiled that lecturers make use of a variety of corruption euphemisms to disguise their corrupt acts. Those euphemisms have been classified into categories as follows:

#### 3.2.1. Teachers trading grades for sex euphemisms

The findings from both the students' focus group discussions and the parents' interviews have revealed that some male lecturers request sex relations with female students in exchange for grades; they also make sexual gratification a condition for getting passing grades. In this sense, three euphemistic expressions have been recorded:

- **address reminding euphemisms**-SPR1: *I be ne siyoro don* (You know where I sleep);

- **desire reminding euphemisms**-SPR2: *I b'a don ne be mi fe* (You know what I like);

- **euphemisms related to forced choice between two acts**-SPR3: *bilema walima glen* (The red one or bed).

The context of use of the first two euphemisms is usually the same. For instance, *I be ne siyoro don* is a grade harassment euphemistic strategy used by some male lecturers vis-à-vis their female students. It often involves a situation where a female student asks her teacher for a passing grade that she does not deserve. In response, the teacher would ask her to invite him for sex relations; if the student does not accept the teacher's offer, but is still asking him for this favor, the lecturer's reaction would be (linguistic taboo terms) *if you want me to give you a passing grade, you have to come to my house for sex relations*. It appears that the proposed act is a social taboo that cannot be bluntly expressed. To cover it up and make it more socially and linguistically pleasant, *I be ne siyoro don* is used by the lecturer. *I b'a don ne be mi fe* falls in the same context in that the male lecturer is softly telling the student (linguistic taboo words) *if you want me to give you a passing grade, you have to accept sex relations with me*. Again, given the taboo nature of the requested act, taboo language is replaced with euphemistic language to make the shameful act and the associated language softer, milder and less hurting to the hearer, recognizing that there are degrees of softness and mildness.

The phrase *bilema walima glen* symbolizes the forced choice that some female students have to face from some male teachers; the teacher proposes the red pen which symbolizes a failing grade or bed that represents sex relations and the symbol of a passing grade. Report from a female student testifies that a lecturer from her school used to give two options to female students: sex relations in exchange for passing grades or refusal that will result into failing grades. Admittedly, the language still looks harsh, but the user has tried to make it more polite and more face-saving because the corrupt act it is associated with is shameful, and is a social ban.

### 3.2.2. Teachers trading grades for money euphemisms

The findings have revealed four categories of euphemisms used by teachers. The process consists for some teachers in deliberately inviting students or their parents to exchange passing grades for money. Given the taboo nature of the corrupt act requested, a number of euphemistic expressions have been created to conceal, cover up, alleviate and mitigate the negative image that hearers may develop.

-**Euphemisms related to the teacher giving information on his house building** - SPR4: *Ne be so jo la* (I am

building a house). The process usually involves the teacher giving failing grades to all students, the good ones included, and then asking everyone to reset the exam or pay money. All those who pay in the reset exam will get passing grades regardless of their true performance. The practice is a social taboo, and the taboo language the use of which the teacher has avoided is *I am building my house; I need money; if you come with money, I will sell you grades*. Given the shame surrounding the use of such an immoral act and the language describing it, the lecturer has skillfully devised and used *Ne be so jo la* to observe social decency, linguistic politeness and be face-saving.

- **Euphemisms related to frightening students to buy grades** - SPR5: *Respon ka lisi be ne bolo* (I have the class monitor's list) / *Be mine la, respon* (Everyone is caught, class monitor). On behalf of the lecturer, the class monitor usually writes up a list of students who are ready to buy grades. In class, the teacher trying to frighten the students and obliging them to pay makes constant reference to that list. The taboo language the use of which the teacher has concealed looks like *from the list made by the class-monitor, I have the name of everyone; if you do not come and pay, I will give you failing grades*. *Respon ka lisi be ne bolo*, as used by the teacher, aims at making the language softer and less hurting to conceal the taboo act the teacher is describing.

The teacher using *Be mine la, respon* is addressing his/her speech to the class monitor, but the very target audience is the whole class. This indirect linguistic strategy (coupled with the type of neutral expression used) has a euphemistic taste in that the speaker does as if s/he is addressing somebody other than the true addressee. That makes the language used less harsh and more acceptable. This language use from the teacher shows that s/he is obliging the students to come and buy passing grades.

- **deal proposal euphemisms** – SPR6: *Anw ka je ka ko laje nagonfe* (Let's agree and examine the issue together). This involves a situation where a teacher is encouraging low level students to propose a solution (i.e. to pay money) in order for him to give them passing grades. It specifically involves a selling and buying business where a teacher sells passing grades to students and students buy passing grades from a teacher. The type of language adopted by the teacher is definitely euphemistic in that it shows politeness, decency and looks face-saving for either side. The teacher's stylistic choice shows his level of awareness about the context of the conversation and the participants involved.

### 3.2.3. Teachers' examination malpractices proverbial euphemisms

The findings from the students' focus group discussions have displayed only one euphemistic expression used in different ways by teachers. For instance, a corrupt invigilator may avoid detecting and denouncing a low level student copying a brilliant one after the two sides have already made a deal; the instance below is an illustration:

**-invigilator ignoring cheating students** - SPR7: *N tena ji ke mugubo la bisa* (I am not going to shed water in the gunpowder today). After money has been collected from students in the examination hall, the invigilator guarantees students' free access to each other's exam papers; in plain words, the lecturer accepts gratification in exchange for creating a free atmosphere for cheating and provides students with a code. The language used to describe this taboo act is the proverb *N tena ji ke mugubo la bisa*, meant to cover up and say what cannot overtly be said. Proverbs often carry this euphemistic taste in that they sometimes stand as a polished up style aiming inter alia, to preserve decency and facilitate communicative interaction (M. Minkailou (2016).

### 3.3. Students' parents' corruption euphemisms

The analysis of the findings from teachers and administrators has unveiled that parents practice corruption with both teachers and administrators and use euphemisms to sugarcoat their evil practice. The phenomenon and the euphemistic language adopted to talk about it are described below:

#### 3.3.1. Parents' euphemisms for bribing teachers and administrators with money

The teachers and administrators' interview analysis has uncovered two bribing euphemistic categories describing the corruption language used by students' parents:

**-offering money as the kola price** -TAR8: *Worosongon mine; I k'i hakili to a la* (Take the kola price; keep him/her in mind). In fact, linguistic euphemisms are not only used to grease discourse but also to establish and strengthen social cohesion and stability because language devoid of euphemistic sugarcoats is considered as a blemished code of communication. That is why Dholuo speakers of Kenya, Ogal and Macharia (2019) note, use a series of metaphors as bribe euphemisms, namely, *tea* because of its taste, *petrol/oil* as an energizer, *mouth of a pen* especially among administrative offices, *opening eyes or shedding light on someone* to ensure calmness and confidence in carrying out action. The parent proposes, not money, which implies corruption (a social taboo to avoid), but the 'kola price', *Worosongon mine*, to hide his corrupt

act, which is truly unveiled in his second sentence, *I k'i hakili to a la*. In taboo terms, his intention would be *accept money from me and give a passing grade to my child*.

In fact, *woro* (kola nut) is often used for socialization in Africa, especially during visits paid to people. It helps break barriers and ensures easy social and communicative interaction. Therefore, offering *woro* or even *worosongon* should be perceived as a good social practice. However, its use in the education setting usually connotes the practice of sugarcoated corruption with the aim of talking about a corrupt act that cannot be bluntly presented because face-threatening. Therefore, since interaction requires decency and face-saving, the use of *worosongon* helps respect those social principles.

**-making an appointment** - TAR9: *Anw ka nogon ye I den ka ko la* (We need to meet about the case of your child) /*Anw be se ka nogon ye kofe* (We can meet later). A parent proposes to meet a teacher (usually no matter the place) to discuss (to negotiate) his child's admission. The parent's language use shows the absolute necessity for him to hold the meeting. Money is not overtly mentioned because of decency; yet, what is actually expected is a meeting to negotiate admission in exchange for money.

In fact, both sides understand the contextual meaning implied in the sentence *Anw ka nogon ye I den ka ko la*, but at the same time, both sides implicitly agree to face-save and put in more socially acceptable words, what cannot be overtly expressed. Neither the true nature of the topic to discuss, nor the negotiation points have been unveiled. A closer look at the structure of *Anw ka nogon ye I den ka ko la* shows that the speaker (the parent) euphemistically uses the term *I den* (your child, instead of my child) as if the child belongs to the listener/hearer. It is true that in African traditional society, the child belongs to everyone, especially when education is concerned. Yet, in the present context, the parent is telling the teacher that his own child is also his (the teacher's), and therefore, if he does good to his own child, he should do so for this child. This style is one particular characteristic of corruption euphemisms (*your child, your son, your daughter, your father, your mother, etc.*). The use of 'my child' would not be appropriate in this context.

## IV. CONCLUSION

Corruption remains a practice that characterizes Malian higher education institutions. Given its taboo nature, the academic community (and even students' parents) has come to develop linguistic euphemisms to talk about and describe corrupt practices. This study has disclosed the euphemism typologies that Malian higher education

stakeholders use to discuss what cannot overtly be mentioned. The euphemisms displayed include students trading sex for grades, students' examination malpractices proverb or jargon-like euphemisms, students' euphemisms for bribing lecturers and administrators, lecturers trading grades for sex euphemisms, lecturers trading grades for money euphemisms, teachers' examination malpractices proverbial euphemisms and parents' euphemisms for bribing teachers and administrators with money. The study has equally revealed that the type of euphemisms used by actors depends on on determinants such as gender, the social status and the occupation of the speaker (i.e., teacher, student, administrator, parents). The paper notes that while French is the main language of education, Bammankan is preferred as the language in which speakers can 'save their faces'. The findings of this paper will certainly help increase the awareness of the academic community and other stakeholders about the existence of corruption in higher education and the euphemisms developed by corrupt actors to veil their acts. Further research is encouraged in the field in order to gain new and better insights into the issue.

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# Misconception on floating and sinking

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**Abstract** — The aim of the study was to identify the misconceptions on floating and sinking amongst the Bhutanese students of grade IX, examined the strategies to remedy and eliminate these misconceptions. A total of 15 ninth grade students participated in the study. The study employed quantitative approach using two-tier diagnostic test. The study found that participants had misconceptions on floating and sinking of an object. The participants directly link weight and volume of an object to its floatation and sinking. However, most of the misconceptions on floating and sinking of object were cleared after having an intervention by using group activity-based questioning and learning.

The study also found that the diagnostic items designed to identify students' misconceptions and classroom activities designed to treat those misconceptions were effective and efficient. So, similar approaches can be taken to address common misconceptions and help students to establish scientific conceptions in other content areas of science education. Further, the present study focused had only few participants, a study may be carried out by using more sample size to get a deep understanding of the subject.

**Keywords**— Misconception, floating, sinking, density.

## I. INTRODUCTION

When students enter the classroom, they often hold prior knowledge or conceptions about the natural world which has been influenced by textbooks, teachers' explanations or everyday language (Yin et al., 2008). According to Hardy et al. (2006) students often construct their own knowledge and theories about how the natural world works. Therefore, their construction of knowledge or theories may sometimes be contrary to scientific point of view, constituting what is referred to as misconceptions.

Over the last 20 years, educators have shown great interest in identifying students' misconceptions about various science phenomena, either before or following an instruction. One of the areas that science education and cognitive development research have studied is floatation (Unal, 2016). Misconceptions are barriers to learning, addressing the misconceptions is essential in students learning. Therefore, this study aimed to investigate

Bhutanese grade-nine students' conceptions, understandings and misunderstandings of sinking and floating concepts.

## II. PROBLEM STATEMENT

Students have misconception regarding how the object float and sink. Students are considering weight of the materials as the only criterion when predicting whether a material will float or sink. However, it is impossible to decide categorically if a material is heavy or not when there is no further point of reference. One cannot claim that that gold is heavier than feathers because amount of each is a vital factor- a barrel of feathers would be heavier than a single gold ring. To make fair comparisons of heavier/lighter pupil should consider how much of a material is in there; in science this is done by assessing the amount of space each object takes up, that is its volume. The scientific concept of density gets around the problem

by taking in account how much an object weighs (its mass) as well as its volume (Bar et al., 1994).

The concept sinking and floating is taught in middle secondary schools. Although sinking and floating is a common phenomenon in everyday life, it is a sophisticated science topic. To fully understand the fundamental reasons for floating and sinking, requires complicated knowledge that includes an analysis of forces (buoyancy and gravity) and water pressure. The knowledge to fully understand the fundamentals of floating and sinking, either not introduced or not sufficiently addressed in secondary school curricula. Rather, some curriculum developers take a shortcut and use relative density as a simplified explanation for why some object sink and float. Therefore, the purpose of this study is to find out the misconceptions on floating and sinking. It also aimed to find factors that cause misconceptions and how to address it.

### III. RESEACRH QUESTIONS

**Main question:** How instructions based on activity-based (group) learning change students' misconceptions on floating and sinking?

**Sub questions:**

1. What are some misconceptions on floating and sinking?
2. How misconceptions on floating and sinking be addressed?

**Aim:** The aim of the study is to identify the misconception of the 9th graders regarding floating and sinking in the context of the unit on liquid pressure by the use of activity-based learning technique.

**Objectives**

1. Identify some misconception in floating and sinking.
2. Address the misconception by using conceptual test.

**Significance**

The research carried out will benefit the curriculum planners, teachers and students as a whole. Further, the information generated from this study could be the guidelines for the present and future physics teachers and students.

### IV. LITERATURE REVIEW

This topic will highlight the findings of earlier research on the misconceptions of floating and sinking in the context of the unit on liquid pressure. In the literature review the author talks about 3 C's that are compare, contrast and connect the major theories, methodologies, approaches and controversies on the topic. In this study the review covers

some misconceptions of floating and sinking and how to address these misconceptions.

#### Misconceptions on floating and sinking

Misconception is one of the most frequently studied topics in science teaching and learning. Identifying students' misconceptions about various science phenomenon has been a concern over the last few decades. One of the areas that science education and cognitive development research have studied is floatation and sinking (Ünal & Coştu, 2005). Macaroglu and Şentürk (2001) also carried out a study to check the fourth-grade students' understanding of the word 'floatation'. The study found that are not able to identify whether the materials sank or floated, due to their non-scientific rules for sinking and floating.

An interview carried by Moller (1999) with elementary as well as secondary school students showed that children's explanations often focus on one dimension only such as things that are light will float, large things will sink or everything with holes in it will sink. Moreover, in many explanations, air is seen as an active force that pulls objects upward and water is seen as a force that sucks them downward (Hardy et al., 2006). These explanations of floating and sinking are not in line with scientific explanations since, rather than consider the relationship between object and surrounding fluid, the students focus on single property of object that is weight. Further a study done by Unal (2016) reveals that most of the students' difficulties in understanding about floatation and sinking were due to incomplete ideas about underlying concepts such as volume, mass, density, force, and pressure. This also indicates that students are retaining their ideas in a fragmented manner (Çalik, 2005). Taúdere and Ercan (2011) in their study found out that students had some misconceptions stated in the expressions such as density of swimming objects is equal to the density of liquid, the densities of sunken objects in the liquid are equal and buoyancy of sunken objects in the liquid is equal to the weight of the objects.

Most of the students had misconceptions regarding floating and sinking due to their preconceived knowledge of the topic. In particular, activity of building relations between existing knowledge and new knowledge plays an important role when interpreting students' learning as a process of conceptual understanding. By reviewing the possible source of misconceptions, it is suggested that conceptual development can be promoted by classroom instruction that avoids excessive factual details, establishes meaningful connection between new and existing concepts, and takes into account students' prior knowledge (Etmeni & Students, 2000). One of the strategies used to

eliminate the misconception is the employment of group activity as an intervention strategy.

## V. METHODOLOGY

The research design of the present study is a case study with quantitative approach using two-tier diagnostic test for collection of data. Data analysis was done by using Microsoft excel 2019. The study was implemented to a total of 15, 9th graders of Samtse Higher Secondary School. In order to identify misconceptions, the students were given hands-on activity design having pre-test and post-test. After the pre-test and analysis of pre-test, the misconceptions were identified and taught the concept in class through hands-on activity based. For this study, the questionnaire was adopted from a case study done by Yin et al. (2008), which consist of eight fill in the blank questions with pictures. The questions were designed in such a way that if questions are confusing, the confusions can be clarified by the pictorial representations of the questions. After intervention post-test data were collected and analyzed.

## VI. SAMPLING

The study was conducted with 15 ninth-grade students (7 girls and 8 boys) at one of the schools in Bhutan. The class was randomly chosen. The ages of the participants were ranged from 16 to 18 years.

### Research Instruments

In this study two sets of the questions adopted from Yin et al. (2008) based on the concept of floating and sinking were used to collect the data. Intervention was done by using activity-based learning. The question consists of eight fill in the blank questions with pictorial representations of the questions.

### Data analysis

The analysis of data was done by using Microsoft excel sheet. Analysis of pre-test and post-test data are mentioned in result and discussion.

## VII. RESULT AND DISCUSSION

### Data analysis of pre-test:

The questions are adopted from Yin et al. (2008).

| Questions<br>(Attached in<br>appendix) | Correct<br>Answer | Float | Sink | Total<br>Responded | Correct<br>response<br>(%) | Incorrect<br>response<br>(%) |
|--|-------------------|-------|------|--------------------|----------------------------|------------------------------|
| Q1                                     | Float             | 8     | 7    | 15                 | 53.3%                      | 46.6%                        |
| Q2                                     | Sink              | 11    | 4    | 15                 | 26.6%                      | 73.3%                        |
| Q3                                     | Float             | 4     | 11   | 15                 | 26.6%                      | 73.3%                        |
| Q4                                     | Sink              | 15    | 0    | 15                 | 0%                         | 100%                         |
| Q5                                     | Float             | 8     | 7    | 15                 | 53.3%                      | 46.6%                        |
| Q6                                     | Sink              | 9     | 6    | 15                 | 40%                        | 60%                          |
| Q7                                     | Float             | 3     | 12   | 15                 | 20%                        | 80%                          |
| Q8                                     | Sink              | 7     | 8    | 15                 | 53.3%                      | 46.6%                        |

Fig.1: Pre-test Data

From the above figure, out of eight questions, most of the students have misconceptions about floating and sinking in following questions:

| Questions | Correct response | Incorrect response |
|-----------|------------------|--------------------|
| Q2        | 26.6%            | 73.3%              |
| Q3        | 26.6%            | 73.3%              |
| Q4        | 0%               | 100%               |
| Q7        | 20%              | 80%                |

Fig.2: Questions With Misconceptions

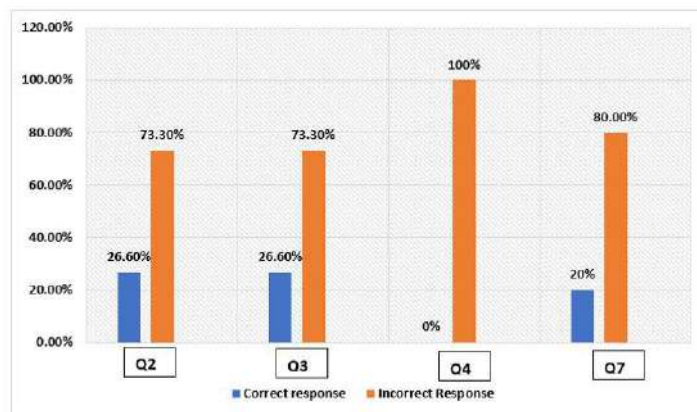


Fig.3: Graph of Pre-test Misconception Questions

The figure above shows that 73.3% of students responded incorrectly for the statement Q2 and Q3, so there is misconception in terms of solid and hollow balls though it have same mass and volume. For the statement of Q4, 100% of students responded incorrectly that means students are confused with regards to volume, where they consider surface area as the only means to calculate volume. This was in line with a study done by Unal in 2016 where he found out that most of the students facing difficulties in understanding the concept of floatation and

sinking were due to incomplete ideas about volume, mass, density, force, and pressure. Further in Q7, 80% of the students responded incorrectly, that means students have misconception that soft things will float because its soft and hard things will sink because it's hard.

### Intervention

The development of lesson plan using activity-based learning and questioning will help to clear the misconception. The lesson plan is designed as follows;

**Class : IX**

**Subject : Physics**

**School : .....**

**Time : 45 Minutes**

**Topic : Density**

**Strategy : Activity-based learning**

### Lesson Introduction.

Teacher greets the students and introduce the topic density to the students. Ask the following questions to relate and check the previous knowledge;

1. Can anyone tell me why some object sinks and some float?
2. What are some of the factors on which floating and sinking of objects depends upon?

Reinforce each student who answered with different reinforcements.

### Lesson Development

Teacher demonstrate.

**Divide the students in groups of their interest.**

### Materials required for Each Group:

Electronic scale  
A large container  
A candle  
A marble  
A rubber ball  
A hollow ball

### Procedures:

**Procedure 1:** Weigh the masses of the candle, the marble, hollow ball and the rubber ball by using an electronic scale. Write down the masses of the objects in the table.

| Objects         | Weights |
|-----------------|---------|
| The candle      |         |
| The marble      |         |
| The rubber ball |         |
| Hollow ball     |         |

Guess which object will sink or float.

**Procedure 2:** Fill the container with water. Afterwards, put the candle, the marble, hollow ball and the rubber ball into the container gently. What did you observe? Which sank or floated? Were your earlier predictions correct? Compare what you have predicted and the result of the experiments.

Now you all have got the difference between your prediction and you result, now fill up the form provided.

**Lesson Closure:** So, from today lesson, we have seen that it's not only the weight of the object that should be considered while identifying whether the object sink or float. The main purpose for today's lesson is objects sinking and floatation depends upon the density of the objects.

### Data analysis of post-test

| Questions | Correct response | Incorrect response |
|-----------|------------------|--------------------|
| Q2        | 53.3%            | 46.6%              |
| Q3        | 60%              | 20%                |
| Q4        | 50%              | 50%                |
| Q7        | 45%              | 55%                |

Fig.3: Post-test Data

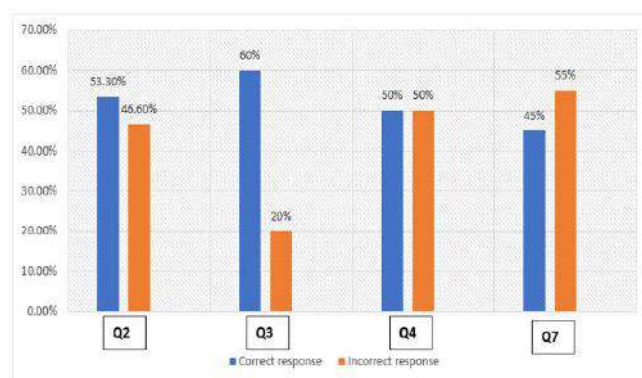


Fig.4: Graph of Post-test Misconception Question

The figure above shows that 53.3% of students responded correctly for the statement Q2 and 60% of the students responded correctly for Q3, so that means misconceptions regarding Q2 and Q3 has been addressed. For Q4, there is increased in 50% of students who responded correctly which indicates students' misconceptions in Q4 couldn't be addressed properly. However, in Q7, 55% of the



students responded correctly, that means students found remedy from the intervention and have cleared their misconception.

Analysis of the pre-test revealed that students are having misconceptions on following aspects:

- i. Floating and sinking of Solid ball, softball and hollow ball
- ii. Floatation and sinking of flat and non-flat objects.

#### Comparison between pre-test and post-test

| Questions       | Pre-test         |                    | Post-test        |                    |
|-----------------|------------------|--------------------|------------------|--------------------|
|                 | Correct Response | Incorrect Response | Correct Response | Incorrect Response |
| Q2              | 26.6%            | 73.3%              | 53.3%            | 46.6%              |
| Q3              | 26.6%            | 73.3%              | 60%              | 20%                |
| Q4              | 0%               | 100%               | 50%              | 50%                |
| Q7              | 20%              | 80%                | 45%              | 55%                |
| Total Responded | 15               |                    |                  |                    |

Fig.5: Comparison of Pre-test and Post-test

From the above figure, it revealed that compared to pre-test the results of post-test have significantly improved after the intervention, which indicates misconceptions are addressed through group activity. However, in question 4 and 7, though compared to pre-test there is increase in number of students who responded correctly but there is no significant rise in the correct response even after the intervention. The reason for this could be, students might be confused since intervention was done for a short period of time due to time constraint.

#### VIII. CONCLUSION

Bhutanese grade nine students have difficulties in understanding sinking and floating, and have misconceptions about the phenomena as reported earlier. Students cannot identify the factors influencing whether an object sinks or floats in a liquid. When deciding whether an object sinks or floats, they consider their mass, or volume instead of density. They also consider irrelevant factors such as whether it has a hole, its size or the volume of the liquid. When these misconceptions about sinking and floating are examined, it was found that students have misconceptions because of their experiences in daily life, lack of knowledge and overgeneralization.

The diagnostic items designed to identify students' misconceptions and classroom activities designed to treat those misconceptions were effective and efficient. So similar approaches can be taken to address common

misconceptions and help students establish scientific conceptions in other content areas of science education.

#### IX. LIMITATIONS

Universality is one of the most obvious and common limitations of a misconception, that is, some conceptions might work well in some situations however not in others (Yin et al, 2008). Some of the limitations of present study are; universality, time constraint, no standard number of students, no proper response from the students and lack of resources.

#### ACKNOWLEDGEMENTS

An acknowledgement section may be presented after the conclusion, if desired.

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## Appendix

### Survey Questionnaire (Adopted from Yin et al., 2008)

Dear students

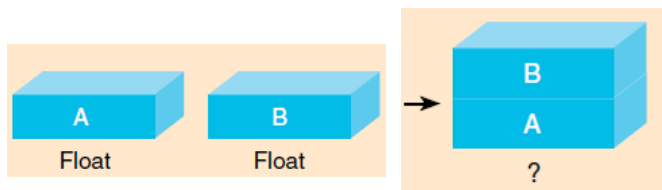
The information gathered through this questionnaire will be used as a part of my study. The responses you provide are completely confidential and anonymous. The research outcome and report will not include reference to any individual.

#### Section A: Demographic Profile

1. **Gender**
  - a. Male
  - b. Female
2. **What is your age group?**
  - a. 10-12
  - b. 13-15
  - c. 16-18
  - d. 18 & above
3. **Class**

**Section B:** Please read the questions very carefully and fill in the blanks.

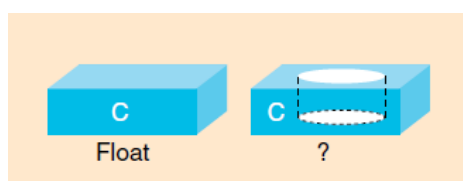
1. Block A and Block B both float in water. Suppose that we glue them firmly together and place them in water; together they will \_\_\_\_\_ (see the picture below).



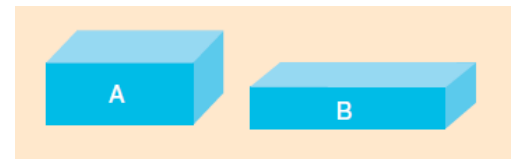
2. Ball A and Ball B are made of different materials, but they have the **SAME** mass and the **SAME** volume. Ball A is solid; Ball B is hollow in the center (see the pictures below). Ball A sinks in water. When placed in water, Ball B will \_\_\_\_\_.



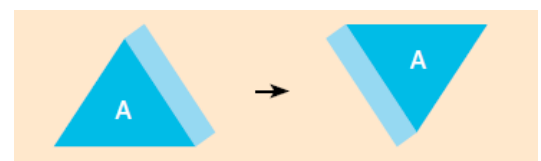
3. Block C floats on water. Suppose we make a hole in it. When placed in water, Block C will now \_\_\_\_\_. (see the pictures below).



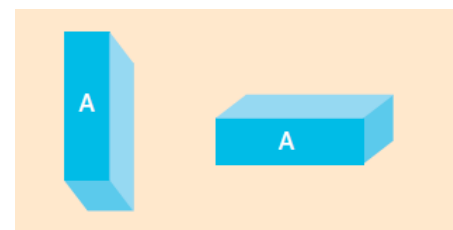
4. Blocks A and B are made of the **SAME** material. Block B is flatter than Block A. Block A sinks in water. When placed in water, Block B will \_\_\_\_\_. (see the pictures below).



5. When Block A is placed in water in the way on the left, it floats in water. Suppose that we flip it upside down and place it in water as shown on the right (see picture below). It will \_\_\_\_\_.



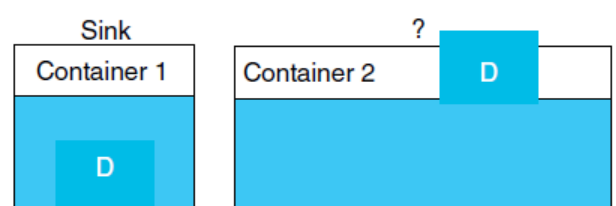
6. Block A sinks in water if we place it in water in the way on the left. If we place it in water in the way on the right, Block A will \_\_\_\_\_. (see the picture below)



7. Ball A and Ball B have the **SAME** mass and the **SAME** volume. Ball A is made of something soft. Ball B is made of something hard. Ball A floats in water. When placed in water, Ball B will \_\_\_\_\_. (see the picture below).



8. Block D sinks in the water in Container 1. When Block D is put in a big container with more water (Container2), Block D will \_\_\_\_\_. (see the picture below).





# Humanism in Crisis: Ironizing Panopticism and Biopower in W. H. Auden's "The Unknown Citizen"

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**Abstract**— This article examines as to how humanism is in crisis in modern times caused by the growing individualism, materialism, conformism, manipulation and the primacy of technology in human life. Invoking the Agambenian idea of "biopower", Foucauldian concept of "panopticon" and the critical concept, "modernist irony", this paper argues that the mentioned poem uses irony to expose and criticize the modern states' panoptical surveillance and biopolitical control of their own citizens. When the citizens are alive they are used as functional bodies to operate in accordance with the requirement to the bureaucratic institutions but after their death, they are simply reduced into numbers disregarding their specific human character traits such as love, self-awareness, consideration, creativity, reliability, spirituality, etc. It is in this sense, the claims and commitments of modern states doing things for social, political, economic, intellectual, emotional and spiritual well-being of citizens are mere illusion and deception.

**Keywords**— Bureaucracy, Modern States, Panopticon, Biopower, Humanism, State Mechanisms, Disjunctive Irony.

W. H. Auden's poem "The Unknown Citizen" (1940) unravels the modernist crisis of humanism caused by the growing individualism, materialism, conformism, manipulation, and primacy of technology in human life. Written at the backdrop of a series of historical events in the decade of 1930s that saw the clouds gathering for the Second World War, this poem places spotlight on the growing dehumanization of humans due to uncertain and unfavorable situation. The poem also veers around the panoptic snooping of the bureaucratic governments of modern states over the private life of the citizens to drive them to conform to existing norms and make them pliable cogs in the state-machine. The modern states, then, claimed that they were not only safeguarding the fundamental rights of their citizens but they were also striving for the well-being of their citizens. The claim has been getting a consistent boost since then. However, Auden dismisses the claim by disclosing that the so-called modern states are doing nothing but merely treating their

citizens in terms of their utility value. This paper argues that "The Unknown Citizen" uses irony to expose and criticize the modern states' panoptical surveillance and biopolitical control of their own citizens.

The modern states, through multiple bureaucratic mechanisms, delve deeply into people's lives and collect information just to render them into statistical data disregarding their specific human character traits such as love, self-awareness, consideration, creativity, reliability, spirituality, etc. When they are alive they are used as functional bodies to operate in accordance with the requirement to the bureaucratic institutions but after their death, they are simply reduced into numbers. The people cannot act as per their desires and expectations; they act but only as puppets to the authorities.

Literature review shows that the biopolitical dimension of the poem has received only sketchy and oblique attention from the critics. Biswarup Das, for



example, interprets this poem as "the expression of the predicament of modern humanity, which foregrounds the futility of mundane enterprise" (44). He, however, does not look at the role of enterprises in bringing about the anonymity of modern existence. Similarly, K. Thangaraj asserts that the poem "is a portrayal of a conflict between the rights of an individual and the control of the government over the individual" (2), but a biopolitical line of analysis goes missing. Christina Wati and Moses Glorino Rumambo Pandin also promise to focus on the treatment, in the poem, of "the relationship between the alienated modern life and the loss of personal identity affected by modern technology" (2). Their line of analysis, however, falls short of the critical approach of biopolitics. So is the situation with Arvind Vasant Rao Deshmukh, according to whom, "The Unknown Citizen" attacks "the concept of a human being who is not anything more than the product of all the economic, commercial and ideological pressure groups, which force him to conform to a standard pattern of life and thought" (4). Likewise, James Persoon and Robert R. Watson, focusing on the status of anonymity of the protagonist, make the point that he is "a [mere] statistic to be used in graphs and flowcharts by various governmental agencies and social bodies" (488). Here again the focus on the use of the elusive personality of the protagonist does not take the line of biopolitics. Also, the line of modernist disjunctive irony is a far cry in the above critical studies which do not analyze the poem from the perspective of disjunctive irony and the crisis of humanism amidst panoptic gaze and biopower of modern states. This paper, hence, makes an attempt to bridge this critical gap.

"The Unknown Citizen" unpacks the plight of a modern person due to his biopolitical control by the state. As a result, his identity is eclipsed by bureaucratic institutions that have invaded his individuality, privacy and freedom. The protagonist, the unknown citizen of this poem, is a true representative of modern people, whose rights to do things with free will and agencies are suspended due to the government's intervention through different organizations. Even his real identity is confiscated and reduced into a numerical one. The government has erected a marble monument in his memory and he is identified as "TO JS/07/M/378". This identity marker of the unknown citizen exposes the attitude of the government towards the citizens. The citizens are valued as long as their biological body is functional and instrumental to operate the system otherwise they are simply turned into numerical figures, which is a prime example of biopolitical control of the citizens by the states.

Biopolitics is understood as a system of persistent surveillance and discipline by which the

government strives and aspires to control the physical existence of citizens. It also relates to how politics and government policy influence the biological aspects of people's lives. In his most celebrated book, *Homo Sacer: Sovereign Power and Bare Life*, Italian Political thinker and philosopher, Giorgio Agamben claims that "the production of a biopolitical body is the original activity of sovereign power" (6). He means to say that biopower and sovereignty are essentially integrated and that of the production of a biopolitical body is the target of sovereign power/ modern states. The protagonist and his reduction into a bundle of information by the sovereignty after his death can be seen in the following lines:

He was found by the Bureau of Statistics  
to be

One against whom there was no official  
complaint,

All the reports on his conduct agree

That, in the modern sense of an old-  
fashioned word, he was a saint

For in everything he did he served the  
Greater Community. (Line 1-5)

The terms "Bureau of Statistics" and "reports" are very significant here. The Bureau of Statistics simply reports and collects information and identifies its citizens on the basis of facts and figures disregarding their distinct identities as humans. These lines also hint that the man was perfect without any official complaint. No reports were against his conduct as he lived as per the expectation of the government. The word "saint" is very evocative here. In the old-fashioned sense of the word, a saint is someone who is a non-conformist sticking to his own convictions and belief systems. The irony; however is that in the modern sense of the word, saint is someone whose convictions and belief systems are guided not by his own conscience but by the existing social, political and economic institutions that expect people to conform to their norms.

Except for the War till the day he retired  
He worked in a factory and never got  
fired,

But satisfied his employers, Fudge  
Motors Inc. (6-8)

The unknown protagonist never got fired from the job as he fully satisfied his employers with his utmost professional devotion and dedication. The reference to Fudge Motors Inc. suggests that it is a huge company that can influence people's minds through its products and offers. It is also capable of shaping the society at large by

manipulating people to buy its products. In modern states, people do not have agency even in their consumption of goods. In modern organizations, the employees are mere cogs of the machines (the company\ the sovereign/the organization\bureaucracy). This also implicitly reflects as to how they valorize only the biological aspects of their life. The human ideals such as freedom, individuality, love, integrity, social relationship, etc. do not have any meaning when everything is mechanized and manipulated by constant and continuous scrutiny of the states. The following lines bring as to how different organizations collect information related to the protagonist's personal matters to the surface thus:

Yet he wasn't a scab or odd in his views,  
For his Union reports that he paid his  
dues,  
(Our report on his Union shows it was  
sound)  
And our Social Psychology workers  
found  
That he was popular with his mates and  
liked a drink. (9-13)

As the above lines show, the protagonist's ideology had been crystallized by the policy of the government. He had paid dues/tax to the government so he deserved appreciation. Social Psychology workers spied on him and found that he was not only popular among the company of his friends but was also fond of drinks. Ironically, modern institutions like Social Psychology, instead of serving the citizens, are invading their private affairs.

The Press are convinced that he bought a  
paper every day  
And that his reactions to advertisements  
were normal in every way.  
Policies taken out in his name prove that  
he was fully insured,  
And his Health-card shows he was once  
in hospital but left it cured. (14-17)

The act of garnering diversified information about the protagonist through the panoptic gaze of the state by means of multiple agencies mystifies the true personality of the protagonist here. Michel Foucault, in his book, *Discipline and Punish: The Birth of the Prison* uses the term "panopticon" as an architectural design referring to prison house from where each and every activity of prisoners can be detected by the authorities. The chief motive of the prison house, according to Foucault, is to "establish presences and absences, to know where and how to locate individuals, to set up useful communications, to

interrupt others, to be able at each moment to supervise the conduct of each individual" (143). Foucault further clarifies the term by saying that the historical practices of panopticon have changed in modern times into host of institutions as corporations, hospitals, schools, asylums, prisons, etc. The panopticism, in this sense, is the act of holistically scrutinizing people and their activities. The unknown citizen was known through the kind of newspaper he bought and his reaction to advertisements. His identity was also attached with the insurance policies he had chosen and the health card that reflected his clinical status. In other words, he was known through the consumption of different items and services provided by diverse corporations not through his distinct personalities. The modern corporations/ states have panoptic gaze over the people through different goods, services and policies hence, they are not enjoying freedom, rather, are silently under their control. In this connection, Gregory Frantz argues:

Gone is Ralph Waldo Emerson's vision of democracy. Democracy as freedom. Freedom to invent oneself. Freedom to create oneself. Freedom to be an individual, to be different, to discover one's own values. Slowly eroded in part by the awesome powers of corporate advertising, the Emersonian dream has faded quietly from our conscience. In its place has come the culture of consumption and its close companion, the culture of conformity. (4)

Frantz hints that even in so-called modern democratic countries; there is no freedom as such. People cannot do things as per their desires, expectations and conscience. It is because they are confined by the culture of consumption and have to conform as per the norms of the time. Theodor Adorno and Max Horkheimer in their article, "The Culture Industry: Enlightenment as Mass Deception" also argue that "the triumph of advertising in the culture industry is that consumers feel compelled to buy and use its products even though they see through them" (qtd. in Pandey 14). What the critics want to say here is that in modern states, people are under the control of corporations and their advertisement of goods and services in such a way that they are forced to consume them being the passive victims of their deceitful enterprises. In the following lines also, the protagonist's identity is marked not by humanistic traits but by the things he consumed:

Both Producers Research and High-  
Grade Living declare

He was fully sensible to the advantages  
of the Instalment Plan

And had everything necessary to the  
Modern Man,

A phonograph, a radio, a car and a  
frigidaire.

Our researchers into Public Opinion are  
content (18-22)

The unknown protagonist and his family status and other aspects of life are disclosed through the modern items he used at home such as a phonograph, a radio, a car and a refrigerator, etc. As Connor Sheridan asserts, "the rise of the modern security state allows governments and powerful corporations to observe behaviors and trends in citizens and consumers to more easily control them and to enforce checks on transgressive behavior" (44). The act of buying things by installment plan implicitly shows that modern people are forced to buy things through installment plans not through their free will. As Agamben observes, "in modern society political sovereignty, by dint of the institutional forms and effects of civilization, is directed against the human being's natural existence and his or her biological and animal functions [...] these functions are maintained in existence, but closely controlled by the juridical, administrative, and executive power of the state" (qtd. in Finlayson 100). The modern states' biopolitical intervention against the citizens through host of institutions is so pervasive that they cannot enjoy absolute freedom and hence are under their stronghold. They are also dehumanized due to the suspension of their natural existence, biological and instinctual functions of the bodies through the imposition of institutional and administrative mechanisms by the states. The disclosure of the protagonist's personal and familial life only with utilitarian motive of agencies can be traced to the following lines:

That he held the proper opinions for the  
time of year;

When there was peace, he was for peace:  
when there was war, he went.

He was married and added five children  
to the population,

Which our Eugenist says was the right  
number for a parent of his generation.  
(23-26)

The reference of the protagonist's participation in the time of peace and war implicitly indicates the state's prime concern over his functional body to operate the entire system either in favorable or in hostile situation. He was a married man with five children, which according to

Eugenist, was the ideal number of his generation. Eugenist, an advocate of improving the human race with desirable character traits in humans, even knew that his five children had desirable character traits for improving the quality of the human race. The reference of eugenist also indicates that scientific institutions have primary focus on biological aspects of people at the cost of their human characteristics. The protagonist's other aspects of life are further exposed in the following lines:

And our teachers report that he never  
interfered with their education.

Was he free? Was he happy? The  
question is absurd:

Had anything been wrong, we should  
certainly have heard. (27-29)

He had provided a good education to his children. As per the demand of the age, he had invested a good amount for his children's education. He never interfered in their pursuit of education. On the whole, he had everything required for a modern person. Now, the question arises: was he happy and free? The question is meaningless. Had there been anything wrong, things would have been known to all. Had he been enjoying his rights being happy and free, things would have been known. Ironically, he was happy amidst the wide-spread organizational and bureaucratic interventions that marred his distinguishing qualities as a human being.

Irony, generally speaking, is a disagreement between manifestation and motive of the writers in literary texts. When disparities and incongruities occur between action and assertion, irony just comes to the fore. Here, Auden uses modernist irony in order to dramatize the effect of the crisis of regimentation in the modern mechanized era. According to Alan Wilde, modernism is "ironic consciousness of disjunction and disruption" (qtd. in Paul Bové 245). Since modern society is full of disparities, contradictions and absurdities, a person can be ironically consciousness about such realities; however s/he can do nothing to overcome them. Bové affirms that "the ironic poem not only supersedes the limitations of a logical order of perception but also goes beyond a vision of actuality defined solely by causal science" (731). The point which the critic makes here is that an ironic poem can be understood not only by surface logic but by the virtue of its underlying meaning/ close reading which sees irony neither as "the resolution of apparent oppositions in verbal paradox nor the topological aporia of the sign itself but rather "a mode of consciousness" . . . essentially [as] "the modern attitude of mind, the "vision" of the twentieth century's industrial world" (Bové 245). This non-resolution makes the irony disjunctive which simply makes

a person aware of the contradictions in the surrounding but can do nothing to transcend and hence has to give in, conform and compromise. As Beerendra Pandey observes, the "locus of [modernist] irony is the aesthetic consciousness which is unable to resolve the dilemma it posits;" it, however, leads to a sharp awareness of the things gone wrong, but without the inducement towards a definite redemption (117). Irony in "The Unknown Citizen" does generate a trenchant awareness of an end to the bureaucratic control over human individuality, but it does not envision emancipation from the biopolitical stranglehold. In the poem, the bureaucracy, that has prepared the obituary of the citizen, has obviously acted on behalf of the state, fully knowing that each and every member of the bureaucracy is being subjected to the predicament as that of the unfortunate protagonist. However, there is no room for an escape from the biopolitical regimentation by the state.

The poem starts with the findings of the unknown citizens by the Bureau of Statistics, which are nothing but the numbers on a spreadsheet. As the poem proceeds, the unknown citizen turns out to be facts and figures at the cost of his distinct characteristics as a human being. The frequent use of third person pronoun "he" refers to the unworthiness of the citizen in the modern industrial world. The use of first person pronoun "our" in line 11 and 27 shows that the speaker of the poem is a bureaucrat which ironically gives the idea that his plight is same as that of the unknown citizen. The poet has also made use of capitalization: Bureau of Statistics, Greater Community, War, Fudge Motors, Union, Social Psychology, Producers Research, High-Grade Living, Installment Plan, Public Opinion and Eugenist. These are the state-machines of which the unknown citizen is only a part to be replaced and disposed off.

"The Unknown Citizen", thus, is an utterly ironical poem which critiques the panoptic gaze of modern states over the citizens by executing biopower and bureaucratic institutions. The act of panoptic gaze and execution of biopower of the states shows their real face that treat citizens just as disposable objects. It is in this sense, the claims and commitments of modern states doing things for social, political, economic, intellectual, emotional and spiritual well-being of citizens are mere illusion and deception. The modern states seem to be only concerned with biological aspects of people. Their functional bodies are valorized until they can consume goods, services and policies following the norms of the existing authorities. But the moment their biological bodies cease to function, they are regarded as data, facts, figures or flow charts to exhibit others. Under the pretext of scientific and technological revolution, modern states

are striving and aspiring to dehumanize their citizens. Humanistic values that incorporate happiness, freedom, desires, expectations, co-operations and other fundamental characteristics, are far cry in modern world consequently humanism is in crisis. The (disjunctive) irony, however, is that the citizens in modern times are made to conform to the norms of the states in such a way that they are not in position to assert their individuality, and hence are 'unhappily' happy.

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# Portrayal of the Hindu - Parsi Zoroastrian Community Conflicts in India through Rohinton Mistry's Novels

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**Abstract**— Literature has always represented society in one form or another because writers are the sensitive souls of the society who are affected by the slightest possible change in their surroundings. These changes get reflected through their works and many times these sound discordant and distressing notes on the behalf of a certain section of the society. This paper deals with Indian literature especially focuses on Indian Diasporic writer Rohinton Mistry who represents the realistic picture of the Parsi religious community as a minority in India. Most of his concerns are devoted towards the preservation of the Parsi Community which is fast moving towards its extinction. And the present paper provides authentic and scholarly insights into Zoroastrian's faith, beliefs, values, customs, rituals and a brief history of Zoroastrianism in light of Rohinton Mistry's fiction. His concerns for the socially downtrodden and socially marginalized have found genuine representation in his works like—Such a Long Journey, A Fine Balance and Family Matters. How these races and communities survive during the periods of intense anarchy will be the topic of discussion of this paper.

**Keywords**— Indian Society, Parsi Community, Socially downtrodden, Preservation, Anarchy.

## I. INTRODUCTION

Rohinton Mistry was born in Bombay, India, to a Parsi family. His brother is the playwright and author Cyrus Mistry. He earned a BA in Mathematics and Economics from St. Xavier's College, Bombay. He emigrated to Canada with his wife to be Freny Elavia in 1975 and they married shortly afterwards. He worked in a bank for a while, before returning to academia at the University of Toronto where he obtained a BA in English and Philosophy. While attending the University of Toronto, he became the first to win two Hart House literary prizes for stories published in the Hart House Review and Canadian Fiction Magazine's annual Contributor's Prize for 1985.

