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# LANGUAGE, LITERATURE AND EDUCATION

Joining Forces to Build a Better World



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***Joining Forces to Build a Better World***

Proceedings of the Second International Youth Conference  
held in Sarajevo, Bosnia and Herzegovina, on 30 September 2022

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## Foreword

In 2022, English Language and Literature and English Language and Literature Teaching programs of International University of Sarajevo organized the second international “Youth Conference on Language, Literature and Education: Joining Forces to Build a Better World”. The aim of the conference was to provide opportunities to students of the first, second and third study cycle of different study programs in the field of humanities to present their research, gain conference experience and have their papers published. In the world marred by divisions, conflicts and animosities, it has become clear that only by working together and joining forces young people may resist all the issues and build a better world for themselves and generations to come. Participants were encouraged to explore interdisciplinary approaches to topics related to language, education, literature, culture, environment, media and social issues in general. Our goal was to help students meet and network with their peers from around the world, exchange ideas and establish new collaborations. Also, the participants received feedback on their research from professors who shared their experience and knowledge with them. The Conference gathered students from seven different countries. Participants from Bosnia and Herzegovina represented five different universities, which was a great achievement in uniting students from the country and encouraging them to work together. In addition, two distinguished professors from Faculty of Humanities and Social Sciences in Osijek, Croatia, were keynote speakers at the Conference, Dr. Jasna Poljak Rehlicki and Dr. Ljubica Matek.

This book of proceedings contains a selection of papers the students presented at the Conference. The papers are divided into four general sections: language, education, literature and cultural studies. The topics vary from English language teaching at preschool institutions, students’ motivational strategies, words of Turkish origin in Bosnian language, bilingualism, critical thinking, COVID anxiety, teacher-students rapport, teachers’ continuous professional development, learning assumptions and e-learning, to the exploration of major literary works written by Tony Morrison, Jane Austen, Daniel Defoe and Alexander Pope, J. R. R. Tolkien, Fyodor Dostoyevsky and Emily Bronte, but also topics related to refugee crises in the 21<sup>st</sup> century, the impact of internet on wars, secularisation and religion, advertisement and sports. The book also includes two articles written by the keynote speakers: “‘Go West:’ Myths and Heroes of Kerouac’s *On the Road*” by Dr. Jasna Poljak Rehlicki and “Hoping against Hope: Visions of the Future in Byron’s *Darkness*” by Dr. Ljubica Matek.

The organizers are grateful to the conference participants for their positive feedback and praise of this unique event that opens new opportunities and horizons to them. We are hopeful that the Youth Conference will become an established tradition in Bosnia and Herzegovina, well-recognized in the region and beyond.

Editors

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## ***GO WEST: MYTHS AND HEROES OF KEROUAC'S ON THE ROAD***

### ***Abstract***

Many of the greatest works of literature tell stories of journeys and heroes. The appeal of a journey lies in the fact that it is connected to transcendence, spiritual growth, and ultimately, human progress. Joseph Campbell recognized the universal appeal of such a story and called it the *monomyth* – the hero's journey. The inception of what will later become an American nation starts with a journey and a sense of a mission; the first settlers' voyage to the New World and the promise of a better life. One might say that journeys are so inseparable from the American experience that they have become an integral part of their myth and identity. In American imagination, to "go West" is to achieve freedom and transcendence, as Thoreau maintained (as cited in Lester, 1995, p. 1). American history and literary legacy teach one that this type of vision prevailed well into the twentieth century, even after the dream about the wild west had long been exhausted. The paper aims to offer a mythological reading of Kerouac's *On the Road* – a seminal novel of the Beat Generation's quest for freedom and spirituality. By analyzing Sal Paradise's first trip to the West coast and back, I will try to state that it encompasses all elements of Campbell's monomyth, suggesting that the appeal of the novel surpasses the American experience and identity, and speaks to larger readership due to its mythical qualities.

**Keywords:** Joseph Campbell, monomyth, journey, hero, Jack Kerouac, *On the Road*, West

### **1. Introduction: American Journeys and Heroes**

Journeys are inseparable from the human experience. Since recorded time, people have migrated in search for food, water, better living conditions, or to escape wars and natural disasters, and the trend survived to this day, pretty much for the same reasons.

When speaking of today's United States of America, their physical, spiritual, and economic journey started over four hundred years ago. Back in the early seventeenth century, the first settlers came to the New World to pursue religious freedom, to build "better and just laws" (Bradford, 1974, p. 22) for all people, and to form a model community, that John Winthrop called "a city upon a hill" (p. 25). In that sense, the idea that a journey is linked to promises of a new life, a better future, progress, pursuit of freedom and happiness, became the cornerstone of the nation in the making. In his comprehensive study *Westward Expansion: A History of the American Frontier*, Ray Allen Billington informs that, after they had built the first settlements, European settlers pursued the frontier – the advancing border

characterized by movement from the East to the West Coast (Billington, 1976, p. 3). Manifest Destiny 'solidified their belief that it is a holy destiny of the settlers to expand over the continent (Pratt, 1927, p. 795). The new world and the unfolding continent before them became an imaginary paradise that offered opportunity to break with the old ways, and to seek something new and better. Ultimately, "uncultivated" land and people became a challenge for better ends, and the journey turned out to be quintessential to American national identity (Billington, 1976, pp. 1-14).

In his study *American Myth, American Reality* (1982), James Oliver Robertson explores the connection between many American myths and how they influence American reality and perception of themselves to this day. Once the continent was conquered, the West cultivated, and the nation formed, American journeys continued. Namely, World Wars offered additional opportunities for quests and American sense of mission and destiny. World Wars were "a crusade, against aggression, tyranny, oppression, Fascism, and totalitarianism. Victory in such a crusade had to be total, and to that end Americans were willing to commit themselves" (Robertson, 1982, p. 332). Being victorious in both world conflicts not only turned the U.S. into a global superpower, but, equally important, confirmed their beliefs in the exceptionalism of the American nation and validated their sense of a mission. Therefore, it is no surprise that even in the second half of the twentieth century, the myth was still present. Namely, in his inaugural speech, John F. Kennedy recalled the frontier myth and reminded his fellow Americans that the mission was still not over:

The pioneers gave up their safety, their comfort, and sometimes their lives to build our new west. They were determined to make the new world strong and free - an example to the world. ... Some would say that those struggles are all over, that all the horizons have been explored, that all the battles have been won. That there is no longer an American frontier. ... And we stand today on the edge of a new frontier, the frontier of unknown opportunities and perils. ... Beyond that frontier are uncharted areas of science and space, unsolved problems of peace and war, unconquered problems of ignorance and prejudice, unanswered questions of poverty and surplus. ... I'm asking each of you to be pioneers towards that New Frontier. (Kennedy)

John F. Kennedy wholeheartedly accepted the task of awakening the nation from the deadlock of the Eisenhower era<sup>2</sup> and steering it back to the paths of the forefathers; the New Frontier "could regenerate their past virtues in pursuit of their renewed mission" (Hellmann, 1986, p. 44).

Unfortunately, the New Frontier idea collided with the reality of the Vietnam War, the war lost to a seemingly inferior enemy. This war financially and morally bankrupted the nation and shook to the core all their firmly rooted notions of America's sense of destiny and worldwide mission. However, since "no nation can survive without the myth" (Hellmann, 1986, p. 222), the fact that Americans lost the Vietnam War only briefly jeopardized their myth. As Robertson's study indicates, many Americans

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1 The phrase "Manifest Destiny" first appeared in an editorial published in the July-August 1845 issue of *The Democratic Review* ("Manifest Destiny").

2 The Eisenhower Era refers to the period of Dwight D. Eisenhower's presidency (1953-1961), a period of "stable conformity to American life" and "a dedication to an increasingly materialistic standard of living" ("American Prose", 1954).

still believe that the U.S. has a holy duty to use its power and recourses for a greater good: “The vision of Crusader, of Fortress, of Champion, of the freedom and democracy and happiness (the unique qualities) of the New World, is still the controlling vision, still the primary explanation Americans can find – the logic they find most reasonable – for their sense of mission and destiny” (Robertson, 1982, pp. 25-27).

Being that the U.S. is a nation defined by movement, and that a journey into the unknown shaped national history and identity, there is also the quintessential American hero. In American belief, the individual is the engine of nation’s progress and wealth, and, according to Robertson, there are several archetypes. The first and the oldest archetype is that of the Puritan – “a hero that fights against wilderness, for the sake of Christianity, civilization, and the salvation of his own soul” (Robertson, 1982, p. 131). The second archetype is the frontiersman, represented as a rugged individual, self-reliant and brave, jack-of-all-trades, and a heroic survivor: “In American collective consciousness, the frontiersman became the epitome of American masculinity” (Robertson, 1982, p. 132). Then, there is the yeoman who cultivated the land, and became an entrepreneur “who created businesses and made way for civilization, government, and organized, sophisticated society” (Robertson, 1982, p. 133). In other words, the prosperous American society owes its existence to the activity of a single individual: “The loner, the rugged individual, the sturdy yeomen, the pioneer, and the cowboy are all bundled together in the mythology of American individualism” (Robertson, 1982, p. 133). In the same manner that the American frontier myth was resurrected in the second half of the twentieth century, the American hero was reborn. In his study *American Myth and the Legacy of Vietnam*, Hellmann (1986) claims that the Green Berets were “a contemporary reincarnation of the western hero” that “personified the combined virtues of civilization and savagery” (p. 45).

From the first settlers onward, the American nation has been the “restless” one (Steinbeck, 1963, p. 103) and the sense of destiny and holy mission of the American nation was created, developed, appropriated, reinvented, and reimagined. The archetypal American hero, a loner whose methods might not always be “by the book,” nonetheless always fights for a just and noble cause. This idea is supported by popular culture of the twentieth and twenty-first century that supplies images of American masculinity and mission in fictional characters such as John McLane, Rambo, Jake Sully, and a line of Marvel superheroes. Though the physical appearance, creed, race, ethnicity, and even sexual orientation of American heroes was appropriated to the twenty-first century political correctness, the core values and a sense of a noble mission remained the same. Hence, it is safe to say that journeys and heroes are still inseparable from American myth, reality, and national identity.

## **2. Journeys in American Literature**

Stories of journeys and heroes are as old as humankind and as such they have always had a special appeal among people. Scholes and Kellogg (1966) claim that “a traveler’s tale, a road or journey narrative .... is a persistent oral form in all cultures” (p. 73), and Possin (1972) highlights the journey

narrative as “a major archetype of human imagination and behavior” (p. 257).

As stated above, American history provides ample examples of perilous journeys, quests, and heroes, which is also noticeable in American literary history. As Stout (1983) maintains, “from its beginnings, the American literary tradition has been characterized to a remarkable and peculiar degree, by narratives and images of journeys (p. 3). Expanding on that idea, Peter Freese in his article “The ‘Journey of Life’ in American Fiction,” looks into a number of American texts and taxonomically distinguishes three types of journeys. The first one – “The Journey as an Escape” – starts with the notion that the stories of the Puritan settlers are those of escapes and new beginnings, and that they were embedded in “foundation myths” (Freese, 2013, p. 248). As Stout (1983) more precisely concludes, “the escape . . . is the most characteristic form adopted by the American imagination and comprises a part of the mythology of the American experience from its origins” (p. 319). In a more contemporary variants, Freese adds that the escape journey transformed into a flight from civilization into wilderness/nature, or into drug-induced trips of the post-World War II texts (2013, pp. 250-252). “The Journey as a Search,” be it adventure or self-search, marks the second, and possibly the largest category due to its thematic openness. This category encompasses American novels that appropriated the quest for the Holy Grail stories to their own contexts and times. Freese concludes that “one can trace . . . and find modern adaptations of the medieval knight’s journey” in modern American fiction (2013, p. 255). Next, there are stories of “The Journey as an End in Itself” depicting aimless wanderings often in combination with other journey types. Finally, the author concludes that “the most common type of journey in American fiction, the journey of initiation . . . often combines elements of both escape and (self)search” (Freese, 2013, p 276).

However, it is curious that Freese places the “Road Novel” under the category “Journey as a Search” defining it as a “variant of the journey as a means of both individual self-discovery and the search for national identity . . . made possible by the appearance of the automobile” (2013, p. 261) but does not mention Jack Kerouac’s novel *On the Road* here. Another scholar comments that cars enabled average people to relive “the mythically charged western movement across and endless continent” (as cited in Freese, 2013, p. 261). Namely, Freese only mentions *On the Road* in “The Journey as an End to Itself,” alongside with novels like *Huckleberry Finn* and *Invisible Man*. Though this seems odd at first, the author makes connections with this type of a journey and the picaresque tradition – “a decidedly anti-heroic and socio-critical genre which dealt with a morally depleted world that had lost its spiritual center” (p. 264) which corresponds with the social climate of the Eisenhower Era and the emergence of the Beat Generation.

Since this seems as an unfair and incomplete placement of the iconic novel of the mid-twentieth century, and the manifest of the Beat generation, I would like to propose a mythological reading of the novel, drawing on Joseph Campbell’s *monomyth* in order to suggest that the lasting appeal of the novel resides in the universal story of the journey as a rite of passage.

### **3. *On the Road* – The Mythological Reading**

Dieter Schultz claims that the quest is “one of the oldest and most resilient structural patterns” (as cited in Freese, 2013, p. 255) whose formula survived from the *Epic of Gilgamesh* well into the twentieth century. This is something that American mythologist Joseph Campbell recognized and explicated in his seminal study *Hero with a Thousand Faces* (1949). As he comparatively examined world mythologies, he noticed a pattern – all of them contained a journey of the archetypal hero, or, as he called it, the *monomyth*. In its most basic structure, the monomyth emulates the rite of passage story and its three fundamental stages: departure – initiation – return (Campbell, 2004, p. 4). The hero receives the call to adventure and leaves the safety of his home, undergoes numerous adventures, obstacles, and perils on his way that change him, and returns home to share the newfound wisdom. Similarly, Freese (2013) matches this formula in his article when he divides “The Journey as an Initiation” into three phases: “exit, transition, re-entrance” (p. 269).

#### **3.1. The Departure**

The initial stage of the hero’s quest is the departure, when the hero receives a call to adventure and leaves the everyday life to go to an uncharted territory (Campbell, 2004, p. 53). However, the quest is more than physical, as Campbell (2004) notes; rather, it is triggered by “suppressed desires and conflicts” (p. 49) and it is in this moment that the hero receives the call.