Three years later, Penguin Book Canada published his collection of 11 short stories, *Tales from Firozsha Baag*. It was later published in the United States as *Swimming Lessons and Other Stories from Firozsha Baag*. His second book, the novel *Such a Long Journey*, was published in 1991. It won the Governor General's Award, the Commonwealth Writers

Prize for Best Book, and the W.H. Smith/Books in Canada First Novel Award. It was shortlisted for the Booker Prize and for the Trillium Award. It has been translated into German, Swedish, Norwegian, Danish, and Japanese. It was adapted for the 1998 film *Such a Long Journey*. The content of the book caused a controversy at Mumbai University in 2010 due to language used against Bal Thackeray, leader of Shiv Sena, a political party from Maharashtra, as well as some remarks about Maharashtrians. His third book, and second novel, *A Fine Balance* (1995), won the second annual Giller Prize in 1995, and the Los Angeles Times Book Prize for Fiction in 1996. It was selected for Oprah's Book Club in November 2001. It won the 1996 Commonwealth Writers Prize and was shortlisted for the 1996 Booker prize. His third novel, *Family Matters* (2002) is a consideration of the difficulties that come with ageing, to which topic Mistry returned in 2008 with the short fiction *The Scream* (published as a separate volume, in support of World Literacy of Canada).

### *Theme of the Novels*

Rohinton Mistry's novels often deal with the life of Indians who suffer from communal disharmony, religious and caste discriminations, religious Chauvinism, ethnicity and cultural diversities. His novels mainly present realistic picture of the minority community of the Parsi people, its fears, anxieties, sense of insecurity, helplessness because of the political uncertainties. He raises some problems of minorities and cultural crisis which are the main issues under the subaltern studies, a key term of post-colonial theory. And his novel Family Matters in which he has shown these minority issues after the time of demolition of Babri Mosque. Besides these it will present the threat of declining population of Parsis.

## II. THE HISTORICAL PERSPECTIVES OF PARSIS

The Parsis are followers of Prophet Zarathustra of Iran, whose Greek name is Zoroaster, who is believed to have preached a message of the one true god (monotheism), Ahura Mazda during the Bronze age between 625-551 BC. Legend tells us that his origin was divine. It is believed that Zarathustra left behind him nearly two million verses in the form of hymns and meditations but these writings were lost and some were destroyed by fire. However, in the later years these were written down by the fugitive Magian priests from memory and the message that he preached was detailed in the Gathas (or Songs of Wisdom), known as the core of the Zend Avesta, the sacred Zoroastrian text (Ahuja, 2008). Zoroastrianism was the predominant religion of Iran until the fall of the Sasanian Empire in the mid-7<sup>th</sup> century, after which Iran steadily adopted Islam. In contrast, the Zoroastrians in India, who became known as the Parsis, became a prosperous and well-respected community of merchants in western India, increasingly focused in Bombay.

## III. THE PRINCIPLE TEACHINGS OF ZARATHUSTRA

Zoroastrianism stress on ethics, its positive approach to life, optimism about the future of the world. It's emphasis on free choice and its catholicity. Zarathustra pointed out that in each of us there is a divine spark. It is up to us to recognize this divine spark as a practical guide in daily life, his prescription was very simple:

- Think good thoughts
- Speak good words
- Do good deeds

It is important to know the values stressed in Zoroastrianism.

**Truth:** Zoroastrianism stresses truth more than anything else. A free translation of that prayer called AshemVohy is: truth is the greatest virtue.

**Charity:** In the very second prayer a Zoroastrianism child learns – the 'Yatha Ahuvairyo'. There is a saying: "Parsi, thy name is charity"

**Purity:** Purity of the body as well as that of the mind. This is why a Zoroastrian is expected to take a bath before any important ceremony.

**Dignity of labour:** Zoroastrianism also stresses hard work and dignity of labour

**Freedom:** Freedom is a fundamental value in Zoroastrian ethics, the humanity of moral agent requires that man or women should be free to choose and then be held responsible for that choice

## IV. INTER - MARRIAGE DISPUTE OF THE PARSİ COMMUNITY

Another important factor is the potential role of inter-marriage rules prevailing among the Parsi community. This ethno-religious group is an endogamous and non-proselytizing community, which has traditionally refused to convert people of other faiths, and that requires a Parsi father as a necessary legal condition for a newborn to be considered a Parsi. Therefore, if a Parsi woman marries a non-Parsi man her offspring will not be considered a Parsi. She will remain a member of the Parsi community by law, but not by custom, according to orthodox Parsis. If a Parsi man marries a non-Parsi woman, his offspring will be considered Parsi; his wife, however, will not be a Parsi.

## V. CONFLICTS OF THE HINDU RELIGIOUS CASTE SYSTEM

India is a country where almost all the religions of the world found representation and has given birth to four important religions of the world, namely Hinduism, Buddhism, Jainism, and Sikhism. And Caste system has been a glaring, tragic fact of life ever since Manu Smriti divided the society into four castes—Brahmin, Kshatriya, Vaishya and Shudra. Although condemned for oppressing and exploiting the lower caste, especially Shudras, the system has been justified as sanctioned by the scriptures by interested parties in spite of several social reform movements initiated in the twentieth century by Mahatma Gandhi and B. R. Ambedkar, who worked for social equality all through their lives. Abolition of untouchability and ending discrimination on the basis of caste is a fundamental principle of the Indian Constitution, yet we find that it is still being practiced in various parts of the country, especially in rural areas.

## VI. RELIGIOUS VIEW OF SUCH A LONG JOURNEY

That may be, but ours prophet Zarathustra lived more than fifteen hundred years before your son of god was even born; A thousand years before the Buddha; two hundred years before Moses. And do you know how much Zoroastrianism influenced Judaism, Christianity and Islam?". Critics have pointed out the possible influence of zoroastrianism on judaism and christianity in the following theological concepts which are shared by all the three religions.

1. *Belief in one supreme and loving god.*
2. *The concept of heaven and hell and individual judgement.*
3. *A strict moral and ethical code and a belief in the ultimate triumph of good.*
4. *The messiah to come for the final restoration.*
5. *The concept of resurrection final judgement and life ever lasting.*
6. *The zoroastrian origin of words like Satan paradise pastor and amen.*

Rohinton Mistry's first novel, 'Such a Long Journey', deals with parsis and parsi life, certain customs, rituals related to the microscopic community are graphically described. The inhabitants of the Khodadad building are representatives of a cross-section of middle-class Parsis expressing all the angularities of the dwindling community. Gustad is introduced through his morning prayer. The way he put on 'Kusti' and uttered his prayers would give a non-parisi a clear idea of parsi ritual: "Gustad finished retying the 'Kusti' round his waist and noted with satisfaction that the two ends as usual, were of equal length. He raised and lowered his shoulders to let his "Sudra" settle comfortably around him. He turned his face to the sky eyes closed and began reciting the SaroshBaaj, silently forming the worlds with his lips".

Gustad Noble, the protagonist of the novel, Such a Long Journey, reflects this thinking of his community right from the beginning to the end. He shows enough patience to hear the stories of his Catholic friend, Malcolm Saldanah, but is careful not to be impressed with them and stick to the ideology of his own religion. Throughout the novel, there are many instances of Parsi characters showing social and political insecurity in the state and country. Dinshawji expresses his concern over the growing strength of Shiv Sena in Maharashtra and recalls the day when their bank was vandalized by the Shiv Sena hooligans. Mistry openly criticizes Shiv Sena and its intolerance towards members of other communities and considers it the root cause of the Parsis not being able to feel secure in a city that once thrived with Parsis. In an effort to preserve the compound

wall of Khodadad Building, Gustad requests the pavement artist to draw pictures of Gods and Goddesses on it but realizing that the Hindus may not show reverence to Ahura Mazda or his Prophet Zarathustra, he asks the artist to draw pictures of Gods from all religions of the world. This has a drastic effect and people stop misusing the wall. Gustad's visit to the Towers of Silence during Dinshawji's and Major Bilimoria's funerals highlights the sanctity and peace one feels in such places. Gustad feels himself lost in the music emanating from the ancient prayers offered by a dustoor for the departed soul.

But in all seriousness, through his fiction, Mistry has promoted allegiance to the faith. The Zoroastrians believe that the world has two prevailing forces, i.e. the good and the bad and in the fight between good and the bad, ultimately good forces will emerge winner. Such a Long Journey is an example of this religious philosophy in which, the protagonist, Gustad Noble is shown to fight these forces all through his life but at the end his reunion with his son, Sohrab, is the victory of his faith.

## VII. HINDU CASTE SETBACK IN A FINE BALANCE

The author Rohinton Mistry again shows the protagonists trying to strike a balance between the good and bad forces. Dina is fighting to maintain her individuality and her independence. In this novel, particularly, Mistry exhibits another kind of 'other' that he never touched upon in his earlier works. These 'other' are Ishvar and Om, the representatives of the Hindu low-caste community or the untouchables who have been subdued by the upper castes in India from times immemorial. As per traditional Hindu customs described in Manusmriti, the law book of Manu, who according to Hindu mythology was the mind-born son of the Creator, Lord Brahma, socially the Hindus are divided into four castes- the upper caste Brahmins, the Kshatriyas, the Vaishyas and the lowest caste, Sudras. The castes depicted the profession of the individuals in the society but with the passage of time caste system became rigid and the person was confined to his caste from the time of his birth. It became essential for people to follow the trade of their caste. The caste system which had earlier united the society in an organic whole slowly became an instrument at the hands of the upper caste to wield power over the lower castes.

### *Dukhi's Adversity*

Dukhi belongs to the lowest Chamaar caste in the village. The Chamaars' livelihood depends on the death of a cow or buffalo in the village, their job being to remove the carcass, which is sometimes given free or has to be paid for, depending on whether or not the upper-caste owner had been able to extract enough free labour from the Chamaars during the year. The Chamaars skin the carcass, eat the meat, and tan



the hide which is turned into sandals, whips, harnesses and water skins. Every leather-worker stinks. Dukhi learns the ancestral profession at the age of five and the odour of dead animals lingers on his body. The Chamaars live in a small, secluded downstream corner of this village by a river—away from the Brahmins and landowners, who treat them worse than filth or scum of the earth. Anyone accused of or caught stealing, like Bhola, has his left-hand fingers chopped off, but he is considered lucky because he doesn't like Chhagan, lose his hand at the wrist. They keep their ears to the ground for a dying or dead animal in the village and help one another in removing the carcass and skinning it. They live from hand to mouth and are made to slave for free for the upper castes; their women are molested and raped; they are mercilessly beaten for the most trivial offences, and made to toe the line dividing them from the upper castes. Their living conditions force them to steal as does Dukhi's wife Roopa. She gets up very early in the morning and goes around stealing milk from cows in order to feed her sons Narayan and Ishvar.

In those heady days of independence, there is a lot of talk regarding eradication of social inequalities but nothing is done in practice. In the village his sons are not even allowed to enter the school. When they try to sneak in during recess, they are publicly beaten by the teacher and humiliated. The village pundit Lailluram tries to justify the teacher's action; he only gives Dukhi an ointment to apply on his sons' backs to lessen the pain of caning. Dukhi has to hear a long and tedious lecture on the caste system and how one must perform one's duty as laid down in the scriptures. He throws away the ointment the Pandit gave him as it looks like boot polish. It is then that Dukhi makes up his mind to send his sons to Ashraf in town to be apprenticed to him as tailors. Ashraf receives Narayan and Ishvar, warmly and affectionately.

## VIII. PARSI COMMUNITY IN FAMILY MATTERS

Rohinton Mistry's novel *Family Matters*, which focuses on religious extremism within the minority Parsi community. The novel suggests that the individual needs to maintain 'a fine balance' between religious beliefs and personal rights. It recognises that secularisation has shaped modern religious identity and, consequently, facilitated religious extremism. By de-coupling religion from secularisation, Mistry demonstrates that religion need not be rigid and can adapt to different social circumstances, while continuing to provide moral strength.

## IX. CONCLUSION

Thus, Rohinton Mistry's fiction is full of the depiction of the Parsi community, Indian politics, minority

and many aspects of India, such as war, identity, caste system, etc. After immigration to Canada, he comes back or returns to India for the theme and his all works are full of Indianness which has been shown the real picture of post-independence India. Most of the themes such as rituals, religious communitarian identities, human relations, the middle class, and friendship are seen in his fiction. In his fiction, he portrays the Parsi Community and the present conditions of suffering fear and their loss of the social, economic and political significance of the Parsi community. He declared the status of the Parsi community in India.

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# Embracing Marginality; A Reading of Maya Angelo's 'Phenomenal Woman'

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**Abstract**— *Literature of the Oppressed is replete with exercises in subjectivity. The present paper is an attempt to read Maya Angelo's 'Phenomenal Woman' in the background of theories on gender, body and gaze and examine how Angelo alters the aforesaid theoretical canons and embraces marginality. As Angelo embraces her marginality, she celebrates 'I'ness of her soul and in the process records the way she experiences her body and how others perceive her body.*

**Keywords**— *Beauty, Body, Dualisms, Narratives, Women as Object, Subjectivity.*

## I. INTRODUCTION

"Each time a woman stands up for herself... she stands up for all women"(qtd in Good Reads). *Phenomenal Woman* appears in Part I of Maya Angelo's anthology of poetry "And Still I Rise". In calling herself Phenomenal, Angelo recognises her body as a site of meaning. Echoing Umberto Eco's concept of body as a communication machine, Angelo discloses that her secret lies in her body. The reach of her arms, the span of her hips, the stride of her step, the curl of her lips turn her phenomenal.

## II. THE BODY

Discourses on beauty centre on the white, pretty women as the ideal. Narratives are replete with tales of men in search of or enamoured by a white, pretty woman. Women as the object of desire have seldom been recorded in terms other than white. Breaking free of this binary of pretty/ugly; pretty being white and black being ugly, and the stereotype of body being defined in terms of colour, Angelo says the fire of her eyes, the flash of her teeth, the swing of her waist, the joy in her feet, compel men to fall down on their knees and swarm round her like "a hive of honey bees" (Angelo 3). In the process Angelo reconceptualises figures of speech and narratives on beauty. As pointed by Nehamas in *Only a Promise of*

*Happiness* "Beautiful things don't stand aloof, but direct our attention" (qtd in *Take Away the Takeaway*, Senachal).

Women, as Beauvoir states in 'The Second Sex' "Through compliments and admonishments, through images and words... discovers the meaning of the words pretty and ugly; she soon knows that to be pleased is to be pretty as a picture; she tries to resemble an image, she disguises herself, she looks at herself in the mirror, she compares herself to princesses and fairies from tales" (qtd. in "Feminist Perspectives on Body"). Maya Angelo sets down her contempt of the stereotype of being looked as the 'other' by pretty women, when she says "Pretty women wonder where my secret lies. I'm not cute or built to suit a fashion model's size. But when I start to tell them, they think I'm telling lies" (Angelo 3) Maya Angelo reinvents, proclaims her subjectivity and establishes an "oppositional discourse" (Pienaar and Bekker) by the way she carries her body.

Digressing from Beauvoir's account of the way in which "women live their bodies in an objectified way, internalizing the gaze and producing their bodies as objects for others"(qtd in *Feminist Perspectives on the Body*), Angelo says:

Men themselves have wondered  
What they see in me.

They try so much  
But they can't touch  
My inner mystery. (Angelo 4)

Angelo distorts the Freudian notion of 'uncanny' where Freud theorize the gaze "as a phallic activity linked to a sadistic mastery of the object. As long as the master's *Scopophilia* (love of looking) is satisfied, his domination is secure. For Freud, as for other western Philosophers, the woman becomes a mirror for his own masculinity" (Geetha and Sarulatha 3).

She erases the tag of being the other, as she preserves her "inner mystery" (Angelo 4); denying men a scope to exercise their control. She speaks of herself and represents her presence as she maps her "inner mystery". She claims, it, lies in the arch of her back, the sun of her smile, the ride of her breasts and the grace of her style thus making a shift from being an object to a subject exercising her agency.

Dismantling the cultural expectations imposed on her through her body Maya Angelo celebrates her Black American identity:

Now you understand  
Just why my head's not bowed.  
I don't shout or jump about  
Or have to talk real loud.  
When you see me passing,  
It ought to make you proud.  
I say,  
It's in the click of my heels,  
The bend of my hair,  
the palm of my hand,  
The need for my care.  
'Cause I'm a woman  
Phenomenally.  
Phenomenal woman,  
That's me. (Angelo 4)

### III. CONCLUSION

Angelou reverses hierarchies, undermines dualisms and thus recognises her marginal status. Marginality is a shadow line which blurs when one is successfully able to assert their agency in the 'power centres' of culture.

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# Self-revival through Food in Geetha Hariharan's “Remains of the Feast”

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**Abstract**— Women become prey to the double-edged sword of patriarchy and the cultural norms imposed on them, owing to their gender. In process, women are rendered voiceless and often the ‘self’ of women remains muted. Further, if a woman is a widow, she is as good as a dead person, and her existence hardly matters in a patriarchal milieu. Making the matters worse for women are various restrictions imposed on widows, especially if they belong to upper castes. The widows are expected to follow various rituals, particularly those related to food. Often widows are required to adhere to stringent food norms and abstain from eating various foods. Facing such challenges in life, while asserting her ‘self’ to create a new identity for herself towards the end of her life is the protagonist Rukmini, who is a widow in the short story “Remains of the Feast” by Geetha Hariharan. Rukmini, a Brahmin widow demands food that she is forbidden to eat all through her life as a widow, when she is on her deathbed. With the help of her great granddaughter Ratna, she subverts the norms of patriarchy by eating the tabooed food. The present paper argues that food becomes a metaphor for craving –craving for eating tabooed food and also craving for wielding power through food and thereby challenging the norms of patriarchy imposed on women. Further, the women characters in the short story assert themselves through food and create a new identity for themselves, while discovering their new self.

**Keywords**— Food, Identity, Patriarchy, Self, Subversion.

Githa Hariharan (born 1954) is an Indian writer based in New Delhi. Her first novel, *The Thousand Faces of Night*, won the Commonwealth Writers' Prize for the best first novel in 1993. Her other works include the short story collection *The Art of Dying* (1993); the novels *The Ghosts of Vasu Master* (1994), *When Dreams Travel* (1999), *In Times of Siege* (2003), *Fugitive Histories* (2009) and *I Have Become the Tide* (2019) and a collection of essays entitled *Almost Home: Cities and Other Places* (2014) [1]. The short story, “The Remains of the Feast,” is about a Brahmin widow named Rukmini, who craves for variety of tabooed food when she is on her death bed. Her great granddaughter Ratna becomes her accomplice to smuggle food for Rukmini. On her death bed, Rukmini eats many foods that are a taboo, especially for a Brahmin widow and

finally demands a bright red sari to adorn herself before she dies. However, after her death Rukmini is burnt with a pale brown sari as per the rituals of Brahminic culture.

Anderson et al. [2] in their essay, “Feminist Perspectives on the Self,” maintain that “To be the Other is to be a non-subject, a non-agent—in short, a mere thing. Women’s selfhood has been systematically subordinated or even outright denied by law, customary practice, and cultural stereotypes.” Food practices/eating habits prescribed/proscribed by some cultures also serve to render the status of the other to women in a patriarchal society. Thus, it can be said that food practices tend to curb the expression of self for women, especially widows. As a Brahmin widow, Rukmini, who has adhered to the food norms prescribed by her community, all through her life,

makes demands for various tabooed food while on her death bed, that shocks her family. Ratna, the first-person narrator, who is the great granddaughter of Rukmini says,

...(W)e began a strange partnership, my great-grandmother and I. I smuggled cakes and ice cream, biscuits and samosas, made by non-Brahmin hands, into a vegetarian invalid's room. To the deathbed of a Brahmin widow who had never eaten anything but pure, home-cooked food for almost a century [3, p. 284].

It may be noted how Rukmini, as a widow is restrained from eating any food other than home-cooked food for almost a century. Rukmini is made to suppress her desire for food, as she has to follow the food norms prescribed for a Brahmin widow. It may be said that Rukmini is repressed from expressing her choice/self, even in matters as basic necessities as food. Rukmini, as a widow is totally deprived of expression of self and has to adhere to the strict norms prescribed for a widow, unmindful of her choice. A dying Rukmini who is almost mute, is rendered selfless and voiceless, demands all that she is prohibited from eating, probably knowing that an invalid's demands will be catered to. Through her demands for tabooed foods, she vents out her suppressed cravings while also challenging the dictums of caste/patriarchy. Her demand for food made by non-Brahmin hands indicate that Rukmini wants to subvert her caste barriers and enjoy the liberty of tasting food cooked by non-Brahmins. Ratna, her great granddaughter reasons with the demands of Rukmini and willingly becomes her accomplice to jointly challenge the dictum that her community/caste has imposed on her beloved great grandmother.

Mentioning of Rukmini's strange demands, Ratna states that they had gotten used to the unexpected, inappropriate demands of her great grandmother. Ratna mentions that Rukmini had by now tasted "lemon tarts, garlic, three types of aerated drinks, fruit cake laced with brandy, bhel-puri from the fly-infested bazaar nearby." (285). Rukmini's delirious demands continued when she screams saying "Get me something from the bazaar. Raw onions. Fried bread, Chickens and goats." (285). Ratna sadly admits that they then knew that Rukmini was lost for them. Rukmini's craving for tabooed food is indicative of carnal pleasures that she is deprived of because of her widowhood. Food is often linked to sensual pleasures. Reflecting on the food culture of women during the Victorian era, Brumberg [4] in her essay, *The Appetite for Voice* opines that

Adolescent girls were expressly cautioned against coffee, tea, and chocolate; salted meats and spices; warm bread and pastry; confectionery;

nuts and raisins; and, of course alcohol. These sorts of food stimulated the sensual rather than the moral nature of the girl. No food (other than alcohol) caused Victorian women and girls greater moral anxiety than meat. The flesh of animals was considered a heat-producing food that stimulated production of blood and fat as well as passion (166).

Rukmini pines for foods that arouse sensual pleasure. This could be due to years of bland food that she is fed as a widow. On her deathbed her cravings are indicative of her lack of sensual pleasures as well as her urge to overcome the stringent rules imposed on her as a widow. She challenges Brahmin patriarchy that has tied her through food by eating tabooed food. Through her demand for strange food, Rukmini overturns the patriarchal power that the society has imposed on her for almost a decade. It may be said that food metaphorically becomes a tool to empower Rukmini to free herself from the clutches of patriarchy, though be it for a short interval.

McQuown [5] in her article on "Literature, Food, and Gender" states that "Refusing to eat, serve, or cook in gender-designated ways is a sign that a character refuses to abide by the social system in which they are enmeshed". Refusing to eat the food prescribed for a Brahmin widow, Rukmini demands to eat forbidden food and is successful in fulfilling her desire with the help of her great granddaughter Ratna. Thus, going against the gender normative rules prescribed by her culture, Rukmini undermines the caste restrictions imposed on her. Further, she invites the wrath of her society when she is not cremated with a bright red sari as per her last wish before she dies. Ratna deeply mourns the death of her great grandmother. She plans to avenge her dear great grandmother's death through food. Ratna says, "For a while I haunt the dirtiest bakeries and tea-stalls I can find. I search for her, my sweet great-grandmother in plate after plate of stale confections, in needle-sharp green chillies, deep-fried in rancid oil. I plot her revenge for her, I give myself diarrhoea for a week" (287). Ratna follows Rukmini in breaking the gender norms imposed on women while she recalls the memories of her loving great grandmother through the kinds of food she consumed in her last days. Ratna wants to relive her great grandmother's delirious food choices in order to remember her, not minding her (Ratna's) own physical health. Thus, Ratna also may be said to challenge the patriarchal norms through food, in the same manner as her great grandmother.

## CONCLUSION

Food in this story conjectures as a metaphor to subvert patriarchy and to challenge the gender designated ways of eating food. Both the women characters- Rukmini and Ratna discover a new self through food, as food becomes a means for self-assertion for the two women. The two women transcend the societal norms through the ladder of food while creating a new identity for themselves, that is different from their previously subdued selves. It may be said that food becomes a vehicle for the women in this short story to revive their new self.

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# Discourse Markers in Journalism: A Case in Compostela Valley State College-Maragusan

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**Abstract**— This study mainly explored the use of Discourse Markers (DMs) in journalistic writings and the factors that prompted the BSED English students of CVSC Maragusan to commit errors. This study employed the qualitative research. Ten (10) informants were part of the writing assessment and phone interview and were chosen through purposive sampling. For ethical considerations, this study underwent an ethics review before the data were gathered. Furthermore, to adhere to the Data Privacy Act, the identity of the respondents was held confidential. The Coding and thematic analysis were used in data analysis. The study's findings revealed that students have limited knowledge about DMs and their functions in basic writing. Additionally, the limited knowledge about DMs are the factors that prompted the respondents to commit errors in using the DMs in their journalistic writings. These findings imply that students should be taught more about the DMs, their types, and their proper usage in writing. With this, the incorporation of the DMs in the discussion should be given more attention, especially in writing class.

**Keywords**— discourse markers, journalistic writings, error analysis.

## I. INTRODUCTION

Writing is one of the four macro skills that is an important tool for learning since it aids learners in various ways, including comprehension of views and ideas. It develops the capacity for explaining and refining ideas both to others and to oneself (Sadiku, 2015). However, writing using the foreign language adds another layer of difficulty. Learning to write using the second language needs intentional and conscious teaching or direction for each linguistic aspect. To write sentences correctly, learners must be acquainted with many writing components, such as grammar, punctuation, and spelling (Safa, 2018). Additionally, awareness of DMs may greatly assist students in writing successfully. These discourse markers help to enhance the quality of writing and the readability of content.

The shared purpose of language usage may lead to general patterns of the linguistic structure being adopted by writing texts in different genres; however, as argued by

(Javadi-Safa, 2018), language in writing discourse may be affected by disciplines or purposes and thus show variations in the actual application. Text-producers are needed to utilize DMs in a particular manner anticipated and approved by their text-receivers to create acceptable, natural, and communicatively successful texts. As a result, understanding the role of discourse markers as components that contribute to the acceptability, naturalness, and efficacy of texts is critical for anyone studying writings in any language.

In Compostela Valley State College (CVSC) Maragusan, an interview with some English instructors was conducted. Balmera (personal communication, 2021) asserted that English majors usually commit grammatical errors due to the inappropriate usage of DMs in their sentences. Lumayno (personal communication, 2021), a former instructor and student publication adviser, supported the claim, emphasizing students' difficulties



with their basic writing skills, specifically the repetitive errors in using DMs on student outputs.

Generally, the above statements persuaded the researcher to fill in the existing knowledge gap. Because writing coherently is necessary for conveying full information, it remains a required ability for all students and workers as they prepare for higher education or job. (Beyreli and Konuk 2018). Better communication, more structured writing, better comprehension of texts, and speech will result from the usage of DMs, which will improve learners' speaking, writing, listening, and reading skills. Also, Hamed (2018) asserted that DMs could considerably improve academic and technical reporting.

The researchers intended to investigate the use of DMs in journalism in order to uncover common errors made by students in various genres. It would lead to an efficient understanding of concepts and structure in basic written discourse. Therefore, this study would help both the students and the teachers in CVSC Maragusan choose the correct Discourse Markers in writing.

## II. METHODOLOGY

This case study employed a qualitative design of research using error analysis. According to Rahman (2016), qualitative research focused on analyzing the subjective meaning or the social production of issues, events, or practices by collecting non-standardized data and analyzing texts and images rather than numbers and statistics. Moreover, qualitative research refers to how people make sense of their world and the experiences they have in the world (Holloway and Wheeler, 2010).

Furthermore, this study applied case analysis. In this study, the researcher focused on common errors in using DMs in the journalistic writings of the students.

This study also used data coding and thematic analysis to analyze the participants' responses to the interview questions to be asked. Data coding is defined as the procedure of classifying texts to form explanations and broad themes in the data (Creswell, 2007). According to, Creswell (2007) cited by Akinyode and Khan (2018), the thematic analysis aims to explore and understand a subject or the denotation of an idea.

Moreover, the researcher used the error analysis design. This is a type of qualitative approach that is under the branch of applied linguistics. This is concerned with the compilation, study, and analysis of errors made by

language learners and aims at investigating aspects of second language acquisition (Akinyode and Khan, 2018).

Likewise, the discourse markers classified by Fraser (1999) were applied to serve as the basis for the error analysis study. According to Fraser (1999) Discourse Markers Model, discourse markers can be categorized as elaborative markers, contrastive markers, inferential markers, and temporal markers. This study on the use of discourse markers in the journalistic writings of 2<sup>nd</sup> year BSED English students fell naturally under the qualitative research umbrella since its results will rely more on understanding the different markers used.

Additionally, the error analysis was based on Stephen Corder's Error Analysis Theory, which required that the corpora and use of discourse markers be analyzed beyond the sentential level. It will be used to analyze learners' errors in second and foreign language learning. This will be used since error analysis can provide insight into complex language development processes and a structured way to define, describe and explain student errors. (Jabeen, Kazemian, and Shabaz Mustafai, 2015).

## III. FINDINGS

This qualitative case study discusses the used Discourse Markers (DMs) in the journalistic writings of the respondents and the errors committed. It also includes the respondents' views about what prompted them to commit errors in using DMs in writing.

To generate the data, the students were first asked to write one article for each of the three different genres of journalism, namely News, Feature, and Editorial. There are a total of thirty (30) articles collected from the respondents. The outputs were then checked and dissected the DMs present using the Discourse Markers Model by Fraser. Next, the DMs were evaluated for error analysis using Corder's Error Analysis model. Lastly, the respondents were interviewed via phone interview about the errors they have committed and possible reasons. This is to ensure that responses are valid and sufficient for this study

### 3.1 Discourse Markers in the Journalistic Writings

Table 1 uses the Discourse Markers Model by Fraser (1999). The researcher used this in determining the DMs used by the respondents in their journalistic writings (News, Editorial, and Feature articles, respectively).

Table 1. Discourse Markers in the Journalistic Writings of the BSED English students.

| Discourse Markers | Subclass    | Sample Sentences  |
|-------------------|-------------|---|
| Because of this   | Inferential | <p>“In an ongoing pandemic due to CoVid-19 virus disease, scientists make way for a vaccine to be created as soon as possible that would prevent the virus caused much more tremendous effect to people. Because of this, two big companies such as Pfizer-BioNtech and Moderna lead their ways to introduce the vaccine of about effectiveness of 95% (Pfizer-BiNtech) and 94% (Moderna).”</p> <p>“Because of this, there are two versions of Tour A available, one that goes to the Big Lagoon and another which goes to the Small Lagoon.”</p> |
| Additionally      | Elaborative | <p>“Additionally, Moderna, on the other hand, performed a segment where they made trials of study which includes healthy adults aging 18-55 that were able to be tests of the vaccine.</p>  |
| On the other hand | Contrastive | <p>“Additionally, Moderna, on the other hand, performed a segment where they made trials of study which includes healthy adults aging 18-55 that were able to be tests of the vaccine.”</p> <p>“On the other hand, the Moderna vaccine was 94% effective at preventing laboratory-confirmed COVID 19 illness in people who had evidence of being previously infected based on the evidence from a clinical trial.”</p>  |
| However           | Contrastive | <p>“However, due to novelty of the disease and the vaccine itself, a few remain skeptical about the latter safety and efficiency.”</p> <p>“Filipinos with law status, mostly those in cities live with constant hunger pangs barely able to afford to eat three times a day, and some children go to school without breakfast. However, President Rodrigo Duterte aims to reduce the rate of poverty to 14% by 2022.</p>  |

Table 2 (continued).

|      |             |  |
|------|-------------|--|
| Thus | Inferential | <p>“Expected that as the clouds appear like a sea, it can only be found at the mountain. Thus, to get there, you can bring your autos or, more conveniently, your motorcycles.”</p> <p>“Thus, the point of healthy people getting the vaccine is so they don’t spread the virus and fewer chances to</p> |
|------|-------------|--|

|               |             |   |
|---------------|-------------|---|
|               |             | die from COVID.”  |
|               |             | “Thus, DENR initiate a program to rehabilitate Manila Bay that makes it controversial.”                     |
| Firstly/First | Temporal    | “Firstly, based on the evidence from clinical trials, the Pfizer-BioNtech vaccine was 95% effective.”       |
|               |             | “Here are five ways program to combat Poverty in the Philippines. First is greater access to education.”    |
| Hence         | Inferential | “Hence, the FDA reviewers said that the two-disc vaccine ‘was highly effective’ in preventing symptomatic.” |

*Table 3 (continued).*

|           |             |   |
|-----------|-------------|---|
| Moreover  | Elaborative | “Moreover, one encouraging finding with these two vaccines was that it appeared possible a single dose which was effective in preventing COVID 19.”   |
|           |             | “Moreover, we must pay tribute by at least letting them know that we value their efforts through staying at home.”  |
|           |             | “Moreover, Manila Bay is known as one of the most polluted bodies of water in the world.”   |
| Therefore | Inferential | “Pfizer Biotech and Madonna are two licensed vaccines currently available, both in the form of the known mRNA vaccine Messenger RNA. Therefore, their structure is almost the same, and the mechanism mode is also very similar.” |
|           |             | “Therefore, the charge will be ‘dismissed for lack of probable cause’ as said.”   |
|           |             | “Therefore, Manila Bay Clean Up Program has been initiated by DENR.”  |

*Table 4 (continued).*

|           |             |  |
|-----------|-------------|--|
| Meanwhile | Elaborative | “Meanwhile, 11 men namely: John Pascual dela Cerna III, Romel Galido, John Paul Halili, Gregorio Angelo de Guzman, Jezreel Rapinan, Alain D. Chen, Mark Anthony Rosales, Reyman Englis, Louie Delima. Jaymr Cunanan, and Eduard Pangilinan.” |
|-----------|-------------|--|

|             |             |   |
|-------------|-------------|---|
| Furthermore | Elaborative | <p>“Furthermore, the death of Christine Dacera happened at the party for welcoming New Year, January 1, 2021, when Christine was found her friends motionless as well as breathless on a tub.”</p> <p>“Furthermore, they call it ‘Battle for Manila Bay,’ and it is not a battle.”</p> <p>“Furthermore, they put sacrifices such as spending time beyond regular hours for emergency tasks.”</p> <p>“Furthermore, the government has implemented various programs and reforms to reduce poverty by targeting education, healthcare, and the overall economy.”</p> |
|-------------|-------------|---|

*Table 5 (continued).*

|               |             |  |
|---------------|-------------|--|
| In conclusion | Inferential | “In conclusion, Makati prosecutors successfully cleared their charges through the approval of a resolution by Deputy City Prosecutor Henry Salazar and City Prosecutor Dindo Ventuzara.”                       |
| Finally       | Temporal    | <p>“Finally, because of the efforts and initiatives, Manila Bay became what it is now.”</p> <p>“Finally, they are considered heroes in disguise who remained faithful with their duties despite the risk.”</p> |
| Second        | Temporal    | “Second, greater access to healthcare, an effort which aims the healthcare system so that those who are in poverty will have more access to health services.”  |
| Third/Thirdly | Temporal    | “Thirdly, is family aid to further efforts to support citizens, the government implemented the Pantawid Pamilyan Pilipino Program (4Ps) since 2007.”   |
| Fourth        | Temporal    | “Fourth is an economic improvement. the infrastructure plan.”  |

*Table 6 (continued).*

|        |          |  |
|--------|----------|--|
| Lastly | Temporal | “Lastly is Build Build Build, the initial goal is to complete the project in the infrastructure plan.” |
|--------|----------|--|

Out of the 30 articles written by the respondents, there are only 17 DMs found. These were categorized according to their subclasses, namely Elaborative, Contrastive, Inferential, and Temporal. Surjowati (2018) explained the definitions of each subclass.

Elaborative DMs are used to signal an elaboration of an idea. There were 4 elaborative DMs found in the

articles, namely, *additionally*, *moreover*, and *furthermore*. Among them, *furthermore* was mostly used with 4 sentences.

Contrastive DMs are used to signal contradicting or opposing ideas from one segment to another. There were two contrastive DMs found in the articles, namely, *on*



*the other hand*, and *however*. Both of them were used twice.

Additionally, Inferential DMs are used to signify that segment 1 has a basis for segment 2. In the articles collected, there were five inferential DMs found. These were *because of this*, *thus*, *hence*, *therefore*, and *in conclusion*. Among them, both *thus* and *therefore* were used thrice, respectively.

Temporal DMs are used to signal time. In the articles, there were 6 temporal DMs found. These were *first/firstly*, *second*, *third/thirdly*, *fourth*, *finally*, and *lastly*. Among them, *finally* was used twice in the articles.

The result shows that the most used DMs were, *furthermore*, and *moreover*, which are elaborative DMs, and *thus*, and *therefore* inferential DMs. This means that based on their writings, they mostly use DMs for elaboration and basis about something. This reflects to the

idea that the respondents' orientation in using DMs in writing focuses on using them as device for elaboration and conclusion of ideas in basic writing.

This is supported by Martínez (2004), who claimed in her study that these two DMs are the most frequently used in writing. Moreover, Kusumayati (2016) also concluded that students who usually use these DMs are the ones who score the best result in their writing tasks.

### 3.2 Error Analysis

Table 2 employs the Error Analysis Model by (Corder, 1981). This enabled the researcher to identify the errors committed by the respondents in the use of DMs in their journalistic writings. The errors committed were categorized according to the different classifications of errors (Al-khresheh, 2016).

Table 7. Error Analysis of DMs in the journalistic writings of the BSED English students.

| Classification of Errors | Sample Statements  |
|--------------------------|--|
| Omission                 | "Meanwhile, 11 men namely: J. dela Cerna, R. Galido, J.P. Halili, Greg de Guzman, Jezreel Rapinan, Alain Chen, Mark Rosales, Reymar Englis, Louie Delima. Jaymr Cunanan, and Eduard Pangilinan.  |
| Misinformation           | "Filipinos with law status, mostly those in cities live with constant hunger pangs barely able to afford to eat three times a day, and some children go to school without breakfast. However, President Rodrigo Duterte aims to reduce the rate of poverty to 14% by 2022. |
| Addition                 | "Additionally, Moderna, on the other hand, performed a segment where they made trials of study which includes healthy adults aging 18-55 that were able to be tests of the vaccine."   |

The data shows that the respondents commit three out of four errors. The first is omission. The sample statement has lacking details. The DM "meanwhile" became irrelevant, and the statement is not a sentence but rather a phrase. The second is misinformation. The sample statement uses the DM "however," which is contrastive. The statement should be using an inferential DM instead of "therefore" to make the statement semantically correct. The third is addition. There are two DMs used in the sample statement, "additionally" and "on the other hand." Since this excerpt does not show contradiction, the contrastive "on the other hand" should not be used. Moreover, there was no sample statement for misordering.

Therefore, this data shows that students commit mistakes using the correct or appropriate DM to be used in

a sentence. There is confusion as to the functions of each DM. This result was supported by Faghih (2015), who claimed that there are individuals who have insufficient knowledge on the selection and usage of DMs in writing. Al-khazraji (2019) further exclaimed that the incorrect usage or the overuse of DMs negatively affects the transmission of message.

### 3.4 Interview Results

The questions were designed to identify the respondents' familiarity with DMs, how often they use them in their writings and what prompted them to commit errors in using DMs.

The researcher made use of an interview guide (see Appendix E) via telephone interview. This was used

to gather the needed responses from the participants that are essential to this study.

The respondents were Lyn, Che, Ara, Mia, Mel, Jen, Jud, Mar, Ces, and Mae (pseudonyms). They were chosen due to the diversity they have, which is suitable for this study. All of them have differences in all factors that are gauged in this study.

Their responses were classified using thematic analysis. Below are the three themes: Discourse Markers as Connectors, Frequency in Using DMs in Journalism, Confusion among the DM Subclasses, and DMs as Accessories in Writing.

### 3.5 Discourse Markers as Connectors

Most respondents are familiar with DMs as “connectors” or “connecting words” for one idea to another during the phone interview. One of the respondents shared:

*Ahm..kuan, familiar siya sa akua ma'am kay naagian naman gud nako siya before ma'am, even sa kanang Senior High School nako na kuan na days until college. Na learn na nako ma'am. Gamiton nako siya ma'am kaning naa koy isumpay-sumpay na word. Kitahay kanang...especially kanang mga moreover...mga ing-ana gud ma'am? Kay connectors man gud ang kanang Discourse Markers tapos mao to kung kinahanglan nako siya kanang isumpay or kanang nay mga cause and effect...mga ingon ana gud ma'am? Kay ako ra siyang ginagamit jud, especially pag necessary najud siya, sa kanang gamiton jud siya. Kay importante man gud pud na siya sa writing.*

They are familiar to me because I already knew about them during Senior High School until college. Every time I have to connect words, I use them every time, especially the word “moreover” because DMs are connectors. If I need to join or show cause and effect, I use DMs, especially if essential. Because DMs are necessary for writing.

- Mia -

Furthermore, other responses were asserted:

*Kuan ma'am, kanang gi introduce na siya sa basic English na gina teach sa atua sa high school, sa elementary. Kumbaga kuan ni sila...conjunction? Mga connecting words. Kanang kuan ma'am, ginagamit nako siya pagsugod sa sentence, example pud kanang pagsumpay nimo sa una nga paragraph unya second paragraph napud. Kanang mugamit kag “moreover,” ana ma'am. Tapos sa tunga-tunga*

*pud sa paragraph, mag compare and contrast. Mag gamit ka ug kanang mga DMs.*

DMs are introduced in Basic English taught in high school and elementary. More likely, these are Conjunctions? Connecting words. I use them when I start a sentence, like when I click one paragraph to another paragraph. You use the word “moreover” and the likes. Also, if we also try to compare and contrast, we use DMs.

- Ces -

*Familiar ma'am, kanang mga connecting words ma'am. Ginagamit namo na sa research ma'am. Ano ma'am, if imuhang sentence is about nas laing tao, so mugamit kag kanang “on the other hand” nya naa pa kay laing isumpay. Nya pag i-add na siya ma'am kay mugamit kag mga “moreover” mga ana ma'am.*

They are familiar with connecting words. We use them in research. We also use them if your sentence is about other people. You will use “on the other hand.” Then if you have something to add, you will use “moreover” and others.

- Jen -

There are also responses that DMs are used for comparing as they exclaimed:

*Kuan ma'am, kanang murag gigamit siya para maconnect ang sentence ma'am or kanang us ak a mag sugod, kay murag mag gamit ka ug Discourse Markers ma'am. Para sa akua ma'am kay kana bitawng mag compare ka ma'am. Example kay naa kay i-compare tapos mag gamit kag “on the other hand”...daghan man na ma'am noh? So mao na ma'am.*

I think they are words that are used to connect a sentence or before you start a sentence. For me, it is used, for example, if you are comparing something. You will use “on the other hand.”

- Jud -

*Familiar ma'am, especially kung mag himog sentence, like that. Naagian pud nako siya sa high school ma'am. Mao ba nanag connecting words ma'am noh? Kanang sa comparing of ideas. Ana ma'am.*

It is familiar, especially in making a sentence. It is used as connecting words and comparing of ideas. I heard it from high school.

- Che -

Based on their answers, most of the respondents viewed DMs as connecting words, similar to conjunctions. And the term “connectors” implies showing cause-and-effect and combining ideas from one to another. Looking back on the DMs used in their journalistic writings, the way how they used them and how they describe their understanding of DMs are contradicting. Their responses showed that even if they are using DMs in their writings, they were not aware of the purpose of using DMs in writing, aside from the things they mentioned.

Moreover, their responses also reflected the idea that they were exposed to a different term for DM during high school, which is “connectors,” or associating them with conjunctions. Their orientation with these words or phrases’ functions in writing are to connect or link one idea to another, show cause-and-effect, and show contrasting ideas.

Shardama and Yakubu (2014) asserted that DMs are words commonly referred to as linking words/phrases and sentence connectors. They bind together a piece of writing and make them stick together. A sentence will not be logically constructed without sufficient DMs. Moreover, sentences will not be connected. In the same breath, Barnabas and Adamu (2012) suggested that the skillful use of DMs often implies a higher level of fluency of understanding and producing a language.

### 3.6 Frequency of Using Discourse Markers in Journalism

This theme discusses how often do the respondents use DMs in their journalistic writings. Most of them answered that they always or most of the time use DMs in writing. One respondent expressed:

*Ma'am, as often as possible, naga gamit gyud ko ug DMs if mag sulat ko. Kay para ma organize nako ug tarong akong mga ideas ma'am. Kay for example lahi na ug idea ang next paragraph, so need nako butangan ug connectors, or words na mag indicate kung nag support ba siya sa previous idea or nag contradict ma'am. Also, para makita ang flow sa akong idea ma'am.*

I use them as often as possible in writing so that I can organize my ideas well. For example, the next paragraph has different idea, I need to use connectors or words to indicate if it supports the previous idea or not. Also, to clearly see the flow of my ideas.

- Mae -

Similarly, a respondent exclaimed that she always used DMs to connect one idea to another in journalism. She explained:

*In journalism...kuan siya ma'am, kuan jud siya, perminte jud siya ginagamit ma'am. Kay daghan man gud kag i-connect kanang especially kanang mga stories, pareha anang stories sa kanang news, kay kailangan man nimo siya i-connect kay daghan mag kanang interview, kailangan man jud nimo siya gamitan ana ma'am. So perminte nako siya ginagamit.*

It is always used in journalism because there are many ideas that you need to connect, especially in writing news stories and interviews.

- Mia -

Furthermore, while all of them answered with almost the same idea, two respondents elaborated their opinions. They both responded how they view the importance of DMs in writing with the following declarations:

*Para sa akua ma'am, katong wala pako kabalo nan aa diay mga DMs ma'am, dili nako siya ginagamit tungod lge kay wala ko kabalo kung unsa siya ka importante. Pero katong nakabalo nako ma'am, kailangan gyud diay siya gamiton permi ma'am. Na appreciate nako siya and na aware nako nga mao diay na sila ang mga ginatawag na DMs ma'am. Pag magsulat ko ma'am, na realize nako nga dapat gyud diay gamitan siya para dili gani mag putol-putol ang idea ma'am? Kanang inig basa nimo ba kay dili ka mawala nga ay lahi na diay ni ug idea diri na part. Ana ma'am.*

For me, I do not use DMs because I do not know what they are. But now that I am aware, I realized how important they are. I became knowledgeable, and I appreciated DMs in writing. If I write something, I should use DMs so that the connection of ideas will be obvious. It will also help the readers understand the change of ideas

- Mel -

*Para sa ako ma'am kay perminte gyud siya magamit ma'am. Kadaghan jud siya magamit. Kuntahay naa kay mga daghang panghitabo na makuan, mag gamit jud ka ana ma'am kay mao man nay gamiton para ma connect ang mga panghitabo ma'am.*

For me, DMs are always essential to use. They are used to connect and show sequences of events.

- Ara

Based on their responses, DMs should always be used in writing. These help them connect their ideas and show transitions of topics.

One of the characteristics of DMs is connectivity. Asik (2015) claimed that DMs are used to establish a relationship between the previous utterance to the new one. This is the most common notion about the usage of DMs in writing. While DMs have many functions in writing discourse, students commonly used them as a 'glue' to link ideas. Further, they commonly use these as indicators for changing the concept in a text. Aidinlou and Shahrokhi (2012) also affirmed that DMs as the binding elements of a text creating a meaningful discourse have been viewed from different dimensions in language studies.

The data shows that even with limited knowledge of DMs, students use DMs in their journalistic writings to emphasize an idea. By using 'connecting words,' they will show further the flow of their ideas in written discourse.

### 3.7 Confusion among the Discourse Markers

#### Subclasses

While all of them agreed to the idea that they always use DMs in writing, they also revealed that they, too, commit errors in using them and what prompted them to. Most of them said that being unconfident and unsure of what DM they should use is why they commit an error in using such.

For one respondent, she was still struggling with what exact DM should she use in conclusion as she opened:

*Kuan jud, usahay jud feeling nako uncertain ko sa kong gi answer...ay gibutang. Pareha anang kuan ma'am noh, moreover, furthermore, kanang mamali ko usahay ba. Especially pud kanang conclusion na part gud ma'am? Oh, diraa o usually mamali sa kanang feeling nako murag dili man ni tama guro. depende sa kanang ano gani niya ma'am, unsa gani tawag ana uy. Kanang sa situation gani nako ma'am. Depende lang gyud sa writing na akong gamiton. Kuntahay sa kuan, ang sayon lang kanang sa cause and effect. Pero maglisod ko kana ganing sa times na...sa conclusion lang gyud akong mamali ma'am ay. Kanang malibog ko. Diraa lang gyud na part kay kanang daghan man gud kayo pud siya. Pareha anang "therefore", okay lang ban a kani akong gamiton? Or "in conclusion"...kanang ingon ana.*

Sometimes, I feel uncertain of the words I used. I usually commit error in using words like moreover, and furthermore. Especially in the conclusion part, because sometimes I feel like the

words I use are inappropriate. It also depends on the kind of writing I am. The easiest for me is writing a cause-and-effect concept. But in writing the conclusion, I get confused about whether to use "therefore" or "in conclusion" since there are a lot of them.

- Mia -

Moreover, most of the respondents exclaimed that the confusion among DMs prompts them to commit an error. Since there are a lot of DMs, their confidence in using these words in writing becomes low. They are very conscious about the appropriateness of the usage as they explained:

*Ma'am mamali gyud ko sa pag gamit ana ma'am ay. Malibog man gud ko sa kadaghan sa kuan ma'am...kanang mga examples bitaw niya ma'am. Usahay kay dili paka familiar gyud sa mga nagkalain-lain na DMs gyud ma'am ba. Dili ka hawd muhinumdom kung unsa ang pwede magamit para dili siya balik2x sa imong paragraph.*

I usually commit errors in using DMs in writing. I am confused as to what particular DM I should use because there are a lot of them. I am not good at memorizing to avoid the redundancy of DMs.

- Ces -

*Kanang makuan nako na lahi man diay siguro ang kuan uy, gamiton. Kuan ma'am, kaning sa akong huna-huna na dili man siguro ni mao ang dapat na kuan...or dili pwede gamiton. Maka isip ko nga mali diay siguro ni.*

I am conscious as to what DM I should use. Sometimes I can say that this DM is inappropriate or this should not be the one to use. This makes me uncertain.

- Mel -

*For me ma'am, yes ma'am. Kay there are a lot of examples of such discourse markers ma'am and I think na as a student, I aslo commit errors and I cannot determine what really is the appropriate DM to be used ma'am. Kuan man gud ma'am, tungod sa kadaghan ug examples ma'am na halos pare-parehas lang gani ug meaning ma'am? Malibog ka unsa gyud na word ang tama para mu connect ana na sentence ma'am.*

Yes ma'am. Because there are a lot of DMs, and as a student, I still commit errors. I cannot



determine what is the appropriate DM to be used. Because there a lot of them, some may have almost the same meaning. This makes me confused if the word that is used is correct for a particular sentence.

- Ara -

*Kuan, sometimes I'm not really sure if kung kana ba siya na DM ma'am kay kanang correct ay kuan ba siya ani ma'am, kani na flow. Kay daghan man gud siyag pwede magamit ma'am. Dapat kato gyud appropriate sa journalistic writings dapat kato gyud gamiton kay usahay mamalig gamit sa kadaghan pud. Nya usahay ma tempt mag gamit ug mga words para dli mag balik2x unya mali na diay to semantically.*

Sometimes, I'm unsure if this DM is appropriate because it has many functions in a sentence. It should be the most appropriate one to be used in journalistic writing. Another thing is that sometimes, we are tempted to use other synonymous words just to avoid redundancy, without thinking if it is semantically correct or not.

- Che -

Meanwhile, other respondents expressed that DMs should be discussed more in class. This will help them become more aware of when and how to use these words as they said:

*Ma'am, malibog gyud ko sa tinuod lang. Bisan pag naka agi nami ani sa high school noh, pero kulang pagyud. Karon gud nga naga ask ka sa akua ma'am, sige kog huna-huna nga dili gyud diay enough ang akong natun-an. Kumbaga, natapsingan rani ma'am sa una. Unya...kuan, ma'am pwede mu suggest? Hehe! Kanang ma'am basin pwede unta ma discuss ni further na topic sa amuang major ma'am, especially nga daghan mig writings puhon. Like sa Campus Journ nato ma'am oh. Sige mig sulat pero kanang wala kaayo mi pake ana ma'am ba. Unya gamit diay man kaayo namo ni. Ulaw kaayo ma'am sige mi kamali unya English majors mi. Hahaha!*

I still get confused with this topic even though we already discussed this in high school. Now that you are asking me about DMs, I became so conscious about how much I do not know about them at present. It's like we just randomly touched this topic without digging its core. May I suggest? \*laughs\* Maybe this topic may be discussed further in our significant courses,

especially since we have many writings to do in the future. Like in Campus Journ, we always write articles, but we don't care about using DMs, while these are supposed to be very useful. It's a pity that we do not know much about DMs though we majored in English. \*laughs\*

- Ces -

In the statements mentioned above, it is evident that they lack basic knowledge of DMs. Even though most of them use DMs in writing, there is still confusion about the appropriateness of usage. Moreover, it was depicted that they also get confused about which DMs they should use since many of them.

In this manner, when one fails to use DMs properly or appropriately in writing, there will also be a failure in conveying the text's message. Hence, the coherence and cohesion in the pragmatic and semantic levels will also be affected. Since DMs in writing are essential to technical writing, misused DMs will most likely result in incoherence. Thus, their basic writing skills will be affected as a whole.

These factors prompted the respondents to commit errors in using DMs in their journalistic writings. As a result, it will affect the message of the text itself. It may lead to a misunderstanding of the meaning of the text. The mistake of the use of DMs disturbs the writing styles of the students directly. Therefore, these markers facilitate understanding of the written text (Al-khazraji, 2019).

### 3.8 Discourse Markers as Accessories in Writing

While most of the responses coming from the participants discuss their confusion with the different types or subclasses of DMs, there is one response that tells more about how DMs function in his writing as he confessed:

*Ma'am, kanang bisan naga gamit ko ani sa pagsulat ma'am noh kay feeling nako mali akong pagka gamit. Murag pampanindot ra siya ma'am ba. Murag para hawd kaayo musulat tan-awon pero diay to, mali. Maong mamali kog kuan ma'am...gamit ana kay gamit rako dretso bisag unsa kutob sa mahinumduman pero di ko sure kung mao ba gyud dapat. Siguro tungod kay kulang akong prior knowledge ani ma'am ba. Unta ma discuss ni sa among klase sunod ma'am noh para mu hawd gyud mi ma'am kay feeling nako basic ni nga dapat namo mahibal-an pero wala diay mi kabalo ma'am.*

Even if I use DMs in writing, I still feel that I fail to use them correctly. They are just like decorations to make my writings appealing, but they do not make sense in reality. I commit

mistakes because I use DMs for as long as I can remember, without thinking of their appropriateness. Maybe because I lack enough prior knowledge about them, I hope this topic will be discussed further in our class because I believe this is one of the basics, but still, we fail to understand them.

- Mar -

Aside from the fact that there were confusions among the various types of DMs, another idea came, which is problematic. Mar only used DMs to do his writings somewhat appealing to the readers when in fact, they would not. The misuse of DMs or even other cohesive in basic writing does not make an article or a written output appealing or fancy. This will only lead to misunderstanding of the message to be conveyed by the writer to the reader. Same with speaking, a writer must also consider the target audience or the readers of their output.

In this sense, in writing, on the other hand, it is reasonable to presume that the writer is the only one who interacts with the texts during the writing process. In this scenario, the author or writer may need to consider the reader's perspective. He/she may need to play both the writer and the reader to persuade themselves that they are the ones reading their ideas (Aijmer et al., 2011).

Moreover, DMs play an essential role in achieving socially situated language communicative objectives in written and spoken discourse and include several different parts of coherence and structure (Wang & Guo, 2014). However, despite extensive research on the functions and uses of DMs, one aspect has not yet been fully understood, namely, the factors that motivate the combination and the order of individual DMs in their sequences involving two or more adjacent elements like, but anyway, well I think or no well but actually, a phenomenon known as clustering (Heine, Kuteva and Kaltefleiter, 2014).

#### IV. CONCLUSION

Based on the participants' responses, it was found out that they only have limited knowledge as to what DMs are and what are their functions in writing. All of them can use DMs in their journalistic writings, but not all were competent. Moreover, the respondents' orientation with DMs was limited to using them as connecting or linking words to show ideas and show comparison and cause-and-effect relationship. They often compare DMs with conjunctions.

Additionally, they often use DMs in writing without really knowing whether they used them correctly or not. This is because they lack prior knowledge. Most students commit mistakes during high school and college because teachers used other terminologies of DMs like subordinators, conjunctions, and transitional devices.

The data also showed that DMs were used in their journalistic writings placed inappropriately in a sentence. In the error analysis, it is evident that the students are not aware of the types of DMs and their specific functions in the text. The use of DMs for them, aside from what is mentioned previously, makes their sentences appealing.

To sum it all, basic writing skills employ the procedure of a good written text and depict and value coherence and cohesion. Composing many sentences without considering the cohesive ties fails to negotiate the inter-related events intended to be decoded by the reader. Thus, the presence of the journalistic discourse markers is a necessary condition to have a smooth and enjoyable written text.

#### V. SUGGESTIONS AND RECOMMENDATIONS

The findings of this study imply that the student's writing skills may be improved by incorporating the usage of DMs. Moreover, emphasizing a thorough discussion of DMs in writing is imperative to sustain the students' knowledge.

Based on the findings, the following implications for practice are offered:

For the teachers, there should be further emphasis on discussing the use of DMs in writing for the teachers, especially its different terms, to avoid confusion among the students. For this, they are encouraged to craft strategies to help students cope with the difficulties of engaging themselves with DMs and identifying their different functions in the text. This will help the students improve their writing skills and remediating the errors they usually commit in using DMs.

This study should be their basis for reviewing the syllabus and English language teaching guide, particularly in writing for the school administration. With the protocols in the curriculum, the contents of the lessons should be thoroughly evaluated to ensure that this case will be addressed. Likewise, in Journalism, this study should be the basis of improving the quality of journalistic writings, incorporating the appropriate DMs.

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# Rohingya Infants' Health Issue

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**Abstract**— 1.1 million Rohingya people, who have been subject to ethnic cleansing, systematic discrimination, and genocide for decades in the Rakhine state of Myanmar, are currently residing in Bangladesh. 55% of Rohingya people are made up of children and there is no question about the magnitude of these children's healthcare problems. The host country Bangladesh is burdened with around 1.21 billion US dollars every year for maintaining the expenses of the Rohingya refugees which is huge for a developing country. As of the UNICEF report, the number of newborn Rohingya infants is more than 60 per day in the refugee camps of Bangladesh. Due to lack of adequate nutrition, vaccination of the infectious diseases, overcrowding, inadequate sanitary system, and lack of access to pure drinking water the infectious diseases are highly prevalent among these refugee children. These Rohingya children witnessed one of the world's biggest diphtheria outbreaks. ARI and Diarrhea among children are alarmingly spreading that made the treatment of the diseases daunting. In this context, the paper focused on the possible reasons for the infectious diseases outbreak in the refugee camps and analyzed the role of the host government and NGOs in limiting their spread. This paper also focused on finding the possible initiatives the host government and NGOs concerned can take to limit the death of Rohingya children in the camps. Secondary data has been used to conduct the research.

**Keywords**—Rohingya Children, Health, Infectious, Diseases.

## I. INTRODUCTION

Myanmar, formerly known as Burma, is a South-East Asian country that is surrounded by Bangladesh and India on the West, China to the Northeast, Laos to the East, and Thailand to the Southeast (Nemoto, 2005). Culturally and religiously, it is a diverse country consisting of 135 officially documented and some other unofficial ethnic groups like the Rohingyas. Bamar, the ethnic majority that constitutes seven regions or divisions of whole Myanmar (Hadden, 2008) and has seven other states that are named after the ethnic minorities such as Chin, Karen, Mon, Rakhine, Kachin, Kayah, and Shan (Blomquist, 2016).

Being one of the poorest states in Myanmar; approximately 78% of the population lives under the

poverty line in Rakhine state (Lee & Ware, 2016). Amnesty International and other inspective agencies reported about the mass killing of Rohingyas, rape, arson and compared these with ethnic cleansing, genocide, and crimes against humanity which resulted in the vast refugee incursion in Bangladesh (Hassan, 2019). Teknaf and Ukhiya are the leading shelters of these refugees which incorporate 29% and 76% of the overall local population (Acaps.org, 2018). The health condition of these poverty-stricken refugees is very much vulnerable as they had very limited access to health care facilities in public hospitals and government clinics of Myanmar (Mahmood et al, 2017).

Because of the indiscriminate raping of Rohingya women by the Myanmar military, in 2018 alone they gave birth to



48,000 babies coming to Bangladesh which is almost 60 newborns per day (Rahman, 2018). Within the last two years, the number of born babies has crossed 91000 (Islam & Nuzhath, 2018). The newborn babies are facing malnutrition and other health care problems due to the lack of awareness among the new mothers. Almost 75% of the babies are born in unsafe bamboo shelters where the Rohingyas usually live (Prodip, 2017). Births in houses in such conditions put the lives of the baby and mother at risk. 'Save the Children' has estimated that hundreds of babies and their mothers can die due to these preventable causes if the mothers do not get proper treatment during their childbirth. United Nations Population Fund (UNFP) and the Centre for Disease Control (CDC) jointly published new data using the assessment of Save the Children from the refugee camp. According to the data, among 100000 live births, 179 children die from preventable causes of childbirth (Islam & Nuzhath, 2018).

Rohingya refugees are dependent on humanitarian assistance from the host country's government and the international community. But the organizations working at the root level with the Rohingyas are not always driven by the humanitarian assistance the refugee needed. Some organizations have different political, economic, or other agendas to achieve. Earlier this year (2020) the government of Bangladesh has expelled two NGOs for secretly assisting in a Rohingya rally and instigating the Rohingyas not to return to Myanmar (Aziz, 2019). In total 139 Non-Governmental Organizations (NGOs) are providing their services in the refugee camps of Bangladesh. Bangladesh's government recently has withdrawn 41 NGOs due to their involvement in malpractices (Lewis, 2019). Moreover, due to several reasons, the assistance is less in a huge margin than the Rohingyas need for their survival in the host country. Setting up priorities among health care have hindered the implementation of health activities especially among infants (The Daily Star, 2019).

The NGOs who are working for the betterment of the Rohingya refugees and their health issues are funded by the world community. The United States and European Union have announced additional funding of \$60 million and €24 million (\$27 million) respectively as humanitarian assistance for the Rohingya refugees (Martin et al., 2018). "This funding will help address the emergency needs of more than 900,000 refugees in Bangladesh, most of whom are Rohingya women and children from Burma, and the related needs of Bangladeshi host communities," said a statement issued by the US State Department (USAID, 2019).

Approximately 65 international and national health sectors are working as partners in Cox's Bazar (Rahman, 2018). Bangladesh's Ministry of Health and Family Welfare is working in collaboration with the WHO, UNICEF, and other health partners and already has implemented rounds of vaccination campaigns twice. It has given the impression that some of the next generations of Rohingya may be protected from the diseases (Jalloh et al., 2019).

### 1.1 Background of the Study

Rohingya people residing in the Rakhine state did not get any official recognition from the Myanmar government, though they are residing in the Arakan state since the 7th century. The Rohingya people faced several restrictions from the government such as the denial of their existence, forced labor, forced eviction even restrictions in their movement.

The government used military forces and Buddhist extremists to harass the Rohingya people, although the elected government in the 2015 election promised to improvise the human rights condition in their state (Ganguly & Miliate, 2015). Approximately 693000 people from Myanmar have fled to Bangladesh due to the military crackdown on them in August 2017. 585000 people reside in the Kutupalong extension site, 237000 are in other camps and 79000 are living with the host communities (Rohingya Refugee BD, 2009). 2017 is not the first time that Bangladesh gave shelter to the Rohingya people. The first military crackdown was in 1978 through Operation Nagamin or Operation Dragon King. Being concerned about the health issues of people of various ages Bangladeshi government has adopted several health issues, especially for children and women. The newborn babies are vaccinated against Polio, BCG, DPT, and Measles. The children also receive Vitamins A and B, as well as health education access and awareness in the camps. Several NGOs also have come forward for assistance. But even their joint programs aren't enough.

### 1.2 Problem Statement

In recently published records UNHCR claimed that more than 91000 children were born in the Rohingya camps in Bangladesh after their displacement in 2017. These babies are not only the result of women being raped in Myanmar; statistics have shown that after being displaced marriage rates have increased in the camps. Rohingya people are very religious, according to the "A child is a gift from Allah". That's why they avoid abortions and women have denied using contraceptive pills, although using protection is not allowed in Islam. The increasing number of newborn babies is not ignorable (Hasan, 2019).

Both government and the NGOs are trying to mitigate the problems. But due to lack of keenness and co-operation

decreasing the death rate is becoming impossible. The government doesn't allow the NGOs to work independently in the camps besides political influences also cannot be denied. The NGOs are mainly focusing on their economic benefits as a result, decreasing the death rates and the number of affected children by the diseases are going beyond control. Most of these diseases are water-borne and infectious and might spread easily through the water, which will affect the local people too.

### 1.3 Research Question

The paper will be focusing on the central question:

- I. What measures can be taken to limit the diseases of newborns and infants?

Sub questions:

- I. What role NGOs and Government are playing to prevent the diseases which are affecting the Rohingya infants?
- II. NGOs and the Government of Bangladesh; are they co-operating with each other?

### 1.4 Research Purpose

The refugee crisis is a big concern for the international community. In the case of Rohingya, the total concept is different. Myanmar is not recognizing these people as their people. Rohingya people are in Arakan since around the 7th century. So, there is no question that they are people of their territory. The main reason for doing this study is to create consciousness in the government of Bangladesh because Rohingya people need help from the government. There are thousands of children who are born every day and they do not get proper health care. Due to the lack of treatment, the newborn babies' mother faces an unavoidable problem. The government must focus on this issue and take some initiative to solve this problem as soon as possible. From the humanitarian perspective, the Bangladesh government should take some immediate action to solve this problem. All the international community has united, and they are trying their best to help these Rohingya people. The main purpose of doing this study is to find out the problems and document the improvement of health issues of the Rohingya newborn babies.

### 1.5 Significance of the Research

The Rohingya humanitarian and refugee crises have gained international attention, it is an issue of greater relevance for the South Asia region. One reason for this is the fact that both most highly involved countries regarding the issue, Myanmar, and Bangladesh, both belong to the region. While Myanmar has been convicted as a criminal state, Bangladesh is the country that is sheltering the largest number of displaced Rohingya persons. Hence, the

importance of this study lies in the attempts to shed light on the improvements of Rohingya infants' health issues. And it is important to bring limelight on health issues to value the life of every human being.

## II. RESEARCH METHODOLOGY

This paper is based on the Rohingya refugee crisis and the health issue of Rohingya infants in Bangladesh perspective. The first step was to make drafts of research problems and what issues need to be more focused on this specific topic. This explicit research is focused on an arena of Rohingya infants' health issues. Based on existing literature this is a limited study that does not violate any sort of rules.

This bounding of the study is consistent with the descriptive qualitative case study design. So, this paper has made of qualitative data which deals with some descriptions that we have collected from some secondary materials like existing research papers, articles, videos, journals, documents to find out the exact problems regarding the crisis and its effects on the overall health of Rohingya community. This system has been chosen because models and variables were not available so much. There are fewer numbers of books written on this topic because it's a new burning issue in global politics.

Therefore, it was not easy to find out the impacts that are based on literature and interviews as not being present in the refugee camps. This study incorporates the paradigm and assumptions of an emerging design, a context that is also dependent on information, and an inductive data analysis.

This paper would help the researchers to analyze and clarify the proper study about the Rohingya refugee's health issues in the future. This research paper specially focused on the stateless Rohingya people of the Rakhine state and the impacts on the health of Rohingya infants because of their huge arrival in Bangladesh. Bangladesh as a huge, populated country, shall be facing a great problem because of the Rohingya refugees in the future (Idris, 2017). This research is set by the multiple methods of data collection including documents, policy, and historical analysis.

### 2.1 Limitations of Study

The study on the Rohingya community requires ethnographic research but the study has been limited in the time constraint it has posed. Significant more time, along with some budget to fill up the financial lacking would have assisted the research. Information from more scholars, academicians, and professionals, nationally and internationally, was not accessible due to time and

financial constraints. Apart from this, the researchers were also constraint within their academic studies, due to which significant research opportunities had to be sacrificed.

Other than time and financial constraints, the limitation posed by the lack of scholarly articles on this subject also means that there were very less works to take reference on. Also, most of whatever work cited are those written by international writers, leaving a substantial gap and real-time understanding as the regional issue of the Rohingya crisis has few prominent information sources which can give complete insight on the issue. However, no unethical means like plagiarism, falsification, and exaggeration have resorted while researching to achieve the findings aligned with the hypothesis.

## 2.2 Literature Review

Md. Rezwanur Rahman, a professor of Biochemistry at Delta Medical College, in his article 'Rohingya Crisis-Health Issues' opined that the rate of acute malnutrition among the Rohingya infants is severe. He wrote that a recent nutrition survey on Rohingya refugee camps led by Action Contre la Faim (ACF) found a shocking rate of 7.5% malnutrition among the infants of the camps that is almost four times higher compared to the international level of emergency. That indicates that the refugees are having a serious health crisis. The author stated that the ongoing challenges are the overburdened government healthcare facilities in different healthcare centers, sexual and reproductive health, and mental and psychosocial health. He also added that to combat the situation around 65 national and international organizations are working in different Rohingya refugee camps (Rahman, 2018).

Mahbub Alam Prodip, in his article 'Health and Educational Status of Rohingya Refugee Children in Bangladesh', stated that though health programs like expanding immunization, Vitamin A, Vitamin B supplements giving is running, the health conditions of Rohingya refugee children are being worse. The health of Rohingya refugee children is affected by unsatisfactory conditions like open sewers and unsatisfactory sanitation management (UNHCR, 1999). In the camps uncovered sewers often summons harmful insects like Malaria carrying mosquitos. Children of the camps are often seen playing alongside the open sewers and they often use the sewer to urinate (Prodip, 2017).

Innovations for Poverty Action (IPA) prepared a report on 'the Rohingya Refugees and Host Community's present level of Knowledge, Attitudes, Practices, and Behaviours (KAPB)' in Cox's Bazar in October 2018. The report had an assessment on children nutrition that was conducted during November of 2017 on Rohingya Children in Bangladesh shows that the acute malnutrition rate among

the children who are below the age of five is 7.5% (Demographic and Health Survey, 2014, p.9). The result is two times higher compared to the rate of May 2017. The report also found that around one-third of the Rohingya population in the camp do not know how many times a child should be vaccinated when the number is only 11% among Bangladeshi people (Innovations for Poverty Action, 2018, p.33)

A report by icddr,b on Demographic Profiling and Needs Assumption of Maternal and Child Health (MCH) Care for the Rohingya refugee people in Cox's Bazar, Bangladesh showed that during their data collection in July 2018 2,937 refugee children were ill. 69.5% of them were suffering from cough, 41.1% had a fever, 12.4% had difficulty in breathing and the other 9.8% had a passage of loose stools (icddr,b, 2018, p. 25). Other forms of child diseases were yellow color of skin (2.4%), skin infections (4.6%), vomiting (5.7%), skin rash (2.6%), constipation (5.0), convulsions (1.8%), swollen eyes (4.2%), and poor feeding (6.0%) (icddr,b, 2018, p. 25).

Emily Y. Chan, Cheuk Pong Chiu, and Gloria K.W. Chan in their writing 'Medical and health risks associated with communicable diseases of Rohingya refugees in Bangladesh 2017' said that on the emergency and crisis management settings, sanitation system and water, food safety and nutrition, non-food materials and shelter, proper healthcare, and access to information are the 5 important domains to secure the health issue and the survival of the people affected that Rohingya refugee people are lacking in a large scale (Chan, 2017).

Mohammad Mainul Islam and Tasmiah Nuzhath in their writing 'Health risks of Rohingya refugee population in Bangladesh: a call for global attention' stated that among 72000 Rohingya children 250000 are below 8 years, and they require lifesaving activities like vaccination campaign when 240000 are below the age of 5 who need the prevention of malnutrition and need supplementary nutritious foods (Islam and Nuzhath, 2018).

Save the Children has improved the access to necessary primary healthcare facilities by dynamic or static medical care provided to the Rohingya children. They are taking some initiatives to establish health care facilities. They are providing initial health care for Rohingya children and taking care of their family health issues. Their main activity is to provide reproductive health services. They are supporting Rohingya people mentally and psychosocially. As well as they are giving training to their workers to support Rohingya children's health.

Action Against Hunger has 900 employees to give healthcare and other support to Rohingya vulnerable people (Action Against Hunger, 2018). Nearly 1300

people are community volunteers of the organization, and they are working very hard to support these Rohingya people (Action Against Hunger, 2018). They are supporting in many ways like nutrition, clean water, proper sanitation, mental health care, hygiene, and food security. They are serving 11000 meals daily in Rohingya camps. Their team is mainly volunteering for Rohingya, their community is also running a kitchen, they have 18 mobile health care centers and five static health care centers. Almost 18500 infants were suffering from malnutrition and their medical team treated those infants. Around 19000 pregnant women, they get benefitted from their medical services (Action Against Hunger, 2018).

A health survey in Kutupalong and Balukhali Refugee settlements in December 2017 reported that the bathhouse and sanitation built without considering gender led women and refugee girl children in a health crisis. When this low standard sanitation system affects both male and female children, it creates more difficulties for the female. Girls often feel unsafe and uncomfortable using the latrine built in the camps (Ullah, 2017).

Michael F. Martin, Rhoda Margesson, and Bruce Vaughn in their study 'The Rohingya Crises in Bangladesh and Burma' stated that the food ration that is given by the government of Bangladesh lacks proper nutrition, and additionally, the children can have only one meal a day. They argued that more than 600000 Rohingyas who fled Myanmar to Bangladesh within less than 10 weeks need international assistance in every case including health issues. (Martin, Margesson & Vaughn, 2018).

A recent report by United Nations Population Fund (UNFPA) named 'Sexual and reproductive health needs immense among Rohingya refugees' stated that though the capacity of Bangladesh for safer pregnancy is increasing day by day, it is difficult for the host to respond to humanitarian needs for over 1.1 million refugees. Many Rohingya parents intended to marry their daughter to the local people so that they can get social, economic, and

political benefits. So, they try to marry their daughter off as early as possible, and thus the rate of early marriage and eventually the rise of complexity in pregnancy is increasing among them (UNFPA, 2018).

Sigma Ainul and Iqbal Ehsan in their study 'Marriage and Sexual and Reproductive Health of Rohingya Adolescents and Youth in Bangladesh: A Qualitative Study' reported that Rohingya girl children have more serious health issues than boys that are the result of early marriage which impacts the girls in three areas. Early marriage has an impact both on the mother and child, the problems of social integration are another one and the risk of being abused within marriage is the third one. Early pregnancy and low weight are the other factors that create more serious health issues for the girl children (Ainul and Ehsan, 2018).

United Nations Development Programme (UNDP) in a report "Impacts of the Rohingya Refugees Influx on Host Communities" said that since the influx of Rohingya refugees began, consultations of patients and admission increased by 25% in the Ukhiya health complex (UNDP, 2018, p.108). The bed occupancy has also been risen by 40% (UNDP, 2018, p.108). They also said that the lack of proper sanitation, lack of proper nutrition, and more crowded cabins are the reasons for the increased possibility of disease outbreaks.

### III. THEORETICAL FRAMEWORK

Along with the increasing number of Rohingya refugees, there is a high rate of infant death rate. 75 percent of babies are born in unhealthy and unsanitary bamboo shelters. The Rohingya children's high rate of infectious diseases and their high mortality rate can be described through "The three delay models". Women's decision-making power, social status, opportunities highly influence this model (Thaddeus et al, 1994).



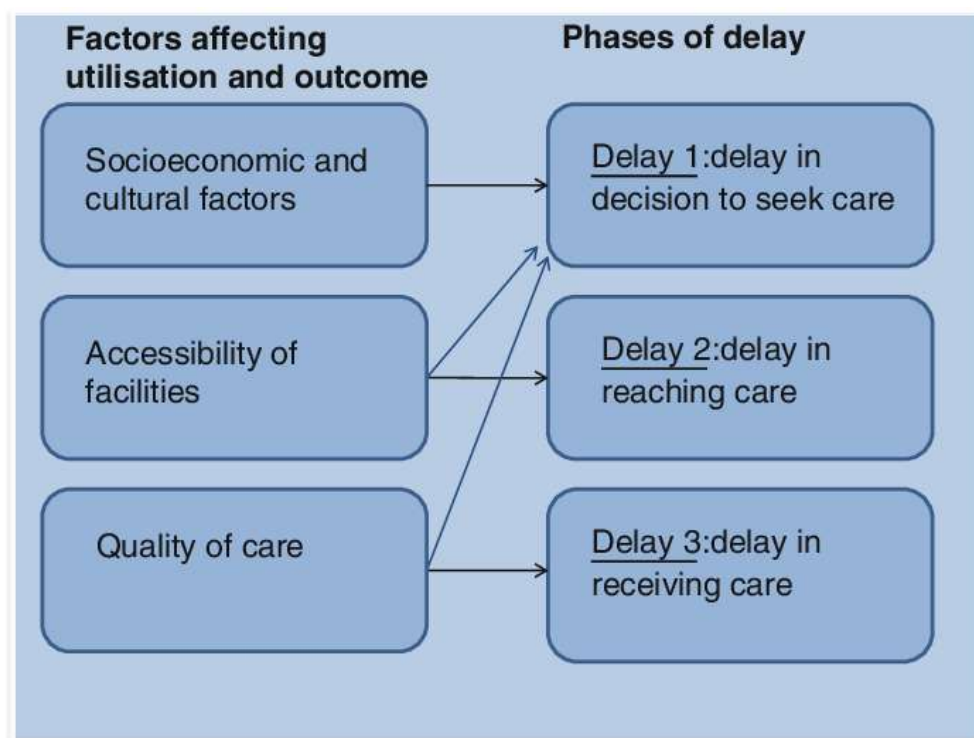


Fig 1: three delay model (source: Bhopal et al., 2012)

Fear contributes to the first delay. Rohingya pregnant women are willing to seek clinical help, but their previous experiences of brutality have become the reason for their fear. Myanmar authorities encouraged them to use birth control to combat the growing number of Muslims. Women were even forced to breastfeed their children in front of the soldiers to prove their relationship with the children. Abortion is restricted unless the mother suffers from life-threatening danger. Due to fear some women have inserted a stick in their uterus (Perria.S, 2015)

Women are afraid that the authorities will kill their male children. Social norms restrict women from coming outside of their huts. “Purdah” and the curtain is very significant for Rohingya women. Girls and women are restricted to talk with another male. (Women and Girls in Bangladesh, 2004).

The second delay is caused due to obstacles in reaching healthcare centers during an emergency. Due to the crowded settlements, it gets difficult to navigate. Ambulances and other general vehicles can't penetrate the whole area. Women in labor pain often must walk crossing hilly areas and muddy roads (Rogers. Kelli, 2018).

The third delay includes receiving appropriate care in the facilities. According to the reports of MSF, there are only 100 trained midwives and the number of women delivering children per day is more than 1000 (Unfpa.org, 2009).

#### IV. FINDINGS

With the combined efforts by the NGOs, health services are limited because of the lack of space for setting up permanent health facilities. Due to the collaboration with the other management sectors; the number of health facilities has increased in the refugee settlements by March 2018. The infant death rate has reduced but still, the number is unavoidable. The problem is not only the infant death issue; their health condition after birth and the high possibility to be affected by several diseases is also a matter of concern.

##### 4.1 Cholera vaccination coverage

68.3% of people said that they received OCV. Most of the people responded by saying that they received less vaccine in the KMS Extension than BMS, BMS Ext, and KMS.

##### 4.2 Measles Overall

The measles vaccine was provided to children under 5 years 23.2%. 4.1% under 5 years confirmed that they have a vaccination card; the vaccination was confirmed verbally by 19.1%.

##### 4.3 Polio

49.9% of children under 5 years received the polio vaccine. 9.7% confirmed that they have their vaccination card and 40.2% confirmed verbally. Babies in the BMS

and KMS received more vaccines than the babies living in the BMS Ext or KMS extension. This was more important for babies living in the BMS rather than other areas. The recently arrived population was statistically significantly less likely to have been vaccinated for Polio than those living in the settlements before the influx.

#### 4.4 Watery Diarrhoea

Diarrhoea is a common disease in the Rohingya camps. Total 109730 acute watery Diarrhoea cases took place in 2018 reported by EWARS. And that is only the number of affected children. The response plan was finalized for acute watery Diarrhoea. Implementation is planned by joint co-operation by Health and WASH. DTC continued to provide logistic and technical support. OCV campaign was completed successfully on May 13, 2018. 901810 people were vaccinated (Relief Web, 2018).

#### 4.5 Acute Jaundice Syndrome

2253 child cases have been reported by the EWARS due to acute jaundice in 2018. An exhaustive laboratory sampling campaign took place between 28 February - 26 March 2018. The main agenda was to find out whether Hepatitis A has outspread or not. All samples were tested for IgM against HAV, HCV, HEV, and HBsAg (all using ELISA) and for IgM against *Leptospira* using a rapid immunochromatographic test. Among 269 samples 147 or 56% were Hepatitis A positive, 1 or 0.4% were Hepatitis E positive, 35 or 13% were Hepatitis B positive, 14 or 9% were Hepatitis C positive and 13 or 5% were *Leptospirosis* positive (Relief Web, 2018).

## V. DISCUSSION

Action Against Hunger (AAH) estimated that children make up around 55% of total Refugees from Myanmar (Action Against Hunger, 2018, p.20). Their health condition is not good. Rohingya children are suffering from infectious diseases because there is a lack of vaccines, proper sanitation, malnutrition, and one of the major problems is safe drinking water. 237500 children from 6 months to 15 years need the Rubella vaccine. In 2017, November diphtheria outbreaks in Rohingya camps, and it is continued in mid-2018, and it is called as largest outbreak in the world.

NGOs, national and international organization are tried their best to improve these situations but the poor health infrastructure is not enough to improve Rohingya children's health condition. From 2017 to 2018 statistics estimate that in the Rohingya community malnutrition is dropped to 12 percent from 19 percent, immunization coverage is also raised from 3 percent to 89 percent, and women delivering health facilities has increased 22 percent

to 40 percent (OCAHA, 2019). Mental health problem is one of the major concerning health issues for Rohingya children (OCAHA, 2019). Almost 52 percent of Rohingya children are suffering from emotional disorders. Girls are facing several problems like child marriage and facing violence, they don't get any proper rights. The future of Rohingya children is unpredictable. They are living in dangerous situations like psychological and social distress.

### 5.1 NGO's working on Rohingya infants' healthcare and their limitations

#### 5.1.1 United Nations Children's Fund (UNICEF)

From 2017 to this date, UNICEF vaccinated over 1 million people against cholera. UNICEF has been supporting a network of Diarrhoea Treatment Centres to provide critical treatment for those suffering from acute watery diarrhoea, which can be deadly if left unchecked. Oral Cholera Vaccine (OCV) vaccination condition was assessed for a comparatively new mass vaccination campaign for respondents having one year of age or over, and measles, meningitis (Men ACWY), polio, PCV, DPT-Hib-HepB (Pentavalent), and vaccination condition was measured since birth in children aged between 6-59 months. UNICEF has given pentavalent 3 vaccine to 104,900 children of the age 0 to 11 months (UNICEF, 2019). They also treated 4,350 sick newborn Rohingya infants (UNICEF, 2019). UNICEF has treated 15,600 children of the age of 6 to 59 months (UNICEF, 2019). They also gave Vitamin A capsules to 1,98,400 Rohingya children (UNICEF, 2019).

#### 5.1.2 Save The Children

Save the Children has improved the access to necessary primary healthcare facilities by dynamic or static medical care provided to the Rohingya children. They are taking some initiatives to establish health care facilities for children. They are providing initial health care for Rohingya children and taking care of their family health issues. Their main activity is to provide reproductive health services. They are supporting Rohingya people mentally and psychosocially.

Save the children is giving training to their workers to support Rohingya children's health. They are also taking care of the wash program; nutrition and trying to support the Refugee children psychosocially. They are identifying the major reason for Diarrhoea and cholera outbreaks and trying to prevent those diseases.

#### 5.1.3 World Health Organization (WHO)

World Health Organization (WHO) published a Public Health Situation Analysis on 7th May 2018 that shows that the Measles outbreak was initially reported in 2016 and it was continued in 2017 inside Cox's Bazar District (WHO,

2018, p.8). The analysis shows that from 31st December 2017 to 22nd April 2018 number of Measles cases were reported around 1231 by EWARS (WHO, 2018, p.8-9). Almost 81% of the Measles cases were under years old (WHO, 2018, p.9).

WHO suggested that top priorities should be given to vaccinating against Measles for all the children who newly arrived in camps (WHO, 2018, p.9). WHO also mentioned that the Ministry of Health (MoH), in collaboration with WHO initiated a two-round vaccination campaign including measles-rubella vaccination. The campaign was initiated among children aged between 6 months to 15 years that shows that collaboration among NGOs and the Bangladesh government exists.

#### 5.1.4 Action Against Hunger

Action Against Hunger has 900 employees to give healthcare and other support to Rohingya vulnerable people (Action Against Hunger, 2018). Nearly 1300 people are community volunteers of the organization, and they are working very hard to support these Rohingya people (Action Against Hunger, 2018).

They are supporting in many ways like nutrition, clean water, proper sanitation, mental health care, hygiene, and food security. Daily they are serving 11000 meals in Rohingya camps. Their team is mainly volunteering for Rohingya, their community is also running a kitchen, they have 18 mobile health care centers and five static health care centers. Almost 18500 infants are mainly suffering from malnutrition and their medical team treated those infants. Around 19000 pregnant women, they get benefitted from their medical services (Action Against Hunger, 2018).

They are providing some important advice to take care of their health and children's health. They estimated that around 350000 Rohingya people received mental supports and they are also treated for their stress. They are also trying to overcome their traumas. They provided 38200 emergency shelters, hygiene soap, toothbrushes, and many hygiene products. They provided 230 clean water points and thousands of latrines (Action Against Hunger, 2018). But for the continuously growing refugee population including children, it is being difficult for AAH to increase the number of their beneficiaries, and thus the overall situation is getting worse.

#### 5.1.5 International Centre for Diarrhoeal Disease Research, Bangladesh (icddr,b)

icddr, b on a report "Demographic Profiling and Needs Assumption of Maternal and Child Health (MCH) Care for the Rohingya Refugee People in Cox's Bazar, Bangladesh" showed that during their data collection in

July 2018 2,937 refugee children were ill. 69.5% of them were suffering from cough, 41.1% had a fever, 12.4% had difficulty in breathing and the other 9.8% had a passage of loose stools (icddr, b, 2018, p. 25). Other forms of childhood diseases were the yellow color of skin (2.4%), skin infections (4.6%), vomiting (5.7%), skin rash (2.6%), constipation (5.0), convulsions (1.8%), swollen eyes (4.2%), and poor feeding (6.0%) (icddr,b, 2018, p. 25).

icddr,b officials described that the Rohingyas came with noting and they need every basic necessities in Bangladesh. It has been tough for icddr,b, and other NGOs to accommodate enough trained doctors, nurses, and medicines for the Rohingya Children's healthcare.

## VI. RECOMMENDATION

From the findings of the paper the following recommendations can be assessed:

Recommendation 1: Supplementary feeding programs in collaboration with the host government and NGOs should be introduced for children suffering from acute malnutrition. This may require adequate space and nutrition programming actors should pressurize the government to give them access to adequate lands.

Recommendation 2: Bangladesh government should allow more organizations related to healthcare services as the additional staff is needed to support the growing Refugee children by strong healthcare reporting and record keeping.

Recommendation 3: NGOs and host governments should support high nutritious complementary feeding practices for the children that include iron-rich foods by GMP program of nutrition counseling.

Recommendation 4: Historically, a cholera outbreak is a common scenario in a humanitarian crisis. Bangladesh government with the help of NGOs should take preemptive actions so that cholera cannot outbreak inside and outside the camps.

Recommendation 5: Bangladesh is burdened with around 1.21 billion US dollars every year which is huge for a developing country and the cost will go higher with the growth of refugees. The host country should call for more global attention to the problem.

## VII. CONCLUSION

Rohingya crisis is one of the biggest concerning issues for Bangladesh. Almost 1.1 million Rohingya people in the Rakhine state have faced genocide, ethnic cleansing, and lots of systematic discrimination. In this situation, it is important to increase health services and must take care of newborn baby's health services. Health and hygiene

promotion is important to mothers and their children. Lacks of health services, scarcity of food, insufficient shelter are the major challenges for Rohingya children. Health improvement is a must before the situation gets worse. The Rohingya refugees refused to return Rakhine state as they fear that without their citizenship, their security in Myanmar would be vulnerable.

The common diseases among Rohingya children are ARI, Unexplained fever, and AWD. NGOs like UNICEF, WHO, icddr, b are working in collaboration with the host government to provide healthcare facilities to the Rohingya children. The Rohingya children's future will remain in danger if they stay long in Bangladesh, and it will endanger the host country's healthcare mechanism too.

### CONFLICT OF INTEREST

The authors have no conflicts of interest associated with this publication.

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# Influence of School Workplace Condition on Teachers' Job Satisfaction in Public Secondary Schools in Bukoba Rural District in Kagera Region, Tanzania

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**Abstract**— This study sought to examine the influence of school workplace condition on teachers' job satisfaction in public secondary schools in Bukoba Rural District. It was guided by three research objectives namely: To find out teachers perceptions about the workplace standards to teacher's job satisfaction in public secondary schools, to determine the contribution of school workplace standards on teachers' job satisfaction in public secondary schools and the third objective was to identify strategies which can be adopted to improve workplace standards so as to enhance teachers' job satisfaction. The study employed a mixed research approach and convergent parallel research design. A total sample size of 100 participants was involved in the study. The participants were sampled through simple random and purposive sampling techniques. Questionnaires and interviews were employed as the methods of data collection. Validity of research instruments was ensured by exposing them to the supervisor and panellists for analysis while questionnaires have a Cronbach's Alpha correlation coefficient of 0.76 which means the instruments were reliable. Both quantitative and qualitative data were collected and analyzed through descriptive statistics and thematic analysis respectively. The study found that poor workplace condition is experienced in the visited schools and therefore there is low level of job satisfaction among teachers in the visited schools. The results further reveal that poor workplace standards that are characterized with grievances among teachers, hostility among teachers, teachers living away from their spouse, poor relationship between teacher and supervisor, inadequate teacher housing and teachers health safety were reported to have the potential influence so that teachers can work in a healthy manner and hence their level of job satisfaction can increase. The study recommends that there should be effective and efficient policy framework that can motivate education stakeholders to participate in improving school workplace condition for teachers to work harmoniously and therefore may have high level of job satisfaction.

**Keywords**— School Workplace, Public Secondary Schools, Job Satisfaction, Rural District.

## I. INTRODUCTION AND BACKGROUND OF THE STUDY

Workplace conditions raised following industrial revolution in the year 1950. The industrial revolution was accompanied with the introduction of white color jobs. This was because Industrial revolution in Europe was involved by inventions of various machines which replaced human (Shibitali, 2012). Allodi and Fischbein

(2012) conducted a study in Sweden on teachers' perceptions of working conditions for more than 700 Swedish junior high school teachers from 32 schools. Results showed that women were less satisfied with their teaching workload, and that younger teachers perceived having less professional autonomy than their more experienced colleagues. Teachers in English schools are also more likely to want to move school than teachers in other English speaking participating countries, though the

difference is not statistically significant (Sims, 2017). In the international context, Sims (2017, 2018) analyzed teacher data in 35 countries worldwide from Teaching and Learning International Survey (TALIS) 2013 – an international study of school learning environments and working conditions. It was found that student discipline and teacher cooperation were positively related to teacher job satisfaction in all countries.. Alyaha and Mbogo (2017) Country submit that there has been increased number of transfer requests to the county director of education and teachers quitting the teaching profession. This could be an indicator that teachers are not satisfied with the situation of their working environment. Workers are satisfied when the work place is orderly with adequate tools, materials and a favorable environment while poor equipment and facilities may lead to tension and stress among employees. In Tanzania, and Africa in general official works can be traced back to the time of colonialism in (1973). The introduction of colonialism in Africa by white people was accompanied by colonial education. Colonial education was given to few Africans especially the sons and daughters of chiefs to save the colonial government. Putting in consideration that, human being is not like a machine, he requires good workplace conditions to produce best results. Workers associations in Tanzania was adopted from that of Europe in the year 1973 with the same intentions, that is, to demand workers' rights including good working conditions, fair payment, all of which enable workers to accrue expected results. According to Msuya (2016) job satisfaction is a crucial element in maintaining quality human resources and life of any organization, in school job satisfaction is among the cornerstones for the improved students' performance. However, a recent review of the literature suggests that working conditions in schools may be a more important reason for high turnover (Simon & Johnson, 2015).

In Tanzania studies has been conducted on the topic of teachers' job satisfaction. Msuya (2016) reviewed that for teachers to satisfy with their job, teacher needs the presence of job security, possibility for academic growth, employee relation and good working condition. Therefore studies of Ntagahali (2016), William (2016) and Evarist (2013) shows that in Tanzania, there is strong evidence showing that the majority of teachers are unhappy with their teaching situation. It is against this background that this study attempts to assess the influence of workplace condition on teachers' job satisfaction specifically basing on workplace standards in public secondary schools in Bukoba Rural District in Kagera Region, Tanzania.