The opening pages of the novel *On the Road*, show the narrator, Sal Paradise, in the moment of crisis. He is a recently divorced young writer, uninspired by his everyday life, and fed up with the “tedious intellectualness” (p. 9) of his New York friends. He starts to remember the winter of 1947 when he first met and got to know Dean Moriarty. Clearly, it is no coincidence that Sal remembers Dean at his lowest, and Dean becomes his idol, a mythical character who inspires him and whose path he would like to follow. In addition, Sal, who has never been to the West before, idealizes Dean who was born on the road and in the West. To Sal, Dean is “a sideburned hero of the snowy West” (p. 4), “a western kinsman of the sun” (p. 10), or, in other words, the embodiment of the western hero, a rugged individual, self-reliant and self-sufficient, who moves about the country as he pleases. He even romanticizes Dean’s (not so) petty crimes by stating that there is a certain quality of the Old West in them; “a wild yea-saying overburst of American joy; it was Western, the west wind, and ode from the Plains, something new, long prophesized, long a-coming” (p. 9). In Campbell’s terms, the hero (Sal) can no longer bear to be immersed in the same culture (Campbell, 2004, pp. 54-58) and decides to answer the call to adventure and take his first trip West. However, Sal does not embark on his quest immediately, as Campbell warns that the hero might initially refuse the call (Campbell, 2004, p. 58). Similarly, Sal postpones his trip for several months to work on his novel, and to wait for the spring, “the great time of travelling” (p. 8).

During this initial stage, the hero usually meets his mentor, “a protective figure” (Campbell, 2004, p. 64) that will provide direction and help in the case of need. For Sal, this is clearly his benevolent

aunt, who wanted him to take the trip West because it would be good for him (p. 10) after he had been staying in and writing throughout the winter. Sal's veteran benefits provide him with a small amount of money for his voyage, and letters from his friend Remi additionally encourage him to take the trip. Finally, Sal prepares by studying maps of possible roads to San Francisco and decides to take "long red line called Route 6" (p. 11).

Route 6 becomes Sal's first threshold, where he experiences his first tests, but also meets allies. Namely, Route 6 proved not to be the best choice for he could not get access to it: "Route 6 came over the river, wound around a traffic circle, and disappeared into the wilderness. Not only was there no traffic but the rain came down in buckets and I had no shelter" (p. 11). Eventually, a car stopped and the kind driver, his guardian figure in Campbell's terms (p. 71), explains better routes to Chicago (his first destination). This scene also marks the stage called "Belly of the Whale": "The hero, instead of conquering or conciliating the power of the threshold, is swallowed into the unknown" (Campbell, 2004, p. 77) and he "must go inward, to be born again" (Campbell, 2004, p. 84). This is exactly what happens to Sal; unable to find the right path to go west, he is consumed by the abundance of choices and uncertainty of each, and forced to seek help and admit his mistake: "I began crying and swearing and socking myself on the head for being such a damn fool. . . What the hell am I doing up here? . . . the stupid hearthside idea that it would be wonderful to follow one great red line across America instead of trying various roads and routes" (11-12). He must go all the way back to New York, which costs him time and money, and he also must confess that the endless possibilities of travelling west are too challenging for him at this point. A little bit smarter and much more humble, the hero completed the first stage of the quest, and, taking the bus to Chicago, entered the unknown world.

### **3.2. Initiation**

The second stage of the hero's quest is the initiation, a stage in which "the hero moves in a dream landscape of curiously fluid, ambiguous forms, where he must survive a succession of trials" (Campbell, 2004, p. 89). Sal is inspired by his adventure and dreams of the continent he is about to cross and all the landmarks that he will see for the first time. Despite not having a lot of money, eating only apple-pies, and being tired most of the time on his journey across America, Sal enjoys his trip. He meets various people, who, like him, roam around the continent, offer each other rides, and share their stories. In Campbell's sense, Sal is aided by other people along the way, and discovers for the "first time that there is a benign power everywhere supporting him in his superhuman passage" (p. 89).

It is when Sal reaches Des Moines that he starts to notice a change in himself: "I didn't know who I was . . . I was scared; I was just somebody else, some stranger, and my whole life was a haunted life, the life of the ghost. I was half way across America, the dividing line between the East of my youth and the West of my future" (pp. 15-16). This too, correlates to the hero's quest when the hero experiences "the purification of the self when the senses are 'cleansed and humbled,' and the energies and interests 'concentrated upon transcendental things'; or in a vocabulary of more modern turn; this is the process of dissolving, transcending, or transmuting the infantile images of our personal past" (Campbell, 2004,

p. 93). Later down the road emerge trials that are not of a physical nature, but rather connected to Sal's idea of the West as a promised land. Namely, he begins to notice that there is little to no authenticity in the West; he encounters people dressed up like cowboys, just to keep the tradition alive, which make Sal question if the West is still indeed the epitome of freedom and happiness.

Sal's next destination, Denver, where he was to meet his friends, adds to his sequence of tests and disappointments. Though Dean was in Denver, he was "nowhere to be found" (p. 51) since he was rushing like a madman and splitting his time between two women and Carlo Marx. At this stage of the quest, it is usual for hero to meet with the goddess and win the "boon of love . . . which is life itself enjoyed as the encasement of eternity" (Campbell, 2004, p. 109). Though Sal met several women in Denver, none of them justify this phase. Given the fact that the Beat Generation's perception and treatment of women ranged from unfavorable to downright misogynistic, it is no wonder that Sal is desperate to spend time with Dean, for he believes that it is Dean who can fulfill this promise. What is more, Dean, alcohol, drugs, and meeting random people, turn out to symbolically fulfill the role of the temptress who delays the hero's journey. Finally, Sal realizes that there is nothing of substance for him in Denver and decides to continue his journey. It is noteworthy that Sal still manages to receive awards on his quest. The initial idea for his journey was his belief that "somewhere along the line the pearl would be handed to [him]" (p. 10) and in Denver, Sal learns that "life is holy and every moment is precious" and decides to "pursue [his] star further" (p. 51) by travelling to the West Coast.

Arriving to San Francisco, Sal further idealizes the mythical West whose "warm, palmy air . . . you can kiss" (p. 53); however, he does not feel that he gained anything by reaching the end of the frontier: "Here I was at the end of America – no more land – and now there was nowhere to go but back" (p. 70). His last trip before returning East ends symbolically – by claiming a mountain that represents his "supreme ordeal" that occurs "in the silences of [hero's] personal despair" (Campbell, 2004, p. 362).

I spin around till I was dizzy; I thought I'd fall down as in a dream, clear off the precipice. Oh where is the girl I love? I thought, and looked everywhere, as I have looked everywhere in the little world below. And before me was the great raw bulge and bulk of my American continent; somewhere far across, gloomy, crazy New York was throwing up its cloud and dust ad brown steam. There is something brown and holy about the East; and California was white like washline and emptyheaded. (p. 71)

First, there is the knowledge that the West did not live up to his expectations. Sal's disappointment is so great that he event starts romanticizing about the East: "LA is the loneliest and most brutal of American cities; New York gets god-awful cold in the winter but there's a feeling of wacky comradeship somewhere in some streets. LA is a jungle" (p. 77). This realization of the mountain represents the hero's atonement with the father, "the faith that the father is merciful, and then a reliance on that mercy" (Campbell, 2004, p. 120). In the hero's quest, this stage is symbolically represented in a man, but Sal is confronted with his realizations about the East and West. More importantly, Sal understands that this was not a journey to see and experience the West, but to meet people, make and deepen friendships, and possibly find love, something that is not bound to a physical but rather mental and spiritual place. In that sense, Sal reaches apotheosis, a realization that "what they, and all things, really

are *is* Everlasting” (Campbell, 2004, p. 154) and decides it is time for him to go home.

### 3.3. Return

According to Campbell (2004), “the full round, the norm of the monomyth, requires that the hero shall now begin the labor of bringing the runes of wisdom. . . back into the kingdom of humanity, where the boon may redound to the renewing of the community, the nation, the planet, or the ten thousand worlds” (p. 179). At this point, Sal is still unsure what exactly is the boon he acquired; he merely feels lonely and homesick. Furthermore, the idea of a return is frequently declined by the hero of the monomyth (Campbell, 2004, p. 179), but in Sal’s case, it is merely delayed for financial and sexual reasons. He meets a troubled Mexican girl in L.A. and they decide to travel to the East together. Along the way, they take up various jobs, and make love and vague plans for the future. Finally, though, Sal abandons her, borrows money from his aunt, and takes a bus back home. He had spent six months on the road, and as he is riding a bus and “reading the American landscape” he concludes: “I was going home in October. Everybody goes home in October” (p. 93).

The hero must cross the return threshold on his way back, which happens when Sal reaches the Susquehanna River: “It is a terrifying river. It has bushy cliffs on both sides that lean like hairy ghosts over the unknown waters. Inky night covers all” (p. 94). The frightening landscape resembles the one when Sal set out on his journey in the spring, and similarly, it starts to rain hard again (p. 95). The monomyth demands that the hero should return to his former life, enriched by wisdom and experience he gained during the quest. Furthermore, the hero might feel perturbed due to the sense of belonging to both the ordinary world of his daily life and the extraordinary world of the quest (Campbell, 2004, p. 202). Sal, however, physically feels the same as when he decided to embark on a quest and crossed the first threshold; “sick and tired of life” (p. 96) and wet to the bone.

In the finale of the monomyth, the hero is able to accept life and death and to appreciate the “freedom to live” due to “realization of the true relationship of the passing phenomena of time to the imperishable life that lives and dies in all” (Campbell, 2004, p. 221). Just before reaching New York, Sal comes to realize that the wilderness he searched for in the West once existed but is no more, just like the East was once wild as well:

There is a wilderness in the East; it’s the same wilderness Ben Franklin plodded in the oxcart days when he was postmaster, the same as it was when George Washington was a wild-buck Indian-fighter, when Daniel Boone told stores by Pennsylvania lamps and promised to find the Gap, when Bradford built his road and men whooped her up in log cabins. (p. 95)

As he romanticized about the West half a year earlier, he now idolizes the East, which is common for every adventurer on his way home. The “great key to the understanding of myth and symbol — the two kingdoms are actually one. The realm of the gods is a forgotten dimension of the world we know” (Campbell, 2004, p. 201). In Sal’s case, the West (the realm of the gods) is the same as the East (the known world). Having “traveled eight thousand miles across the American continent” (p. 96),

Sal reaches New York early in the morning and observes “with his innocent road-eyes the absolute madness and fantastic hoorair of New York” (p. 96). He feels as if he learned everything and nothing on his journey and senses that it would take him some time “to figure the losses and figure the gain that [he] knew was in there somewhere too” (p. 96). The first chapter of the novel ends with Sal’s remark that he missed Dean (p. 97) suggesting that, though the journey was complete, and he managed to attain awards along the way, that the ultimate boon remained out of his grasp: “Where Dean? Where everybody? Where life?” (p. 97). In Campbell’s terms, “unless something is brought back from the Inmost Cave, the hero is doomed to repeat the adventure” (Vogler, 1985) which is exactly what happens in the next chapter of the novel when Sal decides to take another trip to the West.

#### 4. Conclusion

Journeys are inseparable from the human experience and condition, and stories of journeys and heroes have remained the most common pattern of storytelling. Similarly, journey is a part of American mythology that defined national history and identity. It represents the idea of progress, freedom, and a promise of a better life since the first settlers to this day.

Post-World War II United States was a period of prosperity, conformity, stability, and materialism; however, the Beat generation, a group of young intellectuals, who came of age at that time, rejected to live their lives molded by a daily routine, acquisition of material things, and peaceful life in a sterile suburbia. They advocated individualism, sexual freedoms, spiritual quest, non-conformity, detest for materialism, and spontaneous creativity that vetoed standard narrative values. To the Beat Generation, the West had a mythical quality; it served “as a land of opportunity and excitement and functions as an antithesis of the chaotic, urban East” (Lester, 1995, p. 2). In other words, their idea of the West mirrored American myths and American heroes. Leaning on Joseph Campbell’s monomyth as laid out in his study *The Hero with a Thousand Faces*, the paper analyzes the first chapter of Jack Kerouac’s novel *On the Road* in order to suggest that Sal Paradise’s first trip to the West encompasses stages of Campbell’s monomyth. Sal’s call to go west and escape the stale routine and writer’s block, his journey across the continent, and the return home transformed indeed contain all the stages of hero’s quest. In that sense, Sal can be read as the American hero, and his journey across America as a myth that continues to repeat since the time of the first settlers. This makes the novel *On the Road* more than just a document of an era and a manifest of the Beat generation, but rather catalogue of American myths and heroes who are part of a universal human story – the monomyth.

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## **HOPING AGAINST HOPE: VISIONS OF THE FUTURE IN BYRON'S "DARKNESS"**

### *Abstract*

The paper reads Lord George Gordon Byron's poem "Darkness" (1816) from an eco-ethical perspective considering the equivocal relationship that humans have to its environment and each other, regardless of the human beings' undisputable dependency on both. In particular, such an eco-ethical reading is supported by Thomas Hobbes's ideas of human nature, as well as by Emmanuel Levinas's notions of the ethical responsibility toward the Other. Despite the pessimistic view of both the human nature and the human future as represented in this dystopian poem, the paper proposes that "Darkness" should be read as a call for change of human self-perceptions and actions toward ways that may support humanity in building a better, more inclusive, and more sustainable world.

**Keywords:** Byron, "Darkness", dystopia, eco-ethics, sustainability

"You'll long for me when I'm gone... You'll kiss the headstone of my grave... Kiss my face instead!" —  
Rumi, "Let's Love Each Other"

"What exists, exists so that it can be lost and become precious" —Lisel Mueller, "In Passing"

The decade-long discussions about climate change have brought about an ideological revival of Romantic views of nature as both divine and essential to our survival. In a pertinent 2020 article about ecologism, Reinhard Olschanski (2022) suggests that "ecological thinking situates the human in the modern world far more accurately than old industrialism ever did, with its propensity to abstract away from the effects of humanity's engagement with nature" ("After Industrialism"). Indeed, industrialism and capitalism promote not only ever-increasing production but also ever-increasing consumption, which is unnecessary and unsustainable. Consumption and demand for growing material comfort deplete natural resources and human body and mind, turning people into "infantile and obese" (Fisher, 2009, p. 16), emotionally unfulfilled, passive individuals. Taking this into consideration, it seems timely to re-read a nineteenth-century poem that offers a bleak view of humanity and its future, namely

Lord George Gordon Byron's "Darkness" (1816), from a contemporary perspective. Byron's poem allows us to consider the paradoxically ambiguous relationship that humans have to its environment and each other, despite the undisputable dependency on both. In particular, such an eco-ethical reading is supported by Thomas Hobbes's ideas of human nature, as well as by Emmanuel Levinas's notions of the ethical responsibility toward the Other. Despite the desolate view of human future that is represented in the dystopian poem, the paper proposes that it should not be read as a confirmation of an absolute lack of hope, but as a call to revise human self-perceptions, discussions, and, inevitably, actions toward ways that may support humanity in building a better, more inclusive and more sustainable world.