### Statement of the Problem

Tracing back in seventh workers were treated as machinery, it was against this situation they had to form workers associations so that they could fight for their right. It is said that, teachers' salary, promotion, supervision, recognition and working condition are the most important factors that influence teachers' job satisfaction. Nyange (2013) Unfortunately, in many public secondary schools in Bukoba Rural District even teachers themselves alleged that there were growing cases of poor workplace standards such as living far from ones' spouse, lack of accommodation, poor employees and supervisors' relation, teachers' grievance, poor health safety all of which affects teachers job satisfaction. This study therefore intended to find out the truth about those allegations and how they affect teachers' job satisfaction in public secondary schools in Bukoba Rural District. According to Ntagahali (2016) Teachers' job satisfaction is affected by various factors including poor working condition such as presence of hostility between teachers and supervisors and among teachers themselves, poor living conditions like acute shortage of teachers' accommodation together with low salaries. Ntagahali (2016) adds that teachers' working environment do not invite teachers to work specifically in remote areas compared to the urban areas. Nevertheless, Ntagahali (2016) study left out the allegations like living far from spouses, teachers health safety, and grievances among teachers. This study therefore intended to bridge this gap by targeting the influence of living together with spouse, presence of teachers' health safety particularly during COVID 19, presence of accommodation, teachers' good relation to the teachers' job satisfaction specifically in Public Secondary schools in Bukoba Rural District.

### Objectives of the study

The purpose of this study was to assess the influence of school workplace conditions on teachers' job satisfaction in public secondary schools in Bukoba Rural District. This study was guided by the following specific objectives;

- i. To find out teachers perceptions about the workplace standards to teachers' job satisfaction in public secondary schools in Bukoba Rural District.
- ii. To determine the contribution of workplace standards on teachers' job satisfaction in public secondary schools in Bukoba Rural District.
- iii. To identify strategies that can be adopted to improve workplace standard so as to enhance sustainable teachers' job satisfaction.

### 5 Research Questions

This study was guided by the following research questions.

- i. What are the teachers' perceptions about workplace standards in secondary schools in Bukoba?
- ii. In what ways do workplace standards contribute to teachers' job satisfaction?
- iii. What strategies can be adopted to enhance sustainable teachers' job satisfaction in public secondary schools in Bukoba Rural District?

### Significance of the Study

This study intended to investigate workplace condition and its contribution to teachers' job satisfaction in public secondary schools in Bukoba Rural District. Thus, the findings of study may inform policymakers to develop policies that can contribute to the improvement of workplace condition to be standard in such a way may enhance job satisfaction among teachers. The findings of this study also has the potential of helping the government of Tanzania through the Ministry of Education, Science,

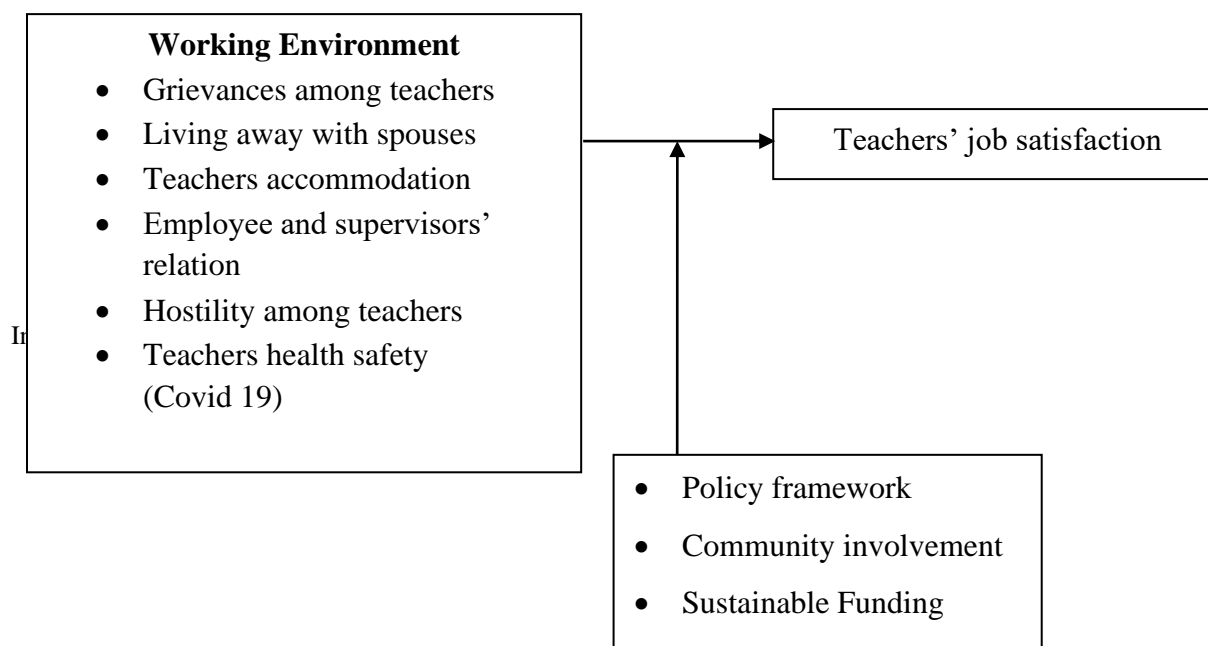
Technology and Vocational Training (MeSTVT) to realize the potential of improve workplace standard for teachers and take the necessary actions like a reasonable way of preventing Grievance among teachers in workplace, a suitable way for spouses to live together instead of living away from each other, good employees and supervisors' relation, adequate accommodation, absences of hostility among teachers and the operational facilities enough that will help to fight against Covid 19.

### Conceptual Framework

The conceptual framework is defined as the interlinking concept that together provides a comprehensive understanding of a phenomenon (Jabareen, 2009). It is a system of explaining a phenomenon by specifying the variables and the laws that relate the variables to each other (Oso&Onen). Therefore, the purpose of conceptual framework is to help to quickly understand the relationship between variables. Thus, this study was guided by the following conceptual framework. Figure 1.1 Conceptual framework

Dependent variable

independent variable



Source: Researcher's own construct (2020)

The conceptual framework (Figure 1.1 above shows that there is a relationship between school workplace condition and teachers' job satisfaction. Therefore, availability and suitability grievances among teachers, living away from spouses, the employee and supervisors' relation teachers accommodation, hostility among teachers and health safety may contribute to high or low level of job satisfaction among teachers. Nevertheless, the relationship

between workplace condition and teachers' job satisfaction can be enhanced by the use and implementation of effective policies, reliable funds and effective community involvement can help to improve the workplace condition through which the level of job satisfaction among teachers can be improved. The presence of un-implementable policies, poor community involvement and unreliable sources of funds lower the effect of the independent



variables on the dependent variable which may have a detriment effect on teachers' job satisfaction.

## II. LITERATURE REVIEW

### Theoretical Literature Review

This study was modeled on the theory of general systems theory (GST) propounded by Von Bertalanffy in 1956 in which he presents the general system theory as a complex of interacting elements (Meles, Pels & Polese, 2010). A general systems theory is hence a theoretical perspective that analyzes a phenomenon seen as a whole and not as simply the sum of elementary parts. (Meles, Pels & Polese, 2010). (McShane & von Glinow, 2003 cited in Chikere & Nwoka, 2015). This study adopted general systems theory because it provides perspectives and concepts in developing modern school environment (Germain, 2015). The system enhances the development of functionalism, interpretive and adaptive school environment (Porter & Cordoba, 2010) in which teachers and students can interact effectively with the school resources during the implementation of both curricular and extracurricular activities.

### Empirical Literature Review

#### Teachers perceptions about work place standards

Teachers believe that if there could be a chance for suitable way of settling grievances and hostility among teachers, spouse to live together, a good relation between teacher and supervisor, teachers accommodation in school area they are likely to be the contributor for their job satisfaction. In relation to that Patrick (2007) in the study conducted in Statesboro, Georgia on examination of teacher workplace satisfaction and students' achievements viewed that when a teacher's perception of the school culture was supportive, teachers were more likely to feel positively toward their workplace and motivated to provide quality in their job performance. However, individual responses to the work environment were based, to a large extent, upon the individual's expectations. A study of 110 teachers in Abbottabad, Pakistan, by Naseem and Salman (as cited in Okeke & Mtyuda, (2017) suggests that factors such as gender, education, marital status, relationship with the supervisor/principal and co-workers as well as sense of job security are correlates of either satisfaction or dissatisfaction among the participants.

Hosseinkhanzadeh, Hosseinkhanzadeh and Yeganeh (2013) investigated on the relationship between job satisfaction and organizational culture among teachers in Iran. The study employed quantitative research approach. The findings showed that most of the components of school culture including leadership and management support have a positive relationship with teacher job

satisfaction. In other words, visionary school leadership can develop strategies that can help to address some teachers' grievances which in turn can boost their level of job satisfaction.

#### The contribution of workplace standards on teachers job satisfaction

The aspects of workplace standard considered in this study include but not limited to grievances among teachers, living away with spouse, teacher and supervisors' relation, teachers' accommodation, hostility among teachers and health safety to teachers specifically on war against corona virus (covid19)

#### Grievances among teachers

Issues of grievance are normally associated with dissatisfaction among employees which relate to working procedure, working facilities! Bean (1994) confusions on provisions stated on company's policy (Ayaaurai, 1990) and the violations of provisions in terms and conditions of employment stated in collective agreement (Salomon, 2000). In resolving grievances, aggrieved employees will file their dissatisfaction through grievance procedure and their immediate managers or supervisors are responsible to take action within a given period (Rose, 2004). Appropriate styles used to resolve workers' grievance will improve the efficiency and effectiveness of grievance procedure (Rahim, Magner & Shapiro, 2000). Rahim's Organizational Conflict Inventory -II (ROCI-II) has identified styles of handling grievances. The instrument combines two dimensions, that is, concern of self and concern of others (Rahim & Magner, 1995). Combining these dimensions, they have introduced five styles of grievance handling namely avoiding, dominating, obliging, compromising and integrating. Gomez (2005) states that managers therefore need special training on how they should apply the styles and the Human Resource department should provide guidance wherever necessary.

Constructive grievance handling largely depends on ability of managers and supervisors to recognize, diagnose, and correct the causes of potential employee dissatisfaction before they become formal grievances (Chaykowski & Slotsve, 1992; Tan, 1994). Ivancevich (2001) mentioned that supervisors should take every grievance seriously, work with the union representative, gather all information available on the grievance, after weighing all the facts, provide an answer to the employee who is voicing the grievance. Hook et al (1996) conducted a study on supervisor and manager styles in handling grievances. The study utilized styles established by Wright and Taylor which are "tell", "tell and sell", "tell and listen", "ask and tell", "problem solving" and "ask and listen". Results from this descriptive research showed that

respondents preferred more participative styles when dealing with grievance.

Teachers in Tanzania specifically in Bukoba Rural has been experiencing grievances, it is not only due to school administrators and workplace conflict but also the issue of getting transfer for spouse to join their partners, on time salary increment, motivations to work done could contribute to job satisfaction or dissatisfaction of job.. Teachers who possess professional and personal characteristics are humans too; they are not perfect and even not exempted from committing mistakes, there are some circumstances that may turn them into discomfort and dissatisfaction while at work. These conditions are the reasons why despite sincere dedication of teachers, they still commit an action which are against the existing rules and policies of an educational institution (Lucila, 2015).

#### **Living away with spouse,**

Basically, the family is meant to live together, that is father, mother and their children. There is work specialization within the family whereby, everyone has a special duty to perform as family member. Those works also depends on gender, though sometimes they help each other. In relation to that Azim, Haque and Chowdhury (2013) in an empirical study of gender, marital status and job satisfaction observed that married employee are more satisfied with jobs than their un married co-workers the reason may be marriage imposes increased responsibilities that may make a steady job more valuable and important. By the time married couple lives together they share a sense of cooperation among them after working hours. Cooking for example, is a women duty together with the female children the same as washing utensils, house cleanliness and fetching water. Whereas for the men they have to think of how to generate more income in terms of doing business in order to fulfil the family needs like having good standard living house, enough food, clothes and enabling children to get better education by giving them all the school requirements as well as sex as basic human needs. Contrary to that Maslow's Hierarchy of Needs (as cited in Saul 2020) where sex is also included as an important need for human being, when it is met, a person can fulfill well his work duties, on the other side if it is not met; it leads to dissatisfaction and hence poor job performance. Biological requirements for human survival according to Maslow include air, food, drink, shelter, clothing, warmth, sleep as well as sex. If these needs are not satisfied the human body cannot function optimally. Maslow considered physiological needs the most important as all the other needs become secondary until these needs are met.

That means they have to fulfil each ones sexual needs. However, when this family need is disturbed it lead to great problems, including, infidelity between spouses, conflicts, misuses of money, increase of street children, and a lot of stresses, consequently, that leads to teachers job dissatisfaction, as a matter of facts, many teachers in Bukoba lives far away from their spouses. They only sometimes meet during the weekend, others only during the holidays. They miss the chance to live together with their spouses and children which results into many problems and stress all that makes them dissatisfied with their job and negatively affect their job performance. Though there is studies on marital status and job satisfaction but there is no studies on Living away with spouse and job satisfaction, the current study aimed on observing this to be the critical issue to teachers in Bukoba that most of teachers are separated from their husbands/wives due to work while transfer to these teachers to join their partners is been a nightmare story. It is due to this reason that a current researcher need to fill this gap.

#### **Teacher and supervisors' relation**

It is obvious that a good communication among teachers and the supervisor without animosity could lead to teachers' job satisfaction.

Jain and Verma (2014) showed that when teachers are satisfied in their jobs, they are more energetic, innovative, and productive. Working collegially could create a web of support that helps teachers with stressful, frustrating, and dissatisfying tasks that hinder job satisfaction. Additionally, A mixed methods study by Sudarjat, Abdullah and Sunaryo (2015) which sought to examine the contribution of supervision, leadership and working motivation on teachers' job satisfaction in Indonesia the findings revealed that committed school leadership boosts teachers' job satisfaction. Never the less also Locke (as cited in Azim, Haque & Chowdhury 2013) found that employee satisfaction is increased when the immediate supervisor is understanding and friendly, listen to employees' opinions and shows personal interest in them, and offers praise and recognition for good performance. Whenever there is good cooperation among supervisor and subordinates, workers feels a sense of being valued to the extent that they are motivated to perform positively their duties. Additional to that Luthans (as cited in Azim, Haque & Chowdhury (2013) argued that A good work group "serves as a source of support, comfort, advice, and assistance to the individual work and of course, makes the job more enjoyable. The absence of this in the workplace has negative effect on job satisfaction.

McNeese-Smith (as cited in Ndung'u, 2011) noted that job satisfaction was influenced by the manager. According to him, the character of a manager that influenced job satisfaction include provision of recognition, meeting employee's personal needs, helping or guiding employees, using leadership skills to meet unit needs and supporting the team. Job dissatisfaction is due to managers not giving due recognition and support, not being able to follow through a problem, and not helping but criticizing in a crisis. He further noted besides providing recognition, managers who create a positive climate in tire work environment help employees to be more productive, hr the same study by McNeese-Smith, the use of leadership behaviors was emphasized especially when managers strive to create open communication.. Msuya(2016)in exploring levels of job satisfaction among teachers in public secondary schools showed that work relationship between employees themselves, employees and their supervisors contributed to their job satisfaction and practices. The findings obtained through interviews revealed that teachers were happy working with supportive working maters and involving leaders. Moreover, job satisfaction of employees is positively contributed by whole-hearted relations, group solidarity, and status.

#### **Teacher's accommodation**

Numerous studies have suggested that overall quality of life is dependent on several domains or components of a person's life. These components usually include both housing and work (Andrews & Withey, 1974; and Campbell, Converse and Rodgers, (as cited in Henderson1987). Also Gupta(2014). Sought that organizations either provide accommodations to its employees who are from different state or country or they provide house rent allowances to its employees. This is done to provide them social security and motivate them to work conveyance: Organizations provide for cab facilities to their employees. Few organizations also provide vehicles and petrol allowances to their employees to motivate them.

The availability of teachers' houses in work place would foster teacher performance due to the fact that could help teachers to be at workplace on time. The inadequacies of teachers' houses lead to teachers to live far from their workplace where they believe that is a safe place to live. Consequently to that most of teachers are forced to rent house and encore transport cost from home place to work station where those costs are from the same low salaries. If there could enough houses to accommodate teachers could be satisfied with the job because the issue of rent and transportation costs could bea nightmare to them hence job satisfaction.Bannel and Makyanuzi study (as cited in

Theresia, 2013) argued that to some extent, differences in job satisfaction levels are due to the different qualification profile of teachers in rural and urban schools.

Increasingly, this difference can be attributed to the much higher living costs and other demands that urban teachers have a deal with on daily basis.

#### **Hostility among teachers**

According to J.C. Barefoot et al. (as cited in Ermakov et al(2016) in their study conducted in Russia observed hostility as the antagonistic attitude towards people including cognitive, affective and behavioral components. Where they viewed affective component includes a number of interconnected emotions, including anger, irritation, offense, indignation, disgust, etc. The cognitive component includes a negative belief concerning a human nature in general (cynicism) and belief in malevolence of other people in relation to the subject (hostile attributions, mistrust) and the behavioral component includes various forms of manifestation of hostility in behavior, often hidden-aggression, negativism, unwillingness to cooperate, communication avoiding etc.

As the swahili saying goes 'junguku halikosi ukoko', there are a lot of conflicts in teaching working places. This results from various reasons. One is poor school leadership like favouring the certain individuals than others by head of schools inform of short listing their names in almost every opportunity to get extra income like invigilating or marking national exams, or by not taking equal majors when a certain same misconduct is committed by more than one teacher.

Globally studies has been conducted about hostility and job satisfaction that when workers feels insecure in their workplace due to hostility the result lowers performance hence job dissatisfaction. In a line to that Timothy, Brent & Remus (2006) in their article of hostility, job attitudes and workplace deviance observed that interpersonal injustice may not only induce the experience of negative emotions, such as hostility, but should also decrease employees' satisfaction with their job. Because job satisfaction reflects individuals' evaluations of various aspects of their jobs, and injustice represents a negative aspect of the job, when individuals feel that they have been treated unjustly at work, they will naturally experience lower satisfaction with their job. The results of the meta-analysis on organizational justice by Colquitt et al. (2001) (as cited in Timothy, Brent & Remus 2006) showed that between-individual differences in interpersonal justice were moderately and positively related to job satisfaction. Employees who are treated fairly during their interactions with their supervisors are

more likely to view their job and job experiences as more satisfying than those who are treated unfairly.

Whereas one can be harshly punished, the other can be left free repeatedly. Such situation creates enmity groups among teachers which lead to job dissatisfaction because one group will lose the sense of responsibility feeling that they are alienated and disregarded.

On the other hand, work place hostility results from office politics. Some teachers have an attitude of show off. They want to be regarded as much responsible teachers, hard workers at the cost of others by frequently pointing out the mistakes of others than that of their own. That also creates enmity and job dissatisfaction and lowers teachers' performance. Accurate to this Williams (2011) establish that effective handling of conflict can result in effective teamwork and leadership, higher morale, increased productivity, satisfied customers, and satisfied employees. Ineffective conflict management styles in the workplace can lead to low levels of job satisfaction, resulting in high levels of turnover.

Studies on hostility has been done in developed countries basically in health context and other discipline and not in education context as in developing countries there is no such studies concerning hostility. It is due to this reason that a current researcher conducted this on hostility among teachers and how it contributes to teachers' job satisfaction specifically in Bukoba rural District as a result of filling this gap.

#### **Health safety to teachers specifically on fighting against corona virus(covid19)**

According to Bender(2020) in key messages and actions for covid 19 prevention control in schools explained that the outbreak of coronavirus disease (COVID-19) has been declared a Public Health Emergency of International Concern (PHEIC) and the virus has now spread to many countries and territories. While a lot is still unknown about the virus that causes COVID-19, we do know that it is transmitted through direct contact with respiratory droplets of an infected person (generated through coughing and sneezing) Individuals can also be infected from touching surfaces contaminated with the virus and touching their face (e.g., eyes, nose, mouth). While COVID-19 continues to spread it is important that communities take action to prevent further transmission, reduce the impacts of the outbreak and support control measures.

Taking a school as a heart source of all other discipline and as a centre source of knowledge teachers and students needs to be aware with this new pandemic disease for the safety of all communities in the world, in evident to that Bender, (2020) provide clear and actionable guidance for safe operations through the prevention, early detection

and control of COVID-19 in schools and other educational facilities. The guidance, while specific to countries that have already confirmed the transmission of COVID-19, is still relevant in all other contexts. Education can encourage students to become advocates for disease prevention and control at home, in school, and in their community by talking to others about how to prevent the spread of viruses. Maintaining safe school operations or reopening schools after a closure requires many considerations but, if done well, can promote public health.

As health safety concerns to teachers, the invasion of corona virus has been referred to be the next strongest problem to teachers' job satisfaction in Bukoba Rural District (current researcher 2020).

That is because the workplace conditions are not friendly due to overcrowding of students in classes, inadequate of water and lack of enough funds for buying sanitizers and building extra classes in order to avoid overcrowded classes.

Furthermore, most of teachers specifically those who are about to retire are much not comfortable with the situation of coronavirus since they already have health problem due to their age. Evident to that, WHO(2020), viewed that Older people, and those with underlying medical problems like cardiovascular disease, diabetes, chronic respiratory disease, and cancer are more likely to develop serious illness if they are to be infected by corona viruses.

Never the less CDC(2020) suggests that, whether you are going into work or working from home, the COVID-19 pandemic has probably changed the way you work. Fear and anxiety about this new disease and other strong emotions can be overwhelming, and workplace stress can lead to burnout. How you cope with these emotions and stress can affect your well-being, the well-being of the people you care about, your workplace, and your community. Therefore few studies on corona virus has been done worldwide that is why the current researcher was interested to investigate on covid 19 how it contribute to teachers job satisfaction in Bukoba.

#### **Strategies which can be adopted to improve workplace standards**

##### **Living away from spouse,**

Government should consider spouses by providing them transfer so that they can be together in a way that they perform their family matters. As it shows in public civil servant standing order of Tanzania of 2009 in G.12 states that married public servant attending courses outside the country of not less than two academic years' of duration, government may be granted to assist a public servant's spouse in order to reduce the danger of matrimonial



disruption liable to be caused by prolonged separation. Therefore for teachers who are married and they are teaching in different regions with their partners they should be considered be provided transfers without any difficulties so that they can join their spouse with this a teacher will be more likely to be satisfied with their jobs.

### Teacher supervisor's relation

Kumar (2011) argues that the source of job satisfaction is not only the job; it is also derived from supervision style. Effective supervision emanating from school administration has the ability to create a sense of being valued among teachers which eventually creases the level of job satisfaction among teacher. Additional to that Olsen and Huang (2018) suggested that Teacher cooperation and principal support within the school are two influential factors that directly relate to job satisfaction. After controlling for teacher- and school-level characteristics, principal support and teacher cooperation were statistically significant predictors of job satisfaction for all teachers where the findings emphasize the need to maintain professional communities where teachers can interact and collaborate with the support of their school leaders.

In research by Mwamwenda (1995) cited in Nyagaya (2015) on the factors influencing job satisfaction among secondary schools white teachers in South Africa, the variables that emerged from these studies were aspects pertaining to working conditions, interpersonal relations with managers, colleagues and learners, professional development, management styles and community involvement. Factors affecting job satisfaction among white teachers covered a broad spectrum and including intrinsic as well as extrinsic factors.

### Teacher's accommodation

The findings in a study by Obineli (2013) strengthened that inspired workplace will inspire teachers to work. The findings further reveal that quality and style of buildings and offices with sufficient ventilation, lighting and cleanliness important in creating an effective school environment. Likewise, a study by Hill (2010) reported that teachers spend so much time in their work environment each week and therefore it is important for schools to try to optimize their working conditions like providing spacious work areas rather than cramped ones because adequate lighting and comfortable work stations contribute to favorable work conditions.

In standing order under section L. 34 shows that public servant whose terms and conditions allow them free housing allowances shall be paid. It should be applied also to teachers as they are part of public servant which could reduce the burden of paying rent from their low and

unincremental salaries they get or if there could be a chance for government to build teachers' houses in each schools they teach.

### Grievances and Hostility among teachers

A study by Nganzi (2013) reported that teacher's job satisfaction is an unavoidable phenomenon in the school environment. Nganzi added that teachers need to be motivated and reinforced in their career if they are to execute a quality job in schools. Falling short of deadlines results in conflict between employees and supervisors and raises stress level of the workplace. In most cases, this environment is caused by ineffective management and poor planning. Similarly, a study by Kabango (2013) reported that schools need to have a mechanism to evaluate teachers' performance and provide salary increases for top performers. Additionally, a study by Okonkwo and Obineli (2011) reported that if secondary school teachers are well paid, they can still go an extra mile to ensure that they have a stimulating working environment. Thus, opportunities to earn special incentives, such as bonuses, extra paid time off or vacations, also bring excitement and higher job satisfaction to the workplace.

### Health safety to teachers specifically on fighting against corona virus (covid19)

Literature presupposes that availability facilities and fund to fight against corona virus could improve the school working condition which in turn may trigger teacher job satisfaction. For example, Beteille (2020) came up with three principles which was to support teacher resilience to ensure teacher effectiveness, support teachers instructionally to ensure teacher effectiveness and support teachers technologically to ensure teacher effectiveness to strengthen teachers effectiveness during and immediate aftermath of the pandemic as well as opportunities for long run improvement

### 2.4 Research Gap

Kumar (2011) asserts that a study area describes the organization in which one will conduct the study. This study was conducted in Bukoba District because many studies on the influence of schools workplace condition on teachers' job satisfaction have been conducted in cities like SHONJE, (2016) Influence of Working Conditions on Teachers Job Satisfaction in kisarawe District, Kyara, (2015) The Effect of Primary School Teachers' Job Satisfaction on their Work Performance in Kinondoni District and Msuya (2016) in Exploring levels of job satisfaction among teachers in public secondary schools in Mwanga district not yet in this District. Another reason for selecting the area of study is because the researcher is a teacher and she is working in Bukoba District since 2012. Thus, the researcher was familiar with the area where

might be easier to gather the contribution of workplace standards on teachers' job satisfaction, and strategies which can be adopted to improve workplace standard so as to enhance sustainable teachers' job satisfaction environment and come up with reliable findings that can be turned into workable and sustainable solutions and less than that there is no study has been conducted in this district of Bukoba concerning covid 19 incident as contributor to teachers job satisfaction.

### III. RESEARCH METHODOLOGY

The current study employed mixed research approach. This is due to building on knowledge and strength of the data collected on both quantitative and qualitative approaches to understand the phenomenon in details. This study employed convergent parallel research design. Which helped to limit some danger which would occur if other designs basically those which require the research to go twice to the field. The target population of this study comprised of all teachers, heads of the schools, Ward Education Officers and District Education Officer in Bukoba District. Which has a total of 40 secondary schools, where 30 schools are public and 10 are private schools with a total population of 461 teachers, 40 Heads of schools, 29 Ward Education Officers and one 1 District Education Officer (District Officer, 2019). Thus, the target

population for this study comprised of 531 people. The sample for this study was drawn from the target population using Yamane's formula.

$$n_s = \frac{N}{1+N(e)^2}$$

Whereby

$n_s$  = Sample size

$N$  = Total population

$e$  = Confident level

Given

$N=531$

$e = 0.1$

$n_s = ?$

$$n_s = \frac{531}{1+531(0.1)^2}$$

$$n_s = \frac{531}{532(0.01)}$$

$$n_s = \frac{531}{5.32}$$

$n_s = 99.8130$  which is approximately 100.

Therefore, the sample size of this study consisted of one hundred (100) respondents.

Table 3.1: Sample Size

| Categories of Respondents | Population | Sample Size | Sampling Procedure |
|---------------------------|------------|-------------|--------------------|
| DEO                       | 1          | 1           | Purposive          |
| WEO                       | 29         | 3           | Purposive          |
| Heads of schools          | 40         | 4           | Purposive          |
| Teachers                  | 461        | 92          | Simple random      |
| <b>Total</b>              | <b>531</b> | <b>100</b>  |                    |

Source: Researcher (2019)

#### Sampling Techniques

According to Oso and Onen (2016) Kumar, 2011). Sampling is a description of the strategies which the researcher will use to select representative respondents from the target/accessible population. The researcher used simple random sampling to select 92 teachers. The researcher identified the population from which the sample was drawn and thereafter randomly selected the needed sample. In carrying out simple random sampling, the researcher labeled pieces of papers. Some pieces of papers were labeled "YES" while others "NO". Those who picked

pieces of papers labeled YES participated in the study while those with NO did not participate. In this way, 23 teachers were sampled from each of the four sampled schools making a total of 92 teachers. Additionally, purposive sampling technique was used to select participants for this study. In this method, the researcher purposively selected 4 heads of schools, 3 Ward Education Officer and 1 District Education Officer. The current study employed unstructured interview so as to solicit in-depth information about workplace condition and its influence on teachers' job satisfaction. Interview was conducted to 1

DEO, 3 WEOs and 4 heads of schools. Also, researcher used structured Questionnaires with both open and close ended questions to teachers due to their large numbers. In order to ensure face and content validity, the questionnaire and interview guide were given to the supervisor and panelists of St. August University of Tanzania to check and see if the items could help to obtain relevant information to answer the research questions. The given insights helped the researcher to restructure and modify the items in the research instruments. The data obtained from a pilot study were coded, entered into SPSS and analyzed to give an internal reliability or consistency through Cronbach's Alpha Correlation Coefficient. The researcher used a field note book to record qualitative data during interview. Quantitative data were directly recorded by the respondents in the spaces provided in the questionnaires. Data analysis of this study included both qualitative and quantitative data that were collected from the field. Quantitative data was analyzed through descriptive statistics basically frequencies and percentages by using a Statistical Package for Social Sciences (SPSS) version 20. Thematic analysis was employed in the

analysis of qualitative data collected through interview. The qualitative data were transcribed, organized, identified and categorized into both major and recurring themes which were then presented in words or descriptions. In conducting this study, ethical issues were considered like permission from the authorities, confidentiality, openness, anonymity and acknowledgment. The names of the respondents were kept confidential, there was no particulars requiring the respondent's name in the questionnaire. Researcher also assured the respondents that the information which they had to provide would be kept confidential and that there would be no any side effects to them regarding their participation in providing the required information.

## PRESENTATION AND DISCUSSION OF THE FINDINGS

### Teachers perceptions about work place standards

The results for this objective are summarized and presented in table 4.5 below. Apart from that, the respondents were also asked on how they view their workplace condition.

Table 4.5: School Working Environment on Teachers' Job Satisfaction

| Items   | Highly satisfied |      | Average Satisfied |      | Low Satisfied |      |
|---|------------------|------|-------------------|------|---------------|------|
|   | f                | %    | f                 | %    | f             | %    |
| School Working condition is supportive for teachers to fight against corona virus where I teach                       | 8                | 8.3  | 63                | 65.6 | 25            | 26.0 |
| There are teachers' houses where I teach.   | 10               | 10.4 | 10                | 10.4 | 76            | 79.2 |
| There is a good way of settling grievances and hostility in my school where I teach                                   | 11               | 11.5 | 60                | 62.5 | 25            | 26.0 |
| There is good relationship between school supervisor and teachers in school I teach.                                  | 15               | 15.6 | 60                | 62.5 | 21            | 21.9 |
| Teachers who are married they are living together with their husband/wife in school where I teach or within district. | -                | -    | 27                | 28.1 | 69            | 71.9 |

Source: Field Data (2020)

Table 4.5 shows that that 65.6 percent of the teachers reported that they were averagely satisfied with the environment while 26.0 percent were lowly satisfied and 8.3 percent were high satisfied. The finding indicates that the school workplace is not supportive enough with facilities that are for war against corona virus. For that reason, the overall quality of the condition in which teachers live and work is a powerful influence factor of job satisfaction and motivation if the condition is poor teachers reduce work morale. In relation to that, Adegun (1999)

showed that a number of factors hamper teachers' job performance or productivity such as the society's high expectations and output in the school systems. These factors have been listed as constituting the teachers' work environment. Similarly, 79.2 percent of the teachers reported that they were lowly satisfied with school housing; while 10.4 percent each indicated that they were averagely and highly satisfied with school housing services. From the findings, there is no support for teachers' housing in their schools. It seems that, there is

inadequate number of teacher' house compared to the availability of teacher in school areas. This is supported by MOEC (2003), observed that in school environment lack teaching and learning materials, low salaries, inadequate training and development programs, social status accorded to them within the communities, inadequate teachers housing, workload being heavy and work environment and overcrowded classes compared to the ratio of teacher. Therefore, the teachers' working conditions if are well provided, they will improve teachers job satisfaction. Apart from that, 62.5 percent of the teachers reveal that the school workplace are not conducive enough due to poor methods used in settling teachers grievances and hostility while 26.0 percent were lowly satisfied and while 11.5 percent were highly satisfied. According to Rahim, Magner and Shapiro, 2000) shows that there should be appropriate styles used to resolve workers' grievance that will improve the efficiency and effectiveness of grievance procedure

Therefore, the workplace condition for teachers is not well equipped to support the teaching profession. Additionally, the results in table 4.5 further reveal that 62.5 percent of the teachers revealed that they were averagely satisfied with the relationship between teachers and their school supervisor, while 21.9 percent were lowly satisfied with the relationship of teacher and supervisor in school workplace and 15.6 percent of them were highly satisfied with the good relationship of teachers and their school supervisor. Msuya (2016) in exploring levels of job satisfaction among teachers in public secondary schools showed that work relationship between employees themselves, employees and their supervisors contributed to their job satisfaction and practices.

The results also indicate that 71.9 percent of the teachers indicated that they were lowly satisfied with living away from their spouses, while 28.1percent were averagely satisfied with the situation. In light of these results, the married teachers to be more stressed with their marriages due to living far from their spouse. Thus, majority of the teachers doubt their husband/wives because of distances where mostly they met during long holidays only. In this situation, Maslow's Hierarchy of Needs (as cited in Saul 2020) where sex is also included as an important need for human being, when it is met, a person can fulfill well his work duties, on the other side if it is not met; it leads to dissatisfaction and hence poor job performance. It has been noted that workplace condition such as absence of grievances and hostility among teachers, presence of teachers' houses, good relationship among teachers and school supervisor, married teachers to live with their spouses and teacher's health safety influences teachers' satisfaction in most secondary of Bukoba District.

Therefore, the workplace condition is a huge contributor to the teaching staff as it affects teacher's commitment.

### Overall Rate of teachers' perception on school Workplace Condition on Job Satisfaction

. The findings are as summarized in Table 4.6. Table 4.6: Rate of Working Environment

| Items             | Frequency | Percent |
|-------------------|-----------|---------|
| Motivating        | 7         | 7.3     |
| Fairly motivating | 58        | 60.4    |
| De-motivating     | 31        | 32.3    |

Source: Field Data (2020)

The findings show that 60.4 percent of teachers and 100 percent of all heads of schools rated that the working conditions as fairly motivating while 32.3 percent of teachers rated the working conditions as de-motivating and the remaining 7.3 percent of them rated the working condition as motivating. The results suggested that poor working conditions in secondary schools is a problem to most teachers working in Bukoba District. Nearly over half of the respondents rated their own working conditions as 'fairly motivating' or 'de-motivating compared to only 7.3 percent teachers who rated their working conditions as motivating.

The qualitative results from interview with interviewees were in agreement with the findings above. During the interview with the interviewees they recognized that teachers were working in poor environment and most of schools in the district were scattered and found in remote areas.

Interviewee 1 acknowledged,

Although most secondary schools in our district have tried to improve on school infrastructure, most teachers are not happy with these schools and would change their teaching environment if a chance occurred. For this reason they find the school working conditions de-motivated to continue teaching, something that depleted their moral (Interviewee 1, 12<sup>th</sup> March, 2020).

Another interviewee when asked replied,

Majority of secondary schools teachers in Bukoba District had negative attitude with the working condition. The school condition don't attract and retain



teachers as the schools have never satisfied with workplace they work due to shortage of necessary psychological needs and facilities like teacher's housing, poor cooperation among teachers and their supervisor, living away with spouse (Interviewee 2, 13<sup>th</sup> March, 2020).

Moreover, the other interviewee had this to add,

Teachers are de-motivated due to the fact that, apart from working in a poor workplace conditions, still they are separated from their spouses and families, grievances and hostility among teachers leading to high levels of discontentment. Also, teachers in Bukoba District lacked support from parents and local leaders, something that makes them to work in difficult condition (Interviewee 3, 14<sup>th</sup> March, 2020).

Additionally, interviewee 4 he was asked about the working conditions of teachers in their schools and he said that teachers are working in not so poor and de-motivating

conditions. However, the working condition in which teachers are teaching is fairly motivating. In his responses, he noted that,

Working environment is not a major concern for most teachers. However, when teachers are unable to meet their expectations where they work hence it leads to de-motivation, making them to hate the job and ready to leave the teaching profession at any opportune time (Interviewee 4, 25<sup>th</sup> March, 2020).

However, he noted that teachers were working in complicated condition characterized with the shortage of necessary facilities such as lack of houses, enough funding for buying facilities that are used to fight against covid 19 as health safety is concern to teachers, long distance to schools workplace.

#### **The contribution of workplace standards on Teachers' Job Satisfaction**

This section presents the findings for the second research objective which was sought to determine the contribution of workplace standards on teachers' job satisfaction. Thus, the respondents were asked to assign their level of agreement as measure of 1-agree, 2-not being sure and 3-disagree. The findings are presented in table 4.8.

*Table 4.8: Contribution of school workplace standards on Job Satisfaction*

| Items   | Agree |      | Not Sure |      | Disagree |      |
|---|-------|------|----------|------|----------|------|
| Are there grievance and hostility among teachers                                    | 71    | 74.0 | 12       | 12.5 | 13       | 13.5 |
| Are there teachers living away from spouse  | 76    | 79.2 | 14       | 14.6 | 6        | 6.3  |
| Teacher's accommodation   | 66    | 68.8 | 14       | 14.6 | 16       | 16.7 |
| Employee and supervisor's relation  | 74    | 77.1 | 14       | 14.6 | 8        | 8.3  |
| Teachers health safety in terms of availability of facilities used against covid 19 | 78    | 81.3 | 10       | 10.4 | 8        | 8.3  |

**Source:** Field Data (2020)

The findings in table 4.8 indicate that 74.0 percent of all the respondents as shown in table 4.8 agreed that the grievance and hostility among teachers are contributing conditions on low job satisfaction, while 13.5 percent disagreed and 12.5 percent were not quite sure. Likewise a study by Chonjo (1994) argued that teachers spend their free or spare time preparing lessons and planning what to teach, much of time is spent on planning how to survive. Implication to that, the low level of incomes forces

teachers to live in poor accommodation, eat poorly, and dress shabbily to an extent that people look down on the teaching profession for that matter, the government should look on it in order to improve quality of teaching professions that teachers grievances are solved.

Likewise, the results indicate that 79.2 percent of all the teachers as shown in Table 4.8 agreed that the teachers living away from spouse leads to teacher's indiscipline

cases being promoted in schools, and 14.6 percent were not sure, while 6.3 percent disagreed. In light of these findings, job dissatisfaction lead to increases of indiscipline cases in the school. It seems that majority of teachers go against professionalism most of them did act unethical. Contrary to that, Davidson (2004) revealed that teacher's workload has been high due to the shortage of teachers, especially in rural areas. As such, teachers are demotivated by the situation leading to a decrease in their profession efficiency.

Besides, the findings also show that 68.8 percent of the teachers as shown in table 4.8 agreed that lack teachers accommodation affects job satisfaction, while 16.7 percent of them disagreed, and 14.6 percent of the respondents were not sure. In school context conflict it occurred for the reasons such as lack of motivation for teachers, lack of increments and compensation. The study by Babyegeya (2002) illustrated that the subject of motivation and working conditions of teachers in many rural schools across the school context have continued to gain wide spread criticisms because of the obvious difficulties rural schools face in attracting and retaining qualified teachers. Table 4.8 further shows that teachers are being tortured psychologically and mentally with the poor relation between teachers and supervisor as noted by 77.1 percent of the teachers who agreed while 14.6 percent were not sure, and 8.3 percent of them disagreed.

The findings also show that 81.3 percent of the teachers agreed that teachers' working dissatisfaction was an influential factor leads to high low teaching performance due to poor health safety at school fearing the danger of covid 19, 10.4 percent were not sure while 8.3 percent disagreed. This agrees with Mulkeen (2005) lack of staff houses, shortage of water, and lack of social services such as medical and communication services, especially in rural areas affect teachers' professional efficiencies. Therefore, teachers will not attain the education goals if their needs are not met. Similarly, issue of absenteeism among teachers was associated with poor workplace conditions, because the schools absence of social services like health care, lacked sufficient houses for teachers to stay with associated with low salaries for teachers which compelled them to use school time to make money to supplement their needs (Shonje, 2016).

### Strategies for Effective working condition and Teachers' Job Satisfaction

This section presents and discusses the findings for the third research objective which determined the strategies for improving working environment hence fostering teachers' job satisfaction in public secondary schools. The results are presented in table 4.9 below.

Table 4.9: Strategies for Improving Working Environment for Effective Teachers' Job Satisfaction

| Items  | Frequency | Percent |
|--|-----------|---------|
| Settling grievances and hostility among teachers where I teach | 21        | 21.9    |
| Teachers' housing are provided                                 | 33        | 34.4    |
| Teachers living with their wife/husband                        | 17        | 17.7    |
| Provision of good relationship among teachers and supervisor   | 12        | 12.5    |
| Knowledge provision to teachers' health safety on corona virus | 13        | 13.5    |

Source: Field Data (2020)

Table 4.9 shows that 21.9 percent of the respondents suggested that the schools should impose good ways of settling down grievances and hostility in school for improvement of quality school workplace condition. The majority of the respondents views that the absence of grievances and hostility among teachers lead to teacher performance hence teachers' job satisfaction. Teachers are able to play their role when they are satisfied with their teaching condition and it is easier for them to impart knowledge to students. This concurs with Obineli (2013), who strengthened that inspired workplace will result in inspired workers and draws attention to the importance of work performance. Moreover, the findings in table 4.6

shows that 34.4 percent of the respondents were of the view that the schools should improve quality of teachers' house and offices. In order to increase effectiveness, productivity and commitment, teachers must be satisfied with their housing facilities with access to water and electricity services. This satisfaction comes when teachers accommodated in good school houses. It should be noted that teachers housing does not only mean the number of houses available in school environment, but also entails that the school should be able to pay for teachers housing allowances.

This finding concurs with Mulkeen (2005), who recommended that teachers' job satisfaction require

adequate classroom equipment with facilities like furniture's, books and conducive working environment.

Additionally, table 4.6 also shows 17.7 percent of teachers suggested that the school leaders should be able to find a way for teachers to live with their spouse that makes families not to apart from each other. The majority of teachers were of the view that despite of the good working condition, the fact of being away with wife/husband leads to teachers dissatisfaction and spent much time seeking for transfers to join their spouses. In addressing the importance of this position, Azim, Haque & Chowdhury (2013) in an empirical study of gender, marital status and job satisfaction observed that married employee are more satisfied with jobs than their un married co-workers the reason may be marriage imposes increased responsibilities that may make a steady job more valuable and important.

Similarly, in Table 4.6, 12.5 percent of teachers were of the view that Provision of good relationship among teachers and supervisor is very important for teachers in order to create a conducive condition for them to teach effectively.

This is supported by Sudarjat, Abdullah and Sunaryo (2015) which sought to examine the contribution of supervision, leadership and working motivation on teachers' job satisfaction in Indonesia the findings revealed that committed school leadership boosts teachers' job satisfaction.

This agrees with interviewee 3, who was of said that,

Many teachers lose their morale with their jobs due to poor relationship with school supervisor. This situation affects teachers work performance which leads to job dissatisfaction (Interviewee 3, March, 2020).

Similarly, interviewee 6 during the interview session had this to say: "Provision of good relationship among teachers and supervisor is among the significant rewards in school that gives hope and motivation to a maximum number of teachers".

Interviewee 7 maintained that "Provision of good relationship among teachers and supervisor, provide greater personal comfort for teachers and boost their morale".

Also, interviewee 8 added that,

The provision of good relationship among teachers and supervisor is a foremost means of encouraging teachers to work hard. Therefore, it will be

difficult for teachers to be satisfied with their workplace condition as long as there is no cooperation and good terms between teachers and their supervisor (Interviewee 8, March, 2020).

It is generally observed that, often little or nothing is that teacher's job satisfaction is unavoidable phenomenon in a school environment. Teachers need to be motivated and reinforced in their career if they are to execute quality jobs in schools. Dealing with a workload that is far too heavy and deadlines that are impossible to reach can cause job satisfaction to erode for even the most dedicated employee. Falling short of deadlines results in conflict between employees and supervisors and raises the stress level of the workplace (Nganzi, 2013).

#### IV. CONCLUSIONS AND RECOMMENDATIONS

From the findings of the study, the workplace is not well motivated and draws attention to the teachers by undermining their working performance. The workplace embraces working as lack necessary facilities like availability and suitable health care as covid 19 is concern, suitable methods of grievances and hostility settling style among Teachers, provision of transfers for teachers who a living away with their spouses so that they can live together as the family. From the study, teachers were not satisfied with their workplace as it affects teacher performance. The findings also maintain that teachers' workplace in terms of the teaching environment remains a serious problem as it characterized with grievances and hostility among teachers, inadequate teachers house, living away from spouse, health safety as corona endanger teachers life, teachers' supervisor relations where are often either not sufficient nor adequate to enhance effective service delivery.

Workplace condition is an important issue that can affect the satisfaction of teachers in schools. Some teachers experience stagnation lowering their teaching performance. When this occurs, they are demoralized, frustrated and dissatisfied with their workplace conditions. This dissatisfaction can also be manifested in low commitment to work, low teaching morale and creativity.

Hence, to improve the working condition, strategies would be effective contributions of teachers' workplace condition towards improving the level of job satisfactions. workplace conditions such as, availability and suitable health care as covid 19 is concern, suitable methods of grievances and hostility settling style among Teachers, provision of

transfers for teachers who a living away with their spouses for them to live together as the family.

The current study investigated the influence of school workplace condition on teachers' job satisfaction in public secondary schools in Bukoba District. For that reason, the researcher suggested that a similar study should be carried out in private schools so as to determine whether workplace conditions influence teachers' job satisfaction. Apart from that, this study was limited to questionnaire and interview as methods of data collection of which more factual information on the physical school condition may have obtained. Thus, it is recommended a similar study to be conducted with high level of triangulation in which observation and focus group discussion should be employed as methods of data collection. Additionally, although this study managed to come up with relevant findings, it was limited to 100 participants who were sampled from 4 public secondary schools in Bukoba District only; therefore, a similar study could be done in a large geographical area involving more participants from which more valid and reliable findings can be obtained.