It may seem like an ambitious idea to claim that literature may change perceptions and behaviour, particularly in light of W. H. Auden's dispirited claim that "poetry makes nothing happen" (line 36), but there is evidence that this may not be such a long shot. For instance, at a 1999 convention of English teachers dedicated to tolerance and acceptance, Mary Warner suggested that "English teachers, the primary users of story, are crucially poised to address attitudes of bias and hatred . . . with the literature that inextricably links students with other human beings" ("Stories Moving Readers"). Indeed, literature, along with other forms of art, is a major means of increasing our awareness of and empathy for others (Keen, 2006, p. 209). Reading provides people with an opportunity to consider situations they did not find themselves in, and points of view that are sometimes radically different from theirs. But this is not merely abstract or theoretical; rather, reading has practical merit as the reader learns and grows, finds comfort, and experiences epiphanies about the self and others, without necessarily having to endure some of the ordeals represented in literary texts. It can also help the readers better understand situations they find themselves in by providing "an alternative perspective" (Keen, 2006, p. 223). Often, instead of offering hindsight, reading may stand as a pre-emptive measure to human persistent short-sightedness. Namely, in their daily struggles, people tend to overlook what is important. Air, water, food, sun, and loved ones are taken for granted, ignored until they are gone and one is left destitute and alone. But poems, stories, and novels can sometimes serve as timely reminders to reassess and amend our behaviour. Moreover, in specific cases, reading can help improve our empathetic ability (Scarry, 2002, p. 103) and, consequently, our reactions in similar real-life situations as it, hopefully, may help us imagine the Other.<sup>3</sup>

In relation to the notions of empathy and change, the rift between hope and the lack of it, as expressed in the title of this text, alludes to both human history and present, which are fraught by wars, religious conflicts, poverty, inequality, pollution, and the rapidly changing climate. People live in a world of paradox in which ideals are believed in and spoken about, but their opposite is performed. People speak about the future of their children and grandchildren, about the legacy they will leave, but it typically boils down to the mere accumulation of material possessions. Little is done to ensure that the posterity will have a future on this planet because people do not seem to truly believe that they have the ability to change anything, so they indulge in the fairy-tale of possession and consumption. They fall victim to the charms of capitalism, which seems to present itself as the only viable ideology, deriving its power from

3 Scarry mentions E. M. Forster's *Passage to India* as a book that enabled the British to reimagine the population of India as independent (105).

the fact that it “subsumes and consumes all of previous history” by assigning everything “a monetary value” (Fisher, 2009, p. 8).<sup>4</sup> Fisher’s famous claim that it is “easier to imagine the end of the world than the end of capitalism” (1) is supported by his argument that even dystopian fiction projects a world that stands as an extrapolation or exacerbation of our capitalist reality than an alternative to it. Namely, as he contends, literary dystopias rarely project a deconstruction or annihilation of the state, but simply offer a radicalized state stripped to its core military and police functions (2). In that sense, “Darkness” is a dystopian poem par excellence as it plausibly and piercingly depicts a world deconstructed. Byron highlights the worst human flaws – the lack of gratitude and appreciation for what we have been given, the blind eye for the beauty in life and others, and the need to gratify the basest instincts immediately and with no consideration for anything or anyone – and shows the unimaginable: the end of humanity.

One of the reasons why Byron manages to transcend the capitalist view<sup>5</sup> is because he held a metaphysical view of nature, and shared a genuine enthusiasm for the notions of freedom and equality with most English Romantic poets and writers. Only such a radical appreciation of nature, as well as our place in it, may stand as an ideological opposition to capitalism and its gluttonous spawn, consumerism. The Romantics nurtured a vision of the world and themselves as deeply steeped in nature. Rather than belonging to culture and conventions, they rejected them along with social expectations. They supported the ideals of the American and French revolutions, speaking for and writing about the need for liberty and life unconstrained by rules of bourgeois (that is, capitalist) life. It is not accidental that Byron’s alter ego Don Juan claims to “hail the *setting* sun / Of tyranny of all kinds” and to be “born for opposition” (*Don Juan*, Canto XV, stanza XXII). Indeed, Byron’s instant celebrity as a poet and his notoriousness stemming from his unruly sexual life<sup>6</sup> created for him a position of an artistic star and a social outcast, which enabled him to scrutinize and represent the world around him in unexpected ways. His political engagement entailed a harsh questioning of conventional behaviour and ways of thinking; “[a]s a major political and social satirist, he repeatedly denounces war, tyranny, and hypocrisy” (“Lord Byron (George Gordon)”), and is unafraid to actively participate in revolutions that, to him, seem to contribute to a world of liberty (see Heinowitz, 2010). In line with the poetics of Romanticism, which elevates nature to the spheres of the divine (Matek, 2020, p. 31) and acknowledges its all-encompassing significance for all living beings, he tends to conflate political and ethical issues with ecological issues. For example, in Canto VIII of *Don Juan*, he says that “revolution / Alone can save the earth from hell’s pollution” (stanza LI). Accordingly, his apocalyptic poem “Darkness” contains philosophical, moral, and ecological considerations, as it projects a dismal future unless humanity undergoes a radical change. Two centuries after it was written, the poem still speaks to its readers clearly and profoundly as they witness wars, deforestation, famine, and pollution.

4 This inevitably brings to mind the statement by the Abenaki filmmaker and storyteller Alanis Obomsawin, who, in a conversation with Ted Poole, reiterated a version of what is typically considered to be a Native American (Cree or Osage) saying: “When the last tree is cut, the last fish is caught, and the last river is polluted; when to breathe the air is sickening, you will realize, too late, that wealth is not in bank accounts and that you can’t eat money” (Poole, p. 43).

5 The nineteenth-century England was not only the champion of industrial revolution but of capitalism as well. In fact, Joseph E. Inikori refers to it as the first capitalist nation, tracing capitalism’s origins in England all the way back to the eleventh century (251-76).

6 Nina Martyris reminds her readers of Byron’s unhappy marriage, the cruelty towards his wife, and the affair with his half-sister Augusta, stating that in April 1816 “Lord Byron left England garlanded with an unholy trinity of scandal: sodomy, incest, and marital cruelty” (“Lord Byron’s Darkest Summer”) never to return.

But this is not the only way in which the poem links fiction and reality. “Darkness” was inadvertently inspired by an actual natural event, unknown to most Europeans at the time: the eruption of Mount Tambora, a volcano in Indonesia, which radically affected the weather across the world. The volcano erupted in early April in 1815, bringing about a natural “catastrophe without equal in recorded history” (Jong Boers, 1995, p. 37). The Indonesian archipelago was covered in darkness for three days due to vast quantities of ash released by the eruption. Explosions accompanying the eruption were so intense and loud that they were mistaken for military cannons (Jong Boers, 1995, p. 37). The consequences that were absolutely devastating for Indonesia were felt all over the world. The temperature drop led to 1816 being known as “the Year without a Summer,” as it was exceptionally cold and dark. The north-eastern parts of the United States, Canada, and Western Europe faced massive crop failure, rise in prices, and deaths of both people and animals due to famine and illness. Asia, particularly the Far East, experienced abnormal weather (Jong Boers, 1995, pp. 51-52). Certain scientists speculate that the disaster, and subsequent migrations due to famine, contributed to the first cholera pandemic in 1817 (Jong Boers, 1995, p. 53). So, the consequences of the volcano eruption were massive, territorially widespread, and spanned for a period of three years.

Notably, Byron spent the summer of 1816 in Switzerland, on Lake Geneva, with Percy and Mary Shelley, Claire Clairmont, and his doctor, John Polidori. Because “Byron, like everyone else in Europe, was completely unaware that a volcanic eruption in Asia was the cause of the thunderstorms and tenebrous skies” (Martyris, 2016), the experience of untypical and abysmal weather brought about ideas of imminent doom. During a three-day rain spell, the writers and their friends socialized by first reading ghost stories, only to be later challenged by Byron to write stories of their own, all of which abounded with Gothic and fantastic elements motivated by the dreadful weather. But “Darkness” came later. According to Martyris (2016), “one July afternoon, when Byron was alone, he noted that the day was so peculiarly overcast that ‘the fowls went to roost at noon, and the candles were lighted as at midnight’” (“Lord Byron’s Darkest Summer”). The peculiar experience of the absence of sun in the middle of a summer day (a particularly dark day of an overall dismal summer), prompted Byron to write about the strange and sublimely terrifying reality, which provoked a sense of the surreal:

I had a dream, which was not all a dream.  
The bright sun was extinguish’d, and the stars  
Did wander darkling in the eternal space,  
Rayless, and pathless, and the icy earth  
Swung blind and blackening in the moonless air; (lines 1-5)

The beginning of the poem situates the speaker in a liminal space between dream and reality. It allows the speaker to witness a sort of augmented reality: the real which is and is not there. Furthermore, the first lines frame the sunless nature as sublime. It is terrifying, but its vastness suggested by the reference to space, stars and planets, invites a sense of reverence as well. The representation of nature and natural phenomena as sublime is typical for Romantics (Matek, 2020, pp. 30-31). The sublime nature appeals and terrifies at the same time, provoking a sense of combined pleasure and fear (or

danger). In this, the Romantic poets emphasize the insignificance of man in the face of the grandeur of nature. The aesthetic studies of the sublime by thinkers such as Immanuel Kant and Edmund Burke highlight the enormity of the sublime and its effects, linking it with the divine (Kant, 1790/2007, pp. 78-90) and with what is ultimately unknowable (Burke, 1757/1998, p. 58). In line with this, Byron, like all English Romantics, not only found inspiration in nature and its beauty or sublimity, but also attributed metaphysical qualities to it. The Romantics make a connection between the realm of nature and that of the spirit, and nature is represented as reflecting the intimate turmoil of the lyrical speaker, serving as a foil for their feelings or as a means of foreshadowing the events to come. In the poem, the natural phenomenon of darkness foreshadows what is to come and functions as a symbol of human behaviour and character, both of which will turn out to be *dark*.

Subsequently, after contextualizing the situation that people have found themselves in, the poem turns to people's rash and selfish reactions to a radically changed world:

Morn came and went--and came, and brought no day,  
And men forgot their passions in the dread  
Of this their desolation; and all hearts  
Were chill'd into a selfish prayer for light:  
And they did live by watchfires--and the thrones,  
The palaces of crowned kings--the huts,  
The habitations of all things which dwell,  
Were burnt for beacons; cities were consum'd,  
And men were gather'd round their blazing homes  
To look once more into each other's face; (lines 6-15)

In describing their chilled hearts and actions resulting from cold selfishness, Byron challenges the Romantic belief in the natural goodness of human beings derived from the Romantics' appreciation of nature and natural states as the most authentic. In other words, humans are believed to be born innocent and good, but are gradually corrupted by civilization. These ideas were discernible both in literature and philosophy of the time. For instance, William Wordsworth's seminal 1800 Preface to the *Lyrical Ballads* asserts that uncultured individuals experience "the essential passions of the heart," which are simpler, more genuine and "incorporated with the beautiful and permanent forms of nature" (Wordsworth & Coleridge, 2008, p. 174), unlike the passions of those who are under the influence of "social vanity" (p. 174). In addition to that, works such as Mary Shelley's *Frankenstein, or the Modern Prometheus* (1816, 1818), William Blake's collections of poems *The Songs of Innocence* (1789) and *The Songs of Experience* (1794), and the ideas of Jean-Jacques Rousseau as expressed in his *Emile, or On Education* (1762) all promote the notion of society as corruptive force (Matek, 2020, p. 31). Byron uses this idea of the corruptibility of people and treats it by means of the metaphor of light and dark. The beneficial influence of the Sun, a source of all life and warmth, nurtures the goodness in our hearts. Nature somehow redeems our flaws, and centres us. But in the Sun's absence the beneficial influence of nature is gone, and a sense of deprivation provokes irrational behaviour. People become decentred,

unhinged, resorting to their basest, most selfish instincts, turning goodness into evil.

The poem consequently describes this radical development by means of an image of people burning literally everything – from royal palaces to humble huts (lines 10-12). Art, culture, and civilization in its entirety are being destroyed: “cities were consum’d” (line 13), only to build a futile, short-lived flame. For the contemporary reader, these lines, along with the following, “A fearful hope was all the world contain’d; / Forests were set on fire--but hour by hour / They fell and faded--and the crackling trunks / Extinguish’d with a crash--and all was black” (lines 18-21), simply must evoke the fossil fuel crisis. The engulfing darkness can be seen as both a punishment for the depletion of natural resources and its consequence. A world turned black foreshadows a terrible finality in the implication that the burning cannot go indefinitely, as the fuel will eventually run out. The parallel with contemporary life is striking. When fossil fuels are finally spent, a major portion of contemporary civilization will collapse, since people depend on this unsustainable energy. Shockingly, despite realizing the possible consequences, people – both in the poem and in real life today – continue to behave selfishly and short-sightedly and many governments refuse to think about the possible consequences of such reckless exploitation. Gas and electricity have become scarce, expensive, or both,<sup>7</sup> and humanity lacks adequate reactions. More terrifyingly, humanity seems to reject the paths toward sustainability and survival. People seem to be burning the planet, sacrificing it for short-lived consumerist pleasures and games of global domination, proving that our twenty-first century “prayer for light” is just as selfish as the one Byron describes in his poem.

In his explorations of the threats that unconscionable and unsustainable human behaviour poses to our planet, Byron precedes ecocriticism, which addresses the “the blind spots of human intervention in nature and its repercussions” (Olschanski, 2022), by a good century and a half. His considerations of these eco-ethical relations also precede the development of “the risk scenarios of the Anthropocene in which species consciousness and ‘planetaryness’ have become central issues” (Mayer, 2020, p. 147). Significantly, the imaginative attempts of environmental risk fiction, which provide an opportunity to imagine a possible future in the form of “scenarios of threat and catastrophe” (Mayer, 2020, p. 148), should not be seen as defeatist but as instances of “fiction engaging with global anthropogenic climate change” (Mayer, 2020, p. 147), and thus offering the potential *to act*, to do something about the crisis either changing one’s own ways. The haunting image of people “gather’d round their blazing homes” (line 14) looking at one another not only provokes a sense of desperation but also invites collective introspection. Now is the time, as Byron says, “to look once more into each other’s face” (line 15).

The prospect of looking your friend, neighbour, or a close one in the eyes is an archetypal literary situation, which invites deep introspection and honesty, and, hopefully, creates a space of compassion, understanding, and love. Famous for his experiential ethics and the idea of lived embodiment, Levinas

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<sup>7</sup> The IEA’s 2022 *World Energy Outlook* published in October 2022 shows that fossil fuels are 90 percent responsible for electricity prices increasing, with gas contributing with 50 percent. The global energy crisis triggered by Russia’s invasion of Ukraine can be solved by a transition toward renewable energy (“World Energy Outlook 2022”), which, unfortunately, depends on the policy-makers, profits, and politics more than common sense.

also discusses the situation of facing one another, ascribing it a fundamental significance. In many of his writings he claims that without the Other, the *I* cannot exist either. People depend on each other for both survival and self-actualization. The Other is our ontological inevitability: “I am defined as a subjectivity, as a singular person, as an ‘I’, precisely because I am exposed to the other. It is my inescapable and incontrovertible answerability to the other that make me an individual ‘I’” (Levinas & Kearney, 1986, *Dialogue* 26). For Levinas (1979), the encounter with the Other must be empirical; one must meet the Other and face them because it is through the act of seeing the face of the Other that people recognize themselves and their own feelings. Thus, for Levinas, dialogue and generosity become ultimate ethical values (1979, pp. 50-51). In highlighting the experiential aspect as a precondition for reflection and future practice, Levinas writes about intersubjective responsibility from a phenomenological point of view, accentuating the practical aspects of ethics in his meta-ethical approach. According to Diane Perpich (2008), Levinas writes about both the need to reject moral ambiguity in accepting personal responsibility and the awareness that it is difficult to reach such a responsibility in its absolute degree: “to be ethical in Levinas’s sense is to know that ethics is in danger” (p. 77). In other words, even if one knows that it is impossible to be absolutely moral, it is one’s duty to strive toward this ideal by acting responsibly.

To make a similar point, Byron’s poem depicts a world without responsibility; it envisages what would happen if people refused to look and really *see* the person in front of them, and if they rejected any accountability for their behaviour. The result is a Hobbesian world of brutal individualism, in which our true nature of conceit and aggression is revealed. Namely, according to Hobbes (1998), if unchecked, human nature, which is marked by competition, diffidence, and glory, will tend toward quarrel and violence either in the desire to gain material possessions and glory or to defend themselves (p. 83). Indeed, as Hobbes argues, unless people are under the rule of a common power that can keep them in “awe” (p. 84), war, which can be taken to mean any form of chaos and destruction, is inevitable. So, in the context of the poem as well as in reality, if people cannot recognize themselves in their neighbour’s plight and realize that hurting others by ravishing the planet also hurts them in the long run,<sup>8</sup> a total darkness awaits us.

Further on, Byron focuses more specifically on people’s behaviour. He acknowledges that in the face of catastrophe different people react differently but rarely productively or proactively:

... some lay down  
And hid their eyes and wept; and some did rest  
Their chins upon their clenched hands, and smil’d;  
And others hurried to and fro, and fed  
Their funeral piles with fuel, and look’d up  
With mad disquietude on the dull sky (lines 24-29)

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8 This echoes current cries for help by various communities living near the rising ocean, which seem to remain largely unanswered (see for example ““Save Tuvalu; save the world””, 2019, or Lyons, 2022).

Some despair, others gloat, the third look to Heaven asking for help or a sign, but none of them stop feeding the funeral piles with fuel. Herein, the poem suggests that although a natural catastrophe may be both beyond human control and devastating, it would not destroy human beings on its own. It is human behaviour, the impulse to destroy, that will be not only the death of humanity but also of the entire ecosystem. In fact, Sylvia Mayer's survey of environmental risk fiction highlights that "[e]nvironmental risks such as the nuclear risk or biochemical risks were central to the development of risk theory" (2020, p. 148), which points to the conclusion that most environmental risks stem from human (in)action rather than the natural world in and of itself.

In addition to accurately identifying the humans as the culprits for and the victims of the imminent apocalypse, Byron imagines the consequences that a lack of sunlight will have on other species and describes the suffering of animals too, which, as stated earlier, establishes his "Darkness" as a precursor of the literature of the Anthropocene. In a world depleted of resources, first of all of light and warmth, and then of food and water, disoriented animals behave oddly, are killed, and even the most abject ones, such as snakes, are eaten. The social and moral fabric collapses into a Hobbesian inferno of a bloody but futile war of all against all:

. . . the wild birds shriek'd  
And, terrified, did flutter on the ground,  
And flap their useless wings; the wildest brutes  
Came tame and tremulous; and vipers crawl'd  
And twin'd themselves among the multitude,  
Hissing, but stingless--they were slain for food.  
And War, which for a moment was no more,  
Did glut himself again: a meal was bought  
With blood, and each sate sullenly apart  
Gorging himself in gloom: (lines 32-41)

The scenes described by Byron resonate with Hobbes's warnings of "a war, as is of every man, against every man . . . where every man is enemy to every man" (Hobbes, 1986, p. 84), which will ensue if there is no civilized authority to rein in human impulses, which are distinctly self-serving and unconcerned with the good of the Other. Levinas echoes Hobbes when he asserts that "[t]he state of war suspends morality . . . [rendering it] derisory" (1979, p. 21). Such a state of anarchy, in which human nature, selfish and aggressive, is unchecked and reigns free, makes the idea of justice moot: "The notions of right and wrong, justice and injustice have there no place. . . . Force, and fraud, are in war the two cardinal virtues. . . . there be no propriety, no dominion, no mine and thine distinct; but only that to be every man's that he can get; and for so long, as he can keep it" (Hobbes, 1986, p. 85).

The three authors, Byron, Levinas, and Hobbes, reflect on human nature and the (im)possibility of living and behaving ethically, which for all three of them seems to imply peaceful, respectful living

with others. Coming from the perspective of political philosophy, Hobbes's scathing scrutiny of human nature is supposed to promote the idea of a civilized state based on sovereignty and social contract, that is on the ideas of law, order, and mutual respect. Byron creates graphic and shocking images of wickedness, war, and selfishness that lead to an apocalypse of biblical proportions, but without a possibility of redemption. Descriptions of beauty and peace lull people into believing that things will work out on their own, but the poem warns us that this is not always the case. Its horrific representations are supposed to rouse the readers from complacency and promote reflection about our faults, most typically our failed reactions in crisis situations. Levinas offers a third perspective, the one of phenomenological ethics in which the orientation toward the Other becomes a person's intrinsic feature. His ideas elucidate Byron's point well. Without taking responsibility for both the Other and our actions, and without investing energy and thought into doing good as opposed to continuously indulging in our basest instincts, the Earth will be plunged into literal and symbolic darkness. Paradoxically, the instinct to survive at all cost will be the death of humanity, and because of that, people must turn to ethical living, which implies the need to care for the Other. In the poem, the three approaches can be said to converge since Byron uses the consequences of a natural catastrophe as a backdrop against which he questions our humanity, that is our brutish nature, by presenting the reader with images that demand ethical consideration.

In *Totality and Infinity*, Levinas (1979) speaks of the need to overcome, to struggle against the "hunger and fear [that] can prevail over every human resistance and every freedom," that is, against the looming "animality," in order to remain free and "forestall the instant of inhumanity" (p. 35). In other words, human beings are free and truly *human* if they can resist their ignoble instincts, which make them inhumane. Hobbes (1998) also speaks of violence as an inherent human quality, suggesting that every state in which morality and decency are suspended is war, and that in war every man has a right to everything, even to another man's body (p. 87), which is why people need laws to stop them from killing each other. Byron describes what the other two authors warn against: the very instant of inhumanity, the situation of a Hobbesian "war," that is, a moral crisis. The reader is confronted with a world in which "no love was left; / All earth was but one thought--and that was death / Immediate and inglorious;" (lines 41-43). The poem envisages a moment in which hunger and fear literally prevail, fracturing any possibility of moral action, and leading to death and nothingness:

. . . and the pang  
Of famine fed upon all entrails--men  
Died, and their bones were tombless as their flesh;  
The meagre by the meagre were devour'd,  
Even dogs assail'd their masters, all save one,  
And he was faithful to a corse, and kept  
The birds and beasts and famish'd men at bay,  
Till hunger clung them, or the dropping dead  
Lur'd their lank jaws; himself sought out no food,  
But with a piteous and perpetual moan,

And a quick desolate cry, licking the hand  
Which answer'd not with a caress--he died. (lines 43-54)

In a loveless, unscrupulous world, religious principles or principles of honour are abandoned, and even taboos are violated. The dead are not buried decently; their remains lay scattered like rubbish. Unethical behaviour pollutes the environment literally and symbolically, rendering it unlivable and turning people into anthropophagic monsters.

In fact, the poem seems to imply that the human civilization is based on this figurative cannibalism. War and exploitation of both people and the Earth have been the driving forces of humanity since the beginning of time, and it seems that, as a species, humans have flourished at the expense of everyone and everything else. Throughout history, human kind has spread like cancer, consuming every cell of our world, and the poem suggests that it will continue to do so until it devours itself. Significantly, an animal – a dog – is represented as a single symbol of goodness in the poem. It challenges the human/animal and human/inhuman dichotomies, further prompting the reader to question human morality. The dog is faithful and honourable, a keeper of ideals that people have betrayed. The dog is the only one who can resist both “hunger and fear” (Levinas, 1979, p. 35) and remain faithful to its master despite the ongoing chaos. Yet, ultimately it also dies because there is no one left to save or care for it: “All earth was but one thought--and that was death” (line 42). Byron implies that all beings and actions are connected, which is also confirmed by Olschanski (2022), who emphasizes that “humans are part of the causal chains and relationships in which everything that exists is reflected in everything else that exists.” Thus, the single destructive thought shared by all and embodied in their wicked actions, reverberates around the planet, destroying everyone and everything.

Whereas it may seem that Byron’s representation of such a radical lack of empathy might be unrealistic and exaggerated, the poem actually demonstrates the unpleasant fact that, as Elaine Scarry (2002) has established, “[t]he human capacity to injure other people has always been much greater than its ability to imagine other people” (p. 103). Scarry highlights the negative tendency to dehumanize the Other, and the fact that many people are not capable of “generous imaginings” (2002, p. 105) of other people’s feelings and needs, which makes them insensitive and can even induce them to commit horrible crimes (Springs, 2018, p. 13). Both Scurry and Byron challenge the Romantic idea of humans as inherently good, and put forth the idea of selfish, self-serving, short-sighted, and violent humans, who must work hard to improve themselves and change their ways if they wish to avoid self-destruction. So, rather than suggesting that Byron’s poem was prophetic, since he may as well have been describing 2022, it seems that he was simply aware of the weaknesses in human character. He saw that in the core of our being lies a *heart of darkness*, to paraphrase Conrad. Instead of cherishing and celebrating all life, people tend to celebrate death through their rejection and destruction of the Other as well as through celebrations of such destruction. The poem suggests that without a radical turn toward altruism, people will not only craft a world of horror but also bring about their own extinction.

This idea is vividly illustrated in the second half of the poem, which pronounces the slow extinction of humanity due to hunger, “[t]he crowd was famish’d by degrees;” (line 55). The entire humanity has been reduced to two people, famished and afraid, who burn holy relics to warm themselves on the remnants of religion and culture. The flame they make is, like their behaviour, a mockery of all human ideals. In fact, the baseness of their acts has utterly transformed them, depriving them of human features, and once they look each other in the eyes, they die of horror:

. . . but two  
Of an enormous city did survive,  
And they were enemies: they met beside  
The dying embers of an altar-place  
Where had been heap’d a mass of holy things  
For an unholy usage; they rak’d up,  
And shivering scrap’d with their cold skeleton hands  
The feeble ashes, and their feeble breath  
Blew for a little life, and made a flame  
Which was a mockery; then they lifted up  
Their eyes as it grew lighter, and beheld  
Each other’s aspects--saw, and shriek’d, and died--  
Even of their mutual hideousness they died,  
Unknowing who he was upon whose brow  
Famine had written Fiend. (lines 55-69)

In this, “Darkness” represents a defeatist account of the encounter with the Other. For Levinas, “[t]he face to face remains an ultimate situation” (1979, p. 81), a kind of a final reckoning, through which people access truth and justice, and in Byron’s poem the justice for transgressions committed means death. Levinas suggests that “[c]onscience welcomes the Other” (1979, p. 84) because we are “the other of the other” (1979, p. 84). For him, to welcome the Other means nearing perfection because the encounter with the Other brings about people’s moral consciousness and, at the same time, puts limits to their freedom. One’s freedom must not cause the Other’s pain. However, if people exercise their freedom in a murderous, destructive way, like they do in the poem, they must experience a feeling of shame because they have failed in their striving toward perfection (1979, p. 84). The two last men in the poem embody this notion completely. There is no trace of humanity in their faces; they are monsters, hideous in appearance and behaviour. This realization kills them because in the image of the ugly Other they see themselves: “of their mutual hideousness they died” (line 67).

To be sure, their horrid appearance is not merely a result of their emaciation and suffering, but of their evil too. In a crisis situation, they reacted instinctively, not reflexively, and this included destroying everything and everyone for a few more days or hours of life. Byron puts their extreme self-regard into the greater context of universal, environmental, planetary catastrophe to make the ugliness of human

short-sightedness and selfishness obvious. Under these circumstances, many are endangered for the benefit of the few, which is an unsustainable state of affairs. Rather than promote conflicts based on invented ideas of difference, even if these differences involve grand constructions such as nations,<sup>9</sup> the poem invites for a global and unifying view of humanity.

In particular, people are unified by their dependence on environmental factors, which include clean air, fresh water, light, and warmth. This is the fundamental truth about people as beings, although humans tend to take nature for granted and put their interests elsewhere, most frequently in the exploitation and destruction of that which humanity depends on. But, as Olschanski notes, “nature is more than matter at humanity’s disposal” – people are a part of nature and participate in the complex web of relationships that constitute life. From an ecocritical point of view, human interference with nature and its outcomes represent the major negative cause of both the Earth’s and humanity’s transformation, since “by intervening in nature the human is ultimately intervening in itself” (Olschanski, 2022). Although speaking from a different, psychological, perspective, Erich Fromm also highlights the need for a universalist, rather than particularist, view of the world. He asserts in *The Sane Society* that “[t]he average man today obtains his sense of identity from his belonging to a nation, rather than from his being a ‘son of man’” (2008, p. 56), which is a fact that contributes to conflict. People’s allegiances lie, paradoxically, not with the bio- and ecosphere, on which we depend for survival, but with abstract, invented concepts, which foster destructive notions such as partisanship, division, and desire for power. People must look for things they share, not for those that divide them since, as history has proven many times, brutal individualism and politics of division lead to massive annihilation. The poem suggests that in a world of ruthless individualism there cannot occur creation, only destruction. One of the paradoxes of modern human civilization is that people conquer, amass, and overly exploit natural and human resources believing that it somehow ensures their future and their children’s future. But “Darkness” warns us that unethical exploitation and consumption creates a deadly imbalance due to which there will be neither children nor future if we do not mend our ways:

. . .The world was void,  
The populous and the powerful was a lump,  
Seasonless, herbless, treeless, manless, lifeless--  
A lump of death--a chaos of hard clay.  
The rivers, lakes and ocean all stood still,  
And nothing stirr’d within their silent depths;  
Ships sailorless lay rotting on the sea,  
And their masts fell down piecemeal: as they dropp’d  
They slept on the abyss without a surge--  
The waves were dead; the tides were in their grave,  
The moon, their mistress, had expir’d before;  
The winds were wither’d in the stagnant air,  
And the clouds perish’d; Darkness had no need

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9 For the illumination of the idea of a nation as an invented concept see Anderson (2006).