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# Deep Ecology: A Framework for Sustainable Living in Thomas Coraghessan Boyle's *A Friend of the Earth*

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**“Look deep into Nature and then you will understand everything better” - Albert Einstein**

**Abstract**— Climate Change is certainly one of the most pressing human problems of today. With rapid industrialization and rapid urbanization, in the era of climate change, deforestation is increasing significantly, resulting in rising global surface temperatures. Forests are one of the key natural factors that control and decide the climate, weather patterns, and quantity of carbon dioxide and deforestation of an area exuberates the survival of living organisms such as humans, plants, and animals. Because of Anthropocentrism, globalization and excessive commoditization, the earth, people, and climate were completely destroyed to the core. In order to rejuvenate and save the blue planet from these disasters there is a need or demand posed to consider nature and its well-being. The article primarily focuses on the process of emphasizing the ecosystem's value through Deep Ecology in relation to Thomas Coraghessan Boyle's satirical dystopian novel *A Friend of the Earth*, which takes place in the near future, where global warming has devastatingly impacted the environment. And the article also intends to project Boyle's concern about environmental stewardship through the eco-warriors of the novel and his clarion call for his readers to save earth from imminent dangers.

**Keywords**— Anthropocentrism, Commoditization, Deep Ecology, Deforestation, Dystopian.

## I. INTRODUCTION

Thomas Coraghessan Boyle is an American Novelist and Short story writer. He has published more than twenty-eight novels and more than 100 short stories. He received many literary awards including the PEN/Faulkner Award, the PEN/Malamud Prize, the PEN/West Literary Prize, the Commonwealth Gold Medal for Literature, National Academy of Arts and Letters Award for his prose excellence. T.C. Boyle, a Distinguished Professor Emeritus of English at the USC Dornsife College of Letters, Arts and Sciences, has won Henry Thoreau Prize for his literary excellence in nature writing. He likes writing about the environmental issues of his native California Channel Islands. In an interview with Robert Birnbaum, Boyle asserts that he wrote a dystopian novel *A Friend of the Earth* much inspired by Edward Abbey's work *The Monkey Wrench Gang* (Birnbaum

“Author Interview”). In addition to *A Friend of the Earth* (2000), Boyle's most significant works concerning environmental attention are *World's End* (1987), *Tortilla Curtain* (1995), and *When the Killing's Done* (2011).

T.C. Boyle's Science Fiction *A Friend of the Earth* (2000) is a speculative futurism novel that shows a sophisticated consistency with scientific discourses on climate change, species extinction and conservation of the environment. Tyrone O'Shaughnessy Tierwater, the auto diegetic narrator, tells of his future between 2025 and 2026, where the worst weather forced the animals to come out of their Pulchris mansion cages and they wreak havoc. In the third-person narrator, with flashbacks, Ty speaks of his history between 1989 and 1997 featuring Ty, Andrea, Teo and Sierra's environmentalist action centre, whose monkeywrenching is primarily against the Siskiyou logging operations.

## II. DISCUSSION

The dystopian novel *A Friend of the Earth* was examined using Naess' platform principles in order to analyse and illustrate humanity's anthropocentric attitude toward nonhuman nature. The novel addresses current environmental issues such as deforestation, mass extinction of species, global warming, climate change, and the depletion of natural resources, among others. By expressing his concern for the natural world and articulating their ecological sensitivity through fiction, the writer explores the human-nonhuman relationship

Arne Naess was a Norwegian philosopher who coined the term "Deep Ecology" and was a major intellectual and motivating figure in the environmental movement of the late twentieth century. Arne Naess and George Sessions agreed in 1984 on a deep ecology plan which has eight points and states that they will not be solved by technical solutions to existing ecological issues. In general, the Platform Principles list the most popular ideas among deep ecologists they agree with the most about. These Eight points of the Deep Ecology Platform are:

1. The flourishing of human and non-human life on Earth has intrinsic value. The value of non-human life forms is independent of the usefulness they may have for narrow human purposes.
2. Richness and diversity of life forms are values in themselves and contribute to the flourishing of human and non-human life on Earth.
3. Humans have no right to reduce this richness and diversity except to satisfy vital needs.
4. Present human interference with the non-human world is excessive, and the situation is rapidly worsening.
5. The flourishing of human life and cultures is compatible with a substantial decrease of the human population. The flourishing of human life requires such a decrease.
6. Significant change of life conditions for the betterment require change in policies. These affect basic economic, technological, and ideological structures.
7. The ideological change is mainly that of appreciating life quality (dwelling in situations of intrinsic value) rather than adhering to a high standard of living. There will be a profound awareness of the difference between big and great.

8. Those who subscribe to the foregoing points have an obligation directly or indirectly to participate in the attempt to implement the necessary changes. (Naess, 29)

The radical environmentalist characters Ty, Andrea and Sierra believe in the concept of "intrinsic value." Ty's eco consciousness exhibits when he explains why people preserve the environment: "We don't preserve the environment for the benefit of man, for progress, but for its own sake, because the whole world is a living organism and we are but a humble part of it" (FOE 194-195). Ty's emphasis on the preservation of nature makes the distinction between usefulness for humans which is an anthropocentric view. Dave Foreman argues that "[a]ll things have intrinsic value, inherent worth" and he focuses on the fact that the value of things cannot be determined by how much they "ring up on the cash register of the gross national product" whether they are good or not since "[t]hey are good because they exist"(3-4).

Ty is a former Eco-activist in the Earth Forever radical group! Believes in 'Live and Let Live' and serves as a focal point. When he walks through the forest of the Siskiyou Range, he feels the scent and tastes the warm woods in the air. This is a reflection of his unity with nature. In fact, he does not want the forest to be cleared, because logging is equivalent to 'being raped' (FOE 29). As a result, the planet will be 'stripped right down to the last twig' (FOE 29). Jack D. Forbes takes it a step further and states that the rape of a woman, a land and a people are all the same as "the rape of the earth, the rape of the rivers, the rape of the forest, the rape of the air, the rape of the animals" because "[b]rutality knows no boundaries. Greed knows no limits" (xvi).

If a forest becomes a target of human violence, it will extinguish the trees and thus all the animals and plants living in it. Deforestation means that with the destruction of jungles, the abundance and variety of life forms will be extinguished. In addition, the loss of biodiversity in one part of the world impacts other parts of the world, directly or indirectly. In short, it has an effect on the world. These deformities are the consequences of the lack of an ecological self which values richness and diversity among different lives. Ty, Andrea, and Sierra's identification with the natural world, and their feeling of being at home in it, symbolizes their getting rid of the burden of the capitalistic society which dominates the world.

Population growth has an adverse effect on earth, as shown by Ty's focus on the world population of 2025, eleven and a half billion, and 60 million people living in California alone. By Ty's point of view, the decline in human population will have a positive impact on living

conditions. Ty, for instance, battled against General Electricity of San Fernando Valley, which wants to provide electricity to a large extent, slaughtered all the trees so far as the eye could see, and a chain of steel towers was installed. Ty wishes to prioritize the preservation of the abundance and diversity of life. For "all the lost and endangered animals" he wants to restore the past in 2026.

As Naess argues, a new ethics which welcomes plants, animals and humans at the same time to live in harmony with nature for the well-being of the world would be more efficient "if it were acted upon by people who believe in its validity, rather than merely its usefulness" (FOE 67). At this point, Ty's criticism of this world view is heard:

Try telling that [the fact that "the whole world is a living organism"] to the Axxam Corporation when they're clear cutting thousands of acres of old growth to pay down the junk-bond debt accrued in their hostile takeover of Coast Lumber, and you find yourself in a philosophical bind. They're going to cut, and Earth Forever! is going to stop them, any way they can. Hence Sierra, up in the tree. (FOE 194)

Ty and all other progressive, self-extended activists have made them act responsibly. Any kind of wound on earth requires a wound on their bodies, which drives them to take action to repair that wound. The group are full-fledged activists whose goal is to undermine the logging activities of the timber industry in the Pacific Northwest. One of their extreme acts of protest includes sabotaging activity of logging by digging a big pit in the middle of the night on the road used by the trucks.

Activist Sierra, Ty's daughter who has been protesting in a redwood tree at an altitude of one hundred and eighty feet above the ground for more than three years. Sierra is expected to suspend the Coast Lumber and Axxam logging businesses. In her extended self she feels a sense of responsibility, and Sierra reflects her ecological existence as expressed in the principle of ethical treatment not only of plants and animals, but also of rocks and dirt. Sierra parallels Julia Butterfly Hill's real-life protest, who spent over a year and a half in a redwood tree camp and remembers Rajasthan's Amrita Devi Bishnoi as a brave lady who sacrificed her life with 363 other Bishnoi for the protection of Kherji trees.

Ty's total union with all the living beings in the wilderness by welcoming scorpion's ticks, mites, [c]ougars, bears, rabid skunks. As for Andrea, Ty's wife, she is also in unison with all living and nonliving beings of

the wilderness is an "expression of the love affair he was having with these mountains [the Sierra Nevada]" which Andrea is "as much in love with these mountains and this moment as he" (FOE 154) because they both embrace the mountains.

Ty criticizes the lifestyle of western consumers once he had and calls "my life when I was a criminal" before he's built an ecocentric lifestyle. He labels a person with a consumerist lifestyle as a "criminal" because he uses a lot of resources and leaves a large ecological footprint that is hazardous to earth's health. He proposes a simple life like that of Henry David Thoreau, who built a cabin and lived in Walden Pond near Concord, Massachusetts, for two years. Science and Technology alone will not be able to entirely eliminate environmental issues, philosophical intervention into human behaviour is required to incorporate ecosophy, or the ethics of values, and deep regard for nonhuman nature. Modern technology and industrial commercial activities obliterate humanity's interaction with the natural environment and create a big chasm between them. Ecotheologian Thomas Berry highlights the inculcation of deep ecological awareness in modern life by "accepting the fact that the life community, the community of all living species, is the greater reality and the greater value, and that the primary concern of the human must be the preservation and enhancement of this larger community" (Berry13)

As insisted in Deep Ecology's eight principle, one has to engage in the attempt to bring about the requisite environmental changes. For Foreman, passion and vision are two key factors in protecting the world from destruction. Action is the core and it is more serious than theory. He thinks that they have been too reasonable and calm, so it is time to "let rage flow at what the human cancer is doing to Earth, to be uncompromising" (Foreman 20). It is therefore humanity's greater responsibility to take care of Earth.

Mouchang Yu and Yi Lei in their article "Ethical Dimensions of the Environmental Crisis" states that "The root of the environmental crisis is closely related to ethics" and clearly point out that "Besides political, economic and technological causes, the environmental crisis is fundamentally a crisis of worldview and values" (Yu and Lei 241). To build environmental consciousness, the lack of ecological wisdom or ecosophy in modern life necessitates a drastic transformation. Ecophilosophy promotes environmental awareness in human civilization by emphasising the relevance of ethical ideals, moral obligations, and care for nonhuman nature in order to bridge the enormous gap between humans and nonhumans.



Many efforts are taken to attain the Sustainable Development Goals (SDGs) which is also known as the Global Goals by governments, the private sector, civil society and individuals. The Wildlands Project, The Arne Naess Selected Works Project, the Ecoagriculture Movement, the Ecoforestry Institute and Institute for Deep Ecology education programs, and the Ecotory Foundation are a few instances of deep ecology movement ideals being used to work in favour of biodiversity, wilderness preservation, and ecological restoration. Bioregionalism is also a sort of deep ecology activism.

### III. CONCLUSION

To conclude, through the philosophy of deep ecology T.C. Boyle highlights radical environmentalist characters who direct a paradigm shift from anthropocentrism to ecocentrism in which the concept of society is not human-centred but includes human and non-human environments / entities. Nevertheless, in *A Friend of the Earth*, the eco-terrorists Ty, Andrea and Sierra comment on these basic ecological principles, look ecocentric and take responsibility for making significant improvements. According to Boyle, technology does not have any magical solution to environmental issues as that of Arne Naess advocated as no one's philosophy and technology is important to the entire planet, the more diversity the more the earth is saved. To stop environmental disasters, Ty and other activists believe in the maxims "Live and Let Live" and "No Compromise in the Protection of Mother Earth," (FOE 8) act on behalf of their greater selves. The novel concludes with a positive statement that life's essence and diversity will find a way back. T.C. Boyle reawakens ecological awareness and embed in the minds of readers an environmental message of sustainable living. Therefore, Humanity can rejuvenate and maintain the Earth's biodiversity by upholding these profound ecological concepts.

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# My God Is A Woman by Noor Zaheer: A Critical Analysis

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**Abstract**— The present paper explores the thematic concerns of the novel *My God Is A Woman* (2008) authored by the Indian writer and journalist Noor Zaheer. The plot of the novel is spread through almost four decades covering the life of a Muslim women, Safia Abbas Jafri. The novel opens with Safia's marriage to Abbas Jafri, who transforms the young impressionable lady into a fierce and independent woman who could make her own decisions. The novel brilliantly explores several issue pertaining to the rights of Muslim women and compares it with the scriptural recommendations provided in the Qur'an. The author, Noor Zaheer, employs the voice of the narrator to expose the evils that plague orthodox Muslim families. It also focuses on the various regional practices that are condoned in the name of religion without actually being related to Islam.

**Keywords**— Muslim Women's Rights, *My God Is A Woman*, Noor Zaheer, Women's Rights.

## I. INTRODUCTION

*My God Is A Woman* tells the story of a Muslim woman, Safia Abbas Jafri, who is married to a London returned barrister Abbas Jafri. Abbas, a freedom fighter, is a member of the Marxist party and vows to work for the betterment of the marginalized sections of the society. Although Safia grew up in a conservative Muslim household, Abbas ensures that she receives higher education and carves her niche in the society. Abbas believes in gender equality and motivates Safia to be independent in all aspects of her life. Since Abbas was fighting against the British and also the hegemonic powers of the Indian society, he was apprehensive of his life he wanted to ensure that Safia could survive without him. Both Abbas and Safia dream of a liberal and free India which gives equal status to all its citizen, including Muslim women. They strongly believe that the nation could truly develop only when it provided equal opportunities to all its citizen irrespective of religion, caste, class or gender. The couple relentlessly works to improve the condition of women, especially Muslim women. In his efforts to reform Muslim Personal Law, Abbas writes a book entitled *The Flame* that questions the regressive rules followed by the Muslims of the country.

However, the clergy issue a fatwa against him citing blasphemy; his communist party refuses to support him and he eventually gets killed by the angry mob. The Qur'an emphatically states, "And women shall have rights similar to the rights against them, according to what is equitable" (The Holy Quran 2:228). The novel clarifies that the rights provided to Muslim women by the Qur'an have not been translated into reality. It is easily discernible that Islamic rules related to women are selectively chosen as per the convenience of those who are in power.

## II. THEMATIC CONCERNS

Safia's marriage with Abbas explains the conservative attitude towards marriage within orthodox Muslim households. In Islam, women marriage is considered a civil contract and both parties are free to enter into the contract, or refuse to do so. Safia, as a young woman, had no voice in the decision regarding her marriage. Although the Qur'an allows Muslim women to accept or reject a marriage proposal, the novel clarifies that such rights are limited to scriptures only. Also, woman's right to *mehr* (a gift or contribution given by the husband to the wife) is manipulated by the couple's families to suit their personal interests. Since Abbas Jafri, the prospective groom was a

notorious author who was renounced by the community due to his iconoclastic beliefs that he had expressed in his book, *The Flame*, Safia's father, Syed Mehdi, insists that his family pay fifty thousand asharfis as mehr to ensure that Abbas does not divorce his daughter in future. The reason being that a husband cannot ask his wife to return the mehr that he gave, if he decides to divorce her and it is the sole property of the bride. However, Lady Zeenat Jafri, Abbas's mother, a clever woman, quickly manipulates the situation to her benefit and says that "since you have expressed a doubt, it is only honourable that we set your apprehensions to rest. Your proposal for the meher is accepted and will be formally agreed upon at the time of nikaah and to be paid at the time of talaq" (Zaheer 3). Thus, the mehr, which acts as a financial security for a wife and which must be paid at the time nikah was never paid to Safia because of the previously mentioned condition. Safia's mehr remained an empty promise and could not benefit her in any manner whatsoever. Zaheer uses the opportunity to highlight several issues related to Muslim women's marriage.

In Islamic marriage system, it is mandatory to get the consent of the bride without any coercion or threat, in front of two witnesses. Although Muslim women have the right to accept or reject a marriage proposal, Zaheer emphasises the repercussions associated with a rejection at the time of *nikah* (wedding ceremony). The tale of Nigar and Zain give us a glimpse of the rights provided to Muslim women by Islam. Both of them love each other but Zain's father decides to take Nigar as her fourth wife instead of her daughter-in-law. Disheartened, the couple approaches Abbas and Safia who coax Nigar to reject the proposal at the time of her nikah, and she acts according to their instructions. Eventually, she gets married to Zain. Even though, Nigar abides by their advice, she finds herself in a deeply problematic situation because her parents disown her at once. The gathering admonishes her for her audacity, even the cleric asks her to rethink her decision: "Perhaps the womenfolk of the family should persuade her" (Zaheer 62). However, Abbas was quick to respond to the situation and reminds the gathering that "No persuasion, threat or blackmail can be used to make a girl marry against her wishes (62). Abbas's furious rebuttal of the cleric's advice finally silences him.

Safia was fired as a teacher from Mujtaba Sahib's school due to her strong support for her husband and his infamous book, which earned a fatwa. She expresses her concern over Mujtaba Sahib's unwavering commitment to educating Muslim females in order to make them acceptable to educated husbands. However, Safia not only recognises the flaw in the notion but also emphasises that it is unreasonable to assume that an educated woman, a

"reasoning, logical, analysing being shall never see or realize the lack of reason and the contradictions of the *Shariat* (Islamic jurisprudence). She shall never understand that God by himself could never have been so unjust to one half of his believers. That one who treats colour, race, labour, status with equality, would He treat the two sexes so differently?" (Zaheer 120-121). Throughout the entire book. The author has raised issues that call into question men's power over religion. Safia wonders in a state of distress, "Would ever a day come when the Shariat shall be rewritten to give voice to the women? When shall God decide that he no longer wanted to be used by men? When shall any religion have a female Prophet?" (148). In the later years of her life, Safia ponders over the question of faith and religion. She thinks, "How is one to explain that faith is not inherited; that there is a fundamental difference between religion and faith? Faith comes with belief and this belief has to be based on knowledge, with logic to support that knowledge. The ritual-bound link, that one has with one's religion of birth, is very different from the emotional but firm belief that one has in one's faith" (214). *My God Is A Woman's* protagonist, Safia, believes that law and religion are two separate things. Her ideas echo the demands of Islamic feminists for the separation of religion and law. Women suffer severe consequences as a result of the marriage of law and religion. She takes on the role of the author's spokesperson, urging that India should be ruled by the Uniform Civil Code. She believes that Muslim personal law must evolve to meet the changing requirements of society. In support of her argument, Safia says,

According to Islam, all thieves should have their hands cut, all rapists lose their noses and you should be paying one-third of your income as taxes. No Muslim thief or rapist is punished that way and Muslims are quite happy to divide their income into various allowances so that they do not have to pay any zakaat. Why then should the personal law remain static? (238)

The novel exposes the corruption prevalent in the Muslim clergy, including the Shahi Imam of Lucknow, Maulvis, and Mullahs. The novel showcases that the clerical system works at the behest of the wealthy at all times. Lady Zeenat Jafri effortlessly manages to get fatwas issued in exchange of money. However, the novel seems to project a certain viewpoint onto its characters. Most often, the novel seems to be biased against men in general, wherein Abbas is the only likeable man. Abbas takes it upon himself to inspire Safia to value her individuality and acts as her strength in her personal and professional development. Zaheer emphasises the various ways in which women are compelled hold a subjugated position in society. In response to the unfortunate demise of his

daughter, Mujtaba Sahib, opens a school for girls, however, his aim is to transform young women in compatible wives, which is problematic. Abbas' father, Sir Safdar Ali Jafri, spends time with women hold adulterous relationship with multiple women. His wife, Lady Zeenat is aware of his actions but allows does not react as long as he keeps his sexual rendezvous away from his residence and family. Eventually, he falls in love with Sylvia and they conceive a child. Sir Jafri, a deviant in all aspects related to religion shields himself by invoking the Qur'an regarding permits polygamy and decides to marry Sylvia. Lady Zeenat Jafri was humiliated by her husband's plans to marry another woman. When she expressed her dissatisfaction with Sir Jafri's proposed marriage to Sylvia, he responded flatly, "I love a woman. I want to marry her. She is with my child. I do not want it to be a bastard. What is the far and near of these facts? The Shariat allows me four" (106). Although Sir Jafri was right in his place since Lady Zeenat Jafri could not provide him with the much-needed affection and companionship he craved, his reliance on religion only when he needed a shield demonstrates the selective application of religious injunctions, especially without regard for their requirements, which is unfortunately the general trend among a large section of Muslims. This is a typical occurrence among the novel's wealthy characters. The author points out that men manipulate religious injunctions to suit their personal interests, whenever convenient. Men selectively follow the Quran to defend their actions, but do not adhere to the same text's restrictions. Wasim, the pseudo-fundamentalist husband of Sitara, the daughter of Safia and Abbas, claims to be a pukka Muslim but beats up on his wife and engages in serious criminal activities, which are forbidden in Islam.

The novel seeks to prove that Hindu women have a higher social position than Muslim women because of the constitutional and legal protections they have. The Constitution guarantees these rights to women of all faiths and sects, but the Muslim Personal Law makes it difficult to exercise them. Zaheer demonstrates through the tale of Amrita and Govind Ram that a Hindu woman may fight for her rights in a way that Muslim women cannot. In light of the Quran, this question can be debated. The novel takes up The Shah Bano Case to discuss the issue of divorce and maintenance of wife and children after divorce. Shah Bano, a 62 years old woman, filed a case in court to demand maintenance from her husband. Mohammad Ahmad Khan, her husband contested the case on the ground that Muslim Personal Law does not require a husband to pay maintenance to his divorced wife. Shah Bano won the case, not only in the High Court, but also in the apex court of India, the Supreme Court. However, the

decision enraged the fundamentalist men of the Muslim community and the incumbent Rajiv Gandhi government passed a legislation Muslim Women (Protection on Divorce Act), 1986, that overturned the verdict.

Women are inherently hostile to one another. Abbas' mother, Begum Zeenat, is opposed to Safia. When she rapes Ladli and impregnates her, she protects her eldest son by buying female slaves. She even goes so far as to assassinate Sylvia and Ladli. She makes certain that the priest is always at her side and available to her. As a result, she never asks them questions.

In Noor Zaheer's novel *My God Is A Woman*, Abbas's *bade bhaiya* Syed Wali Jafri engages in sexual promiscuity without regard for the family or community. His affluent and privileged background gives him the freedom to follow his whims and inclinations. He was well-known for spending a lot of money on prostitutes. His mother, on the other hand, instead of disapproving or protesting against him, aided his licentious behaviour by procuring bondage females for him. Ladli, one of the girls, had the audacity to say that the Wali Jafri had been sexually abusing her and that she was pregnant with his kid. She insisted that her child must not be referred to as a bastard. Ladli, however, chose money over Abbas' desire to provide her with a dignified life by providing her a chance to marry Sayed Wali Jafri. Due to her stubborn temperament, Ladli meets an unfortunate demise. She had no idea she was attempting to defy the existing status quo. The gloomy image of how upper-class men exploit every rule, every scenario to their benefit paints a depressing picture of how the entire event was led into honouring Wali Jafri by constructing a bogus tale in which Ladli herself participated.

### III. CONCLUSION

We see that the novel raises various issues related to Muslim women and the orthodox ideas prevalent in the community. Although, the novels plot expands through several decades, the readers cannot find radical changes in terms of Muslim women's predicament. As an author, Noor Zaheer gives in-depth and personal observations about the topics throughout the novel, and frequently engages in lengthy arguments to support her position. Her views on women's rights, God, and the Shariat, among other things, can be found in her the novel in the form of narrator's comments. This, often leads the novel into a prosaic commentary on social issues and the fictional aspect of the novel gets lost into these lengthy arguments.

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# The Self-Actualized Protagonists in Paulo Coelho's *The Alchemist* and *Eleven Minutes*

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**Abstract**— *Man, since time immemorial is in continual search for the essential quest of meaning and the ultimate reality of life which comes through self-actualization. Self-actualization is the basic need, the ultimate goal and a continual process of growth for human beings. Paulo Coelho, a Brazilian novelist, takes the human self as the central point to deal with the wider issues of the human enterprise. In his fictional world common human beings, not the epic heroes/heroines struggle to try to find the true meaning of life. His heroes are not defeated and heart broken by the bitter realities of life, but are the ones who take arms against all the oddities that life offers and resort to noble and seldom trodden paths in order to pursue and find treasures that lie un-explored within the human self. The present paper seeks to explore the self-actualized heroes of the two protagonists' Santiago and Maria in his novels Alchemist and Eleven Minutes and provide us lessons on how to find the purpose and meaning of life.*

**Keywords**— *Self, Dreams, Displacement, Love, Transformation, Self-actualization.*

In the present epoch that man lives in, his dreams and aspirations are thwarted with questions pertaining to himself and with limitations placed by society, laws, mores, customs, traditions, family, and even self-perception that make him give up the great possibilities that lie ahead of him/her. To unleash the potential within oneself is no mean task. Literary works, especially fiction act as an explanation to many of the contemporary social and psychological crisis that postmodern man finds difficult to cope with. Everything that happens within society, of which man is considered the core factor, can be written, recorded in, and learned from literature. One such present day crisis is that man/woman has lost sight of their self in today's fast-changing global world. He/she has abandoned the essential quest for meaning and the ultimate reality of life which comes through self-actualization.

In order to attain self-realization, a person has to manifest the contents of his unconscious state into the conscious state, for the unconscious and the conscious are opposites; however, they are at the same time complementary. The

unconscious is divided into two: the personal and the collective unconscious. The collective unconscious is composed of archetypes, autonomous instincts, patterns, or behaviors which encompass time, places, and people. Since the unconscious state exercises great power, gaining subtle control, collective unconscious can perform great miracles-one of which is self-realization.

Paulo Coelho, a Brazilian novelist, takes the human self as the central point to deal with the wider issues of human enterprise. The self in his works comprise the many facets of self. In his fictional world common human beings, not the epic heroes/heroines struggle to try to find the true meaning of life. His heroes are not defeated and heart broken by the bitter realities, but are the ones who take arms against all the oddities that life offers and resort to noble and seldom trodden paths in order to pursue and find treasures that lie un-explored within the human self. Every book of Paulo Coelho presents a journey or a search for a way of life that enriches the meaning of existence. It also brings a message of hope. A man's life is considered successful when he

fight and struggles and emerges victorious and his greatest asset is the wisdom acquired in this process.

The central protagonists of the novels, *The Alchemist* and *Eleven Minutes*, are ordinary human beings but epitomes of exceptional qualities. Their empirical experiences from those of ordinary human beings to self-actualized ones reveals to all of us significant lessons of courage, determination and single-mindedness required to achieve glorious triumphs in the journey of life. This study uncovers that these novels portray not only the literal journey of the characters but also reflects the journey towards self-actualization accomplished through spiritual enlightenment and dream-realization.

The two novels under study *The Alchemist* and *Eleven Minutes* could be decoded from various theories-philosophical, allegorical and existential, encompassing several meanings underneath the surface meaning. On the surface level, they seem a simple tale of struggle, of love and exploration, but by unlocking its allegorical threads one comes to the realization that they are both works of fiction that narrate those realities which are no less than poetic revelations. Each word, every sentence and each page of the book deserves thorough attention because it is pregnant with poignant meanings.

A comparison of the self-actualized protagonist of the novels *The Alchemist* and *Eleven Minutes* is the focus of this study. The lives of the novel's central protagonists, Santiago and Maria, fundamentally reflect the traits and dispositions of self-actualized persons. The factors and elements that propel these protagonists in their journey towards self-actualization are dreams(aspiration), physical journey (displacement), love and transformation.

Dreams in the sense of goals or aspirations constitute a major characteristic of the protagonists. Santiago's dream of the treasure provided him with a goal; he resolved to find the treasure, and by his decision to pursue his goal, ultimately, he was able to realize his personal legend "And, when you want something, the entire universe conspires in helping you to achieve it" (*The Alchemist* 21). While Maria's dream took her not only to a faraway country but also to a career and exposed her to different levels of love which she could never have experienced in her small Brazilian town. Initially, the desire for love takes shape in Maria's girlhood dreams of finding the right man to marry and raise a family:

She dreamed of meeting the man of her life (rich, handsome, intelligent), of getting married (in a wedding dress), having two children (who would grow up to be famous) and living in a lovely house (with a sea view). (*Eleven Minutes* 1)

The desire and the passion inherent in these protagonists led them to new pastures where they could accomplish self-actualization. Overcoming all obstacles and hardships, Santiago, the main character of the novel, *The Alchemist*, took up a journey from Spain to Egypt. He finds out that he must travel to Egypt in order to fully understand what his psyche is trying to tell him. Maria, a young girl from a remote village of Brazil moved out from her native place to seek her fortune in Switzerland and "She then decides to become a prostitute and ends up in a brothel on Rue de Berne, the heart of Geneva's Red-Light District".

The very first step of every Self-actualization process is moving out of the existing and continuing physical settings and atmosphere. Analyzing the biography of every enlightened man, one finds that there is an inner urge that forces these individuals to move away from their home. Adi Shankara, Bodhidharma, Buddha etc. left their homes and comfort zones in order to search for the ultimate meaning of life.

In *The Alchemist*, a Spanish shepherd named Santiago searches for the meaning of his dreams. Overcoming all his obstacles and hardships, Santiago, the main character of the novel, takes up a journey from Spain to Egypt. He finds out that he must travel to Egypt in order to fully understand what his psyche is trying to tell him. Ultimately, he is told that a great treasure awaits him. However, "while he expects gold and physical wealth, he arrives in Egypt and meets an Alchemist who tells him that the real wealth lies in fulfilling a Personal Legend, or what a person has always longed to do" (*Oglesby*). In many ways, the story benefits from being told across a continuum of culture that links southern Spain and Egypt.

In *Eleven Minutes*, in order to achieve her aspirations and dreams Maria moves her locale of residence, from Brazil to Switzerland. Maria, a young girl from a remote village of Brazil, whose first encounters with love had left her heartbroken, goes to seek her fortune in Switzerland. She works for a time in a nightclub but soon becomes dissatisfied and after a heated discussion with her manager one night, she quits her job. She tries to become a model but is unsuccessful. Running out of money, she accepts 1000 francs from an Arab man to spend the night with him. "She then decides to become a prostitute and ends up in a brothel on Rue de Berne, the heart of Geneva's Red-Light District". The setting in *Eleven Minutes* happens in two countries, namely Brazil and Switzerland.

Love experiences of both the protagonists propelled them to their destiny. Santiago's expression of love is evident in his

early confession and request for Fatima's hand in marriage. In *The Alchemist*, the theme of love shines through the moment Santiago lays eyes on Fatima.

At that moment, it seemed to him that time stood still... When he looked into her dark eyes, and saw that her lips were poised between a laugh and silence, he learned the most important part of the language that all the world spoke—the language that everyone on earth was capable of understanding in their heart. It was love. (88)

In *Eleven Minutes*, Maria dreamed of true love. She falls in love many times and with many men. She concludes from her own experience that “love is not as beautiful as she thinks” (Pramudya 28). In her teenage years, she learned about love and heartaches, and discovered the other side of sex, which actually was the commencement of her journey to finding true love. When the time was right, fate presented her true love in the form of Ralf Hart, with whom she re-discovered her lost self that was long-buried in heaps of pains, failures, and activities she had engaged with hitherto. Maria wanted Ralf Hart to be the last person in her life because with him, she feels complete in her life. With Ralf Hart, Maria's experience combines a feeling of deep attachment and intimacy.

The transformational journey is illustrated in both the characters, of Santiago in *The Alchemist* and Maria in *Eleven Minutes*. In *The Alchemist*, Santiago started his journey in order to find out the truth of his recurrent dream of the buried treasure in the Pyramids of Egypt, which was called by the wise old king Melchizedek as his personal legend. It is what one has always wanted to accomplish, which one ultimately realizes. However, in the course of his journey towards the Pyramids, his being has been transformed as well: he started to believe in personal omens or signs, learned the universal language of the world sometimes known as “intuition” or “hunch” and applied it in his day to day life, “The boy told himself that, on the way toward realizing his own destiny, he had learned all he needed to know, and he had experienced everything he might have dreamed of” (153); Santiago decided to trust himself as well as others, understood his heart, including its fear and desires; recognized that everything is interconnected and is part of him, and he needed both the animate and inanimate if he is to understand his self and the world; and most importantly he learned that he is the replica of God, that is, God's spirit dwells in him and it is this that allows him to perform miracles. And finally, in his self-actualized state he comes to the realization that “now he knew where his treasure was” (155). Thus, the acme of

his spiritual journey of self-actualization is finding his mission on earth, that of being able to perform miracles because of the realization that God's Spirit dwells in him.

In *Eleven Minutes*, Maria tries to accept the reality that the partner does not cause hurt, pain and suffering but it is her own making that causes it. Finally, she did find true love in an equally disillusioned painter Ralf Hart and he helped her to attain her soul. She discovered a whole universe inside her own body. Coelho asserts

... it wasn't eleven minutes, it was an eternity, it was as if we had both left our bodies and were walking joyfully through the gardens of paradise in understanding and friendship. I was woman and man; he was man and woman. I don't know how long it lasted, but everything seemed to be silent, at prayer, as if the universe and life had ceased to exist and become transformed into something sacred, nameless and timeless.” (264)

By comparing the self-actualized protagonists of the novels, *The Alchemist* and *Eleven Minutes* many similar characteristics and desires can be traced— their dreams, displacement, love and transformation. The study finds out that these novels portray not only the literal journey of characters but also reflects the journey of the protagonists towards self-actualization attained through spiritual enlightenment and dream-realization. Both the protagonists face similar physical situations and undergo similar mental dispositions in their journey towards self-actualization, besides, both the protagonists' manifest similarity in self-actualized features and attributes. Self-Actualization may be loosely described as the full use and exploitation of talents, capabilities, potentialities, etc. Such people seem to be fulfilling themselves and to be doing the best that they are capable of doing. They are people who have developed or are developing to the full stature of which they are capable (McLeod). Self-Actualization is attainment of dreams and aspirations realized through indomitable will. Santiago and Maria had traversed various paths, including risky ways and painful efforts, that led to their destiny finally. This state of self-Actualization was not attained within a single day, rather, it was a journey taken up by the protagonists' who long to attain this state. In the novels *The Alchemist* and *Eleven Minutes*, the protagonists Santiago and Maria take up a journey towards self-Actualization and in this journey, they traverse through different geographical regions, give in to their intuitions, use knowledge and learning to experience heavenly bliss on earth. On a close reading of the two novels selected for study *The Alchemist* and *Eleven Minutes*



Coelho suggests remedies that may not be of a sublime metaphysical dimension, but are convincing and easily practicable, he provides suggestions so that all human beings attain peace and prosperity.

The destination of where we want to go is often defined as a dream. one should live each day so that one gets a step closer to one's dream and destination. It is important to know and remember where you are and whom you are in order to get to where you want to be and whom you want to be. Nothing worth having ever comes easy. If you desire something with all your heart, you have to be prepared to take risks, get rid of all doubt and ignore your fears. If you think big, listen to your heart and dedicate your life to achieving whatever it may be, the universe will always reward you with attainment. The soul is a treasure and is farthest to be discovered and in the journey of its discovery one is destined to delve deep into the realms of one's innermost recesses to find the treasure. Everything that exists in the world has an entity and is supposed to aid and assist those who are out on a journey to actualize their dreams. The quest to realize one's dream begins from the pangs of the inner recesses of the heart. People often fail to respond to the beats of their hearts merely because they are immersed in a world which really does not belong to them. They are unable to recognize their innermost quest and the voice of the soul not because they are incapable of doing so, but obstacles like thoughts of impossibility, fear, love and defeat stand in the way of the pursuit of their dream. But, when the journey towards the realization of dream is set out in response to a call from within, the impossibilities are converted into bridges to success, the fear turns out to muster the courage, the defeat decides to surrender before the towers of inspiration and all the obstacles become tools to achieve what the soul really pines for. The world with its arms' wide open waits and watches, with zeal and zest to intersect the individual who is empowered to dominate the universe by breaking free of the shackles of agnosticism and nihilism.

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# The Politics and Poetics of Visualizing Rains and Romance in Reel and Real Worlds: An Analysis of P. Padmarajan's *Thoovanathumbikal* as an Adaptation

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**Abstract**— Malayalam cinema is one among the most loved and critically acclaimed traditions of cinema as it has showcased some of the classics of celluloid as well as could claim some of the best of talents in film makers. P. Padmarajan, the name is synonymous with the novel aesthetics of Malayalam cinema, a filmmaker, who blended romance and realism to create some of the most iconic Malayalam movies. Renowned as the avantgarde film maker, iconoclast and one among the most beloved directors of Malayalam cinema, Padmarajan's tales were taken from life, raw and rustic; where pathos, love, lust, agony and loss formed the myriad formed the manifold hues, which set in a new cinematic tradition.

**Keywords**— Audience appeal, Cinematic adaptation, creating Cult , Padmarajan cinema , politics and poetics.

As an iconoclast, Padmarajan discarded conventional narratives and endings and brought in realistic life portrayals onscreen. His classic movies like *Namukku Parkan Munthiri Thoppukal*(1986), *Desadanakilikal Karayarilla* (1986), *Thoovanathumbikal*(1987), *Innale*(1989), *Moonam Pakkam*(1988) and *Njan Gandharvan*(1991) are all telling examples in this regard. Many of his films are so realistic and unconventional that they seem as if watching real life uncensored, onscreen. Many of his films are based on his novels, where he brings the narrative to life as in *Pezhuvazhiyambalm*(1979), *Vadakakku Oru Hridayam*(1978) *Kallan Pavithran* (1981) and *Arapatta Kettiya Gramathil*(1986).

It comes as a surprise though that in most of his movies he brought in realistic narratives discarding conventions of his time in *Thoovanathumbikal* he departs from the original narrative to bring in a conventional ending in tune with the commercial dictates of his times. The movie also provides the cinematic pleasures of fantasy, voyeurism and wish fulfilment. The paper through a careful delineation of how these factors interpret the adaptation or cinematic

recreation of the movie analyze how politics of adaptation and the larger collective consciousness contribute to a movie attaining a cult status in a culture as in the case of *Thoovanathumbikal* in Malayalam cinema . Many of Padmarajan's beautiful narratives in the form of novels like *Pezhuvazhiyambalam*, *Kariyakattu Pole* and *Vadakakku Oru Hridayam* could not recreate the magic onscreen. His works like *Prathimayum Rajakumariyum*, *Manjukaalam Notta Kuthira* and *Vikramakaleeswaram* are so fanciful, where fantasy element takes the story to different dimensions have not yet been adapted into cinema. These could have been equally marvellous visual narratives onscreen. So voyaging into the world of Padmarajan's cinema and writing is like exploring a vast and diverse continent as unique, wildly mysterious and beautiful as human psyche itself.

II. Method of Study- An analysis of the film in lines with the premises of Cultural Studies. A further exploration of the film is done using the twin praxis of politics and aesthetics of adaptation and theory of psychoanalysis and film theory.

III. Introduction-Monsoon, the season of rains in Kerala is richly evocative with a range of experiences, emotions and associations. It is unlike any other season in any other land, for it unleashes a range of emotions from that of nostalgia and romance, a trope in most aesthetic, visual, artistic and literary sections to times of famish, when labourers lack employment to times of natural calamity, a sad contemporary reality, with changing climes and ecological imbalance. However it would be rare, a work of art would bring in a range of emotions and associations to the collective consciousness of a range of people as it happens in the case of English Romantic Poetry which evokes the land and life of England, the magic of Marquez which breathes life into legends and lore of Latin America or Scott Fitzgerald's *The Great Gatsby* which encapsulates the vibrance of the Jazz age. This is equally true for film makers ranging from Kurosowa to Kim Ki Duk and Terrantino to Spielberg who created celluloid classics of our times which breathed to life tales of human reality and the varied often traumatized psychic experiences of characters over a range of emotions. In the same manner the movie *Thoovanathumbikal* is associated with the season of Monsoon in Kerala in the collective unconscious of Malayalis where the movie is magically associated with rains, romance and Clara, one of the heroines with the most enduring appeal among generations of audience as the femme fatale who directs male fantasy, course of story and the fate of characters.

IV. Paper-Malayalam cinema is one among the most loved and critically acclaimed traditions of cinema as it has showcased some of the classics of celluloid as well as could claim some of the best of talents in film makers – Aravindan, Bharatan, John Abraham, Padmarajan, Adoor Gopalakrishnan and K.G. George to name a few. However, if one is to name a film maker in Malayalam who has an endearing and enduring appeal to all the cine lovers across times irrespective of diversities of age, taste and tradition, it would be none other than P. Padmarajan. Padmarajan, the iconic director broke cinematic conventions and traditions including those of social realism, family stories and happy endings to craft celluloid classics of human life with all its trials and tribulations. Padmarajan as a versatile genius excelled in the craft of film making and writing. His novels and short stories are equally evocative as his movies have earned him adoration among Malayali readership.

Padmarajan, the name is synonymous with the novel aesthetics of Malayalam cinema, a filmmaker, who blended romance and realism to craft celluloid classics. Renowned as the *avantgarde* film maker, iconoclast and one among the most beloved directors of Malayalam cinema, the tales which Padmarajan crafted, were taken

from life, raw and rustic; where pathos, love, lust, agony and loss formed the myriad formed the manifold hues, which set in a strikingly new cinematic tradition where celluloid tales reminiscent of life narratives were unfolded, which was widely accepted and adored. Padmarajan has more than thirty films, each unique in its theme and appeal as well as penned about thirty five screenplays, fifteen novels and a whole collection of stories including *Lola*(1965). The works are as varied and mysteriously intriguing as mindscape, where a range of emotions from love to loss, joy to pathos envy to nemesis play out in their manifold hues and manifestations. Most of his characters are real life people with shades of grey, human emotions and complex personalities. Interpersonal relationships, especially the intricacies of man- woman relationships feature prominently in his writings and movies.

Commercial cinema is often regarded as catering to mainstream preferences, conventions and prejudices. So it is perceived that it often conveniently filters out the raw and unpleasant aspects of life to make it pleasant and palatable. Even tragic tales in cinema have carefully delineated hero and villain, often adheres to moral dictates and works on the conventional cinematic logic. Serious cinema though more social realistic in approach and includes diversities, often fails to appeal to conventional audience. Art cinema traditions in Malayalam on the other hand have won accolades for depicting tales of social realism.

Padmarajan is associated with Middle cinema as it discusses themes of significance and social reality, yet retains some features of commercial cinema. Padmarajan's narrative and movie world is characterised by an entire range of themes of the unfiltered poignant human reality and his characters are people who are amongst us, around us. His movies departed from the much treaded paths of convention to paint tales of human life in its entirety. His classic movies like *Namukku Parkan Munthiri Thoppukal*(1986), *Desadanakilikal Karayarilla* (1986), *Thoovanathumbikal*(1987), *Innale*(1989), *Moonam Pakkam*(1988) and *Njan Gandharvan*(1991) are all telling examples in this regard. The deep love of filial bonds and the greater agony of the grandfather who chooses to end his life after the loss of his grandson in *Moonam Pakkam* remains a painful reminiscence even years after watching the movie. In *Namukku Parkan Munthirithoppukal*, Padmarajan's adaptation of the novel *Namukku Gramangalil Chennu Raaparkaam* the director brings a romance in the backdrop of vineyards, a movie which recreates the beauty of Song of Songs. Solomon saving Sofia from the clutches of stepfather, who molests her in *Namukku Parkan Munthirithoppukal*, redefined heroism and the humane hero and the purity of rustic love,

discarding ideals of conventional heroism and chastity, made the movie a beloved movie across generations. *Thoovanathumbikal*, which plays out love, lust and eroticism against the backdrop of rains, still tops the list among romantic movies in Malayalam. Padmarajan movies are poignant to an equal degree, it is deeply painful to watch the husband accepting the reality of his wife's new life and love after her amnesia in *Innale*, or the village phayalvan (boxer) in *Oridathoru Phayalvan*, the once adored hero being defeated by the game of life and taking leave sadly and silently from the village. His movies were often way ahead of the times, for instance he brings in the theme of deep bonds of friendship and lesbianism, which could not be actualized in a heteropatriarchal society, and the societal pressure that lead to their tragic end in *Deshadanakilikal Karayarilla*. The fancy and fantasy of adolescence linked to sin, loss of innocence and death figure in his novel adapted into movie by Bharatan as *Rathinirvedam*. *Thinkalazha Nalla Divasam*, his National Award winning movie shows the materialism of modern generation for whom ancestral homes are just lucrative property and old parents a burden.

His movies etch out a vast canvas, as varied as life a theatre of emotions where love, lust, agony and pathos, heroism and hedonism, loss, defeat and death come in as themes and people of everyday life become characters, who act out their emotions, stories and life. The most beloved and magical of Padmarajan movies is regarded as the tragic tale of Gandharvan and the kanyaka (young virgin) in *Njan Gandharvan* who brave heavenly wrath to culminate their love. For them the moment of love is greater than a lifetime of woe, and divine wrath that await them. All his movies are celluloid classics which depict life in all its vividness. Many of his films are based on his novels, where he brings the narrative to life as in *Pezhuvazhiyambalm* (1979), *Vadakakku Oru Hridayam* (1978) *Kallan Pavithran* (1981) and *Arapatta Kettiya Gramathil* (1986) which are all tales of realism, the vanquished, the defeated every day heroes.