Of aid from them--She was the Universe. (lines 69-82)

In Byron's vision a type of primordial darkness prevails. With everything gone – people, animals, and buildings – darkness is all there is. There is no wind, and there are no clouds; in fact, there is no proper material life to talk about. The world is a dark void, its annihilation complete. The end of the world in “Darkness” does not fully resemble a biblical apocalypse because there is no saviour, and because there is no actual demon, no hellish monster such as the Revelation's great red dragon with seven heads (Rev. 12.3), able to wreak utter havoc and destruction. It was the humans' irrational and immoral behaviour that contributed to the epic devastation. Consequently, the poem can be read as an instance of environmental risk fiction, which both “communicates experiences of uncertainty, instability, and transformation” (Mayer, 2020, p. 150) and invites for social and emotional change, that is, for a radical ethical turn necessary to avoid negative transformations.

Conclusively, Byron's description of the apocalypse in “Darkness” can be said to encompass both ecocritical and ethical concerns. On the one hand, the poem highlights human dependence on nature, emphasising the inextricable connections and dependencies between the two, as well as the frailty and transience of human existence. On the other hand, it promotes the need for responsible behaviour and universalism by invoking self-reflection through the Levinasian situation of seeing oneself in the face of the Other. The idea of recognizing one's own qualities and flaws in the Other both highlights the need to embrace them, rather than rejecting them as enemy, and the need to own up to the responsibilities that one has toward the society and the world. Rather than putting human existence and Earth's survival into the hands of a divinity, Byron makes it clear that the power to heal or destroy the planet is largely in our own hands. To make the notion of human responsibility more prominent, the poem depicts a situation in which people short-sightedly make all the wrong decisions, burning and destroying everything in a hysterical and futile attempt to enjoy the known comforts of light for a minute or two longer, regardless of the ultimate cost of such decisions.

Despite the fact that the poem ends on a strikingly pessimistic note, illustrating a Hobbesian view of human nature as violent and (self-)destructive, the contemporary reader may and should consider “Darkness” not as judgement, but as an invitation to change. Poetry and fiction are there to be enjoyed, but also contemplated. Fictional dystopian scenarios invite scrutiny of both ourselves and the real world by providing depictions of the negative in the hope of enticing personal growth and, consequently, social change. Unless people decide to care for one another, to appreciate both one another's and nature's diversity and to sustain them, rather than try to erase them by moulding the world to fit uniform consumerist idea(l)s, humanity will be facing a world of darkness. But it does not have to be that way. Let not darkness become the universe – let us be the bearers of light.

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## **Part I: Language**

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## **DEVELOPMENT OF ENGLISH LANGUAGE TEACHING IN PRESCHOOL INSTITUTIONS IN MONTENEGRO**

### *Abstract*

As lingua franca of modern times, English is one of the key factors of communication today. English language teaching and its many aspects have been the subject of research and countless discussions for many years. European language policy has for a long time, through numerous guides and studies, emphasized the importance of learning foreign languages, especially from an early age. In this sense educational systems are of great importance, they must develop and move in the direction of creating opportunities for formal learning of foreign languages at an early age. In this paper, we will learn more about the development of English language teaching in preschool institutions in Montenegro. The subject of this paper is to gain insight into the way in which teaching of English language in preschool institutions in Montenegro is realized. We will try to show according to which program, with the help of which techniques, methods and activities, it is performed. We will also try to present an overview of its development so far. Research and results of the paper can provide good practice examples that can be implemented and should be taken into account while planning the curricula for preschool education in Montenegro, but also used as an example for countries from the region. In order to overcome current issues, we have to work together so we can build a better world for future generations.

**Keywords:** English language teaching, preschool education, early age, language acquisition, Montenegro

### **Introduction**

Learning and acquiring a language is a process that starts from birth. In the 21<sup>st</sup> century, knowledge of foreign languages is an imperative for society, both in functioning and advancement in the private sense, as well as in the professional sense. In addition, knowledge of languages is necessary if we want to provide children with better conditions for education, that is, greater competitiveness at the global level. The knowledge, skills and competences of students represent the real values that, along with a good command and knowledge of the English language, open and expand the paths of the European and global area of education.

For a long time, Language policy in Europe has emphasized the importance of learning two foreign languages, especially from an early age, through numerous guides, recommendations and studies. It has been underlined that, in order to master a foreign language, it is necessary to start as early as possible. In this sense, educational systems are of great importance; they must develop, change and move in the direction of creating opportunities for formal learning of a foreign language at an early age. (Early Language Learning (ELL)). When we talk about the preschool age, early language learning represents and implies raising awareness and exposure to more than one language in which communication takes place in the part of education and upbringing in early childhood (Early Childhood Education and Care (ECEC)) which is performed in a preschool context (European Commission, 2011, p. 4).

Accordingly, this paper discusses topics that are closely related to learning foreign languages at the preschool age, the advantages and challenges that arise during this process, but also the characteristics of all those who participate in this process. We will also describe the way the teaching of the English language in preschool institutions in Montenegro is realized, the legal regulations that concern it and the position it occupies today in the language education policy of Montenegro, as well as its role in the path of Montenegro towards the European Union.

### **General Characteristics of Teaching and Learning a Foreign Language at an Early Age**

Many discussions and research exist on the topic of the period when it is best and most adequate to start learning a foreign language in order for learning to be effective and successful. Today, children start learning a foreign language as early as the age of four or five; thus, there is a need to provide the best possible education and opportunities for learning foreign languages to children in preschool institutions. The need certainly stems from the fact that a large number of parents today insist that their children start learning a foreign language (in most cases it is English) from an early age. When we talk about the acquisition and learning of the English language and we relate to it a student of preschool age, with all its characteristics, we are talking about a specific but, above all, interesting process on the one hand, and, on the other hand, a very complex one (Prtljaga, 2018, pp.1-7).

Here, it is important to mention the Critical Period Hypothesis (CPH). Many experts agree that there is a critical period for the acquisition of the first language; they are of the opinion that, if this process has not occurred by the onset of puberty, it is improbable that it will occur at all. However, there is an extensive debate about the existence and possible extent of the critical period for learning other languages. There is no doubt that in society in general there is an opinion that children have a certain inherent advantage in learning languages, so there is a general view that the sooner the children start learning languages the better. Younger children are far more open-minded and responsive; “they soak up a foreign language like a sponge” is a type of expression that can often be heard. There are few different definitions of the critical period hypothesis in relation to the acquisition of a second or third language, but for most of them the common assumption is that, after the onset of puberty, the student will find it very difficult or even impossible to acquire and achieve the level of native speakers of that language, their competence and intonation (Johnstone, 2002, p. 6).

Taking into account that 50% of the ability to learn develops in the first years of life, and another 30% until the eighth year of life, it may be concluded that children of preschool age have innate abilities to learn and acquire a second language (Vos, 1998). The age that is considered the most suitable for starting to learn a foreign language is the age of three, because children at this age acquire a foreign language in a similar way to their mother tongue, because they have well-developed abilities to assimilate new sounds and structural patterns, regardless of whether it is their mother tongue or some foreign language. Adding to that, children are very curious and quickly learn new words, they are spontaneous and have no fear of making a mistake, and they do not worry about the accuracy of the spoken words. There are multiple benefits of acquiring elements of a foreign language from early preschool age. We can also refer to the fact that it additionally encourages the child to think and, thus, has a positive effect on his intellectual and psychological development, the development of communication skills, listening skills and concentration. The child also encounters other cultures and, through language acquisition, learns tolerance as well as the development of multicultural awareness (Softić, 2012, p. 252). To open children's minds to multilingualism and various cultures is a great exercise in itself that promotes both individual and social development. ELL activities in preschool period can enrich the experience and are a great benefit to students. In addition, they are crucial for improving competences such as understanding, expression, communication and problem solving, as well as enabling children to interact with their peers and adults too, all while increasing the power of concentration and strengthening their self-confidence. In younger children especially, ELL can shape the way they develop their attitude toward other cultures and languages, through awareness of diversity and cultural diversity, and, in that sense, it fosters understanding and respect. Second language learning can additionally help shape children as a whole: while they learn a language, they also make progress during a very dynamic developmental phase in their lives. Another benefit is that starting early can also mean that the learning takes place over a longer period of time, while children have more lasting results in language learning. When a "young" brain learns languages, it tends to develop an improved capacity for language learning throughout life (European Commission, 2011, p. 7).

On this note, an important factor which should be mentioned is the teaching staff and other personnel involved in teaching foreign languages to children at an early age. Appropriate pedagogical processes are a key factor for ensuring the quality, consistency and sustainability of foreign language teaching. Research studies conducted around the world have confirmed the positive correlation that exists between the quality of teacher education and student achievement. An ideal teacher is one who possesses all the teaching competencies and is able to place students, that is individuals with all their needs and specificities, at the center of their interest, rather than the subject they teach, in accordance with the humanistic approach to the process of education and upbringing. Teachers must be aware that they teach a large number of individuals who have their own specific needs and different personalities. In order to keep up with the modern and fast-paced times, the teacher must take on roles that may not be pedagogical-didactic in principle, but through which they try to compensate for any deficits in family's children's raising. Certain roles that the teacher takes on nowadays are, among others: facilitator, trainer, moderator, mediator and navigator. The teacher is the one who directs, encourages, facilitates the learning process and manages the activities in class (Durbaba, 2011, pp. 107-108). So there is no

doubt in that the role of the teacher is crucial in this process.

When it comes to a foreign language teacher for the preschool age, we must first of all point out the fact that this work is mostly conducted by teachers or educators who have either pedagogical or language education, and there are very rare cases where teachers are trained at both levels. The qualification profile of staff working with young children in preschool institutions has long been recognized as a critical factor for the quality of both the preschool institutions and children's experiences. This is also valid for the staff who support ELL activities at the preschool level, regardless of their professional role (childcare workers, language teachers). Both staff education and training are critical for achieving language learning goals within the overall aims of early childhood education and care. The educational attainment of pre-school education staff varies significantly across EU member states. While some countries require education at university level, others provide for vocational training, and some have no qualification requirements at all. What should be pointed out here is that the growing interest in ELL is now creating a new demand for qualified staff. Nowadays, this has become a challenge as the number of available staff with required and sufficient language skills is often limited. Some preschools outside the formal education system are more adaptable in meeting the growing demand for ELL, but they also face challenges as a result of the limited number of candidates with the right qualifications on the labor market. Therefore, we can conclude that there is a need to develop and deliver coherent staff education programs in order to support the delivery of ELL, taking into account the complex reality in each country (European Commission, 2011, p.17).

In certain cases, ELL teaching is characterized by staff who possess good pedagogical skills but have a low level of language proficiency, while, on the other hand, we have language teachers who lack the appropriate pedagogical background. In both cases, only a few may be aware of how young children's cognitive processes develop, especially in the case of second/foreign language acquisition. Both pedagogical and language skills are crucial if ELL is to be effective. Regardless of their qualifications, staff should have the general pedagogical skills needed to work with children in preschool institutions and they should be aware of the intercultural implications associated with language learning (European Commission, 2011, p. 18).

The complexity of the foreign language teacher profession, and especially the profession of the foreign language teacher for the preschool age, is enormous. This profession is more than just an occupation. There are many roles and characteristics that a teacher needs to possess and take on in order to succeed in imparting the necessary knowledge to students and directing them to the successful path of development. We are aware of the fact that today there is a very large number of people who opt for this profession, and we must keep in mind that perhaps not all of them are suitable for it. However, with adequate education and opportunities for training and improvement, everyone can be successful working in this field.

Another important factor in this process that should be mentioned is the family environment, which is of great importance for language development and learning. There are three forms of family support which are especially important for this process: joint learning (reading books, telling stories), the quality of parental behavior (parental cognitive stimulation and sensitivity/responsibility), and providing

appropriate learning materials (books, toys that are appropriate for the child's age) (Tamis-LeMonda & Rodriguez, 2008, p. 2). We must remember that for children of this age especially family support is very important. Children look up to their parents, imitate them, soak up what they say and do, so we should also pay attention to how to improve and develop a good relationship between teachers and parents in order to create an optimal environment for the children and their learning process, whether in the classroom or at home.

### **Foreign Language Teaching at the Preschool Age: Capacity, Organization and Competences of the Employees in Preschool Institutions in Montenegro**

The current model of knowledge acquisition in Montenegro is characterized in such a way that it points to the fact that students have good theoretical knowledge of the English language; however, they lack communication skills, and only with theoretical knowledge, without communication skills, obstacles appear and the opportunities offered to them are limited. Accordingly, it is necessary to work on developing functional knowledge of the English language in children (Ministarstvo prosvjete, 2018). In 2010, the Government of Montenegro adopted the *Strategy of Early and Preschool Education of Montenegro 2010-2015*, which was prepared by the Ministry of Education of Montenegro together with the UNICEF office in Montenegro. As stated in the Strategy, the goal is to fulfill all the conditions in order to provide accessible, high-quality, comprehensive, culturally adapted, inclusive services for all children in Montenegro from birth to entry to elementary school, with a special emphasis on the most sensitive children (Ministarstvo prosvjete, 2010). In 2014, the Ministry of Education in partnership with the UNICEF office in Montenegro conducted and later presented the results of the “*Study on Investment in Early Childhood Education in Montenegro*”. This study was done with the aim of investigating the situation in the domain of children's inclusion, infrastructural capacities and teaching staff in preschool institutions. The main conclusion drawn was that investing in early and preschool education is the best investment for any society (Prica, Čolić & Baronijan, 2014).

In the *Strategy of Early and Preschool Education in Montenegro (2016-2020)*, the focus is placed on the fact that programs of preschool upbringing and education should offer children a diverse spectrum of learning activities in order to help prepare children to become active members of society in the future. It is emphasized that it is necessary to inform the citizens of Montenegro about the advantages and importance of early learning for children, that is, to encourage them to participate in this process. Evidence has shown that neurological development is most intensive in children up to the age of five, and this points us to the fact that it is actually important to stimulate children and invest in the learning process at the earliest age. The guiding principle of this Strategy is to provide the best possible start in life for all children from birth until they start school, which serves as a prerequisite for the development of all their potential. The goals of the Strategy were to: increase the coverage of children in preschool education and upbringing in accordance with international standards, to improve the quality of services provided by preschool institutions and, finally, to create innovative and sustainable financing models. The strategy was guided by the goals set at the summit held in Barcelona in 2002,

which were established by the European Union in order to ensure quality care and education for at least 90% of children. Consequently, early learning must be available to children from all groups in Montenegrin society, regardless of region, ethnicity, socio-economic status, and developmental characteristics (UNICEF Montenegro & Ministry of Education of Montenegro, 2016, pp. 3-6).

Starting from the 2017/2018 school year, children from the age of three have the opportunity to learn English in all preschool institutions. Each institution is obliged to introduce parents and enable children to learn English within the institution.

According to the latest data, Montenegro has 21 public preschool institutions (JPU) and 30 private preschool institutions (PPU), which are mostly located in larger cities such as Podgorica, Budva, Tivat, Herceg Novi, Kotor, Nikšić, and Ulcinj. When it comes to the number of children included in the programs of preschool institutions in the 2019/2020 school year, that number was 23,080 (47% girls and 53% boys) in 170 educational units and 778 groups. The data show a positive progress compared to the school year 2015/2016, when the implementation of the Early and Preschool Education Strategy 2016-2020 began, and when there were a total of 16,972 children in 123 educational units and 575 educational groups. We can conclude that there has been an increase in the number of children as well as an increase in capacity (Ministarstvo prosvjete, nauke, kulture i sporta, 2021, p.8). When it comes to increasing capacity, in certain areas new facilities were built, while in others existing facilities were reconstructed, thus expanding capacities and adapting them to the needs of preschool education. Several campaigns were implemented, such as: “*Everyone goes to kindergarten*”, “*I will shine in kindergarten*” and “*Every falcon goes to kindergarten*”, all with the aim of raising the awareness of parents and society as a whole about the importance of this type of education for the early development of children. As we previously stated, the involvement of preschool children has improved a lot, but it still remains lower compared to other EU countries, and we still have a long way to go to achieve EU goals. We should continue with the previous good practices, expansion of capacities and inclusion of children, in order to reach the level of EU countries. Bearing in mind the above, we should point out one problem that occurs with educational groups in more than half of the municipalities, namely that educational groups are far larger than prescribed by law. For example, data from 2017/2018 tell us that, on average, there were 31.9 children per educational group. This fact should be considered as one of the factors that greatly affect learning and the quality of teaching (Ministarstvo prosvjete, nauke, kulture i sporta, 2021, p. 9).

The latest document related to the preschool education in Montenegro is the *Strategy of Early and Preschool Education in Montenegro 2021-2025*. Considering that this Strategy was the last one published, it was created and developed through a process of cooperation between relevant public and civil sector entities, analyzing key international documents and guidelines of the European Union, as well as the results, reports and achievements of the previous Strategy (2016-2020). The data and information taken from it are the most relevant for the research at hand. In Montenegro, there is still a need to improve preschool upbringing and education, and the strategic goal, according to this Strategy, is ensuring equal chances for the early development of all children in Montenegro through strengthening the availability, quality and fairness of preschool education.

## **English Language Program for Preschool Education in Montenegro**

If we want to provide children with better and greater opportunities for education, knowledge of English language is mandatory nowadays. In this way, children become competitive with their peers around the world. The acquisition of knowledge of English and other foreign languages opens the paths of both European and world education. Pursuant to the legal obligation of preschool institutions to offer an English language program to children aged one and up to school age, the committee appointed by the Institute of Education created the English Language Program for preschool education and training, which was adopted at the 10<sup>th</sup> session of the Second Convocation of the National Council for Education, held on July 28 2016, in order to facilitate the implementation of English language teaching, but also to create useful guidelines for teachers who work with children of this age (Program, 2019, p.2).

The goals envisaged by the Program are as follows: stimulating children's mental, physical and social development, bearing in mind the developmental characteristics of children aged 3-6 years, building a positive attitude towards the new language, understanding of words and expressions in English and their use in practical life situations, acquisition of the phonetic system of the English language (pronunciation of sounds, accent and intonation), developing self-confidence and desire to communicate in English, and encouraging the development of intercultural competence (Program, 2019, p. 2). When it comes to the types of activities, according to the Program, they should provide an opportunity for the English language to be acquired spontaneously, that is, for the children to enjoy the process and to stimulate their development, as well as to be in accordance with the child's age. The basic starting point of the Program is that work with children is based on the principle of respecting the child's personality, that is, it is necessary to create an environment in which the child feels safe, has the sense of belonging and develops at his own pace. When it comes to learning English, the materials available to children outside preschool institutions can also be of great importance as children learn by watching, listening, singing, acting and playing. Of course, in accordance with the goals, certain outcomes are set, depending on what the children are expected to be able to say and/or understand in English after completing their education in preschool institutions. According to the Program, the outcomes of learning English are that children: understand and carry out the basic instructions for work, understand and react to TPR instructions, understand the songs and stories they listen to, pronounce the sounds of the English language and imitate the intonation and rhythm of what they hear, say hello and goodbye, present themselves and others, name objects in the study, express ownership, name immediate and extended family members, name different occupations, understand and use expressions of polite behavior, name colors and numbers, name pets, domestic and wild animals, name rooms in a house/apartment, briefly describe objects and animals by stating size and color, name seasons and weather conditions, name days of the week and months, name parts of the body, name food and drink, name their toys, name parts of clothing, name shapes of objects, express spatial relationships, express likes and dislikes, express their feelings, congratulate birthdays and holidays, give short answers to questions asked (Program, 2019, pp. 2-3). The role of the teacher is indisputable and he is a language model for children, it is also necessary to cooperate with educators and to establish correlation in all areas of activity so that children's learning is productive and effective. There is no formal assessment of children of this age, so the assessment of children's progress should have the form of continuous

monitoring of their progress (Program, 2019, pp. 4-7).

In accordance with the General Law on Education, teachers are obliged to improve their knowledge and skills in various fields through professional development programs. Professional training of teachers can be realized through different types of training such as individual, formal and informal training. Their professional development is regulated and is the responsibility of institutions that deal with the development of education, such as the Institute for Education and the Center for Vocational Education, but also, of course, the educational institutions themselves. All this is implemented in accordance with the General Law on Education and Upbringing and by-laws, as well as the documents adopted by the National Council for Education ([https://eacea.ec.europa.eu/national-policies/eurydice/montenegro/continuing-professional-development-teachers-working-early-childhood-and-school-education\\_me](https://eacea.ec.europa.eu/national-policies/eurydice/montenegro/continuing-professional-development-teachers-working-early-childhood-and-school-education_me)).

When it comes to the initial education of educators in Montenegro, we should emphasize the fact that in 2016, the university's initial education program was changed, and, in this way, a higher quality staff is created and the competencies of employees in preschool institutions are improved. Also, in its work, the Department for Continuous Professional Development of the Institute for Education organizes trainings and various types of professional development for employees of preschool institutions, in accordance with the Catalog of professional development of teachers. Also, the Institute of Education has a database on the training of teachers and professional associates in preschool institutions, and, in addition, many trainings of employees are implemented when it comes to new services and programs such as three-hour programs, interactive services and libraries of toys and books (Ministarstvo prosvjete, nauke, kulture i sporta, 2021, p. 10).

When English language teaching was introduced in preschool institutions in Montenegro in the 2017/18 school year, all teachers underwent the British Council training in order to familiarize them with the way of working and the characteristics of children of this age, as well as with the organization of teaching in preschool institutions. Continuing in 2018, the Pearson publishing house organized training for English language teachers in preschool institutions. These trainings are very important for all personnel involved in the process, especially for the teachers of English language who wish to work with children of this age. We must take into account that these children are not in elementary or high school; therefore, language teachers should not view them or teach them in the same way. Their teaching should be completely adapted to this age group. During the years of preschool education children develop significantly and teachers should be aware of how rapidly these changes are happening and how sensitive this age group is. Therefore, such teacher trainings are welcomed and should even be mandatory for all language teachers who work in preschool institutions and have no previous experience working with children of this age.

Although there is a large number of changes that we can characterize as positive, we should keep in mind that there are still numerous challenges when it comes to ensuring the quality of employees' work, and these are certainly large educational groups and the need for further improvement of the continuous professional development system. It is also necessary to modernize the system of professional development in accordance with existing information and knowledge, as well as good practices and recommendations from competent institutions (Ministarstvo prosvjete, nauke, kulture i

sporta, 2021, p. 10).

As already pointed out, the European language policy has long since recognized the importance of introducing the teaching of foreign languages at an early age because preschool education aims to encourage and build a foundation on which the child's further learning is built later. Consequently, if we as a country want to strive for European ways and practices, it is necessary to devote great attention and expertise to this issue, as well as to direct the process of educational reform in Montenegro toward solving issues concerning the position of foreign languages in preschool institutions across Montenegro.

## Conclusion

Based on all of the above, we can conclude that a lot has been done in Montenegro over the years when it comes to preschool education of children. With the official introduction of English language classes in preschool institutions in Montenegro, children are given the opportunity to acquire the knowledge needed to navigate the global world from an early age. Also, with this, Montenegro as a country makes a significant step towards the European path of education. We are aware of the fact that languages play a role in today's time and how much benefit children will have in the future if they start to acquire the knowledge of a foreign language as early as in kindergarten. When teaching English specifically is concerned, it takes a lot of time, as well as the cooperation and commitment of all involved institutions in order for this type of teaching to be as efficient as possible, to have the most successful results, and to provide children with knowledge in this area in the way that children accept it best. The training and ability of teachers for this age group, along with the proper organization of institutions and state authorities that are responsible for implementing, monitoring and controlling this process are key factors in the measure of its success. The most important suggestions for the overall improvement of English language teaching in preschool institutions in Montenegro are: the improvement of the existing Program, according to which the teaching of the English language in preschool institutions is carried out, consideration and acceptance of the proposals and suggestions of the teachers who are involved in it, and creation of better teaching materials, or improvement of the ones that are already in use. Only by taking into account every aspect and area in which we can improve, can we say that we are truly investing in the future of our children.

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## **INVESTIGATING THE BEST MOTIVATIONAL TEACHING STRATEGIES BEYOND THE PERIOD OF DISTANCE LEARNING: EFL TEACHERS' PERSPECTIVES**

### *Abstract<sup>10</sup>*

According to significant research on learning motivation, an instructor can help English learners develop a strong desire and motivation to study English in various ways. However, because we are addressing motivational strategies beyond the period of distance learning, new approaches to motivation are required. This study aims to shed light on the best methods for motivating students after the duration of distance learning from the perspective of instructors. It also looks into students' learning challenges after switching to conventional education. The study provides evidence of the potential of stimulated recall for awareness-raising. The study's participants were interviewed in semi-structured. The findings reveal that extrinsic barriers had more impact on motivation than intrinsic ones. Moreover, the motivation-boosting activities in online learning led to positive changes in students' learning motivation and academic achievement. These findings reflect the students' needs for these motivational strategies, which work on learning and increasing student interaction and combat the challenges students face after switching to conventional teaching.

**Keywords:** motivational strategies, distance learning, EFL teachers

## **1. Introduction**

### **1.1. Background of the Study**

Despite all the great work done to advance English proficiency in Oman, several roadblocks still need to be solved in the way of progress. On the other hand, Omani people are uninspired to learn English

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because they lack access to real-world opportunities to use it. According to AL-Issa (2010), Omani people cannot motivate themselves to learn English effectively. However, teaching a foreign language in the classroom has long been a contention between educators and their pupils. Teachers often grow irritated when pupils are uninspired and disinterested in learning English. An inadequate amount of encouragement is provided to urge pupils to engage with their environment via active learning effectively, according to Tohidi and Jabbari (2012).

In terms of motivational teaching strategies after the period of distance learning, motivation has played and continues to play a crucial role in the learning process of languages since it is necessary to attain long-term educational objectives (Abdullah et al., 2018). Students' ability to learn has been linked to various personal and environmental elements in previous research. It has been stated in prior research that "using varied approaches of teaching which might enhance the process of language acquisition" (Abdullah et al., 2018).

Most institutions quickly adopted online learning and teaching during the virus outbreak, even though most of the transition was somewhat trial and error. However, there are well-established principles and guidelines for online learning. Hence, emergency remote teaching would be more appropriate for this type of instruction. There are some drawbacks to this method of instruction mentioned by Morgan, 2020:

- a. They range from inequitable technological resources.
- b. Lack of motivation among students.
- c. The absence of dialogue.
- d. Limited teacher technology self-efficacy.

Remote teaching became even more complicated because transmitting content effectively depends not only on words but also on various factors such as body language, facial expressions, context, etc. Transitioning to the online approach used during the epidemic was hurried, and most institutions were in a trial-and-error phase. Nevertheless, the ideas and rules for typical online learning are well-established. As a result, 'Emergency Remote Teaching (ERT)' is a preferable term for this type of education. Hodges, Moore, Lockee, Trust, and Bond (2020). Both teachers and students have noted several difficulties. They range from inequitable technical resources (Morgan, 2020) to a lack of motivation among students, a lack of communication, and teacher's low technology self-efficacy. The dilemma is amplified when it comes to EFL instruction because content transmission is dependent not just on words but also on a variety of additional aspects and elements, such as body language, facial expressions, and context, to mention a few (Granados, 2020).

While most students are relieved to interact with their peers and teachers in person rather than through a screen, the transition can be difficult. The pandemic caused a significant shift in the learning spectrum and teaching systems compared to pre-pandemic times. Due to the lack of human contact, students find

the transition phase challenging and refrain from participating in various class activities. Things will not simply return to normal because of the return to conventional learning.

## **1.2. Statement of the Problem**

The field of education has recently encountered numerous challenges. Lecturers faced many challenges and difficulties due to the psychological changes, the lack of motivation, and the shift to online learning due to COVID-19.

Motivation is a difficult subject in the teaching process. (Tohidi & Jabbari, 2012). For an uninterested or inattentive student, education is unlikely to be beneficial for someone with a defined purpose and a willingness to study, regardless of their effectiveness. On the other hand, some students cannot concentrate in class since they cannot figure out how to fit in with their new peers, particularly after witnessing the drastic changes during the pandemic.

According to significant research on learning motivation, there is a range of ways that an instructor may help English learners build good motivation to study English. It is possible to apply some of these ways to help encourage students, but since we are comparing two distinct circumstances, fresh approaches to motivation are required.

From the standpoint of instructors, this research sheds light on the best methods for motivating students after the period of distance learning. Furthermore, it investigates students' learning challenges after switching to conventional learning.

## **1.3. Research Objectives**

This study aims to:

1. To explore teachers' perspectives about the best motivational teaching strategies beyond the period of distance learning.
2. To investigate the learning challenges students have encountered after switching to conventional learning.

## **1.4. Research Questions**

- 1) What are the best motivational teaching strategies after distance learning from teachers' perspectives?
- 2) What learning challenges did students encounter after switching back to traditional learning?

## 1.5. Significance of the Study

This study is crucial because it will provide new insights into the best motivational tactics after the distance learning period; this study's findings are considered essential to students and teachers. After returning to traditional study, students can disclose the learning obstacles they have encountered and are still encountering due to the drastic change. Conversely, this will be valuable to teachers in guiding them on encouraging less motivated learners and how effective new teaching tactics will be.

## 1.6. Scope and Limitation

The study works well for grasping motivational tactics from EFL teachers' standpoints after the distance learning period, even though it is limited to the BUC environment. As a result, it is intended that this research will provide light on the most effective methods of motivating students to learn English before the implementation of COVID-19.

## 1.7. Definition of Terms

This section outlines the operational definitions of terminologies utilized in this study. The definitions are intended to remove ambiguity and misunderstanding of certain concepts.

- 1) Emergency remote teaching: A temporary shift from normal to online teaching due to crisis circumstances (*Fakhrurrazi M. Amin, Hanna Sundari, 2020*).
- 2) Mental construction: Tool to facilitate understanding human behavior (Dr. Bada, Steve Olusegun, 2015).
- 3) Communicative Language Teaching: A method of teaching languages that emphasizes interaction as both the means and the end goal of the study (Rachma Ayulisjati, M. Kariadi, Prayogo Hadi Sulistio, 2021).
- 4) Interactive approach: These activities assist students in communicating in various contexts and roles while also providing opportunities for learners to be exposed to correct language use (Fitriyah, 2020).