Padmarajan movies are not often tales of victory, heroism, happily ever after tales of lovers united; on the other hand in his narrative world human tales replaces the tales of heroic with oddities and imperfections, the tales could often be those of loss, poignance pathos and of human lives which "could be destroyed but not defeated", as the iconic heroes of Hemingway who stood against overpowering forces of life, fate and nature. Padmarajan is a master of the art of pathos, of finding life narratives in the meaninglessness of existence. As a writer he penned some of the most poignant tales of pathos clouding out brief life experiences ranging from the small joys of life, jubilation and love. *Lola* his first and most famous

collection of short stories is filled with narratives of loss and pain. The tale of *Lola* voices out some of the evocatively painful lines in literature, "bid adieu to the lips that kissed, let us consider each other as dead and departed". This mood of pathos sets the tone of much of his later work which are master narratives of loss, grief and pain. These include some of the best of his classics including *Moonam Pakkom*, *Thinkalazha Nalla Divasam*, *Deshadanakilikal Kazhayarilla* and even the most magical of his narratives *Njan Gandharvan*, which earned him the title of the 'Gandharvan of Malayalam cinema'. Equally tragic are his endearing narratives as novels including *Udakappola*, the original narrative adapted as *Thoovanathumbikal*, *Nakshatrangale Kaaval*, *Manjukaalam Notta Kuthizha* and *Pezhuvazhiyambalam*, novels with evocative names, tales of human angst and misery in the master narrative of an indifferent fate, reminiscent of the classics of world literature. However it may be surprising to note that it is not the works rich in realism which are deemed as master narratives of the maestro but the movies which are blended beautifully in fantasy and romance that fared well at theatres, attained cult status and enduring appeal among generations of cine lovers. The most remembered and well known among these movies include *Thoovanathumbikal*, *Namukku Paarkan Munthirithoppukal*, *Innale* and even the adaptation of his novel *Rathinirvedam*, directed by Bharathan.

The primary movie taken here for analysis is *Thoovanathumbikal*, based on Padmarajan's novel *Udakappola*. However, it comes as a surprise though that in most of Padmarajan movies, in his hallmark style brought in narratives discarding conventions of his time in *Thoovanathumbikal* he departs from the original narrative to bring in a conventional ending in tune with the social conventions, ideals and commercial dictates of his times. Though the novel is a compelling read and a tale of existential angst and realism, Padmarajan, uncharacteristically deviates from the novel narrative in the movie putting focus on fantasy, desire, wish fulfilment and a conventional ending. This in turn could have become a significant reason why the movie attained a cult status and was widely appreciated and adored. Partly one could explain this phenomenon through the nature of cinema as a commercial venture dictated by conventions, narrative and ideological preferences and star persona. However a more compelling explanation of audience bias towards narratives steeped in fantasy may seem paradoxical at first, but the phenomenon could be explained with some of the basic premises of psychoanalysis and film theory based on psychoanalysis on the mechanisms of fantasy and the cinematic aesthetics of pleasure.



Cinema has a diverse nature as a commercial venture and a source of entertainment. Cinema almost has the same function as imagination as complementing reality and providing vistas for flights of fancy and fantasy. Many of the film theorists and critics have described cinema as escapist fare catering to needs of fantasy and wish fulfilment to maintaining mainstream ideologies and ideals. Cinema screen as per Lacanian school of theory represents the mirror where the audience comes to terms with the diversity of life experiences and their own projected identities and personas which otherwise often fail to make sense. The movies of Ingmar Bergman, Hitchcock and Kim Ki-duk have all been explained in diversity through the psychoanalytic school of film theory. Some of the premises of psychoanalysis could be used to explain films which have left a strong imprint in the imaginings, which symbolically represents the unconscious minds and desires of the audience Laura Mulvey identifies the basic pleasure of cinema as scopophilic (1975), associated with the pleasure of seeing to prying the lives onscreen. As films are multifaceted, open ended and dynamic texts which interact with audience a variety of ways and analysis could be applied to them.

Sudir Kakar describes movie as “collective day dream”, where the director/ narrator creates a fantasy for the audience to partake, enjoy and release themselves from the mundane everyday existence. Freudian psychoanalysis talks about creativity, dreams and fantasies as a safe and socially acceptable release valve, which fulfils the desires without upsetting social conventions.

As per the basic premises libidinal energy or Eros is the driving force behind all human actions. It also discusses the conflicting energies of Eros and Thanatos the life force and death drive, the former driving man towards fulfilment of life activities and the other towards self destruction and to the realm of primal calm. Libidinal energy is id-driven and often amoral whose aim is desire fulfilment, even in socially unacceptable ways. There is also the concept of cathexis, investing mental energy into the desired object or anticathexis, a way of dispersing the libidinal energy through fantasy fares or repression.

Padmarajan's films have been classified as Middle cinema a genre that interweaves the elements of both art and commercial cinema to create a uniquely novel cinema aesthetics. The realistic narratives peopled with human characters all perfectly adorable with their quirks and imperfections are coloured with elements of fantasy, imagination and romance so that the narratives have a proportionate amount of reality and fantasy to it.

Padmarajan's cult classic *Thoovanathumbikal* is based on his own novel *Udakappola*, which is considered as deeply personal and autobiographical, recounting episodes of his life and that of his friends. Hence it comes as a surprise that though the movie is termed as an adaptation, the director made a partial adaptation of the novel, unlike in the case of his other movies, twisting the tale to a conventional ending altering the story line, modifying characters and discarding many significant parts of the novel. *Thoovanathumbikal*, regarded as one of the most loved films of Padmarajan is the iconic romance of the lovable hedonist, Jayakrishnan, a rich heir and the unconventional heroine, Clara, a woman who chooses prostitution under the pressure of circumstances. Their romance played out in the backdrop of rain is regarded as one of the most poetic renderings of romance onscreen in Malayalam cinema.

On the other hand *Udakappola*, a partial autobiographical narrative is an episode from life raw and uncensored. It mostly lacks the romance and charm of the movie, yet is more poignant and powerful for its realism, exploration into the primal instincts of man, as a tale of castaways and vagrants, who live apart from mainstream. The novel is in itself is a grim tale of survival, revelry, vulgarity, lust and in the end the sad reality of them all being beaten down in the cruel game of life.

The novel, which lacks the romantic appeal and richness of the movie, becomes a saga of the sad human reality. Existential angst is a key theme of the novel as against the movie which hinges on the enjoyment of life, the *carpediem* philosophy. In the movie, the beauty of rain captures female charm and fantasy associated with Clara and the landmarks of Thrishur comes alive as its beautiful backdrop. In sharp contrast to this, in the novel, rain symbolizes lust and youthful fervour of union, while the squalor and scum of urban life, the dark underbelly of Thrishur town becomes the setting. The novel follows autobiographical first person narrative, where the author plays the role of protagonist and narrator. It is his story as well as that of Clara, Jayakrishnan, Radha, Karunakara Menon and many others.

The novel *Udakappola* is narrated by the nameless protagonist, representative of the author Padmarajan and also a persona who is representative of the countless educated and unemployed youth of the times. He is one of the castaways of urban polis who lives at a subsistence level eking out life doing odd jobs or on loan and at times with the giveaways and drinking revelries of his wealthy prodigal friend Jayakrishnan he celebrates life. He takes up a job at the dilapidated bungalow of Karunakara Menon, an erstwhile bureaucrat in the fag end

of his life. The novel portrays the decline of aristocracy and the values of elite and Western ideals upheld by the previous generation. Menon, a Western educated bureaucrat has an eventful marriage to a maniac wife, who in the throes of madness kills herself and their child. He returns to ancestral home to his desolate sister and marries her on the compulsions of fate. The narrator takes a job in Menon's dilapidated house where Menon, his bed ridden wife and housekeeper lives along with an army of rats and rodents. Narrator takes up the role of letter drafter to Menon's old friends, Sharada a young woman is assigned the job of taking care of Menon's paralyzed wife, afflicted with sores and is almost described as 'a living corpse'. Both narrator and Sharada unwillingly take the monotonous jobs which are detestable to them. Both these characters symbolize the ennui of unemployed youth, whose dreams, desires and aspirations are crushed down by their lack of livelihood and resources. In the novel the aged aristocrat feels miserably failed by his life and life choices, while youth lead miserable and monotonous life eking out hand to mouth existence. Hawks hovering around and prey on dead rodents, form a predominant symbol of the novel representing the larger forces of fate and nature which defeat and prey away human endeavours and aspirations of youth.

The narrator and the protagonist figure symbolizes the author persona who leads a drab existence eking out a life in dull city surroundings. Clara the female protagonist, which suits her better than the title heroine, comes in as a girl seeking out free life through prostitution from her confining circumstances with an unkind stepmother and alcoholic father, a girl from coastal region. Clara and rains intermingle in the films as a beautiful leitmotif. She is described as a girl who crossed adolescence in the exuberance of early youth endowed with beauty, charm and openness to sexuality and novelty of life. The novel begins where the narrator and Clara travels on a hot mid noon from a railway station searching a cool place for rendezvous and union. She talks about her varied and weird fancies and then laughs at it. As they reach a deserted guesthouse it begins to rain and the rain adds to the beauty of romance. The rain becomes a symbol and backdrop to the romance and a metaphor for Clara herself, who embodies female beauty, fertility and sexuality. She jubilates in love and sexuality and prefers to show herself and her beauty fully to the narra. After the brief rendezvous she leaves unannounced as she first did, when she was brought to the place of Thangal, an urban pimp. Clara symbolizes the free woman, of urbirdled sexuality who loves to experiment with love and experience life to the fullest. In many ways she stands alone as a class by herself among the female characters in

Malayalam novel, way ahead of the times when the wave of women writing in Kerala washed away stereotypes of the docile and domesticated Malayali woman, to champion and bring in open treatment of women's issues, freedom, self, sexuality and bodily rights. The literature of Women writers starting from Kamala Das brought in openness to women's lives exploring all its facets from love to sexuality. Her iconic autobiography *Ente Katha* (My Story) is regarded as a harbinger in the tradition of Malayalam literature, which ushered in a new school of women writing, one of openness and authenticity.

The novel captures primal fears and fantasies, existential angst and ennui of the characters leading monotonous and mundane existences. The protagonist of the novel is the author's autobiographical persona, representative of the educated, unemployed youth who ekes out a life in the urbanscape of Thrishur. Fantasy often acts as a mode of his emotional release captured through his active imaginings circling around a variety of subjects including fantasies of desire. Clara a young woman past girlhood from a coastal region comes in the narrative as a woman who ventures out to experience life and experiment with sexuality. The two characters are drawn to a bonding not exactly based on romantic love but physical love through desire fulfilment. Jayakrishnan comes in as a prodigal who comes to town and exults in life as an escape from the childhood trauma of having watched his young sister burn to death. The romance between Jayakrishnan and Radha, forms the subplot of the movie. The characters are not driven by joys of life or jubilation but they throw themselves to amoral experiments with pleasure to escape their life reality, trauma and pain and they all miserably fail at the game of life, victims to their own mazes of fantasy.

On the other hand, the movie *Thoovanathumbikal* develops the fantasy of female beauty and fertility by projecting Clara as a seductive beauty and develops a different plot of romance and union of Clara and Jayakrishnan amidst the backdrop of rains. This could act as a wish fulfilment fantasy for the author persona as well as for the audience fantasy of urbirdled female sexuality. The primary pleasures offered by the film are those of scopophilic, the pleasure in gazing at the accentuated beauty of heroine captured well in the movie, associated with rains, which set in a mood of romance and fervour of union. Jayakrishnan, the heroic persona enacted by Mohanlal, a lead star of the times, becomes the ideal self the patriarchal hero who safeguards feudal family values through marrying Radha and through his romantic rendezvous fulfils the desires of male fantasy. The audience experience both voyeuristic pleasure and the

fantasy of wish fulfilment through the vicarious possession of the loved and the desired woman.

Analyzing the setting of the novel, the urban polis is Thrishur, its dark underbelly becomes the backdrop where the characters the victims of their minds and fate lead their traumatized existences. Jayakrishnan in the novel becomes the prodigal who wants to escape from the traumatic memories of his little sister burning to death. To escape this debilitating memory and the strict feudal dictates and control of his aristocratic father, he escapes to the city and lives it out, squandering away wealth and pursuing pleasure as a way of life.

The movie is the triangular romance of Jayakrishnan, Clara and Radha, with a conventional ending in tone with societal dictates and feudal and family values. On the other hand, the novel is the tale of love between the narrator, Padmarajan's autobiographical persona, an unemployed vagrant and Clara, a free spirited woman who chooses prostitution to enjoy life and explore her sexuality. Jayakrishnan is also a significant character in the novel, who is a prodigal who squanders family wealth and turns to a wastrel, indicating the decline of feudalism. Radha, the conventional heroine becomes a silenced woman subject, tied to domesticity and the dictates of a vagabond partner. Freudian psychoanalytical reading could decipher multiple layers of the novel as the characters are driven by primal instincts, fears and fantasies. What they want most is to survive the reality, to escape their pasts, psychological traumas their instincts and in truth to escape their true selves. Thus the novel is an exploration of human condition, where man sets out on a miserable fight against fate, where his endeavours fail and he comes to the sad realization that he is a mere puppet in the hands of fate. Thus existential angst, primal desires and sex drive feature prominently in the novel. However, in the movie all these aspects, including the trauma and tribulations of the characters are glossed over to present a tale palatable and pleasurable to the conventional audience. Though the narrative seems to be slightly stepping over the lines of convention, yet does not dare crossing it. Hence transgression gets contained in the confines of domesticity, upholding the sacredness of virginity, marriage and domesticity, sanctifying the family and feudal values. The movie directs characters to a happy ending, where following convention, Jayakrishnan and Radha, the lovers decide to get married safeguarding family tradition and values, Clara also chooses a domesticated life by marrying a widower and mothering his child. *Thoovanathumbikal*, may mean the dragonflies or flies that spring up with new rains, as it could stand for the short lived pleasures of youth. The name of the movie in itself appears romantic, capturing the aspirations of youth and its flights of fantasy.

Clara, a very powerful woman character, is the self-willed heroine, who chooses a life of prostitution and even after getting violated brutally, desires to lead the life of a castaway, till the end of her days. Jayakrishnan, the prodigal son of a feudal father rebels and departs from traditions and conventions, squandering away wealth and flouting societal dictates, leading his family to a doomed future, Radha, his wife becomes a victim of circumstances, the symbol of suffering woman trapped in domesticity. The narrator, Padmarajan's persona is a vagrant who ekes out his life serving Karunakara Menon who eventually sends him away and in the end he becomes a 'nobody', without a name or an address or a phone number', a faceless representative of the unemployed urban youth. The novel is a tale of the wasted, vagabond years of youth, which is conventionally regarded the most beautiful years. The novel exposes the failure of feudalism, power, position, of wasted youth and beauty and in a nutshell the momentary nature of life itself. The title of the novel is most apt, for *Udakappola* means water bubble, which seems to capture the whole world in all its beauty for a moment, yet disappears into nothingness, the next moment, symbolic of the transience of youth, beauty, everything in life and in short of life itself.

## CONCLUSION

The wide variations in novel and its adaptation bring to light the politics of adaptation, the movie as a collective and commercial venture which curtails writer's license and liberty. It is a fact that the novelist has poetic liberty to let loose his emotions and imaginings, for paper and pen are the raw material needed for him. Novel could have more liberty and license, unlike cinema, which as an industry operates in the domain of commercial capital involves a large cast and crew and is governed by mainstream and commercial dictates. The novel though has a setting and story could play with it, to bring in multiplicities of meanings. However the mainstream movie, in many cases has to limit itself to a liner plotline leading to a conventional ending. If the movie *Thoovanathumbikal* was a true adaptation of the novel, it may not have received the wide appeal or the commercial success it enjoyed. The conventional Malayali audience of the times may not have been able to accept Clara as a woman exploring her sexuality, choosing prostitution on freewill, unlike in the movie where she is compelled to do so. Mohanlal a lead actor of Malayalam cinema may not have pleased the conventional audience in the role of a failed wastrel. The realism of the novel if depicted onscreen may completely have done away with romantic charm and may not have had the popular appeal and success it enjoyed. Still, if the

movie was a realistic rendering of the novel the movie would still would have been a landmark cinema, yet with a different film aesthetics altogether, closer to realism than romance.

On the other hand the movie logic of wish fulfilment through fantasy projects the romance of Jayakrishnan and Clara, conventionally resolved when both choose a life of domestic bliss as the climax of movie anticipates. Here the ideal ego self Jayakrishnan retains heroic manifestation fulfils desires by making in conventionally acceptance linked to male pleasures and urbanscape. The choosing over of conventional heroine in his native village in tune with societal dictates amounts to ego validation. The realms of Id/ pleasure and Ego/ reality principle, which are akin to familial duty is carefully charted out through the spatiality of the urban scape and the native village dichotomy. The season of rains is evoked with the culmination of love. The movie fulfils the scopophilic pleasures Mulvey associated with spectatorship that of voyeuristically watching the beauty of heroine(Clara), vicariously partaking in the romance and doing away with her mystery as a free woman with independent choice by conveniently relegating her to the status of a married woman with domestic duties to discharge. The conventional narrative of happy ending pleases the audience through the attainment of wish fulfilment, scopophilic pleasure and ego validation without upsetting conventions and traditions.

Some of his beautiful narratives in the form of novels like *Pezhuvazhiyambalam*, *Kariyilakattu Pole* and *Vadakakku Oru Hridayam* could not recreate the magic onscreen, it could be partially on account of lacking the Padmarajan magic, where the fantasy element and romanticism seems to take backstage and is outweighed by realism. His works like *Prathimayum Rajakumariyum*, *Manjukaalam Notta Kuthira* and *Vikramakaleeswaram* or some of his fanciful and poignant narratives have not yet been adapted into cinema, which could have been equally marvellous visual narratives onscreen. The fantasy element in these novels seem fully other worldly, these could not be recreated even with the aid of technology. This brings in the unique quality of imagination, which is vast and limitless, where fantasy plays in all its vividness and variety, which could never be captured onscreen. So voyaging into the world of Padmarajan's cinema and writing is like exploring a vast and diverse continent as unique, wildly mysterious and beautiful as human psyche itself.

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Peer-Reviewed Journal

# The Married New-Women of Sudha Murty's Novels 'Dollar Bahu' and 'Gentle Falls: The Bakula'

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**Abstract**—The writer whose works we discuss here in this article is Sudha Murty. She voices the ordinary people of our contemporary time. The writers who portray the New-Women characters in the past mostly showed the characters in the light of a rebel who swims opposite to the waves, completely disregarding the tradition, they are often shown as personalities who break their ties and responsibilities forever but these days we can see writers portraying a new-new-women characters, mostly married women who try to walk with both tradition as well as modernity. Often in fiction we see and discuss how work-life and domestic life collide for the male members of the society. Here in this article I am going deep into analyzing the nature of Married- New-Women characters drawn out by Mrs. Sudha Murty. The article will also discuss how the notion of self-sacrifice is exclusively attributed to a particular gender in Indian society. How they thrive through the difficult situations in life when they are implanted to a new atmosphere and how education becomes a source of strength to them is discussed here in this research article.

**Keywords**—Married-New- Women, New-Women, Education, Family, Dowry system, Individuality.

## I. INTRODUCTION

Sudha Murty the Pudma Shri awarded Indian writer who is also the chairperson of Infosys Foundation is an excellent writer of Indian-English novels who discusses the problems a woman encounter in a micro-cosmic level thereby giving a larger picture of the society and how the women of the Indian society live by their psychological and physical struggles. The women characters we are discussing here belong to the married cult, who struggle to find meaning in life even after the innumerable sacrifices they make to build a happy family.

'New-Woman' was a phrase first used by the Irish writer Sarah Grand and popularized by Henry James. The main thought they propose is such that women should always be free not only physically but also mentally so that they can discover new arenas. Women should participate in various activities and find time to discover themselves. Once they discover themselves it will be easy for them to erase the boundaries drawn around them by the dominating other.

Indian New-Woman movies are nowadays common in the Indian film industry especially the Malayalam film industry of the south. 'The Great Indian Kitchen' is one of the movies which gained International reviews and Kerala state Film award for best film recently. Mrs. Murty's works are interesting to read as well as always gives the readers instances to which they can easily relate. Here in these two novels discussed here brings to light the importance of a career or being financially independent, is for a woman.

Sudha Murty brings to her readers such universal character types to which every female reader can relate. Here readers get answers to various indefinable questions that they face in everyday life.

## II. THE CHOICE OF SELF-SACRIFICE AMONG WOMEN

Sudha Murty's protagonist of 'Dollar Bahu' who has 'dollar' not on monetary basis but in the sense of

'character' is named 'Vinuta' who is a school teacher who balances her home as well as work pretty well in spite of the taunts she get in return from her new atmosphere of living among the in-laws. Vinuta gets herself compared to the literally rich 'Dollar Bahu' named 'Jamuna' who comes from a rich background. The self-sacrificing nature of 'Vinuta' is vividly portrayed in the fiction:

Vinuta was pregnant and had had a tiring day at school. Nevertheless, she did everything as per her mother-in-law's wishes, as the word 'no' did not exist in her dictionary (Dollar Bahu, p.58).

Here we could see that she isn't doing anything because someone forced it upon her but it is her own choice. We can see a blend of traditional and modern women in 'Vinuta', who is a new woman character in the fiction.

'Jamuna' who has entered the groom's house with dollars literally never faces humiliation in any manner even if she had very little regard for her mother-in-law and sister-in-law. While reading the story the writer explicitly states that the dowry system is of course abolished from India but it gets disguised and affects a girl's life in many ways.

'Surabhi' is the sister-in-law of 'Vinuta' who lives her life on her own terms. 'Surabhi' was in love with a person who was not that financially equal to her status and thus will abide by her mother's wishes to marry a 'well-settled' guy. Here 'Surabhi' doesn't fall into the category of the new women but a lady who gets easily manipulated. Neither does her mother, 'Gouramma' fall into the category of 'New-women' rather she is a materialistic person who values 'love' less than 'money' but towards the end of the novel she understands the mistakes she has made in her life but unfortunately it was too late because 'Vinuta' by the time was far away from her mother-in-law which can be read in metaphorical terms.

Sarah Grand's 'New-Women' was a woman who expands her spectrum of activities; she would be independent and free but despises the surroundings that make her feel weak. She would not try to make peace with situations rather may break the shackles and fly away. But 'Vinuta' is not like that she is a definition of 'New-New woman' who would rather than breaking the shackles would wait for a change, who is optimistic that the mind-set of the captivator may change with time and if not she would devise other ways to break the chain but never leaves her family like the character 'Nora' of Henrik Ibsen. And one day it does happen that the dominator herself understands her wrong-doings and is guilty of her actions. Thereby the writer is giving a message of peace to her readers.

With a deep sigh, she opened her purse to retrieve the keys to open her suitcase—and a hundred

dollar bill fell out. It was the bill that Chandru had given her at the airport. But at that moment, it did not hold any charm, any power or any magic. The invincible Dollar had fallen . . .

(p.119, *Dollar Bahu*)

Here 'Gauramma' has been portrayed by the writer in such a way that, because of her past experiences of a tough life from the humble salary of her husband who was a school-teacher, she had the misgiving that money was everything for having a happy life. She had understood her mistakes by the end of the novel but still the writer points out that she couldn't understand why her son 'Chandru' helps his wife in household chores again pushing the character into the back-racks of old traditional stereotypical beliefs that household-chores are only for the female members of the family. Jamuna and Chandru had an arranged marriage but the writer through her mouth-piece 'Gouramma' says it's after all his fate!

She was aware that she would never visit America again and she felt sorry for Chandru, who had to put up with such a wife, so far from home. But that again was each person's fate, she consoled herself (p.115, *Dollar Bahu*)

In the story we could see that 'Vinuta's self-sacrificing nature has added shine to her character when Gouramma thinks good of her daughter in law 'Vinuta'. The ability to self-sacrifice one's wishes and to give importance to the thoughts and feelings of other members of the family can be done only to great minds provided whichever gender it is.

## 2.1 IN THE CONTEXT OF GENTLE FALLS : THE BAKULA

'Shrimati', the protagonist of the story goes through the same old road of a traditional Indian girl who was born and brought up in middle-class family and had the dreams of living a life Independent and free but over the devotion for her love or what we call the choice of 'self-sacrifice' she decides to just be a wife of a successful corporate man. Later on by the way her husband treats her she realizes that she has lost her identity and is living a meaningless life. She does not break her ties but decides to start anew. She decides to continue with her dream of higher studies.

Every human being must at least once be confused at certain situations whether to forsake work for personal life, this book gives all its readers an obvious answer to the problem. Neither of it should be forsaken, rather it should be balanced for having a happy life ahead. Here 'Shrikant' the husband of Shrimati neglects his personal life for the mad-race of money. Foucault once acknowledged there is

no power that is exercised without a series of aims that results from the choice or decision of an individual subject (Philp, 1983).

Shrimati's decision of self-sacrifice has delayed her pursuit of dreams but never denied. Hence we can conclude that self-sacrificing nature of women which is often considered as a trait of good natured women is not a trait but her choice which she makes or rather I would like to rephrase the sentence like- self-sacrificing of dreams for the happiness of others is not a stereotypical trait of women but a choice made by strong independent women who should be respected for who she is and her actions and thoughts. The writer conveys towards the end part of the novel that:

Shrimati, who had walked with him side by side in the same Shravan rain for ten years had now left him all alone

(p.147, *Gentle Falls: The Bakula*)

### III. AN EMOTION CALLED LOVE

As P B Shelley has told in 'Ode to West Wind', the wind have the power to act as a preserver and destroyer, likewise our love towards a person can become strength as well as a weakness for us. There are various types of love discussed in these two novels 'Dollar Bahu' and 'Gentle Falls: The Bakula' by Sudha Murty. A girl performs different roles in her second family of in-laws like a sister in law, a wife, a daughter in law etc. and if it's a nuclear family the relationship number cuts down further just with the partner. In the Indian circumstances women should be strong and mature enough to deal with every relation. At those times the love that she gets back from the family members acts as fuel for her to go forward in her personal and professional life.

Vinuta's life when viewed in the light of love is absurd. Her husband is the elder son of the family who is an obedient son with all the responsibilities of his family especially when his younger brother is out of station due to his work. Vinuta's sister in law and mother in law does not show any affection towards her leaving her father in law alone who considers her as his daughter and a member of the family. Hence Vinuta, a teacher by profession who kept honesty, love and sincerity above the dollars towards the end of the novel, doubts herself whether her principles and thoughts were right. That is when her loving father in law clears the air by saying,

This Dollar may have transformed the lifestyles of some families, taken them from poverty to wealth, but it has also broken up some families. It has created financial and social distinctions

within families and destroyed peace of mind. Very few people have understood this.

(p.118, *Dollar Bahu*)

Novelists portraying New-Women characters always estrange them from love even when they are forced to play the typical traditional gender-role. But Sudha Murty's heroines move away from their love-less life to start anew whether it is 'Vinuta' or if it is 'Shrimati'. But it is important to note that they do not sever the family ties forever. And hence a commonly believed thought about new-women novelists is applicable but not completely to the novelist of 'Dollar Bahu' and 'Gentle Falls: The Bakula', a common thought which goes like this,

New Woman writers openly claimed that marriage confined women to a limited sphere of education and experience, forced them to abandon their identities as individuals, and required them to participate in monotonous and demoralizing domestic activities. (p.4, Althea)

### 3.1 IN THE CONTEXT OF GENTLE FALLS THE BAKULA

'Shrimati' the protagonist of 'Gentle Falls the Bakula' finds herself without an identity or freedom and finally moves away from the confines of love to expand on her experience of outer world and education. Like all the other new-woman heroines she does not break her ties forever but tells her husband where she is going and says that he can visit her whenever he likes. Mrs. Murty's women characters are strong and want to play their role in society and family like their male counterparts. Shrikant and Shrimati once had so much love and respect between them which eventually faded off. It's rightly said by many contemporary critics that contemporary literature is a mirror on contemporary society. Shrikant eventually in the story; being too ambitious put's his work and company above everything. Every other thing becomes secondary compared to his ambitious career in the company. For instance see what Srikant is telling to Harish, an employee working under him,

Not for a day have I put my personal needs or happiness before the company's. The company's success has always been more important to me than anything (p.123, *Gentle Falls: The Bakula*).

New-Women characters of all time period portrayed them as suppressed or having secondary importance compared to their male counterparts. 'Shrimati' and 'Vinuta' both convey this type of an image to its readers towards the beginning of the novels but towards the end of the novels they fight all odds and try to be independent, free and happy individuals with self-respect. Another

important feature of a new-women fiction is that the new-women female protagonists will not have many supporters for her thought. When 'Vinuta' feels only the support and love of her father-in-law, 'Shrimati' has the support of only her mentor and well-wisher, a professor of History.

In spite of getting all those gold medals, being offered a scholarship by Professor Collins and the opportunity to go and study abroad, she had rejected them all because she was madly in love with Shrikant. (p.130, *Gentle Falls: The Bakula*).

#### IV. THE IMPORTANCE OF EDUCATION

As is the writer herself, her characters too are highly educated and can support themselves. There are cases where certain woman characters due to their self-sacrificing nature do compromises on their jobs and concentrate on their family such is the lady 'Vinuta' of 'Dollar Bahu'. The New-Woman of this fiction does not leave her job as such because of the taunts she receives from her in-laws. But we can see her job suffering in most of the times when the family has an important event going on amongst them. Another important bias that is happening in the family is that the female protagonist 'Vinuta's' career as a teacher is given less importance to that of a person employed in some other job, namely corporate ones. Once 'Gouri' also known as 'Gouramma', the mother-in-law in the novel says,

Vinuta always takes leave whenever we have a puja at home.

Sarcastically Jamuna shot back, 'She is a government school teacher, which I am not. In any case, in India, people hardly work.' (p.90, *Dollar Bahu*)

The above is the dialogue between the 'Dollar Bahu' and her Mother-in-law where the mother-in-law gets shudder at the retort of her second daughter-in-law 'Jamuna.' To emphasize the notion that this kind of thought is running in our society the writer Sudha Murty again brings in the same thought being conserved between 'Vinuta' and her friend whose lover ditches her for a 'Dollar Girl' who is settled in the US. The dialogue goes thus,

'But Shashi, you have resigned your job and everyone knows about your marriage. Is nobody worried about that?'

'What's a teacher's job, a simple girl's life, in front of the Dollar?'

Vinuta was speechless (p.44, *Dollar Bahu*)

Once upon a time if a person was educated, he or she was considered a person of good character and thought.

But it is very sad to mention that the time has changed and the thought process has changed. In today's competitive world, educated people are those who often forget that 'every job has its own importance and should be given due respect.'

#### 4.1 IN THE CONTEXT OF GENTLE FALLS: THE BAKULA

'Shrimati' is a well-educated girl, in fact the topper of her school. But she does not go for the science discipline as done by all the studious students of her time. She believed that one should study that subject which he or she likes most and not just blindly follow the tradition. The writer is giving an important notion to her readers here when the writer makes 'Shrikant' her mouth-piece by asking,

'Why do you want to take up arts when you are so good at science?'

'I am more inclined towards history and literature. Moreover, I have a principle of my own. We should do what we really like. For two things in life it is very important for us to make our own decisions. One is education. I believe we must study only that subject which we like.'

(p.31, *Gentle Falls: The Bakula*)

New-women characters are often educated or will try to educate themselves if they are not. It's because education will make them 'free'. It is also important to note that education have different value for different person. For instance 'Shrikant' knows that by taking up science and being a corporate job person he can attain so much money, respect and position in life. But he ignores the fact that each subject and the knowledge we gain from it has its own role to play in helping the society grow in different dimensions.

#### V. CONCLUSION

Sudha Murty is a 'Padma Shree' awardee and is such a writer who voices social, domestic and real life events through her fiction. She writes in simple English in which everyone can understand. She herself says about this that she doesn't want her readers to have a dictionary while they sit down for a pleasure reading<sup>1</sup>. Our writer is keen to voice for women and their issues, how they reflect on society and how society treats them in particular. Here through these two works *Dollar Bahu* and *Gentle Falls: The Bakula* the writer talks about two 'married women' characters who stand distinct from the New-Women characters of the writers of the past in their own way. The protagonist women characters of these novels do not sever their ties forever neither do they have hatred to the world



or the other gender. They seek an identity and meaning in their life in the place of void they experience.

This study enables the students of English literature to see the 'New-New Women' characters created by a contemporary writer like Sudha Murty. By the phrase 'New-New Women' I am hereby acknowledging the married new-women characters who try to go with both the modernity as well as tradition. A further study of these works can be done on its symbolism, its male characters etc.

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# Serfdom in Tsarist Russia and the Underground Man

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**Abstract**— In this paper we shall evaluate the *Underground Man* from *Notes from Underground* in the light of Russian Serfdom mainly from the psychological (rational and consciousness), social, economic and sexual perspectives. Serfdom in Russia, even though was not absolute slavery but the serfs were controlled by the masters or the landlords. *Notes from Underground* was published in 1864 and Tsar Alexander II of Russia abolished Serfdom in 1861 however, the account of the events of his younger age which the *Underground Man* narrates at the age of forty was a time when Serfdom was very much prevailing in contemporary Russia. From Psychological and Social points of view, the *Underground Man* is constantly trying to defy the ideas of rationalism and that of a Utopian society painted by Chernyshevsky in his *What is to be Done?* where rationality and logic preponderate. This, is indeed an attempt on his part to escape from the control of reason and not be a serf to rational thinking. However, concomitantly he is bonded to his over-consciousness and we can acknowledge instances of this in the novella. He denies logic and asserts free will but he talks about pleasure in pain and even questions whether man is fond of suffering and the idea that surfaces here is that whether in opposing a Utopian society based on reason he is actually supporting the foundation stones of a Dystopian society. From an Economic perspective, he is a serf to the civil service job which he is not fond of and he actually detests his colleagues but he cannot resign from it for the economic support it provides even if that is little. However, he reluctantly spends money even when he is economically poor at times and the question, we ask here is that is it an instance where he is trying to momentarily escape from the control and embrace the freedom, he does not consistently enjoy much like those serfs who escaped on their way to St Petersburg to build the new city under Tsar Peter the Great? From a sexual perspective, when in the initial stage of his conversation with Liza, he tries to construct before her a free world for her if she breaks herself free from her profession as sex worker and not be under the control of her customers. However, he shifts his focus and instructs her to get married and have children- married life has been a kind of oppression for numerous women and reproductivity is something which much later Simon De Beauvoir in her *Second Sex* terms as a form of 'slavery' for women. Therefore, is he trying to emancipate Liza or attempting to make her a serf in a different way? *Underground*, according to Christianity is where Satan along with his fellow Fallen Angels dwell. Satan rebelled against God and was banished to Hell and can be comprehended to be nothing less than a serf as he was doomed to reside forever in Hell and tied with it much like a serf who was tied to a land of the landlord. The question we therefore ask ourselves is that whether the *Underground Man* too was banished and compelled to retreat to the Underground because of his momentary attempts to escape control and enjoy freedom?

**Keywords**— serfdom, serf, rationality, will.



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Our prime attention in this paper would be to highlight how the Underground Man from *Notes from Underground* is an amalgamation of dispositions which portrays him both as a serf and concomitantly as someone trying to break free from control. We shall take into consideration the psychological (rational and consciousness), social, economic and sexual aspects.

Russia, as compared to Western Europe was quite unprogressive and unsophisticated. Tsar Peter the Great's extravagant attempts to modernize Russia and his commendable efforts in making a strong Russian hold in the Baltic region by constructing a naval force even though aggrandized the country but its development in the following years could not be acknowledged to be at par with England or France. The Feudal hierarchy in Russia placed the Serfs at the lowest rank and the Tsar or the Emperor at the top. 'Serf' referred to a peasant in Tsarist Russia who was not free but could be sold only with the land to which he/she was attached or tied to which marks their difference with a slave. Serfdom was a system of intertwined

relations between the landlords who possessed the land and the peasants who populated and worked it. These relations were characterized by a multiplicity of legal, economic, social, socio-psychological, cultural, and political realms, the sum of which made Russian serfdom the remarkably complex societal institution it was. In its fullness, the institution endured for more than two centuries (Gorshkov, 2005, p.2).

What is quite astonishing is that Russian Serfdom was emerging during the sixteenth century, a time when similar institutions were collapsing in rest of Europe and the aristocracy in the early modern period in Russia comprehended the enslavement of the peasants to be the most suitable way to confront the difficulties of the period and insisted the state to acknowledge and respond to this (Gorshkov 3). A catalogue of proclamations from the sixteenth century onwards constrained "the peasants' territorial mobility and subjugated them to the landlords' authority" and the Law Code of 1649 was another impediment since it hindered the movement of the peasants from their residence without adequate authorization and Serfdom then matured and developed in the seventeenth and eighteenth centuries which followed its decline in 1861 (Gorshkov, 2005, p. 3).

In Fyodor Dostoevsky's *Notes from Underground*, we are introduced to the forty years old Underground Man's perceptions and apprehensions, in the first part of the novella by the means of his diary entries. The second part narrates some of the accounts from the Underground Man's life. Russia witnessed the emancipation of the Serfs in 1861 under Tsar Alexander II and this novella was published in 1864. In the second part of the novella a much younger Underground Man of twenty-four encounters us and therefore we can conceive the fact that the circumstances narrated in the second part which reminiscences the past actually took place when Serfdom was still prevalent in Russia.

In the sixteenth and the seventeenth centuries, the laborers in possession of the gentry were categorized into two different classes- the slaves and the serfs where the slaves were predominantly used in household services while the serfs were assigned to cultivate the land (Vernadsky, 1939, p. 321). The serfs were bonded to the land but not to the land owner at a personal level unlike the slaves who were the properties of their master which however changed as Tsar Peter the great abolished slavery and under him the two groups coalesced and unitedly came to be known as serfs (Vernadsky, 1939, p. 321). The restrictions thrust upon the serfs by the Legal Code of 1649 dwindled the connection between the serfs and the land and virtually dismissed the probabilities of the peasants' legal escape from their status and moreover, "increasingly, serfs were sold without regard to their attachment to the land" (Hine, 1975, p. 378-379). Like the American slaves there was total ascendancy of the masters over the Russian serfs who had no civil or legal rights (Hine, 1975, p. 379).

We shall first look into the psychological (rational and consciousness) and social aspects together since they are intertwined. It is a promulgated fact that Nikolai Chernyshevsky's *What is to Be Done?* propounded a Utopian society constructed on the concept of "natural" laws of self interest where rationality and logic preponderate and Dostoevsky's *Notes from Underground* is perceived as an attack to these ideologies with a constant demur of principles of rationality and reason. *What is to Be Done?* "laid out the case for a rational ethic of self-interest, a utilitarian system that showed how human beings are by nature determined to choose what is most in their own self-interest" (Leigh, 2013, p. 91) but the Underground Man

argues that there have been men who even though had complete knowledge of their “real interests have left them in the background and have rushed headlong on another path, to meet peril and danger, compelled to this course by nobody and by nothing...” (Dostoevsky, 2008). According to the underground man, man creates, or attempts to create, the ‘crystal palace’, a system in which everything is worked out with “mathematical exactitude, ‘in which all questions are answered rationally’-. . .everything will be extraordinarily rational” (Bell, 1977, p.136). Rationality or dependence upon logic according to the Underground Man abbreviate the scope of human will to operate and he under no circumstance is ready to accept a society where every step, every decision becomes a product of mathematical and logical calculation. If we delve deep into this idea indeed it sends a shiver down our spines when we think of a society where nothing but logic prevails and governs over everything. Tender human emotions like love, the most beautiful feeling perhaps, will find the atmosphere unsuitable for it to spread its wings since it galvanizes humans to undertake actions which logically may seem futile. The Underground Man here sharply contradicts Plato who comprehended that logic or the rational portion of the human soul is to be endowed with the governing authority and this is one of the reasons for him to repudiate poetry in his Ideal State because he feels that poetry “establishes a “vicious constitution” in the soul, setting up emotions as rulers in place of reason” (qtd. in Habib 28). Reason, argues the Underground Man “is an excellent thing...but reason is nothing but reason and satisfies only the rational side of man’s nature” (Dostoevsky, 2008). Since our childhood days, we get very well acquainted to one belief- our mistakes become the experiences which develops us as a human. In a world constructed with logic, where everything is calculated mathematically according to self-interests and individual advantages will there be the scope for us to conduct mistakes and enhance our understanding of life? Moreover, acting unalloyedly out of one’s interests will make us selfish and then gone will be the days when brotherhood and selflessness governed human decisions. The Underground Man’s act of defying rationality occurs at the commencement of Part I of the novella where he announces that despite being sick, he won’t consult a physician and it can be clearly understood that consulting the doctor would have been a step which anyone suffering from illness would reasonably make but since his desire is to dismiss reason he refuses to get treated by a doctor. This is even more pellucid in Part II of the novella when in his young age he encroached upon the plan of his acquaintances from school and forcibly became a part of the dinner but found himself not paid adequate attention. Any rational person would have got up and left

the place but since the Underground Man has thoroughly embedded in himself the obstinacy to contravene what is logical and rational, he despite realizing “I must get up at once, this very minute, take my hat and simply go without a word ... I’ll go this minute!” (Dostoevsky, 2008) failed to desert the place because by doing so he would have to listen to what reason dictates but he couldn’t allow it to be triumphant over his heart’s will. The Underground Man talks about enlightenment which will enable men to acknowledge his interests but he abominates self-interest to be the cynosure. It is imperative that we draw the reference to Kant’s essay “What Is Enlightenment?” in this context- Kant in his essay, argues that enlightenment will vouchsafe upon humans the autonomy to make use of his own rationality and reason to formulate his decisions. The Underground Man however, asserts freedom too but he abhors the dictums of rationality and voices for the flow of free human will. This is where we can draw the reference of the Russian Serfs who as we have already discussed were not slaves but were controlled by their respective landowners- “it was a visionary serf...who entertained any realistic thoughts of freedom or manumission” (Hine, 1975, p. 379). The Underground Man vehemently refuses to be a serf and submit to the absolute control of his rationality which will vanquish his free will. At this juncture, there is one question that arises- is this belligerence towards a Utopian society constructed on the principles of rationality and logic stem exclusively from the desire to empower the free flow of human will or is he hinting or rather endorsing his affinity for a Dystopian society? Dystopia is a term which was coined in opposite to Utopia and is an imaginary state or society where suffering or injustice predominate<sup>1</sup>. We cannot completely abrogate this possibility. In Part I the Underground Man says, “even in toothache there is enjoyment...enjoyment of the sufferer finds expression in those moans...” (Dostoevsky, 2008). To search for enjoyment in suffering may seem paradoxical to us as readers and suffering we must remember is one of the pillars of a Dystopian society. We have seen how reason alone cannot suffice for human existence but with everyone asserting their heart’s will and doing whatever they feel like doing will bring down complete chaos in the society. While it is true in Part I when the Underground Man says:

as to affirm, for instance, following Buckle, that through civilisation mankind becomes softer, and consequently less bloodthirsty and less fitted for warfare... Now we do think bloodshed abominable and yet we engage in this

<sup>1</sup>From [or The Data in column 1] *Oxford Concise Companion to English Literature*, (p. 212, 741), Dinah Birch and Katy Hooper (Eds.), 2012, United Kingdom: Oxford University Press.



abomination, and with more energy than ever...these are barbarous times too...that though man has now learned to see more clearly than in barbarous ages, he is still far from having learnt to act as reason and science would dictate (Dostoevsky, 2008).

What he basically means is that reason should have interdicted men from engaging in bloodshed and war but it has failed and men have acted according to their own will thereby countermanding rationality. We can analyse a situation in this context to support the Underground Man's argument- the British Government and the leaders of the Indian National Congress and the Muslim League, who were thought to be men of reason and rationality but who contemplated that Hindus and Muslims need distinct countries for themselves after independence and their decree to divide the country ushered in a time of communal disharmony, displacement, riots, bloodshed, destruction, rapes, and a complete anarchy. Thousands of people were rendered homeless overnight. If truly they would have applied rationality, then could this loss and affliction not have been prevented? Manto's "Toba Tek Singh" in fact portrays that the so called 'lunatics' were not even spared from being moved from one place to another in the name of religion. The Underground Man tries to justify that human will has always been dominating reason but don't we as humans hope to build a society where truly reason will proscribe men to impede actions which welcomes annihilation? We cannot confute the fact that it is exigent for logic and rationality to dictate over human thought at times if not always. But the Underground Man not even for once thinks to accept the sovereignty of rationality and therefore surfaces the question as to whether there is a feeble suggestion of, he supporting the philosophy of a Dystopian society.

In this context, however, his subjugation to his consciousness inexorably enters the discussion and as we proceed, we shall discern the relationship between his action of violating rationality and his excessive consciousness. Bakhtin argues, "Dostoevsky sought a hero who would be occupied primarily with the task of becoming conscious, the sort of hero whose life would be concentrated on the pure function of gaining consciousness of himself and the world. And at this point in his work there begin to appear...the "underground man"" (Bakhtin, 1984, p. 50). Bakhtin clearly refers to the Underground Man of *Notes from Underground*. In Part I of the novella, the Underground Man narrates that "to be too conscious is an illness" (Dostoevsky, 2008) and that "the direct, legitimate fruit of consciousness is inertia" (Bakhtin, 1984, p. 16) yet he himself is an acutely conscious man and according to Bakhtin "What the Underground Man thinks

about most of all is what others think or might think about him; he tries to keep one step ahead of every other consciousness, every other thought about him, every other point of view on him" (Bakhtin, 1984, p. 52). We shall analyse this with regard to the instances that we encounter in Part II of the novella. The twenty-four years old Underground Man despised his colleagues at office and postulated that "my companions looked upon me, not only as a queer fellow, but even looked upon me- -I always fancied this--with a sort of loathing" (Dostoevsky, 2008) and himself justified by saying "owing to my unbounded vanity and to the high standard I set for myself, I often looked at myself with furious discontent, which verged on loathing, and so I inwardly attributed the same feeling to everyone" (Dostoevsky, 2008). Out of his excessive consciousness he surmised that even his colleagues looked down upon him with a sort of repugnance however, we can never know whether they did or not. Again, in the Tavern incident, it was his self-consciousness which invigorated him to think that the officer conceived him to be too inferior to take notice of him and this enrages him. The next incident occurred when he forcefully intruded into the plan of his friends to give a farewell to one of their acquaintances Zverkov, whom the Underground Man detested. He went to the restaurant selected for Zverkov's farewell dinner and to his utter dismay, "No one paid any attention to me, and I sat crushed and humiliated... I must get up at once, this very minute, take my hat and simply go without a word... I'll go this minute!" (Dostoevsky, 2008). But in reality, he remained and as he had already declared that an acutely conscious man is not a man of action but a man of heart, he repudiated what reason prompted and even when he was ignored, he decided to stay to assert his heart's will and because his consciousness conferred in him a state of inertia. Out of his over consciousness again he insulted Zverkov when it was absolutely unnecessary just in order to portray his superiority. There is no way in which we can stay incognizant to the irony which arises when the same man who is so passionately yearning for freedom had been tyrannical as a friend which he himself confessed- he finally found a friend but

I wanted to exercise unbounded sway over him; I tried to instil in him a contempt for his surrounding. ... He was a simple and devoted soul, but when he devoted himself to me entirely, I began to hate him immediately and repulsed him - as though all I needed him for was to win a victory over him, to subjugate him and nothing else (Dostoevsky, 2008).

Even though he impinged where he was quintessentially unwanted yet he "dreamed of getting the upper hand, of

dominating them, carrying them away, making them like me - if only for my 'elevation of thought and unmistakable wit'. They would abandon Zverkov, he would sit on one side, silent and ashamed, while I should crush him"(Dostoevsky, 2008) and envisaged- "they shall all go down on their knees to beg for my friendship"(Dostoevsky, 2008).