## 2. Review of the Related Literature

### 2.1. Theoretical Framework

Constructivism is one of the most important ideas in learning (Bereiter, 1994). Kids must be at the center of our efforts to successfully transform education at all levels. Constructivism's focus on student-centered learning may be its most significant contribution to date (Golder 2018). Constructivist learning theories have historical antecedents in the work of Vygotsky and Piaget. Constructivism is a teaching and learning philosophy that holds that cognition (learning) results from *mental construction* (Poonam, 2016). In another way, students learn by combining new information with what they already know. Constructivists think that the context in which a concept is taught and students' beliefs and attitudes

influence learning. Constructivism is a psychological learning theory that describes how humans gain knowledge and learn (Olusegun 2015).

The core notion of constructivism is that human learning is created, and learners build new information based on existing knowledge. This perspective on learning contrasts significantly with one in which learning is defined as the passive transmission of knowledge from one individual to another, a perspective in which reception, rather than production, is important. Two fundamental ideas revolve around the simple concept of produced knowledge. The first is that learners build new understandings on top of what they already know. There is no blank slate upon which new information can be engraved. Instead, learners arrive at learning situations with past information, and that prior knowledge determines what new or modified knowledge they will generate from new learning experiences (Olusegun 2015).

The second notion is that learning is an active process rather than a passive one. Learners must challenge their understanding by considering what they encounter in the new learning environment. If what learners discover contradicts their current thinking, their understanding can shift to incorporate new information. Learners stay engaged throughout this process, applying current understandings, noting relevant features in new learning experiences, judging the consistency of prior and developing information, and modifying knowledge based on that judgment (Golder 2018). Recently, research has concentrated on the affective domain of learning, such as motivation, and the cognitive domain, such as student conceptions. According to Palmer (2005), motivation is a prerequisite and a co-requisite for learning based on constructivism. When students are focused on tasks rather than fear of failure, they are more motivated to learn content; because students actively participate in the learning process and use their prior knowledge, interests, and goals for meaningful learning in constructivist learning approaches, students' fear of failure decreases with increasing self-efficacy. As a result, based on research in the science education literature, it is hypothesized that the constructivist learning environment increases student motivation to learn by including student-centred techniques. However, most research on scientific learning has focused chiefly on student concepts cognitively rather than their drive to learn affectively (Dindar, 2015).

According to the concept of ZPD, learning and cognitive development processes are determined by the individual's zone of proximal development. This principle is defined by Vygotsky (1978: 86) as "the gap between the actual development level as determined by independent problem solving and the level of potential development as determined by problem-solving under adult supervision or in collaboration with more capable peers." This means that, while the first level represents an individual's current development as determined by the learner's effort to solve a problem, the second level is demonstrated by the learner's effort to find a solution to the problem outside of her ability through collaboration with other people such as classmates, teachers, friends, and so on (Slavin 2010).

The second fundamental concept of Vygotsky's (1976) socio-cultural approach associated with ZPD is scaffolding. It is a term that has been used to refer to the various types of supportive behaviors that

an expert can use to help a novice learner achieve higher levels of regulation by teachers and more experienced and skilled peers to assist less capable learners and help them develop so that they can continue with a learning task by (Duff, 2007). It was introduced in the domain of education as the mediating supporting role provided.

In essence, among peers, collaborative learning is comparable to Vygotsky's notion of social constructivism in that both think that knowledge is achieved by active participation and interaction. It is one of the group learning methods in which members of a group learn concepts or subjects through dialogue and discussion. It emphasizes the significance of social contact in the creation process. Collaborating with more experienced peers is an effective way to learn. (Vygotsky, 1978). Similarly, Khatib (2015) asserted that collaborative learning would considerably contribute to the development of language learning when students compensated for one another's inadequacies while developing the final knowledge.

## **2.2. Past Studies**

Zoning Yang carried out a study in 2021 to investigate language teachers' cognitive and motivational behaviors in an online learning environment. Data was gathered using a variety of methods, including classroom observation, stimulated-recall interviews, and semi-structured interviews. While there is a good relationship between the strategy choices made by the two teachers in this study and the micro- and macro-strategies enumerated by Dörnyei (2001), the results show that there are many individual differences and adaptations. Furthermore, the observations indicate that the situated interaction of cognitive, experiential, socio-emotional, and contextual elements impacted the teachers' motivating teaching approaches. These findings contribute to a more comprehensive and realistic knowledge of motivated teaching strategies and may have significance for teacher education.

Another research conducted in 2021 by Hong-Thu Thi Guyen examines the relationship between barriers to online learning and motivation, whether strategies to improve motivation can help students overcome challenges in online education, and the impact on student academic success. The quasi-empirical study applied to 288 third-year law students enrolled in a second criminal law course at a university in Vietnam. Assessing was conducted using LMS, Microsoft Teams, Skype and Zoom, also software such as Socrative, Kahoot, and social networks. The results show extrinsic barriers have a grander influence on motivation than internal barriers. Those external barriers have significantly impacted students' motivation and learning outcomes compared to traditional learning methods. Findings showed that motivational activities during online learning led to positive changes in student motivation and academic achievement.

During the COVID-19 outbreak, SDIT instructors by Sutarto employed various techniques to pique

their students' attention and show their students' willingness to learn online. This was the focus of Start's 2020 analysis. The researcher employed a phenomenology approach to conducting a qualitative study in which the director, dean, teachers, and students served as informants. Data collected by performing semi-structured interviews were analysed using Miles and Huberman models. Research shows that teachers use strategies to increase students' interest in learning, including making students understand the significance of the study and making learning materials brief, clear, and engaging. Assessments should be regular and ongoing and use uncomplicated and comforting means. Learning online, students get something fun but need more friendliness of friends.

Chin-Hsi Lin investigated students' motivations and learning strategies in online language courses, focusing on motivation strategies in 2017. He also focused on a self-regulating learning strategy. Lin collected data for 466 foreign language high school students online in a hypothetical school in the Midwest. He found that online learning strategies can modulate student behavior during foreign language learning based on structural equation modeling and that using online learning strategies predicted student online learning outcomes.

### **2.3. Synthesis of the Reviewed Literature**

Studies related to motivational teaching strategies are widely studied. However, these studies only discuss online teaching as an option rather than as an alternative to an unexpected lockdown. Furthermore, many previous studies have focused on showing the pros and cons of online studying before COVID-19. Based on these studies, students have either a fun or a not-fun experience with an online learning system (Chin-Hsi Lin, 2017). In several previous studies, online language learners are aware of their learning and implement strategies to master new skills (Hong-Thu Thi Nguyen, 2021). According to Start, students learning motivation is considered one of the most influential factors affecting their academic performance.

No researchers have investigated the learning challenges students face after switching from traditional to online learning. Therefore, it is crucial to research motivational teaching strategies in an Omani university, especially their effects on students' motivation. Consequently, our research will comment on the teaching strategies applied to Al Buraimi University College post-online-teaching and how the teacher raised student motivation after two years of lockdown because of COVID-19. The findings are expected to help English teachers assess students' motivation so that they can implement a suitable motivational teaching strategy.

## **3. Methodology**

### **3.1. Research Design**

A qualitative research design was employed to meet the current study's objectives and address the

two research questions. Qualitative research aims to understand concepts, opinions, or experiences through collecting and analyzing non-numerical data: text, audio, or video. This type of research can gather insights into a problem or generate new ideas for research. Studies in anthropology, sociology, education, health sciences, history, and others often use quantitative analysis.

### 3.2. Data Collection Procedures

The overall purpose of the interview questions is to understand the best motivational strategies from teachers' perspectives and the learning students' challenges encountered after switching back to face-to-face learning. Moreover, the interviews were conducted with ESL teachers at Buraimi University College. Six teachers from both the English Department and Foundation Unite participated in this interview. The interview questions consisted of teaching methods, motivational strategies, and post-COVID-19.

#### 3.2.1. Participants

A purposive sampling technique is used in this study. Accordingly, six instructors were majoring in the English language at BUC.

Instructor	Major	Years of Experience
EDI01	Linguistics, Translation, and ELT	19 years
EDI02	Education, Applied Linguistics and Translation	Almost 30 years
EDI03	English Literature	More than 13 years
FDI01	Education and English Literature	Over 25 years
FDI02	Teaching English	Around 20 years.
FDI03	Teaching ESL English as a second language.	More than 30 years.

#### 3.2.2. Research Instruments

Semi-structured interviews were conducted with the participants. In order to accomplish the objective of the study, a set of questions was aroused during the interviews. The supervisor reviewed and checked questions.

### 3.3. Data Analysis Procedures

This study uses a qualitative approach to accomplish its objectives. The thematic analysis was carried

out to analyze the data obtained from six interviews.

## 4. Findings and Discussion

### 4.1. Findings and Discussion

The following research question explores teachers' perspectives on the best motivational teaching strategies after the period of distance learning and the challenges students face during distance learning. To achieve this, we conducted interviews among ESL lecturers at BUC while considering teaching methods and motivational strategies pre, during, and after COVID-19.

### 4.2. Best Motivational Teaching Strategies

RQ1: What are the best motivational teaching strategies after distance learning from teachers' perspectives?

#### 4.2.1. Experiential Learning

It is a process in which students “learn by doing” and reflect on their experiences. This learning theory differs from cognitive and behavioral learning theories because it takes a more holistic approach. It considers our experiences, including emotions, cognition, and environmental factors. For example, if you do not know the Arabic word in English, put it between two brackets and write it in English as is. So, it is happening. It makes no difference, i.e., you have the draft, but students are unimportant. Word meanings are unaffected by spelling.

EDI02	Learning by doing, okay, you learn by doing, you will not learn unless you do what you are supposed to live. So, students, for example, say I have not translated before I say, it does not matter.
FDI02	Interactive teaching strategies. So that strategy is our favourite strategy all the time because it involves the student into the learning process. So, we use it

#### 4.2.2. Student-Centered Methods

Most lecturers prefer student-centered methods like information gap activities. Communicative Language Teaching (CLT) involves dividing students into groups, assigning each group a different task, and requiring the groups to interact to complete the entire task. And first and foremost, this will motivate the students to break away from being lectured by the teacher. As a result, the students are more involved, and the teacher's talking time is reduced while the student's talking time is increased. This ensures more interaction between students, which leads to higher levels of motivation.

FDI03	Student-centred methods ensure more involvement of the students, as well as decrease teacher talking time and increase student talking time.
FDI01	Communicative Language Teaching in which students are allowed to practice the language naturally, and the role of a teacher is to be a guide or a facilitator.

### 4.2.3. Understanding Students' Differences

Some lecturers noted that not all students are equal; thus, they do not have the same levels of motivation and interest. So, as a strategic move, they use different activities for “high achievers” that can be advanced to maintain their motivation levels. On the other hand, they use non-productive tasks for “low achievers” to help motivate and guide them.

FDI03	The teacher should be aware that his students are not the same. The should not use the same methods with all the students and should not use the same activities used to...
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### 4.3. Learning Challenges

RQ2: What learning challenges did students encounter after switching back to traditional learning?

#### 4.3.1. Teaching Effectiveness

In terms of teaching effectiveness, the findings reveal that most lecturers agreed that teaching during the pandemic was arduous. Several reasons led to low effectiveness in teaching, and as a result, low motivation is lack of preparation and limited interaction between students and teachers, which meant little to no response from students.

FDI03	Unfortunately, a few students interacted or shared their opinions and prayed for them, and many students kept silent throughout the whole course.
FDI01	It was very good, but not excellent because of the poor response from some of the students. Sometimes, I was not able to give immediate feedback to students.

#### 4.3.2. Student's Interaction

Several teachers agreed that the interaction of students during distance learning was varied. It depended on the students themselves, meaning that they would be mood-driven. A few techniques were used by lecturers to combat this issue and revive online lectures, like using animated videos and Kahoot to attract students' attention, which raises their motivation. Pair and group work were also applied by some lecturers who have proven to increase motivation levels through *Interactive approaches* and task-based learning like group work and role-play increases motivation levels. Extra-curricular activities also have a significant role in the overall development of students.

EDI03	Actually, the interaction of students. varied, this depends on the topic, and it depends on their moods, and it depends on the student themselves. I cannot talk really about students' interaction. Sometimes you find them highly motivated, and the interaction is perfect, and sometimes no, it depends
FDI02	I feel, this is very good secondly again because our basic focus is always on the interactive approach. So, we asked the students to keep involved to keep ask us questions to keep do something to keep yourself involved in the learning process. So, when student keep asking you questions, keep speaking in the class throughout the class, so it increases his motivation level. So interactive approach and task-based learning like group work like a work, like role play Etc.
EDI01	I have relied on some websites and some animated videos to get the interaction and attract my student's attention. And I used many teaching techniques like Kahoot in some of the classes.

### 4.3.3. Assessment

Some teachers agreed that the assessment criteria were generally moderate but unreliable as online plagiarism systems cannot be controlled, so they are not sure if the students are cheating or not. Some lecturers believed that marks were the key to raising students' motivation levels and interaction since there was no real interaction; others stressed the value of the course. This means that students should not learn or try their hardest to get a good grade on the exam. Instead, they should have or be aware of the significance of the course beyond the exam and understand that learning or doing well in this course will allow them to be well-qualified in their major as well as well-equipped for their future professional careers. So, emphasizing the importance of the course is very motivating, according to FD103.

EDI03	With regard to assessments, administering the digital assessment tools was easy, but I doubt the reliability. We cannot control plagiarism online, especially when the camera is turned off... There is not any real interaction via screens online. So, I found best way to attract the student's awareness to make the students serious about gaining knowledge. Sorry to say only marks.
FDI03	This probably could raise the point of cheating, so you cannot be sure whether students are cheating or not. You cannot be sure whether student is doing the exam or stop and do something else, but the way assessment is giving his is the same.

## 5. Conclusions and Recommendations

### 5.1. Conclusion

Motivation is a problem for English learners, and it affects their performance. In light of the research findings, teachers can use various motivational strategies to increase students' motivation levels and help them adapt to the shift from online to conventional learning, for example, experiential teaching, student-centered methods, and understanding students' differences. Furthermore, the results revealed that teachers utilize different tools to activate classroom interaction and engagement during the distance and conventional learning periods, such as using portfolios, jigsaw reading, animated videos, Moodle activities, and Kahoot program. The results also revealed that the nature of distance learning exams

increases the opportunities for students to cheat. As a result of the shift from online to conventional learning, cheating is no longer an option. Accordingly, the study results reflect the students' needs for motivational strategies that help increase student interaction and prepare them for the challenges they face after becoming professional teachers.

## **5.2. Recommendations**

### **5.2.1. Recommendation for Teacher**

The teacher is the compass on the journey of knowledge. However, the student is the tourist on the path of learning. Additionally, the teacher is experienced and imparts information, helps his students get on the right track and motivates them to be achievers. Therefore, one of the most consequential duties of a teacher is to encourage students to conduct the teaching and learning process. To achieve this, the teacher has to use multiple, varied, and creative methods in addition to some activities.