The Feudal hierarchy of Tsarist Russia placed the serfs at the lowest rank and even the least wise person can contemplate that the masters considered them to be inferior. The Underground Man's endeavours to break free from the serfdom of rationality harbinger the notions of liberty and independence but his remarkably opposite confessions where he envisioned himself in the superior position as already mentioned vividly limns the ambiguity in his disposition. What is also to be noted is that a person who revolts against the doctrines of reason and strives to break free from its shackles to assert the liberty of his will is concomitantly a serf to his consciousness and accepts the ordinance of this master.

Secondly, we shall look into the economic aspects and we shall see how rationality and the economic aspects of the Underground Man are interconnected. The 'obrok' and the 'barschina' were two concepts associated to Russian Serfdom- "the obrok was a quitrent paid in cash or kind by the serf to the master while the barschina was a labour obligation to work the owner's land for a specified period of time, usually on a three day per week basis. Almost all serfs undertook one of the two obligations" (Hine, 1975, p. 380-381). 30 and 50 percent of their annual income were paid by the serfs as rent but this also ranged between 17 and 86 percent which depended on the area of the land and the economic condition of the serfs (Gorshkov, 2005, p.10). Serfs discharged labour duties in those places of Russia where agriculture dominated the economy (corvée, known in Russian as 'barschina'), working as we have discussed thrice a week (Gorshkov, 2005, p. 10). In those places of Russia where agricultural and non-agricultural pursuits commingle, peasants paid rent and this rent and corvée were the two pivotal appurtenances of the landlords to exploit the serfs and those serfs who paid rent enjoyed an increased liberty from the landlords and this "aided these serfs in their own independent economic pursuits" (Gorshkov, 2005, p. 10). The Underground Man was more like a barschina who worked in the Civil Servants Office but the only difference was that it was not done to pay any rent as the serfs did but was done to earn his living. In Part II he expresses "I, for instance, genuinely despised my official work and did not openly abuse it simply because I was in it myself and got a salary for it" (Dostoevsky, 2008). The serfs were tied to their respective lands and the Underground Man has to

work in an office even though he execrates it because it provides him with a salary and therefore in a way he too is attached or tied to his job and his financial or economic condition which is weaved by the job and acts like a serf. The young Underground Man's financial status was not that of an aristocrat but this couldn't constrain him to spend money according to his desire or will. He quite unceremoniously encroached into Simonov, Trudolyubov and Ferfitchkin's plans of giving Zverkov, one of their friends, a farewell dinner just because he felt like and went on to express his desire of contributing seven roubles for the expenses when in reality "I had no money. All I had was nine roubles, I had to give seven of that to my servant, Apollon, for his monthly wages" (Dostoevsky, 2008). Even though he did not possess enough money, he travelled to the venue of the dinner in "a high-class sledge, on which I spent my last half rouble, I drove up in grand style to the Hotel de Paris" (Dostoevsky, 2008). To any normal person this will seem to be bizarre. We have seen in *Sense and Sensibility* how by dint of their new income of not a very handsome amount, Elinor Dashwood and Mrs Dashwood found difficulties to get a new house for themselves along with Marianne and Margaret. This attitude did not bewilder us since we think it is rational to make choices according to what we can afford. But here the Underground Man's attitude can be evaluated as his contumacy to act according to reason and act as his heart wished.

All his attempts that we have discussed so far where he continuously tried to break free from the authority of rationality and then economy and rationality concurrently can also be acknowledged with reference to certain events in Russian history. To draw a comparison here we need to focus on Russian history again- when Tsar Peter the Great declared war on Sweden, which at that time happened to be the strongest force in the Baltic region, St Petersburg, a mosquito ridden marshland functioned as the military base and because it provided an easy access to the Baltic Sea, St Petersburg became the base for the construction of the Naval force under Peter the Great (BBC, 2018, 39:02-45:00). Russia defeated Sweden at Poltava, Ukraine and after three years in 1712, Peter made St Petersburg the new Russian capital thereby eclipsing Moscow for more than two centuries and under Peter's command, colossal number of nobles and wealthy citizens, had to transpose themselves from Moscow to St Petersburg (BBC, 2018, 48:12-48:38). The city demanded to be constructed, since it was inhospitable for human settlement and in the wake of these forty thousand peasants were conscripted to the new city to build it every year and thousands of serfs and forced labourers perished to meet Peter's desire to build the new city and many of the serfs

and labourers actually fled during their journey, some fled into the forests once there in St Petersburg (BBC, 2018, 49:39-50:40). In 1773, there was the Pugachev rebellion, named after its leader which inaugurated

first as a local mutiny in the Cossack settlements in southern Ural, it spread like wildfire west toward the Volga and beyond, drawing into its vortex the masses of serf peasantry. Numerous jacqueries characterized the uprising, sowing panic among the officials and landowning class, many of whom were killed while their estates were pillaged by rebels. It required a powerful army to quell the rebellion. The nightmare of this “Russian mutiny, terrible and senseless,” in the words of Pushkin, long haunted the Russian landowning gentry (Volin, 1943, p.49).

These were their attempts to break free from control, from authority and so did the Underground Man attempted to break free from rational and economic control.

In Russia, there were two categories of serfs- one category was owned by the State and the second category was of private serfs and it was comprehended that the private serfs suffered from more restrictions than the State serfs (Hine, 1975, p. 379). In this paper we have evaluated the Underground Man as a private serf to his consciousness as well as his economic condition and not to mention rationality, inherently connected to both of them and by defying the dictums of which to destroy the shackles of control he eventually got constrained by his excessive consciousness and attempted to break free from economic serfdom.

Let us now focus on the sexual aspects where Liza is equally important as the Underground Man and the instances, we shall focus upon are from Part II of the novella. In search of Zverkov and others, the Underground Man came across Liza who happened to be a sex worker. He tried to paint before Liza the vile life of a sex worker and lectured her “on the depravity and worthlessness of her profession” (Walker, 1962, p.201). He argued:

But if you were anywhere else, living as good people live, I should perhaps be more than attracted by you, should fall in love with you, should be glad of a look from you, let alone a word; I should hang about your door, should go down on my knees to you, should look upon you as my betrothed and think it an honour to be allowed to. I should not dare to have an impure thought about you. But here, you see, I know that I have only to whistle and you have to come with me whether you like it or not. I don't consult your wishes, but you mine (Dostoevsky, 2008).

- this literally summarized Liza's life as a serf where regardless of her approbation she had to act according to the wishes of her customers. The Underground Man believed that its not solely her body but her soul too that Liza sold and which he comprehended she had “no right to dispose of” (Dostoevsky, 2008). The inefficacy of her chances to find love in this profession of hers is expressed by the Underground Man when he argued,

You give your love to be outraged by every drunkard! Love! But that's everything, you know, it's a priceless diamond, it's a maiden's treasure, love--why, a man would be ready to give his soul, to face death to gain that love. But how much is your love worth now? You are sold, all of you, body and soul, and there is no need to strive for love when you can have everything without love. And you know there is no greater insult to a girl than that, do you understand? To be sure, I have heard that they comfort you, poor fools, they let you have lovers of your own here. But you know that's simply a farce, that's simply a sham, it's just laughing at you, and you are taken in by it! Why, do you suppose he really loves you, that lover of yours? I don't believe it. How can he love you when he knows you may be called away from him any minute? (Dostoevsky, 2008).

In order to justify and persuade her to denounce her profession as a sex worker “he related incidents of disease, poverty and death which had occurred in the sordid lives of other prostitutes” (Walker, 1962, p.201). Life as a sex worker at that time was indeed a life of serfdom where one had to comply to the demands of their concupiscent customers who could inflict upon them even immense physical pain and exploit them physically or sexually according to their vagaries much like the masters who “...punished serfs at their whims” (Gorshkov, 2005, p. 5). Despite the agony and excruciating pain there, the sex workers could never complain against the violence much like the serfs who could not complain to the authorities “law prohibited the serfs from complaining against their masters” (Volin 43) even if the laws that were formulated for them were violated by the masters. Today of course, the sex workers have formed organisations that try to protect them from undesirable violence but we are here talking about a time when no such organisations or even the ideology that sex workers too are humans and need to be treated like one did exist. The Underground Man tried to emancipate Liza, to make her realize that she must stop extirpating her life and liberate herself from this dominance. The problem however arose when he offered marriage as an alternative to her present circumstances and presented it as a virtuous choice for her and not to mention

for women- “You are still young, good-looking; you might love, be married, be happy...” (Dostoevsky, 2008) to which Liza sharply retorted “Not all married women are happy” (Dostoevsky, 2008). He tried to present before her an enthralling married life infused with love, care, ecstasy and delectation-

And how sweet it is to make up after quarrels, to own herself in the wrong or to forgive him! And they both are so happy all at once--as though they had met anew, been married over again; as though their love had begun afresh. And no one, no one should know what passes between husband and wife if they love one another. And whatever quarrels there may be between them they ought not to call in their own mother to judge between them and tell tales of one another. They are their own judges. Love is a holy mystery and ought to be hidden from all other eyes, whatever happens. That makes it holier and better. They respect one another more, and much is built on respect. And if once there has been love, if they have been married for love, why should love pass away? Surely one can keep it!... The first phase of married love will pass, it is true, but then there will come a love that is better still. Then there will be the union of souls, they will have everything in common, there will be no secrets between them. And once they have children, the most difficult times will seem to them happy, so long as there is love and courage (Dostoevsky, 2008).

The exclamations- “if the husband is a good one, loves you, cherishes you, never leaves you” (Dostoevsky, 2008) and “if the husband is kind and straightforward, why should not love last?” (Dostoevsky, 2008) is unmistakably patriarchal where the husband is the determiner of the happiness and we can’t help but refer to Simone de Beauvoir’s *The Second Sex* where she explains that Masculinity is fathomed as the “absolute human type” (qtd. in Habib 683). She articulates that “humanity is male and man defines woman not in herself but as relative to him; she is not regarded as an autonomous being . . . she is the incidental, the inessential as opposed to the essential. He is the Subject; he is the Absolute – she is the Other” (qtd. in Habib 683). The two proclamations of the Underground Man itself testifies the fact that marriage as far as his conceptions are concerned cannot be an institution which guarantees women their freedom but obviously the Underground Man did not acknowledge this and reiterated what conventional society believes. Now to develop Liza’s argument that “Not all married women are happy” (Dostoevsky, 2008), we can site instances from literature. Kate Chopin’s short story- “The Story of an

hour” narrates Louise Mallard’s emotions and response to the news of the death of her husband and breaking the stereotypical norms which expects her to weep uncontrollably, get engulfed by melancholy and feel completely despondent she exclaims “Free, free, free!” (Chopin) and with all the warmth of her heart tries to embrace her newfound liberty as if marriage had been a prison or slavery or serfdom for her from which she got liberated with the death of her husband. In *Rajmohan’s Wife*, we witness the marital relationship of Matangini and Rajmohan where Rajmohan is the typical patriarchal by product who is excessively jealous, churlish and considers his wife as a commodity almost bequeathed to him. Here it is indisputably clear that Rajmohan considers Matangini no less than his slave or serf. Even though the Underground Man acquiesced to Liza’s utterance by “Not all, of course, but anyway it is much better than the life here. Infinitely better” (Dostoevsky, 2008) but evaluated it to be a better prospect. But the question we can ask him is that is dominance, slavery or serfdom be it in any form, justifiable and is it possible ever to acknowledge one to be better than the other especially when he himself is trying hard to break free from serfdom in more than one domain? He then suggested Liza the advantages of having children-

And once they have children, the most difficult times will seem to them happy, so long as there is love and courage. Even toil will be a joy, you may deny yourself bread for your children and even that will be a joy, they will love you for it afterwards; so you are laying by for your future. As the children grow up you feel that you are an example, a support for them; that even after you die your children will always keep your thoughts and feelings, because they have received them from you, they will take on your semblance and likeness. So you see this is a great duty. How can it fail to draw the father and mother nearer? (Dostoevsky, 2008)

Although he asked her “Are you fond of little children, Liza?” (Dostoevsky, 2008) but did not wait for her reply but goes on saying that “I am awfully fond of them” (Dostoevsky, 2008). It might so happen that Liza was not fond of children but then conventionally motherhood and reproductivity has been acknowledged to be an indispensable component of femininity. In Shakespeare’s *Macbeth*, Lady Macbeth at least in the initial stages of the drama is more intrepid and courageous and even goes on to invigorate Macbeth and quell his cowardice to ensure the murder of King Duncan which would make Macbeth the King of Scotland and fulfil the witches’ prophecy but Macbeth’s words of appreciation for Lady Macbeth commences with “Bring forth men-children only”



(Shakespeare 1.7.72) and it's more like a reminder that being his wife her preliminary duty is to produce an heir before everything else and hence reproductivity (ovaries and uterus) again reinforces itself. Years later from the composition of both *Macbeth* and *Notes from Underground*, Simone De Beauvoir in *The Second Sex* defines reproduction as a "slavery" (qtd. in Habib 689) for women. What we also must remember is that what Jerome Blum observes,

Life as a house serf was often the harshest and the most demoralizing of all peasant experiences. Living as they did in constant contact with their lords who had complete control over them, they were much more liable than other serfs to frequent - and sometimes frightful - punishments from capitious lords and mistresses, while the women among them were often misused by lecherous masters (qtd. in Hine, 1975, p. 381).

Liza's sexual exploitation in her profession was guaranteed but no one could guarantee that she would not be sexually exploited by her husband too either because of his natural disturbing disposition or to have more children or both. However, there was no such conception of 'marital rape' at Dostoevsky's time and therefore as Liza could not complain against the wrongs inflicted upon her by her customer, similarly she could never complain against her husband's inactions too much like the serfs who could not complain against their masters. The question we can ask the Underground Man is that wasn't in the process of emancipating Liza from the serfdom that her profession as a sex worker thrust upon her, he was actually stimulating her to enter into a different kind of serfdom by the name of marriage and reproduction? Moreover, what is perplexing is that the Underground Man who himself searched for occasions to break free from serfdom of more than one kind (internally related), actually went on to try and establish his superiority as master over Liza by offering her money and this is what he did with the one friend he got and with his servant Apollon too- he tried to assert his dominance and prove himself to be tyrannical and despotic and rendered himself the impotency to form social relationships be it as a friend or as a lover or being a good master to his servant whom perhaps he considers more as his serf (exercise dominance). In Liza's case however, she emerged to be the Underground Man's superior as she embraced him with her heart's warmth even though he tried to humiliate her and then returned the money offered to her- she outshone him as a human being. Its ironical to see a person trying to break free from control is himself turning the equation and trying to be the controller at times and this is again where the issue of "unfinalizability... unclosedness and...indeterminancy"

(Bakhtin, 1984, p. 53) evolves as we cannot categorize the Underground Man as a serf or as a master with absolute control.

The masters could "punish them in all sorts of ways: whip, beat, and even exile them to Siberia, draft them into the army or sell them" (Volin, 1943, p. 42)-them refers to the serfs. In Christianity, underground is believed to be the place where lies Hell in which Satan formerly Lucifer dwell with his companions- the other fallen angels who rebelled against God. Lucifer or Satan was punished by God for his revolution and was banished forever in Hell. Satan is tied or attached to Hell exactly like the Russian serfs who were attached to their lands. The Underground Man tried to break free from control and rebelled and the question that we can therefore try to find an answer to is that whether he too was banished to reside in the underground forever as a punishment because of his attempts to escape and also because the society faces difficulty in accommodating him? Moreover, the Underground Man was defying the principles of rationality by residing in St Petersburg which "with its canals and stone buildings resembling Venice or Amsterdam, St Petersburg presented foreign visitors with Peter's vision of a modern Europeanized Russia, one full of thriving commerce and 'rational order'" (BBC, 2018, 48:41-49:15)- Peter here refers to Tsar Peter the Great. Satan could not be the sovereign of Heaven but he rules over Hell where he is the master or the monarch. Similarly, the Underground Man can assert his will and dominance unquestionably in the underground where he need not consider anyone. Even though serfdom in Russia was abolished in 1861 and the serfs were emancipated neither Satan nor the Underground Man could respectively leave Hell or Underground.

## CONCLUSION

We could therefore observe how the Underground Man is concomitantly a serf and is trying to be free from certain constraints and what we realize is that we cannot define or categorise him and this attribute of his character is perhaps, what makes him so unique, so different. We are also perplexed when we try and analyse his attitude to Liza as we cannot discern concretely as to whether he wished to emancipate her or push her into a new serfdom. The Underground Man cannot be categorised under one particular disposition and this evaluation attempts to re-justify that and open new horizons for further understanding of the Underground Man's character by referring to Russian history.

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# Exploring Indigenous Consciousness: A Critical Study of the Oraon Folktale “The Enchanted Mandolin”

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**Abstract**—Folklore encompasses the tradition, culture, knowledge and teachings of a particular community. It often carries within it the worldview of the people of that community. The paper attempts to investigate a particular folktale of the Oraons, a tribe originally inhabiting the Chhotanagpur plateau, on the eastern part of India. Due to the prejudiced notion of tribe in India and the world, folklore, though theoretically has been referred to as verbal art but practically it has still not been accorded the status of literature. An absolute and comprehensive understanding of folklore necessitates the study of the folk as well. The present paper attempts an analysis of the Oraon folktales within the ambit of the cultural life of the Oraons. The paper attempts to question the binaries of barbaric and civilized, primitive and advanced while exploring the indigenous consciousness through the folktale.

**Keywords**—folklore, ethnocentrism, binary opposites, cannibalism, superstition, symbolism.

## I. INTRODUCTION

Folklore has contributed enormously in comprehending indigenous cultures or for that matter any culture per se. Alan Dundes used the term “autobiographical ethnography” while referring to the characteristic of folklore as reflective of the culture of a country or a community. Even with all its alterations and transitions folklore would be closer to reality than any of the works of sociologists and anthropologists (55). To be acquainted with the culture of a country one should have a good understanding of not only the written texts but also the oral texts as it is the “symbolic language of the nonliterate parts of the people and the culture” (Ramanujan xiii). Folklore also has the distinctive feature of being the collective expression of the ideologies of the people of that culture. Thus if folklore is the delineation of a particular culture then its analysis has a lot of significance in bringing it within the realm of knowledge. But it would be wrong to assume that simply by studying folklore we would come to a holistic understanding of the culture of a particular community. The indigenous communities in India have undergone considerable changes since the documentation

of the very first anthropological works. We should understand that apart from a literary study an anthropological and ethnographical study is also important pertaining to the present indigenous societies in India which have changed considerably post-independence. The paper would attempt to retell and critically examine the Oraon folktale. Discussing the binary oppositions of savage and civilized, the paper would seek to examine the relevance of superstition in Oraon culture through the various folk motifs inherent in it.

## II. THE TRIBES OF CHOTANAGPUR

Jharkhand in eastern India is a land of thirty two different tribes. Some of them are the Oraons, the Mundas, the Santhals, the Hos and so on. These tribes are not just settled in Jharkhand but in adjacent states as well. The Chotanagpur plateau region is considered as the *adivasi*/indigenous belt of India. These indigenous communities have existed in harmony with each other since the precolonial era and they share a very opulent cultural heritage. This culture finds expression in their

folklore consisting of tales, myths, proverbs, dances and the beautiful songs composed by them. For most of the indigenous people in this region, religious practices basically involve the worship of nature and they follow the animistic tradition. The languages spoken by the *adivasi* people in the Chotanagpur region are Mundari, Kurukh, Santhali, to name a few. For communication among the different tribes and also with the non-indigenous people a connecting language called Sadri is used. According to Javed Alam "most of these tribes.....do not as yet have a written language or a common literary tradition. But they are rich in folklore and around this a common culture and literary tradition is claimed to be taking shape" (194). The people from these indigenous communities capture and retain their experiences through songs and stories. Even if they do not have written texts their oral traditions of songs, stories, myths, proverbs and riddles can all be considered as oral texts because they have some significance for the culture they represent. The folktale of the enchanted mandolin is a very popular tale among the Oraons. Derived from the vast and rich collection of folklore of the Oraon tribe, the tale is told usually as a form of entertainment but it carries within it a reflection of the worldview and indigenous consciousness of the Oraons. Even though a lot of oral versions have been collected this version is derived from the translation of Oraon folklore by A. Grignard, from the book "Hahn's Oraon Folklore in the Original".

### III. THE FOLKTALE OF THE ENCHANTED MANDOLIN

A family consisted of five siblings, four elder brothers and a sister. The brothers toiled in the fields while the sister stayed at home to prepare food for them. One day while preparing lunch for her brothers she cut her finger with the knife. Scared that the brothers will be displeased if they find blood stains in the house she wiped the blood on the vegetables and cooked it. The brothers found the food very delicious and asked the sister what she put into it. She confessed having put her blood in it. The brothers thought that if her blood was so tasty how delectable would her flesh be. The three elder most brothers connived with each other to kill the sister. So one day, they led her astray towards the forest and on reaching upon a suitable place they made her sit on a high platform and in order of their birth started shooting arrows at her. But they purposely missed the girl as they did not want the blame on them. When the youngest brother's turn came they threatened him that if his arrow missed the sister they would kill him too. Terribly frightened the youngest brother shot the sister and the girl died instantly.

Now the youngest was forced to chop and cook the sister's body because it was his arrow that killed her. The brother, weeping, ventured further in the forest to find fuel to cook the flesh. He came across a snake who asked him the reason of his sorrow. The brother related the whole incident. The snake offered to help him by coiling around the wood so that it would be easy for the boy to carry it. Later the brothers found that they did not have water. They found a pot with a hole in it, so again the youngest brother was sent off to fetch water. Weeping all the way he came near a river where he met a frog who asked him the reason of his sorrow. He related the whole incident. The frog offered to help the boy by covering the pot hole. The boy caught some crabs and fish from the river and returned back. He cooked his sister's flesh and bones and also the fish and crabs. When the elder brothers ate the flesh the youngest ate the fish and when they chewed the bones he chewed the crabs. When the elders had finished eating the youngest brother quietly buried his share of flesh and bones into an anthill.

With the passage of time a bamboo tree sprang from the anthill. One day a mendicant was passing through this bamboo tree. He heard the voice of a young girl coming from the bamboo grove so he decided to cut the bamboo and made a mandolin with it. Then playing the mandolin he went from house to house in order to beg. When he reached the house of the elder brother and played the mandolin a voice came out of it saying: "Don't ring, don't ring o mandolin: this is a culprit's house". The voice from the mandolin repeated the same thing at the houses of the other two brothers. When the mendicant arrived at the youngest brother's house and played the mandolin, a voice was heard which said: "Ring, ring o mandolin: this is the small brother's house". On hearing this, the youngest brother came out and brought the mendicant into his house. He served him rice beer till the mendicant was completely intoxicated and out of his senses. Then he hid the mendicant's mandolin and replaced it with another one. And from that day onwards whenever he played the mandolin himself his sister would appear in a living form in front of him. One day the youngest brother invited the three elder brothers to his house. When they were all seated to have their meals, the sister appeared, wearing white shining dress surrounded by light, to serve food to her brothers who fell on their backs with astonishment and fear.

### IV. ANALYSIS OF THE FOLKTALE

The folktale of the enchanted mandolin has a lot of variations in the Oraon folklore. Being oral such variations are bound to exist as story tellers tend to add new plots or



modify characters based on the demands of the audience. But no matter how many changes are made the motif and structure of the tale would be consistent because it is here that the essence of the folktale lies. Stith Thompson in his book "The Folktale" describes a motif as "the smallest element in a tale having a power to persist in tradition. In order to have this power it must have something unusual and striking about it" (415). The folktale under consideration has three motifs which hit the reader on the face. The first is the eating of human flesh, the second is the voice of lament coming out from the mandolin and the third is the resurrection of the dead sister. To an outsider or a non-indigenous person such a folktale would seem bizarre. But for the Oraons it has manifold signification. In order to delineate the Oraon folktales we must have a clear understanding of the Oraon society as a whole because the quintessence of these folktales lies very much engraved in the norms and practices of the Oraons. The Oraon society is a closely bonded society with a distinctive social organisation of its own. Till about a century ago almost no intermingling with outsiders occurred. Though, recently the tribe has undergone a lot of change. The tribe is further divided into clans. Each of these clans is distinguished by the totem which the clan ascribes to. The behaviour of people within the tribe is governed by tribal laws and taboos. The adherence to these laws and taboos guarantees the safeguard of their exquisite culture. Having no written tradition, the Oraons have to go an extra mile to preserve the laws and protect the culture. The culture is preserved through the practice of the rites and rituals in the numerous socio-religious ceremonies. The tribal laws and taboos are promulgated through the oral narratives. Thus in a way the folktale acts not only as a moralising tool but it is instructional as well. Certain norms are propagated while certain taboos are prohibited. The Oraons did not know of any written laws. They did not follow a constitution to decipher what is right and what is wrong. They could only fall back on the practical knowledge which they had gained through their ancestors, the knowledge which was acquired through the word of mouth. At this point we can consider another folktale of the Oraons which has a similar motif of cannibalism and the abstinence from eating the human flesh. A full retelling of the story would not be attempted and only the main motifs will be highlighted.

The story has four elder brothers and one little sister. The sister is kidnapped by a king while the brothers are busy hunting for food. While being taken away the sister tears off pieces of her garment to give a lead to her brothers who would search for her. On returning and not finding their sister the brothers did search for her, but it's the youngest who notices the rags on the ground. Following the torn pieces of cloth he reached the king's residence. As he

entered the place, an old witch sitting in a corner turned him into a deer. The unfortunate boy ran towards the wheat fields and the villagers having caught sight of him, chased him and killed him. They brought some deer meat for the king as well. The sister had seen all that had happened and she refused to eat the meat. She said, "I will not eat human flesh." When the king enquired she narrated him the whole incident. Immediately the king asked for the remains of the brother. He put it in a heap and covered with a cloth and chanted some incantation. The boy was brought back to life.

As far as denouncing cannibalism is concerned the second folktale is important for the sister's strong refusal to eat "human flesh". It must be noted that she had seen her brother's ordeal, having been turned into a deer and finally killed. She was not only helpless to prevent it but was also fearful of the king. But when it comes to eating the meat, she vehemently refuses, without thinking of the consequences, saying, "I will not eat human flesh". The folktale thus tries to instruct that no matter what condition, cannibalism is strictly not acceptable in the Oraon tribal community.

The notions of the barbaric and the primitive have often been used with reference to tribes all over the world. It has been used by many great anthropologists and folklorists in the course of their study of the tribes. This construct is not just derogatory but it reeks of ethnocentrism. Further the theory of race proposed by Darwin speaks of there being a "less difference between the highest type of ape and the lowest of aborigines than there is between the latter and the modern English gentleman" (Bara 90). Such views with reference to tribes in general, point towards the fact that the indigenous people are considered to be backward and savage. To a prejudiced reader the act of cannibalism in the folktale under consideration may seem grotesque but the tone of the tale very clearly hints to the fact that cannibalism is not accepted in the Oraon society.

The concept of modernity and the idea of progressive, advanced, civilized societies have been created in the world from a very western or European perspective. The discourse related to the opposition of the East and the West is very much present in the global socio-political consciousness. The opposition between the cannibal and the civilized white has long been used to "establish racial boundaries" (Lidenbaum 493). Such oppositions need to be interrogated:

"The stigma of savagery and primitivism, it seems, is best countered when we forgo our attachment to metaphor to describe our own behaviours and reflect on the reality of cannibal activities among ourselves as well as others. We

are then in a position to dislodge the savage/civilized dualism, once essential to the formation of a modern western identity and western forms of knowledge, as we fashion a new understanding of our postmodern self" (Lidenbaum 493).

Structures that assign meaning to certain practices as barbaric and others as civilized, need to be decentred. The grand narrative about civil society and primitive society needs to be questioned. Just because a particular community practices cannibalism or represents cannibalism in its folklore, this cannot signify that it is barbaric. The cultural practices of different communities around the world should not be analysed from an ethnocentric view but be understood in the context of the culture, tradition and ideologies of that particular community and the meaning such practises hold for its people.

No matter how shocking cannibalism is we have to understand it from a symbolic perspective. The callous devouring of the sister may be seen as being symbolic of the brutal reality of degeneration of land and people, which the Oraons and other indigenous communities have witnessed over the years. The sister being symbolic of land the elder brother can be seen as a metaphor of greed which leads to the exploitation of land. Once the elder brother in the tale comes to know of the unique quality of her sister's blood he is blinded by greed and he stops thinking rationally and goes on to kill her sister. He was definitely in a position of power being the eldest and he misused his power to further his greed. The sister represents the land. She has no agency over her body. She is voiceless and powerless. This is symbolic of how capitalist forces rob the land of its natural resources like forests and minerals. Interestingly while discussing cannibalism in contemporary culture Richard C. King draws a parallel between capitalism and cannibalism. Capitalism that is entrenched in exploitation and consumption of power is referred as "neocannibalism" (108).

The lamentation is another important feature of the folktale under consideration. This is usually composed on the death of a close relative or friend. In the book, *Theory and History of Folklore*, Vladimir Propp writes that when we talk of epics, lyrics and ballads, and their aesthetic characteristic, we must not leave out laments because "the power of the emotions they express makes laments part of lyric poetry" (31). Propp also points out that folk laments are different from other laments. Folk laments are direct and do not have symbolic or metaphorical significations unlike other laments. They reflect the biography of the deceased person. The lament in the folk tale under consideration is neither poetical nor reflective of the

biography of the deceased sister. On the contrary the supernatural elements come into play and it is the dead sister's voice that laments her own killing at the hands of her elder brothers. This lament is just expressed in a single sentence, "Don't ring, don't ring o mandolin, this is a culprit's house" but it succeeds in revealing the misfortune of the murdered sister. The lament is also important when we perceive the folktale as a directive tool. The use of the word "culprit" in the lament is significant because it puts in the picture that murder and cannibalism are crimes in the Oraon society.

The third aspect of the folktale *The Enchanted Mandolin* is the resurrection of the dead sister. This motif of resurrection is also present in the second folktale. In both the folktales some supernatural power comes into play along with magic. Barbara Walker writes that "the realm of the supernatural is inextricably connected to belief, and belief is rooted near human cognition itself.....on which we may establish meaning and motivation for our lives." The definition of the word supernatural differs from individual to individual and from one society to another and there are communities in which a supernatural phenomenon is not an "extraordinary event", but an "other-worldly" phenomenon. Barbara Walker writes that:

"...if the supernatural is seriously considered, the events and phenomena reported or described within a group give us evidence of a particular way of perceiving the world. It provides insight into cultural identity and a greater awareness of the breadth and quality of human experiences and expressions. How groups regard the supernatural contributes to thought and behaviour, and by attending to those patterns, we gather a fuller understanding of what is meaningful to the group, what gives it cohesion and animation, and thus we develop a rounder perspective of cultural nuance, both within the group and cross-culturally" (2).

Belief in supernatural activities and magic is very central to the Oraon way of life. Religion and magic are a means of unravelling the complexities and mysteries of life and it is a way of finding meaning in their existence. Sarat Chandra Roy opines that the Oraons are fearful of the mysterious supernatural powers and beings, and they pray to them to forestall their malicious intention and to secure their good will as far as crops, cattle, health and progeny is concerned. The folktale of the enchanted mandolin is reflective of this belief in supernatural activities. It brings to light their belief of the looming presence of the spirit of the dead relatives in their house and surroundings. The voice of the sister coming from the bamboo grove where she was buried hints to the presence of her spirit there. Further the appearance of the sister clad in a white dress

blazing with light also insinuates the fact that it was her spirit that had appeared before her brothers. The Oraons do not part with their relatives even after their death. The reappearance of the dead sister may also hint to the belief of conducting a proper cremation ritual for their deceased ones. It is believed that the soul of the deceased relatives join the community of the *pach- balar* or ancestor spirits on the annual day of *harbora* or bone drowning, a ritual in which the bones of relatives who died during that year are deposited in the ossuary belonging to the clan of the deceased. Roy writes that:

...until this admission into the community of its dead ancestors, a recently departed soul sometimes seeks the company of its living relatives. But such visits, it is said, cannot last long. Many are the stories I have heard from my Oraon friends of the recently dead appearing apparently in flesh before their living relatives in their waking hours (21).

The notable point here is that the sister's bones, in the folktale, were buried in the ground without any ceremonies. This aspect may raise many questions in the mind of the young Oraons related to the appearance of the spirit of the sister. The bamboo grove which grew out of the spot of the burial of bones is also significant because of its symbolic characteristic. The bamboo, according to its biological attribute grows profusely and thus it symbolises prosperity and "continuity of the tribe; a life symbol"(Tirkey 89). Thus it is not surprising that the composer of the folktale uses the means of a mandolin made of bamboo to bring the sister face to face with her brothers. The presence of the witch, in the second folktale and the magic done to bring the brother back to life simply highlights their belief in both witchcraft and magic. The Oraons believe in the presence of the good spirit as well as the "evil eye" and "evil mouth" of certain individuals and to ward this off they indulge in the practice of a lot of religious ceremonies that also includes magic. Religion and magic together forms the "Oraon system of supernaturalism" (Roy 186). The Oraon uses folktales like the ones discussed above to pass on their beliefs and practices to their next generation.

## V. CONCLUSION

Folklore being the perfect expression of the sentiments and ethos of the Oraon tribal community, its study becomes imperative in the modern world. The folklore of the Oraons which encompasses the folktales, folksongs, dance, proverbs, riddles and various myths are representative of their ideologies which have been shaped through generations and undergone a lot of transition. Thus

undertaking a critical study and analysis of folklore is beneficial to bring this indigenous knowledge into the knowledge domain of the world. In addition to this the study of Oraon folklore would definitely contribute towards the advancement of cultural values of the Oraons. Sahab Lal Srivastava opines that folklore fulfils certain purpose and that is the reason why they survive in the particular community. These functions of folklore according to Srivastava are "recreation or amusement", "education", "socialization", "communication of knowledge", as a medium of popularizing and so on (276-282). In the context of the Oraons the function of folktales is not just entertainment but a way of protest, revolution and instruction. The folktales are designed in such a way that the children are entertained and the youth are informed about the social condition.

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# Tracing female subversion in Buchi Emecheta's *The Joys of Motherhood*: Reading motherhood as a patriarchal institution

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**Abstract**— Human relationships are determined by power structures which are erected on cultural, social, physical, economic or political basis. The man-woman relationship is considered as a hierarchical one placing the male at the supreme position and the female at the lowest, the weakest. Such a distinction is measured from both the gendered and the biological perspective. The patriarchal and patrilineal social structures throughout the world treat women as the recipient of male consent and relegate them towards the state of passivity, selflessness, caring and dependency. To legitimize these supposed situational perceptions about women; patriarchy installs different socio-cultural institutions among which motherhood is one. The reproductive power rather than the woman herself, is very essential for the man to continue his reign of manhood down through his descents for which female bodies are treated as nothing but some child bearing machines. This is done in such a neat and obvious manner that the woman herself doesn't realize the politicization and objectification of her own body. In fact, motherhood becomes and remains the only denominator of successful womanhood under a patriarchal regime. The Nigerian author Buchi Emecheta highlights all such issues concerning women in a tribal social background especially through the character of Nnu Ego. Nnu Ego who got dishonored due to her infertility in her first marriage, had to try her fate in a second marriage with someone she thought she would never have chosen as her husband. She was bestowed with motherhood with a good number of children. She even brought them up with all care and aspired to be happy at a successful completion of the mostly cherished motherhood. But, it appeared treacherous and a bitter outcome ruined all her hope and pride, thus a dismantling is done of the institution of motherhood making space for a line of questions aroused immediately against its legitimacy. This paper proposes to make a study of motherhood as a patriarchal institution or rather one patriarchal imposition that enables men to utilize female bodies for their own sake, thereby exploiting and silencing them. It will peep through the illusioned life of Nnu Ego for that sake as a victim of body politics in the consolidated institution of motherhood. Such a discussion will further help in understanding the myths lurking around motherhood and the female body in a male dominated society particularly in Africa and in the world as a whole.

**Keywords**— body politics, female subversion, fertility, motherhood.

## I. INTRODUCTION

Patriarchy in all facets of its understanding tends to maintain a pyramidal power structure sustaining the difference in identities between man and woman. The

supremacy of man is ingrained in patriarchy to such a level that they become the one to define their counterpart's role and destiny of life. But, it must be kept in mind that patriarchy is not a system created by God. It is simply a cultural construct promoted by men to superimpose their



significance in the society about which Adrienne Rich in the forward to her book "Of Woman Born" comments like this: "...patriarchy is equivalent to culture and culture to patriarchy" (Rich, 10). This imposition is so obviously performed that no questions are raised about its legitimacy until and unless women become aware of their essence. Patriarchy, though the male power is at the peak in common, differs in connotation from culture to culture, from society to society and so on. This leads to a great deal of variations in the experience of its subjects. To justify the male supremacy, so many strategies are undertaken by patriarchy among which motherhood is one.

Motherhood is a natural physical capacity owned by women. It is the power bestowed upon them to bring new life which is very important for continuation of the existence of the human race on the earth. It will be more proper to say that not exactly motherhood but the reproductive power is something which is natural to women. Motherhood is actually a socio-cultural construct whereby this very female power is promoted under conditions and they are prescribed with the task of mothering along with all other feminine roles in the society. However, the ideology of motherhood is understood differently across social class, race, ethnicity and culture. As an institution, "motherhood involves the potential role of a woman as wife, as mother, as daughter-in-law and so on" as stated by Biswajit Ghosh in one of his essays entitled "The Institution of Motherhood: A Critical Understanding". It is a stereotype created by the patriarchy. Girls are taught to accept motherhood as their destiny of life for which they are required to undergo a heterosexual relationship through another social institution called marriage. The age old tendency to subvert the female power is strengthened and legitimized through motherhood because, if only someone is incapable of begetting a child, their identity gets reduced to some adjectives like 'barren', 'infertile', 'unfortunate'. Moreover, if the children prosper in life the credit is attributed to the father, not the mother though she sacrifices the whole lot of her life for their cause. The story of motherhood is "...unmentioned in the histories of conquest and serfdom, war and treaties, exploration and imperialism-has a history, it has an ideology, it is more fundamental than tribalism or nationalism" (Rich, 34). Women are expected to be nourishing, caring, pure, selfless and loving as a mother and perform her duties unconditionally and without any complaint. The male interest to sustain their legacy needs the female body. But, this dependency is veiled by stereotyping female reproductivity and thereby imprisoning all strengths, aspirations and passions of women so as to glorify the supreme status of the male. They are conditioned to think that her only duty remains in

taking care of her children, pleasing her husband both mentally and physically, maintaining a clean image of an ideal mother and justifying all her limited activities to be important and significant to herself. Thus, motherhood remains a patriarchal institution in almost all the societies which, to cite Adrienne Rich in her book *Of Woman Born*.... "has ghettoized and degraded female potentialities." (13).

This paper is an attempt to exemplify the patriarchal conditioning of motherhood in the specific tribal society of Africa as portrayed in the novel "The Joys of Motherhood" by one of the prominent African novelists Buchi Emecheta.

## II. TEXTUAL ANALYSIS

*The Joys of Motherhood* was first published in 1979 where, as the critic Marie Umeh comments, "Emecheta breaks the prevalent portrayures of African writing...It must have been difficult to draw provocative images of African motherhood against the already existing literary models, especially on such a sensitive subject". Emecheta explores here a very different world of pain, suffering, loss of the self, loss of self proximity, misery, illusion, alienation, sympathy and disregard experienced by all women in varied intensity as rewards after becoming a mother. This novel is being researched here through an analytical and descriptive method to find out how the protagonist and other women are held captive in the institution of motherhood by the age-old traditional beliefs celebrated by patriarchy.

Nnu Ego, the protagonist of the novel is one of those common women who unquestionably believe that the essence of her life remains in her capability to beget children for her husband. Her mother though was burdened by non-marital pregnancy, kept her stand about deciding the fate of the child depending on its gender i.e if it was a girl, it would stay with her husband Agbadi and if not, it would go to her father's place. The girl child is Nnu Ego who stayed with her father after her mother's death with all possible loyalty and respect until she was married off to Amatokuwu. But, her first marriage proved to be unsuccessful as she couldn't conceive. Her husband brought another woman to prove the validity of his manhood and Nnu Ego found no other way than to stay back at her father's place. She was horrified at her incapability for conceiving as she exclaims: "What am I going to do, Amatokuwu?" (31). It echoes the prejudice she nurtured regarding women who don't become mothers. She believes that "when one grows old, one needs children to look after one" (38) and readily agreed to move to a far place called Lagos with the hope to have "a string of

children" (39) with a man as his senior wife. She realized that she would never have loved a man like Naife, her new husband but what if "this man made her pregnant, would that not be an untold joy to her people?" (44). She was destined to become a mother not only because she aspired to be one, but mostly because she desperately wanted to prove herself to the people of her community. She worshipped her *Chi* by sacrificing animals and her wish was fulfilled as she became mother to three sons and two sets of twin daughters. But, the reality of motherhood was far from satisfactory. Nnu Ego, the wife of a laundryman had not only to struggle for food, clothes and livelihood, but mostly for the education of her children.

Nnu Ego was regarded as a fortunate and happy mother by dint of her having three sons. It was not her, but the whole community's belief that only begetting male children is a sign of worthy motherhood. She was doomed to that belief and was very enthusiastic to help her sons to get educated and well settled in their lives. She worked hard to manage with the little housekeeping money provided by her husband; even she herself started earning by selling cigarettes, paraffin, and firewood and so on. At the beginning, she often rebelled against her situation, but finally she had to submit to her husband who clearly told her: "...I am not an ideal husband...But, woman, you have to look after your child. That at least is a woman's job." (86). She even had to accept that "a man is never ugly and never old. He matures with age and is dignified" (71) as because her husband never denied marrying and inheriting new women only by dint of his manhood. He always stayed outside the house doing his jobs and when returned, the only thing he did was to impregnate his wives and spend all the money in drinking and merrymaking. It is very common to observe in every society that in comparison to the mother, the father remains detached from the children that is discussed by Rich like this: "To 'father' a child suggests above all to beget, to provide the sperm which fertilizes the ovum. To 'mother' a child implies a continuing presence; lasting at least nine months... motherhood is earned." (12). He even made Adaku, the inherited wife, opt to become a prostitute rather than spending life in poverty. Nnu Ego broke down in grief to realize her fate and even tried to take shelter in her father's place. But, her father too, the upholder of patriarchy, denied her proposal by saying that her only place was at her husband's side as he gave her the children. Rather, she should behave like a male friend to him and supervise his young wives (158) proving how patriarchy is so demanding for a woman. Her hope for peace of mind and content shifted from her father, her husband to her children, especially the sons about whom she dreamt of becoming great personalities in the future. But, things

didn't turn up as per her wish. Two of her sons settled themselves in foreign lands, one in the US and one in Canada to pursue their dreams notwithstanding what will happen to the family. She was surrounded by her daughters, the youngest son, the son-in-laws and other well wishers in Lagos, but her hope for only one single response from the two emigrated sons never got fulfilled which depressed and devastated her soul. She never expected anything from her daughters like she did from her sons. But, she was not also hypnotized by the dictate of patriarchy regarding the birth of a girl child. She took her last sigh at Ibuza, her father's place with no one by her side. A mother to so many children died unhappily proving the illegitimacy and inaccuracy of the institution of motherhood.

A woman may never need a man who is only capable of giving her children and a life doomed in poverty. She neither is born only to become a mother or a wife nor aspires to be regarded as a mere plaything in the hands of the man. The society and the culture where she is situated, teaches her to be one. They are conditioned to grow and respond to all those expected roles positively and end up shaping further a world predominated with male concerns. A mother even can't be happy because of her children only. Her happiness may be subjected to other personal needs and hopes rather than nurturing the children which is unfortunately dismissed by the patriarchy. Moreover, they are not even given any chance to listen to the echo of their hearts as independent individuals. Emecheta states towards the end of the novel about this crude reality after the death of Nnu Ego that "She had never really made many friends, so busy had she been building up her joys as a mother" (224) that brought nothing to her in return. Nnu Ego and many women like her are prisoners of their own flesh and blood as she exclaims: "The men make it look as if we must aspire for children or die. That's why when I lost my first son I wanted to die, because I failed to live up to the standard expected of me by the males in my life..." (187). She in her thoughts announced a war against all those misinterpretations regarding the birth of girl children in the institutionalized space of motherhood: "But did not a woman have to bear the woman-child who would later bear the sons? who made the law that we should not hope in our daughters?" (186-187).

Nnu Ego is a strong woman just like the others in her community as they are capable enough of sailing the boat of life on their own by working hard, going to any extent to look after their children without even any help from their male counterparts. But, they are not treated to be strong or rather not let to realize their worth and it is done through the patriarchal codifications of everything related to a woman, not excluding the body. The body due to its

capability of reproduction is objectified and utilized by the men to its best as "...all they were interested in were male babies to keep their names going" (186).

### III. CONCLUSION

Thus, the study proves that motherhood is nothing but a social construct intended to fulfill the concerns of patriarchy whereby female bodies are commodified by putting the burden of child bearing and objectified as mere sex-mates. Patriarchy determines when and how motherhood in a woman's life will occur and how will it influence their lives. Women are bound to abide by the rules and traditions of their societal positioning; otherwise accusations will be posed as rewards. Not only the specific African Igbo society is contaminated with all these mal-projections regarding women, but further studies can be pursued in different socio-cultural landscapes in the world to find out only the same as patriarchy is overwhelming and overpowering.

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# Mathematical Problems Solving Conception (MaProSC) Scale

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**Abstract**— *The problem of the current research is to develop an instrument that will assess students' conception on mathematical problem solving as a process and as to its characteristics as an activity in a classroom setting. A confirmatory factor analysis with Varimax rotation and elimination loadings were used in the validation of the pre-identified constructs which are problem solving as a process and problem solving as to its characteristics. There were 19-items retained in the first factor about students' views on problem solving as a process and 17 items describing on students' perception of mathematical problem solving as to its characteristics. The results of this study also need to be re-examined to determine if they can be replicated with other samples of students as well as adding factors and items that would measure students' conception on mathematical problem solving.*

**Keywords**— *Problem solving, mathematical knowledge, NCTM.*

## I. INTRODUCTION

Problem solving is a fundamental means of developing mathematical knowledge at any level. As emphasized by the National Council of Mathematics Teachers (NCTM, 1979), "Problem solving means engaging in a task for which the solution method is not known in advance. In order to find a solution, students or problem solver must know on their knowledge, and through this process, they will often develop new mathematical understandings. Solving problems is not only a goal of learning mathematics, but also a major means of doing so." (NCTM, 1978). As also stresses by Lester (2013)&Schoenfeld (1992), "problem solving is the heart of mathematics". Learning to solve problems is the principal reason for studying mathematics. To become a good problem solver in mathematics, one must develop a base of mathematics knowledge. Silver (1979) found that successful problem solvers were more likely to categorize math problems on the basis of their underlying similarities in mathematical structure. In connection, it is pointed out in the study conducted by Tan & Limjap (2018) that the first phase students will be able to bear in mind is to understand the problem. But this will be realized if

students fully understand what is mathematical problem solving as a process and as to its characteristics.

The NCTM (1989) has strongly endorsed the inclusion of problem solving in school mathematics. There are many reasons for doing this.

"First, problem solving is a major part of mathematics. It is the sum and substance of our discipline and to reduce the discipline to a set of exercises and skills devoid of problem solving is misrepresenting mathematics as a discipline and shortchanging the students. Second, mathematics has many applications and often those applications represent important problems in mathematics. Our subject is used in the work, understanding, and communication within other disciplines. Third, there is an intrinsic motivation embedded in solving mathematics problems. We include problem solving in school mathematics because it can stimulate the interest and enthusiasm of the students. Fourth, problem solving can be fun. Many of us do mathematics problems for recreation. Finally, problem solving must be in the school mathematics curriculum to allow students to develop the art of problem solving."



The Mathematical Problem Solving Conception Scale (MaProSC) instrument will assess student's conception on mathematical problem solving as a process and as to its characteristics as an activity in a classroom setting. It is important that students will be able to know the importance of problem solving in mathematical thinking because this is very essential in mathematics education (Doorman et.al, 2007). The author of this MaProSC is guided with Scott Chamberlin's article on *What is problem solving in the mathematics classroom?* In his article, he pointed out on that characteristics and processes may be used to identify true problem solving. But in the current study, set of items were formulated to answer how do students view mathematical problem solving as a process and as to its characteristics.

As a teacher of basic mathematics in tertiary level, it is important to instill in the mind of students on the problem solving with the emphasis not only focusing on the steps how to solve problems but also determining their conceptions about mathematical problem solving.

### The Instrument

The instrument is composed of two sections namely student's conception on mathematical problem solving (PS) as a process and students view of problem solving as to its characteristics in a classroom setting. This is composed of 39 items, 21 – items for PS as a process and 18 – items as to its characteristics. The respondents will respond the questionnaire using Likert scale, 5 (strongly agree) as the highest while 1 (strongly disagree) as the lowest. The purpose of this scale is to assess students' conception on mathematical problem solving as a process and as to its characteristics as an activity in a classroom setting.

## II. METHODOLOGY

The constructed questionnaire was pilot tested among 117 sample education students in one of the state university in Leyte through personal administration with the help of fellow faculty of the author. Of the complete sample, 91 (77.8%) were female and 26 (22.22%) were males. Moreover, 50.4% were Bachelor of Secondary Education-Math (BSEd) students and 49.6% were from Bachelor of Elementary Education (BEED). From this two courses, there were 54 (46.2%) third year students, 36.8% came from second year, and 17.1% were fourth year students. The author used convenience sampling in choosing the respondents. Letter of consent was written to the Teacher Education Department head and to the respective classes who will answer the MaProSC scale. Pilot testing used the rule of thumb range from 3:1 (Williams, et.al, 2010)

The questionnaire is originally composed of 42 – items originally formulated by the author based on the definitions of mathematical problem solving as a process (22 items) and as to its characteristics (20 items). These two constructs (mathematical problems solving as a process and mathematical problems solving as to its characteristics) defined the mathematical problems solving conception (MaProSC) scale.

The researcher consulted three experts for the pretesting of the questionnaire who were at the field of education and experienced teachers in mathematics. Relevance (4 - very relevant and succinct, 3 – relevant but needs revision, 2 - unable to assess relevance, 1 – not relevant) and representativeness (4 – item is representative, 3 – item needs minor revisions to be representative, 2 – item needs major revisions to be representative, 1 – item is not representative) were the basis how do experts score each item. The experts were also requested to recommend revisions that would strengthen the item descriptions of the two constructs. At the end of the pretesting, 39 – items (21-items for problem solving as a process; 18-items for problems solving as to its characteristics). Content validity of individual items was computed using Lynn (1986) recommendation. She recommended that with a panel of “five or fewer experts, all must agree on the content validity for their rating to be considered a reasonable representation of the universe of possible ratings”; in other words, if there are five or fewer judges should be 1.00.

All items were rated on a 5-point Likert scale which ranging from “1” as “Strongly Disagree” to “5” to “Strongly Agree”. Based on the reliability analysis, the Cronbach alpha value of the whole questionnaire is 0.915 which is acceptable since it is above the recommended value (Spector, 1992 & Colton & Covert, 2007).

## III. RESULT, CONCLUSION AND RECOMMENDATIONS

During the pretesting, three experts rated each item based on the constructed scale on relevance (4 - very relevant and succinct, 3 – relevant but needs revision, 2 - unable to assess relevance, 1 – not relevant) and representativeness (4 – item is representative, 3 – item needs minor revisions to be representative, 2 – item needs major revisions to be representative, 1 – item is not representative). The mean was computed and those items with mean ranges from 3 to 4 were retained while items whose mean were below 3 were deleted. So that two (item 3 and 14) items were deleted on how do students view problem solving as a process while 5-items (items 4, 8, 9, 10, and 11) were eliminated on students' view of problem solving as to its characteristics. Some of the retained items were suggested

by experts to be revised since the author seeks suggestions and recommendations of the items. After the pretesting there were 21-items which were retained on students' view

of problem solving as a process and 18-items were retained on problems solving as to its characteristics.

The result of the pre-testing can be gleaned in Table 1 below.

Table 1. Pre-testing Result

| Statements   | Level of Representativeness | Level of Relevance | DECISION |
|--|-----------------------------|--------------------|----------|
| <b>A..As student/problem solver, I successfully complete a mathematical problem solving task if...</b> | <b>Mean</b>                 | <b>Mean</b>        |          |
| 1. I can propose a solution.   | 3.67                        | 3.67               | Retained |
| 2. I can find solution to a mathematical problem through writing an equation.                          | 3.67                        | 3.67               | Retained |
| 3. I can transfer ideas to peers.  | 2.67                        | 2.67               | Deleted  |
| 4. I can create a plan in solving the problem through drawing a picture.                               | 3.67                        | 3.67               | Retained |
| 5. I can generate written record of the way/s I think.   | 3.33                        | 3.33               | Retained |
| 6. I can seek multiple solutions.  | 3.33                        | 3.33               | Retained |
| 7. I can make an answer to a mathematical problem with the use of current knowledge.                   | 3.67                        | 3.67               | Retained |
| 8. I can mathematically think a situation to solve a problem.  | 3.33                        | 3.33               | Retained |
| 9. I can produce assumptions.  | 3.33                        | 3.33               | Retained |
| 10. I use assumptions in relation to my final solution.  | 3.33                        | 3.67               | Retained |
| 11. I can apply current knowledge to solve a problem.  | 3.67                        | 3.67               | Retained |
| 12. I am always ready for a mathematical challenge.  | 3.00                        | 3.33               | Retained |
| 13. I can create new techniques to solve a problem.  | 3.67                        | 3.67               | Retained |
| 14. I do not implement a pre-learnt process to solve it.   | 2.33                        | 2.67               | Delete   |
| 15. I can analyze relevant data in a specific problem  | 4.00                        | 4.00               | Retained |
| 16. I can directly create a potential solution.  | 3.67                        | 3.67               | Retained |
| 17. I can easily identify appropriate formula for the problem.   | 4.00                        | 4.00               | Retained |
| 18. I can identify what are given conditions.  | 4.00                        | 4.00               | Retained |
| 19. I can describe mathematical condition.   | 3.67                        | 3.67               | Retained |
| 20. I can easily pin point unique method to solve problem than others.                                 | 3.33                        | 3.00               | Retained |
| 21. I can evidently explain the process in given situation.  | 4.00                        | 4.00               | Retained |
| 22. I can solve a problem using tabular representations.   | 4.00                        | 4.00               | Retained |
| <b>B. As a student/problem solver, I view mathematical problem solving activity as...</b>              |                             |                    |          |
| 1. real-life application.  | 4.00                        | 4.00               | Retained |
| 2. requiring reasoning skills.   | 3.33                        | 3.33               | Retained |
| 3. solving with more than one method.  | 3.67                        | 3.67               | Retained |
| 4. finding a way around a difficult situation.   | 3.33                        | 3.33               | Retained |
| 5. innovation of situation for problem solver/s.   | 2.33                        | 2.33               | Delete   |

|  |      |      |          |
|--|------|------|----------|
| 6. measurement of level of understanding.              | 2.67 | 2.67 | Retained |
| 7. a series of processes to arrive a correct solution. | 3.67 | 3.67 | Retained |
| 8. demanding mindful responses.                        | 2.00 | 2.00 | Delete   |
| 9. flexible way of thinking.                           | 2.00 | 2.00 | Delete   |
| 10. applying multiple steps for successful solution.   | 2.67 | 2.67 | Delete   |
| 11. task for solving fixed mathematical problems.      | 2.33 | 2.33 | Delete   |
| 12. solving puzzles.                                   | 3.67 | 3.67 | Retained |
| 13. playing games by reasoning.                        | 4.00 | 4.00 | Retained |
| 14. application of mathematical concepts               | 4.00 | 4.00 | Retained |
| 15. development of creative thinking.                  | 4.00 | 4.00 | Retained |
| 16. solving non-routine situations.                    | 3.00 | 3.33 | Retained |
| 17. condition that requires open - ended situation.    | 2.67 | 3.00 | Retained |
| 18. explanation of accurate mathematical data.         | 3.33 | 3.67 | Retained |
| 19. requirement of unique mathematical situations.     | 3.33 | 2.67 | Retained |
| 20. enhancement self-realization.                      | 3.33 | 3.33 | Retained |

Using confirmatory factor analysis with Varimax rotation and elimination loadings below 0.40, validation of the pre-identified constructs (problem solving as a process and problem solving as to its characteristics) was performed for the 39-items.

After meeting the desired sampling adequacy (Kaiser-Meyer-Olkin = 0.895), the reliability of the MaProSC scale using Cronbach alpha coefficient resulted a reliability coefficient of 0.915(91.5%). Originally, MaProSC scale has two factors. Using confirmatory factor analysis to validate the two pre-identified constructs of mathematical problems solving conception and eliminate factor loadings <0.40, 36-items remained in the two factors extraction with an accounted total variance of 49.53% with reliability coefficient 0.915 (91.5%).

After validation, the two factors consist of the same items from the original questionnaire but with some statements which did not load to the respective factors. First factor, item 15 'I can directly create a potential solution' was the item with highest factor loading (0.736). This statements agrees to Polya's (1980) definition of problem solving as a way where there is no known way around an obstacle as stated in the article What is problem solving ability by Carmen Laterell. In short, finding a way is finding potential solution to solve a mathematical problem solving. Rest of the items which load in this factor with factor loadings greater than 0.40 had to do with students' views of mathematical problems solving as a process. The items that were retained in the first factor were items 1,2,3,4, 6,7,8,9,10,11,12,13,14,15,16,17,18, 19 and 20. So that, there were 19-items retained in the first factor about students' views on problem solving as a process. Meanwhile, there were two statements did not

load to this first factor. These were item 5 'I can seek multiple solutions' and item 21 'I can solve a problem using tabular representations'. These were excluded in the final composition of the MaProSC scale.

The second factor accounted 49.53% of the variance and included items describing on students' perception of mathematical problem solving as to its characteristics. Item 7 'application of critical thinking skills' loads with the highest value which is 0.848. There were seventeen items (1,2,3,4,5,6,7,8,9,10,11,12,14,15,16,17,18) load in the said factor while only one item did not load for this factor. This item 13 which states 'condition that requires open-endedness'. This was excluded in the scale. As the result of the study conducted by Prayitno (2018) students must possess critical thinking skills to solve mathematical problem solving.

Therefore, result of this study revealed satisfaction in attaining the purpose of developing a Mathematical Problem Solving Conception Scale questionnaire and of meeting the least desired validity, reliability and practicality of the researcher. Within the acceptable range of validity and reliability, the final version of the instrument can be utilized in attaining the purpose of developing it. Moreover, the clear description of the response category as well as the elimination of some undesirable items determines that the questionnaire can be used to measure mathematical problem solving conception.

Furthermore, the result of factor analysis which enables the identification of a more inclusive naming of factors would be helpful enough for future users. It would guide mathematics educators assess the level of mathematical problem solving conception of students.

The results of this study also need to be re-examined to determine if they can be replicated with other samples of students as well as adding factors and items that would measure students' conception on mathematical problem solving.

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# History, Gender and Class in *Adam Bede* and *Anna Karenina*

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**Abstract**—This paper explores some of the significant issues touched upon in two novels regarded as the seminal works in the tradition of the realistic mode: *Adam Bede* and *Anna Karenina*. The issues it deals with are history, gender and class. It starts by the claim that literature, here in the case of the novel, reflects, represents or imitates the reality or the world of which it is part and explores the way the three aspects have been incorporated in these novels. The idea here is to account for the fact that marginalisation of people in the Western Canon was based on gender, class, and colour. Countering the top-down vertical approach to literature it takes the bottom-up or subaltern perspective to explain the condition of women and working or peasant class in these novels.

**Keywords**—Class, gender, marginalisation, realistic tradition, representation, subaltern approach.

Until quite recently, writing of history or historiography had been not only the vocation of only a small elite, class, gender, nation, sex or race but the themes it represented were no more than what some historians say autobiographies of these elites. Underlying this project was the idea to construct a binary so as not merely to define themselves from the other but construct the “other”, and thereby, according to Eagleton (2010), a hierarchy where the first category is privileged as the “norm” over the second as “the inferior” (p. 287). In western tradition in general and in Anglo-Saxon tradition of literature in particular, right from the theories, for instance, laid down by Plato and Aristotle, regarding the subject matter and characterisation in literature, down to the nineteenth-century novel writing, the idea of making the epicentre of the main plot characters from the lower ranks of society was unimaginable (Walder, 1995, p. 3; Morris, 2003, p. 52). Alternatively, even if they somehow did, however, it was only because in a sense to disparage them, for instance, as “mad doubles of virtuous heroines, midnight witches and monsters” (Morris, 2003, p. 81). Contrastingly, however, the focal point of literature would revolve, as in other discourses, around characters white, male, upper class, European, or heterosexual. Only those defined suitable to

fit into the parameters of these discourses were considered for the inclusion as the subject matter in literature, and the rest were put actually to rest as inappropriate or the other. It was, however, the realist movement of the nineteenth century Europe in literature in general and novels such as *Anna Karenina* and *Madame Bovary* and several others in particular that moved away from neoclassical decorum and shocked and scandalised this sensibility and morality by breaking these exacting standards (Abrams, 2015). In writing about the role of British novelists, Morris (2003) writes that from Jane Austen to Thomas Hardy, they followed in the steps of the European ones in what she calls the “democratic impulse of realism” moving “away from the world of the higher gentry to the working-class sphere of characters like Tess D’Urbervilles and Jude the Obscure” (p. 79).

Abrams (2015) describes the realistic novel “as the fictional attempt to give the effect of realism, by representing complex characters with mixed motives who are rooted in a social class, operate in a developed social structure, interact with many other characters, and undergo plausible, everyday modes of experience” (p. 224). The representation of and rootedness in a social class is highly

discernible in the two novels in question. *Oxford Learner's Dictionary of Academic English* (2014) defines a class as, "one of the groups of people in a society that are thought of as being at the same social or economic level" and "the way that people are divided into different social and economic groups" (p. 89). It follows that in both novels, therefore, class distinction is likely discernible. For instance, it can be perceived that the entire thrust of the novel, *Anna Karenina*, is the elite or royal society of the time around which the main plot hinges, often called the "novel of manners", and those of non-elite and non-royal classes are only in part hinted at (Abrams, 2015, p. 224). There is, however, no detailed description of the issues regarding peasants and working-class let alone character delineation as is done in the case of the former. The description provided though of the homes and the like of the latter class in great detail. From the very first chapter of *Anna Karenina* (2003), we can see, for instance, that the narrative follows a detailed description of the "family and household of Oblonskys" thus:

All was confusion in the Oblonskys' house. The wife had found out that the husband was having an affair with their former French governess, and had announced to the husband that she could not live in the same house with him. This situation had continued for three days now and was painfully felt by the couple themselves, as well as by all the members of the family and household. They felt that there was no sense in their living together and that people who meet accidentally at any inn have more connection with each other than they, the members of the family and household of the Oblonskys. The wife would not leave her rooms, the husband was away for the third day. The children were running all over the house as if lost; the English governess quarrelled with the housekeeper and wrote a note to a friend, asking her to find her a new place; the cook had already left the premises the day before, at dinnertime; the kitchen maid and coachman had given notice. (Tolstoy, p. 1)

Besides, compare it, in contrast, with the kind of description given to a "watchman" mowed down by the train Anna travels in to reconcile the household of Oblonskys:

A watchman, either drunk or too bundled up because of the freezing cold, had not heard a train being shunted and had been run over. Even before Vronsky and Oblonsky came back, the ladies had learned these details from the butler. Oblonsky and Vronsky had both seen the mangled corpse. Oblonsky was obviously suffering. He winced and seemed ready to cry. 'Ah, how terrible! Ah, Anna, if you'd seen it! Ah, how

terrible!' he kept saying. Vronsky was silent, and his handsome face was serious but perfectly calm. 'Ah, if you'd seen it, Countess,' said Stepan Arkadyich. 'And his wife is here ... It was terrible to see her ... She threw herself on the body. They say he was the sole provider for a huge family. It's terrible!' (2003, p. 64)

The narration does not follow the trail as to the details of their household any further, and we are led instead into the concerns of a couple of royal families. Besides, out of wedlock affairs of this class are made so prominent so as to build the whole plot around them, and in contrast, only a few lines tend to be devoted to the life of the watchmen and his wife and "a huge family" (2003, p. 64). Why does the narrative not follow this huge family to investigate their life whose only breadwinner has been run over? This is perhaps to foreground the idea that in history, as in literature, the domain of the elite, royal or upper class, no no-royal or lower class characters could be encompassed. In another glaring example of underrepresentation, the muzhiks are not given due credit as the aristocratic ones. Their characterisation, not necessitating any delineation, is only kept to being "two dimensional" (Forster, 1927, p. 52).

However, the elitism both in the writing of history and in literature, as the classical theory of art would have it, can perhaps be argued to be refuted in *Adam Bede* because the novel incorporated into its main plot characters who are ordinary and belong to the working or peasant class. The leading families around which the entire plot is set also comprise of ordinary common ones without any large estates which the writer explains in the first paragraph of the novel as, "with this drop of ink at the end of my pen, I will show you the roomy workshop of Mr. Jonathan Burge, carpenter and builder, in the village of Hayslope, as it appeared on the eighteenth of June, in the year of our Lord 1799" and we are led into the company of workmen of *Adam Bede* and Seth's adoption of Methodism and the preaching of what the doctrines of it entailed (1859, p. 1). The inclusion in the main plot of Methodism which had its primary principle "a concern for the underprivileged and the improvement of social conditions", bespeaks the exclusion of the village and its people from the mainstream London because, "under the leadership of Whitefield and then of Wesley, the movement proliferated among those who felt neglected by the Church of England" (Davies, 2019).

The exhaustive portrayal provided of the village of Hayslope, its people, and its surroundings, moreover, can be claimed to be a classic example of the bottom-up approach to history and its characters. The plot follows their everyday concerns, their occupations, church-going

etc. in detail. Added to this is also the fact of unfolding the characters' physiognomy, demeanour and temperaments. For instance, from his "voice" to his "mixture of Celtic blood" Adam is painted as thus:

Such a voice could only come from a broad chest, and the broad chest belonged to a large-boned, muscular man nearly six feet high, with a back so flat and a head so well poised that when he drew himself up to take a more distant survey of his work, he had the air of a soldier standing at ease. The sleeve rolled up above the elbow showed an arm that was likely to win the prize for feats of strength; yet the long supple hand, with its broad finger-tips, looked ready for works of skill. In his tall stalwartness Adam Bede was a Saxon, and justified his name; but the jet-black hair, made the more noticeable by its contrast with the light paper cap, and the keen glance of the dark eyes that shone from under strongly marked, prominent and mobile eyebrows, indicated a mixture of Celtic blood. The face was large and roughly hewn, and when in repose had no other beauty than such as belongs to an expression of good-humoured honest intelligence. (Eliot, 1859, p. 2)

Even his pet dog is described in such vivid detail:

Hitherto Gyp had kept his comfortable bed, only lifting up his head and watching Adam more closely as he noticed the other workmen departing. But no sooner did Adam put his ruler in his pocket, and begin to twist his apron round his waist, than Gyp ran forward and looked up in his master's face with patient expectation. If Gyp had had a tail he would doubtless have wagged it, but being destitute of that vehicle for his emotions, he was like many other worthy personages, destined to appear more phlegmatic than nature had made him. (1859, p. 8-9)

The concept of gender plays a crucial role in feminist scholarship. The overall feminist argument emerged in the idea of gender as a category worthy of taken into account seriously and its challenge has primarily been to refute the idea of casting it in the negative. The recent debates surrounding MeToo Movement, however, have shown how gender discrimination has been, even in progressive democratic structures of the world including India as well, pervasively rampant. During the early or first wave of feminism, for instance, George Eliot can be a case in point. In her life, she mounted against her society in order to be with a married man that was unprecedented for the times she lived in. In a somewhat similar fashion Anna of the eponymous novel, *Anna Karenina* did the same. The fact that both the novels, *Anna Karenina* and *Adam Bede*, have been inspired by two real-life incidents happened with two women in two different societies accounts for the

entrenched established gender discrimination across borders. Hetty, in the latter, is led to execution for killing her out of wedlock child and, in the former, Anna is pushed to committing suicide (Drabble, 2000, p. 6).

Even though Emma is a member of a royal family and the wife of a well-established man, however, her choice of having an affair out of wedlock with a man she vehemently proclaims she is in love with is looked down upon as a "liaison" (Tolstoy, 2003, p. 127). She, however, takes her own decisions regardless of consequences, singlehandedly fights her way out in this patriarchal world she inhabits and in the end, fails to achieve what she really wanted to obtain—divorce—but could not because the law, Christian law, did not grant to a "fallen" woman (2003, p. 706). Moreover, her husband did it allow it to happen at all when everything was in his hands, because, for him, the woman of her "magnanimous" nature could not be in a "tormenting situation" just for a divorce which, for Anna, her brother, Stephen Arkadyich, pleads to Alexei Alexandrovich, is all she wants:

She leaves it all to your magnanimity. She begs, she beseeches you for one thing—to bring her out of the impossible situation in which she finds herself. She no longer asks to have the boy. Alexei Alexandrovich, you are a kind man. Put yourself in her situation for a moment. The question of divorce in her situation is for her a question of life and death. (2003, p. 724)

It can be seen, moreover, that there is a recurrent enmity or suffering in almost every marriage in *Anna Karenina* either through the "affairs" of the husband, as in Oblonskys, or through a change of behaviour just after marriage, as in Anna and Vronsky and Levin and Kitty. For instance, Anna blames Vronsky for everything she has been going through in her life:

And, being jealous, Anna was indignant with him and sought pretexts for indignation in everything. She blamed him for everything that was difficult in her situation. The painful state of expectation, between heaven and earth, in which she lived in Moscow, Alexei Alexandrovich's slowness and indecision, her seclusion—she ascribed it all to him. If he loved her, he would understand the full difficulty of her situation and would take her out of it. The fact that she was living in Moscow and not in the country was also his fault. He could not live buried in the country, as she wanted to. Society was necessary for him, and he put her into that terrible position, the difficulty of which he did not wish to understand. And it was he again who was to blame for her being for ever separated from her son (2003, p. 740).

The discord between the two had its roots set so deep that neither talked about what “irritation” they had with one another, as can be seen in this passage:

The irritation that divided them had no external cause, and all attempts to talk about it not only did not remove it but increased it. This was an inner irritation, which for her was based on the diminishing of his love, and for him on his regret at having put himself, for her sake, in a difficult situation, which she, instead of making easier, made still more difficult. Neither of them spoke of the causes of their irritation, but each considered the other in the wrong and tried to prove it at every opportunity. (2003, p. 739)

Also, Kitty and Levin could not find any respite in their marriage even though they had a daughter together but would quarrel often:

Their quarrels were another disenchantment and enchantment. Levin never imagined that there could be any other relations between himself and his wife than tender, respectful, loving ones, and suddenly, in the very first days, they quarrelled, and she told him he did not love her, loved only himself, wept and waved her hands. (2003, p. 481)

Even the failures of Emma and Kevin, belonging to the same stock, the aristocratic one, speak volumes about the idea prevalent in the novel that those who rebel against this elitism and its associated laws would perhaps meet the same fate. At the end of the novel, the question arises: Why does she commit suicide? Perhaps it is not only because she feels a change of behaviour in her lover towards her but also because she rises against the sexist and patriarchal society and its associated norms. Her only goal of life had been to not only like him but to serve him as well for it was the reason she started reading books so that she could be of any help. However, all this was interpreted and taken by him as “hampering his freedom” (2003, p. 643).

The lack of masculinity, much less prized by patriarchy, shown by her husband, Alexi Alexandrovich, by not pulling the reins, as the patriarchal ideology would have demanded of him, is perhaps the reason for his suffering. Rather than listening to what Anna demands, nevertheless, what he often does is he reminds her of his status in the society, her “affair” would put at risk. It seems highly likely and less surprising that in such a fraught marriage that Anna would not care to bother about his unhappiness whenever his memory strikes her in Paris with Vronsky, her lover, which the narrator captures thus, “the memory of her husband’s unhappiness did not poison her happiness. . . Of course it was bad, but it was the only salvation, and it was better not to remember those dreadful details” (2003,

p. 463-4). He kept being blind not only to his wife’s feelings but his child as well. Just after he sensed and heard about her feelings for another man, he does not discuss it in detail with her to find a solution and instead “closed, locked and sealed the drawer in which he kept his feelings for his family—that is, his wife and son” (2003, p. 201). He did not, as Anna claims, care about her and their family who for him were nothing more than “ambition” which the narrator claims that she “knew all his ways and they were all disgusting to her. ‘Nothing but ambition, nothing but the wish to succeed—that’s all there is in his soul,’ she thought, ‘and lofty considerations, the love of learning, religion, are all just means to success’” (2003, p. 207). Whatever feelings she expressed were, to him, nothing more than empty signifiers repeating themselves in an endless chain, the narrator writes:

She said all this gaily, quickly, and with a special brightness in her eyes, but Alexei Alexandrovich now ascribed no significance to this tone. He heard only her words and gave them only that direct meaning which they had. And he answered her simply, though jocularly. There was nothing special in their conversation, but afterwards, Anna could never recall that whole little scene without a tormenting sense of shame. (2003, p. 205)

In their fight for Hetty’s hand, Adam and Arthur Donnithorne do not ask her even once what she wants to do for her own life instead they engage in the fight without realising that they undermine her right to choose. When she does, however, she ends up in prison for the crime she did not commit intentionally. From the very beginning of the novel, she appears as a woman who is not allowed to have a say in her own life. Her uncle and aunt, who have been raising her, wanted her to take Adam as her husband, about whom the narrator says, “it was clear that they would have welcomed the match with Adam for a penniless niece” (Eliot, 1859, p. 108). They did not think Adam as below their “rank” but as a person who had everything that “rank” entailed because it was the time:

When there was no rigid demarcation of rank between the farmer and the respectable artisan, and on the home hearth, as well as in the public-house, they might be seen taking their jug of ale together; the farmer having a latent sense of capital, and of weight in parish affairs, which sustained him under his conspicuous inferiority in conversation. (1859, p. 107)

Nevertheless, to Hetty such was not what she thought of about Adam. For her “he was—a poor man with old parents to keep, who would not be able, for a long while to come, to give her even such luxuries as she shared in her uncle’s house” (1859, p. 109). If she marries him, however,



she could not be able to fulfil her dreams as he was not a rich man but a poor carpenter in a small village who could not afford her the “luxuries” she enjoyed in her uncle’s house and those she dreamt of such as:

And Hetty’s dreams were all of luxuries: to sit in a carpeted parlour, and always wear white stockings; to have some large beautiful ear-rings, such as were all the fashion; to have Nottingham lace round the top of her gown, and something to make her handkerchief smell nice, like Miss Lydia Donnithorne’s when she drew it out at church; and not to be obliged to get up early or be scolded by anybody. (1859, p. 109-10)

She could marry him, however, if he is rich. In contrast to Hetty stands the Methodist preacher, Dinah, for her such dreams would be nothing more futile to demand a hand of Adam in marriage. As a Methodist, what for her would matter the most would perhaps be less Hetty’s “luxuries” than a simple and ordinary a person with a heart full of pure feelings. Her character is unprecedented in that she is a woman preacher, a vocation for men. In her sermon, she is not asked what the doctrines of Methodism were, but rather how and when she, as a woman, first came under its teachings. For at that time in Anglican Church, preaching had been, as of other “vocations”, the domain of men (1859, p. 96).

To sum up, then, it can perhaps be said that the two novels, *Anna Karenina* and *Adam Bede*, embodied the spirit of their respective ages and societies they are part of in many ways and gave voice to the issues of history, class and gender discussed in this piece.

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- [33] p. 109-10.
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# Manifestation of Oedipus Complex in Dh Lawrence's Works

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**Abstract**— *Environment and current situation or thought a man finds himself at any time affect his psyche. The ancient Greeks associate psyche with Eros and both form the allegory of life. As love combines psyche and Eros, it links Oedipus complex and Electra complex to some forms of love such as ludus, mania or storge. The manifestation of this complex in Sons and Lovers is observed under the lens of psychoanalytic theory to pinpoint illustrations of desire for sexual involvement with any parent of opposite sex. The current research aims at enlightening the dangerous drawbacks linked to such a relationship between son and his mother. It is observed that the Oedipus complex qualifies Paul's relationships with his mother and with other women mainly, Miriam and Clara.*

*The Freudian theory and psychoanalytic theory will be used to analyze the issue on the protagonist Paul as well as on his mother Gertrude in Son and Lovers and other novels by DH Lawrence.*

**Keywords**— *Oedipus complex, transference, ambiguity, mania, Love.*

**Résumé**— *L'environnement ou la situation dans laquelle un homme se trouve à certain moment affect son psychisme. La Grèce antique associe le psychisme à Eros (Dieu Grecque de l'amour) et ensemble ils forment l'allégorie de la vie. Comme l'amour combine Eros et le psychisme, il relie le complexe d'œdipe et le complexe d'Electre à d'autres formes d'amour comme Ludus, manie, ou storge. La manifestation de ce complexe dans Sons and Lovers est observée en utilisant la théorie psychanalyse pour souligner les illustrations du désir sexuel avec les parents du sexe opposé. La présente étude vise à souligner les conséquences relatives à une relation du genre entre l'enfant (garçon) et sa mère. Il a été souligner que c'est le complexe d'œdipe qui définit la relation de Paul avec sa mère et avec les autres femmes principalement Miriam et Clara.*

*La théorie Freudienne et la théorie de la psychanalyse sont les théories utilisées pour analyser le problème de Paul ainsi que celui de sa mère Gertrude dans Sons and Lovers et dans d'autres romans de DH Lawrence.*

**Mots-clés**— *Complexe d'Œdipe, transfert, ambiguïté, Manie, Amour.*

## I. INTRODUCTION

There are many research works on David Herbert Lawrence's concepts of human relationships, mainly on his mania or obsessive love. But the centrality of love doctrine extends even further and involves Oedipus complex and Electra complex. DH Lawrence's notion of

love underpinned later ideas that love was a key element of spiritual development of a human being and that love for beautiful fellow human being (whether they are our parents or not) was the beginning of a transformative journey toward positive and negative accomplishments.

The objective of this research work is to show and demonstrate that the virus of Oedipus complex is in every family and everywhere and can pip out at any moment in the life of individual. The choice of D. H. Lawrence's *Sons and Loves* indicates that the famous history of the mythical Greek king of Thebes, the tragic hero in Greek mythology is a concern and a reality of our epoch which is permanently revisited by modern authors. We chose to highlight the concept of Oedipus complex and its consequences on the psychological development of individuals.

The objective of this research work is to show and demonstrate that the virus of Oedipus complex is in every family and everywhere and can pip out at any moment in the life of our children or in our life. The choice of D. H. Lawrence's *Sons and Loves* indicates that the famous history of the mythical Greek king of Thebes, the tragic hero in Greek mythology is a concern and a reality of our epoch which is permanently revisited by modern authors. We chose to highlight the concept of Oedipus complex and its consequences on the psychological development of individuals.

## II. THEORETICAL FRAMEWORK AND METHODOLOGY OF THE STUDY

To reach our goal in the purpose of this research work, we use the Classical psychoanalytic theory. This is concerned with the psychological or phenomenological aspects of thought, behavior, and experience. In classical psychoanalytic theory, the Oedipus complex occurs during the phallic stage of psychosexual development (age 3-6 years), when also occurs the formation of the libido and the ego; yet it might manifest itself at an earlier age. In the phallic stage, a boy's decisive psychosexual experience is the Oedipus complex- his son-father competition for possession of mother. It is in this third stage of psychosexual development that the child's genitalia are his or her primary erogenous zone; thus, when children become aware of their bodies, the bodies of other children, and the bodies of their parents, they gratify physical curiosity by undressing and exploring themselves, each other, and their genitals, so learning the anatomic differences between "male" and "female" and the gender differences between "boy" and "girl".

## III. DESCRIPTIVE ANALYSIS OF SONS AND LOVERS

A universally acknowledged truth is that every writer is a product of the age in which he is born and bred, and in which he works and creates. In various ways,

his/her writings express his age and his/ her works cannot be understood without an understanding of the times in which he/she lives. Thus, no writer can escape the influences of his environment: social, cultural, political, and intellectual. It is also true that a critic could decide whether a work is good or bad through the psychological investigation of individual authors.

Psychology, then, comes closer to literary criticism through the psychological study of particular authors to show the relation between their attitudes and states of mind and the special qualities of their works. The special interest of autobiography depends on the eminence of the writer or on his uncommon experiences. The success of an autobiography, however, is determined largely by the degree of informality or intimacy to which the reader is admitted. Few have the moral courage to reveal all about themselves.

Lawrence was born at a mining village in Nottinghamshire. His father was a coal miner with little education; but his mother, once a school teacher was from a somewhat higher class, who came to think that she had married beneath her, and desired to raise the cultural level of her sons so as to help them escape from the life of coal miners. The conflict between the earthy, coarse, energetic but often drunk father and the refined, strong-willed and up-climbing mother is vividly presented in *Sons and Lovers*.

Lawrence was very close to his mother so much that even he admitted that his relationship with his mother interfered with his own relationships with women. Lawrence confessed at one point that he looked at his mother in a sexual way. His relationship with his father was very much like Paul's both young men sided with their mothers and clung to them. They hate and detested their father treated their mothers. As a young boy, he was sickly and weak and preferred to stay at home with his mother and sisters rather than play with the boys.

Lawrence was very intelligent and clever. He attended the Nottingham high School on scholarship. Later, even Jessie Chambers, whose family he was friendly with, to speak French. Lawrence became friendly with Chambers family when he and his mother began visiting their farm. Jessie was reserved and shy with him, because she felt inferior to him. The Lawrence family was impressed by Lawrence's knowledge of literature and philosophy. Lawrence cared for Jessie very deeply, but he didn't feel any attraction for her. Jessie Chambers is the "Miriam" of *Sons and Lovers*. His relationship with Jessie fluctuated between love and hate; he intensely disliked the power she held over him. His sister Ada introduced him to Louise Burrows: all three of them were trained to be

teachers at the same school. He ended his engagement with Jessie and began another one with Louise Burrows in the last days of his mother's life. His mother died on December 101, 1910; Lawrence was ill and grief-stricken for months. Prior to his mother's death, Lawrence started to write *Sons and Lovers*, which he called *Paul Morel* first. *Sons and Lovers* is his most autobiographical novel; Lawrence drew upon his own memories and experiences to write the story of Paul Morel. He met Frieda von Richthofen Weekley, who was six years his senior. Frieda already married, but she ran off with Lawrence to the Continent, leaving her three children and husband behind. They married on July, 13, 1914. They resided in England from 1914 to 1919 because of World War I, in various towns and cities they were expelled from Cornwall in 1917 because the police.

#### IV. MANIFESTATION OF OEDIPUS COMPLEX IN SONS AND LOVERS

##### 4.1- origin of Oedipus complex

Sigmund Freud used the name 'the Oedipus complex' to explain the origin of certain neuroses in childhood. It is defined as a male child's unconscious desire for the exclusive love of his mother. This desire includes jealousy towards the father and the unconscious wish for that parent's death, as well as the unconscious desire for sexual intercourse with the mother. Oedipus himself, as portrayed in the myth, did not suffer from this neurosis – at least, not towards Jocasta, whom he only met as an adult (if anything, such feelings would have been directed at Merope – but there is no hint of that). Freud reasoned that the ancient Greek audience, which heard the story told or saw the plays based on it, did know that Oedipus was actually killing his father and marrying his mother; the story being continually told and played therefore reflected a preoccupation with the theme.

Perhaps Sigmund Freud's most celebrated theory of sexuality; the Oedipus complex takes its name from the title character of the Greek play *Oedipus Rex*. In the story, Oedipus is prophesied to murder his father and have sex with his mother (and he does, though unwittingly). Freud argued that these repressed desires are present in most young boys. (The female version is called the Electra complex.)

##### 4.2- Oedipus complex in *Sons and Lovers*

Paul is a young man with artistic talent who lives in a close-knit, English coal-mining town during the early 20<sup>th</sup> century finds himself inhibited by his emotionally manipulative, domineering mother which is a psychological interpretation of the Oedipus story. Gertrude

Morel, miserable in her marriage, puts her hope into her son, Paul. In her attempt to manipulate Paul's life she jealously attempts to prevent Paul from having a relationship with any woman. However, Paul goes to the city for a job and becomes enchanted with self-actualized and "liberated" feminist co-worker, Mrs. Clara Dawes, who is married. Paul and Clara become involved sexually and Clara realizes that Paul's emotional attachment, as with her own, lies with another person; in Paul's case, his mother. Gertrude learns of Paul's involvement with Clara, and she slips into a morose depression and physical sickness. Paul flees to his mother, to care for her and sits by her side. After his mother's death, Paul meets the girlfriend of his youth, Miriam, and tells her that because of his co-dependency with his mother he intends to live the rest of his life without any serious relationship with another woman – in essence fulfilling his mother's desire and objective.

D.H. Lawrence was aware of Freud's theory, and *Sons and Lovers* famously uses the Oedipus complex as its base for exploring Paul's relationship with his mother. Paul is hopelessly devoted to his mother, and that love often borders on romantic desire. Lawrence writes many scenes between the two that go beyond the bounds of conventional mother-son love. Completing the Oedipal equation, Paul murderously hates his father and often fantasizes about his death.

##### ✓ Sense of Guilt and incestuous feeling

The sense of guilt and incestuous feeling is abundantly illustrated in the D.H. Lawrence's novel. Paul assuages his guilt and incestuous feelings by transferring them elsewhere, and the greatest receivers are Miriam and Clara, proving the concept of transference which is another Freudian term. However, Paul cannot love any other woman as much as he loves his mother, though he does not always realize that this is an impediment to his romantic life. The aged, independent Clara, is a failed maternal substitute for Paul. In this setup, Baxter Dawes can be seen as an imposing father figure; his savage beating of Paul, then, can be viewed as Paul's unconsciously desired punishment for his guilt. Paul's eagerness to befriend Dawes once he is ill further reveals his guilt over the situation.

But Lawrence adds a twist to the Oedipus complex: Gertrude is saddled with it as well as she desires both William and Paul in near-romantic ways, and she despises all their girlfriends. She, too, engages in transference, projecting her dissatisfaction with her marriage onto her smothering love for her sons. At the end of the novel, Paul takes a major step in releasing himself from his Oedipus complex. He intentionally overdoses his



dying mother with morphine, an act that reduces her suffering but also subverts his oedipal fate, since he does not kill his father, but his mother.

#### ✓ The concept of transference or Replacement

*Sons and lovers* is seemingly William Morel's story. But he drops dies early in the plot, which leaves us with the question of who is going to step up and paving the way to his junior brother Paul as the protagonist. Just after William dies, Paul gets really sick himself. Nursing Paul back to health distracts Mrs. Morel from the loss of William, and an intense bond is formed between Mrs. Morel and her son Paul: The two knitted together in perfect intimacy.

Mrs. Morel's life is now rooted in Paul. In other words, Mrs. Morel completely uses Paul as a replacement for her favorite son, William, illustrating the concept of transference. Such a behavior is not a good way to forge a healthy mother-son relationship. Thus, Paul becomes the new canvas for all the hopes and joys Mrs. Morel originally poured all over William. Throughout the rest of the story, Paul has to struggle against his mother's attempts to control his life, mainly with his girlfriend Miriam Leiversso that he feels terribly guilty whenever he mentions Miriam to his mother, because he knows his mother wants him to stay away from her. Paul feels good about rejecting Miriam under the pressure of his mother.

#### ✓ The complex and ambiguous Paul's Relationship with Miriam

In his relationship with Miriam, Paul always has trouble actually getting over the hump and allowing himself to truly love her. Several reasons are offered in the novel to show why this might be the case. Even though he knows he *does* love Miriam, Paul feels like he is "stupid like a child" (9.93) about the whole thing. He resists being with Miriam for reasons he can't totally explain to himself. He even wonders if he is deficient in something, though he doesn't know what exactly he is lacking. Sometimes, he thinks that it is only a sort of over strong virginity in her and him which neither could break through. But toward the end of the novel, he tells Miriam that she loves him too much and that he would "die there smothered" (15.122) if he ever committed himself to her. It clearly appears that Paul is under the influence of his mother who controls him emotionally and psychologically. He finds himself in an eternal conflict to be or not to be. Paul is an innocent victim of Mrs. Morel's revenge over her ruined marriage. Paul seems to think that Miriam is too much good for him, so he decides to try with a "more experienced woman" Clara Dawes but the experience does not work the way he thinks it could be. Clara doesn't, stimulate Paul in the same way that Miriam does.

In the end, Paul decides not to be with either Clara or Miriam. With Clara, he knows he'll never be able to give himself to her because she's only interested in the physical side of him, not the real him that is in trouble. Paul Morel is conflicted and anxious, but Clara doesn't appreciate this. Miriam, on the other hand, does appreciate the deeper part of him. But Paul is scared to give himself to her because he feels he could only give life to her by denying his own (15.136) meaning that he is afraid of losing himself in their relationship. Even though he seems totally cool with that when it comes to Mrs. Morel.

## V. CONCLUSION

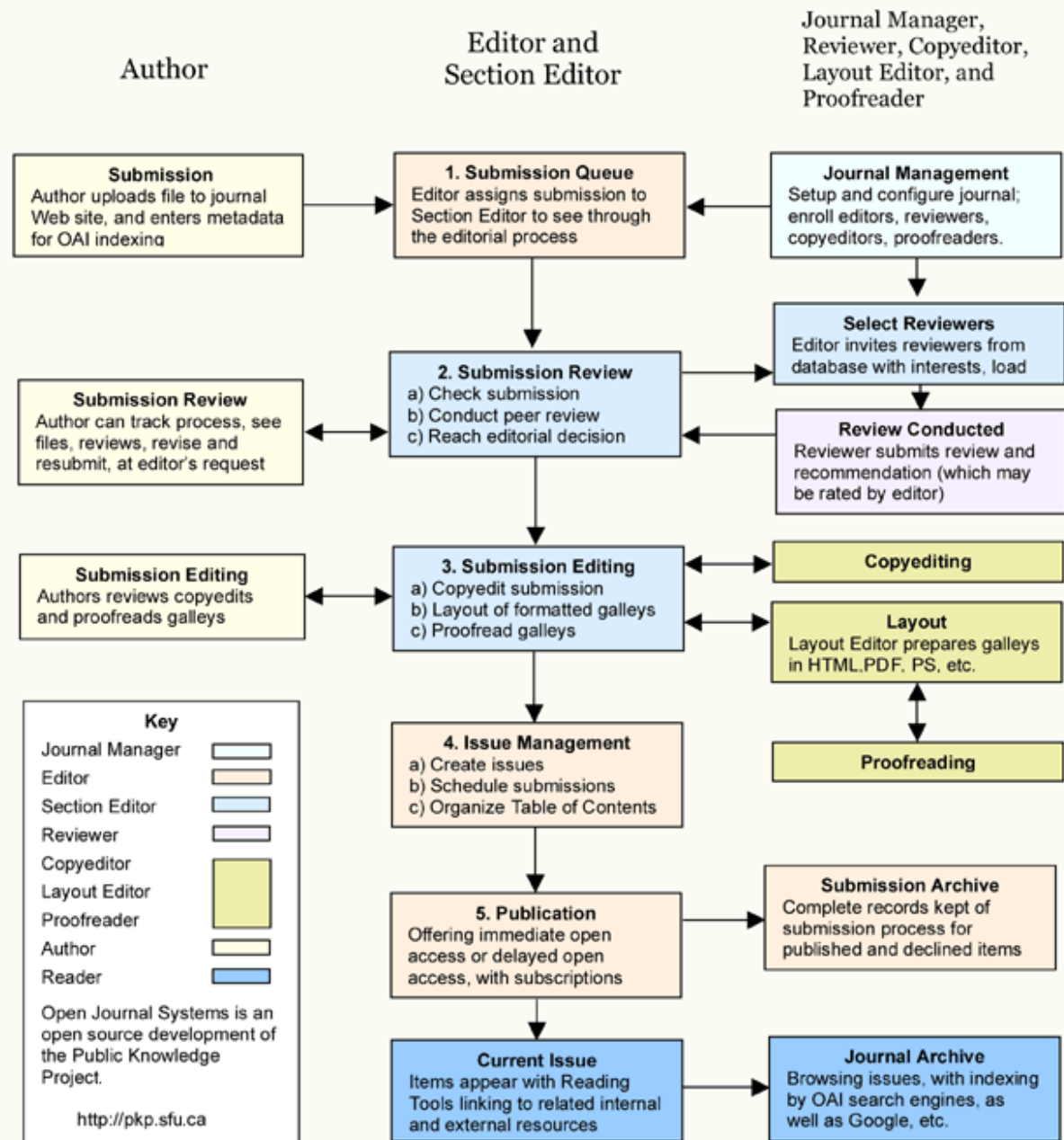
*Sons and Lovers* can be considered as a masterpiece among D.H. Lawrence literary productions as he underlined a daily challenge parents faced and are facing in our societies. To reach the goal of this research data has been collected and Freudian theory and psychoanalytic theory has been used to analyze the novel written and a conclusive analysis revealed that Oedipus complex affects negatively the child as well as the mother. Moreover, nowadays with the flourishing of unfair sexual desires approved by laws, we should try to kill children's sexual desires of their parents no to assist in a radical change whereby children will start marrying their parents.

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