With the emergence of Corona disease, students have become more aware of new technical methods and become familiar with various online activities such as Kahoot, Google Meet, Zoom, and other programs. Then, Corona receded, and the students returned to the classrooms but lacked self-encouragement and motivation. Students have also become more use of electronic devices than before, and here comes the role of the teacher to invest in this to provide new educational methods with electronic bases.

### **5.2.2. Recommendations for Students**

Students play a crucial role in the learning process, just as teachers play a vital role in teaching. To be a good student, we need to follow the rules and regulations and be ethical and self-motivated. A student can only achieve and progress in his learning by motivating himself. Furthermore, the students must know that the teachers are doing their best, and they must move a step forward to achieve the purpose of the courses. Students need to understand the importance of being face-to-face with their teachers again. Besides, an academic student must be ethical and responsible for knowing his rights and duties. Students must avoid plagiarism and be honest and moral with their teachers. When the student joins a lesson, he must know his obligations towards the subject and his rights.

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## **WORDS OF TURKISH ORIGIN USED IN THE BOSNIAN LANGUAGE**

### *Abstract*

This paper describes when and how the Turkish language came to mix with the Bosnian language. In addition, various words of similar pronunciations and meanings are presented, and how those words are still used in the Bosnian language is explained, along with a few phrases that remain in use. Interactions between Turkish and Bosnian languages began with Hun raids in Europe and peaked during the Ottoman Period. The Turkish occupation of Bosnia played a significant role in shaping the Bosnian language. They shared or had similar cultures, influencing each other in every aspect of life. Because language is a living creature molded by culture, cultural exchanges arising from centuries of coexistence will inevitably be reflected in language. The methodology applied in this paper is qualitative and descriptive, exploring the causes of the mix of languages and analyzing different but similar words in these two languages. Furthermore, synthesized information from multiple sources compares the words and phrases in both languages. This research shows that Turks and Bosnians have been connected for centuries by the language that remained in the usage of Bosnian people. Numerous words that have Turkish origin are still used in Bosnian everyday language. Furthermore, a few phrases remained in usage without substitutions in the Bosnian language.

**Keywords:** Turkish language, Bosnian language, words, phrases

### **Introduction**

Turkish army conquered Bosnia in 1463, and Bosnia was a part of the Ottoman Empire until 1878. The presence of the Turkish language in the Balkans has been noticeable since the 14<sup>th</sup> century when the Ottoman Turks invaded the area. Since the 15<sup>th</sup> century, when the Turks annexed the Balkans, the Turkish language has become one of those used in the area.

Filan<sup>11</sup> (2014) explains that at that early time, Turkish was the language of the Ottomans who came to the Balkans for various civil and military services. In the first period of Turkish rule in the Balkans, people established the institutions of the Ottoman state. They did not come as individuals but with whole groups of people (many lower officials helped in various kinds of work). In the Balkans, Turkish

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11 The author of the paper provides the translation of the text throughout the paper.

encountered the languages spoken by the local population.

Turkish people who settled in the Balkans had to get along with the locals. Because Turks stayed in Bosnia for an extended period, a mix of these languages occurred and is still present today. For over 400 years, Bosnia was under Turkish rule, which is why Bosnians at that time accepted the Turkish language and continued to use Turkish words and phrases to this day.

### **Two Ways by Which the Turkish Language Mixed with the Bosnian Language**

The Turkish language has influenced all levels of society in Bosnia, either as an inevitable language of communication or for education and religious purposes, as the most appropriate method of expressing certain concepts in that period. In her book, Filan (2014) pointed out the following: “Turkish was the language in which the central government communicated at all levels of government, as well as with its subjects whether it was communicated in writing or orally” (p. 154).

During Ottoman rule in Bosnia and Herzegovina, Turkish was the dominant language of public communication. Legal terms and shorter sentences were transferred to the daily language. Administrative discourse, in general, is constantly present in the life of the social community, so its impact on public communication is also strong. According to Filan (2014), civil servants were intermediaries through which the central administration sent orders to people with information relevant to the community’s social life. The contents of the laws, regulations, and letters from the Turkish state’s center to people were conveyed in an adapted expression so that the people could understand them.

Yet, even when the linguistic expression of official statements was to some extent adapted to the people, the language of administrative discourse was recognized in it. Therefore, it is certain that both in terms of form and the language of the message for the people, they contained many linguistic elements from their original form. For example, “ferman” stayed the same because it describes a sultan’s decree. Other examples are “memleket” remained as the word for homeland, “kara-haber” for sad news, “muždedžija” or “muštedžija” for the bearer of good news; “arzuhal” for petition, “asker” or “ašćer” for soldier, and “askerluk” or “ašćerluk” for military service. All words were connected with administration services.

Furthermore, as Filan (2014) pointed out, those engaged in military service mastered the lexicon of administrative discourse even better, and certainly the Turkish language. Namely, from the 16<sup>th</sup> century, the Ottoman army consisted of Muslims who were called up from various parts of the Empire. The Muslim male population was capable of fighting; therefore, Muslim men from Bosnia were a part of it. Turkish was the dominant language of communication there, and the ability to communicate in Turkish was undoubtedly expected from military officials. Thus, during the military experience, the population mastered the Turkish language to a certain extent.

Although the citizens were undoubtedly more involved in the legal discourse through an intermediary than they could be directly involved, they at least indirectly mastered the names for terms that concerned

their interest. Because of that, a large number of words from the legal discourse once found their place in the vocabulary of the Bosnian language, such as *ilam* (court decision), *intikal* (transfer of property rights), *izun* (permission), *karar* (decision), *kavga* (fight), *mulk* (property) and *sevep* (reason).

In addition, education was primarily conducted in Turkish and Arabic as required languages for anyone wishing to enter the professional level. Arabic and Turkish languages were used in scientific and religious discourses to transfer knowledge. There are many sources which show that education was conducted in Turkish. According to Filan (2014), it is explained that a man originally from Visoko, called Osman-efendi Šugli worked as an assistant lecturer at the Gazi Husrev-beg Madrasa. In this capacity, he wrote a grammar of the Arabic language in Turkish entitled *Tuhfe-i Nadiriyyât-i Šuglî* because, in the book's introductory part, he says that he wrote it for the needs of the students in the madrasa. People in Bosnia and Herzegovina effectively used both of these languages in education. Acquiring languages has always been present in schools; Turkish and Arabic were valued and necessary at that time.

Many terms and idioms from the Turkish language were undoubtedly present in the speeches of every preacher in Bosnia at the time. This includes not only those words and expressions that belong to religious discourse as untranslatable terms but also several nouns with broad meanings and adjectives, as well as smaller lexical units such as exclamations and words, which the educated communicator transferred from Turkish. Untranslatable terms primarily religious terms derived from Arabic (*din*, *dova*, *dženaza*, *ezan*, *hadž*, *harem*, *iman*, *nijet*, *salat*, *sabah*, *sedžda*, *sure*, *šart*, *tesbih*, *turbe*, *vaz*) or Persian (*abdest*, *namaz*, *akšam*) and even Turkish (*bajram*, *ikindija*, *jacija*). These terms entered the linguistic knowledge of Muslims and then became the words belonging to the general vocabulary. We consider these words Turkisms because they entered the Bosnian language through the Turkish language.

Filan (2014) wrote that Mula Mustafa Bašeskija, describing esteemed people in Sarajevo in the 1780s, mentions a lecturer who “loved to climb the pulpit and give a sermon talking and shouting in Turkish” (p. 160). Words from religious discourse were adopted and changed a little in pronunciation; such words are *abdest* > *avdes* in Bosnian; *ikindi* > *ikindija*, *ićindija*; *yatsi* > *jacija*; *seccade* > *serdžada*. Imams preached and spoke in Turkish; thus, people learned terms in the Turkish language; they did not even try to translate them.

### **Turkish-Originated Words in the Bosnian Language**

Turkisms are in the active dictionary of the Bosnian language, and a relatively large number of Turkisms have fully integrated into the language system. Words that have entered from Turkish into other languages in science are called Turkisms. How many words of Turkish origin are in the Bosnian language states the fact that linguist Faruk Ibrahimović provided a dictionary containing the Bosnian and English equivalents of 8,400 Turkish-origin words used in Bosnian (Anadolu Ajansı, 2014).

The Bosnian language has many cognates of Turkish origin. “A cognate is a word that is related in origin to another word, such as the English word brother and the German word Bruder. The words

were derived from the same source; thus, they are cognates” (Nordquist, 2021). Because cognates share a common origin, those words frequently share spelling patterns as well as comparable meanings between languages. Therefore, plenty of Bosnian words were derived from Turkish and remained in use like that. Examples of cognates can be pillow which has Turkish origin: (yastık > jastuk in Bosnian) and sugar: (şeker > šećer in Bosnian), which are similar in pronunciation and the same in meaning. Cognates are a fascinating phenomenon, and in the Bosnian language, there are dozens of them derived from the Turkish language. These words are used for furniture, food, clothes etc. The table below shows some of the most common cognates in everyday use and the differences between words’ spellings.

**Table 1:** *Cognates from Turkish and Bosnian*

Turkish	cezve	kaşık	çorba	çorap	kapı	komşu	dükkan	börek
Bosnian	džezva	kašika	čorba	čarapa	kapija	komšija	dućan	burek
Turkish	makas	yoğurt	ayvar	cep	cuma	müşteri	sabun	saat
Bosnian	makaze	jogurt	ajvar	džep	džuma	mušterija	sapun	sat

Other than words regarding clothing and food, numerous other cognates are used in various spheres of speech. According to Imamović (2018), some of the nouns are tradition (adet), abundance “berićet” (Bosnian) and “bereket” (Turkish), trouble “belaj” (Bosnian) and “bela” (Turkish), mole (ben), face “čehra” (Bosnian) and “çehre” (Turkish), wall (duvar), children (evlad), lantern “fenjer” (Bosnian) and “fener” (Turkish), word for pointed shape of paper “fišek” (Bosnian) and “fişek” (Turkish), poor “fukara” in Bosnian from Turkish “fakir”. Moreover, air (hava), gift or help “içram” (Bosnian) and “ikram” (Turkish), sign “işaret” (Bosnian) and “işare” (Turkish), doom “kijamet” (Bosnian) and “kiyamet” (Turkish), sink (lavabo), towel “peşkir” (Bosnian) and “peşkir” (Turkish), disgrace “rezil” (Bosnian) and “rezillik” (Turkish), festival or party “şenluk” (Bosnian) and “şenlik” (Turkish), mischief “şeştanluk” (Bosnian) and “şeytanlık” (Turkish), soil (toprak).

Furthermore, cognate verbs are to be in love “biti aşık” (Bosnian) “aşık olmak” (Turkish), to like “begenisati” (Bosnian) and “beğenmek” (Turkish), to take care “hizmetiti” (Bosnian) and “hizmet etmek” in Turkish, to accept “ukabuliti” (Bosnian) and “kabul etmek” (Turkish), to get rid of something in Bosnian “kutarisati” from Turkish “kurtarmak”. Lastly, “ujdurisati” (Bosnian) and “uydurmak” (Turkish) means setting up a prank.

Some of the adjectives that are cognates are ignorant (bilmez), free (bedava), merciful (merhametli), filthy in Bosnian “pesin” while in Turkish it is “pis”, comfortable (rahat), exact in Bosnian “taman” in Turkish “tam”, opposite (ters). Expressing something is strange in Bosnian “tuhafli” and Turkish “tuhaf”, when a person is free in Bosnian he is “serbez” from Turkish “serbest”, hard “zor” in Turkish but in the Bosnian language, it means something is very hard.

Cognate adverbs can be “asli” (Bosnian) and “aslında” (Turkish), meaning actually, “beli” (Bosnian) and “belli” (Turkish), meaning clearly, and “dibidus” (Bosnian) from Turkish “düpedüz” meaning completely.

Two exclamations that sound the same and have the same meanings are “aferim” (Bosnian) and “aferin” (Turkish) meaning well done, and “hajde” (Bosnian) and “hadi” (Turkish), meaning let’s!

Contrary to cognates, there are homonymic words. “Homonyms may be words with identical pronunciations but different spellings and meanings, such as to, too, and two, or they may be words that are spelled alike but are different in pronunciation and meaning, such as the bow of a ship and bow that shoots arrows” (Merriam-Webster). There are many homonyms in the Bosnian and the Turkish language because Turkisms in the language they entered underwent a process of adapting to its system at different linguistic levels.

An example of homonyms is “bayılmak” in Turkish and “bajilisati” in the Bosnian language. These two words (verbs) have very similar pronunciations and spellings; however, the more common meaning of the Turkish version is “to like” while the meaning in Bosnian is “to faint”. Seeing and hearing similar words does not mean that they have the same meaning. That is why it is important to understand the sense of every word. In the table below, a few interesting homonyms with their different meanings and spellings are listed.

**Table 2:** *Homonyms from Turkish and Bosnian*

Turkish	ağda	huy	tavan	yağ	zeytin	<b>çömez</b>	gerdan
English	wax	temperament	ceiling	oil	olive	ignorant	dewlap
Bosnian	agda	huja	tavan	jag	zejtin	ćumez	đerdan
English	sweet topping	anger	attic	fragrant oil	oil	toilet	necklace

In every example from Table 2, it is noticeable that Bosnian people overgeneralized or overemphasized the meanings of words. Another example, according to Imamović (2018), is the noun “tuč,” which in the Bosnian language is the synonym of something heavy, so it is said: “Heavy as tuč”. However, bronze is the meaning of this word in Turkish. Moreover, homonym “lezet” is exemplified in the saying “Ima vel’ki lezet za tog momka, al ne daju joj da se uda” (Imamović, 2018, p. 20). Meaning: “She had a great wish for that guy, but they do not let her get married”. In the Bosnian language, “lezet” defines a wish while in Turkish “lezzet” means taste.

Furthermore, a homonymic noun is “hodža” which in the Bosnian language describes a religious teacher, while “hoca” in the Turkish language is used to describe every kind of teacher. Another example of a homonymic noun is “mutfak,” in Turkish describes a kitchen, while in the Bosnian language “mutvak” describes a pantry. In addition, “odžak” in Bosnian defining chimney, while “Ocak” in the Turkish language is most commonly used to define January. The word “somun” in these languages describes

two different types of bread. Also, the word “ten” in Bosnian describes skin color, while in Turkish, “ten” means skin.

There are a couple of homonymic verbs: “ibretiti” in Bosnian means to be shocked, while in Turkish “ibret” means warning, “jordamiti” in Bosnian means to behave conceitedly derived from Turkish “yordam” defining a way to do something. An interesting homonym is “merak” in Bosnian, which defines peace and pleasure while in Turkish the verb “merak etmek” means to be curious. This is an example of a Turkish verb (or adjective meraklı - curious) turning into a noun in the Bosnian language. On the other hand, an example of a Turkish noun turning into a verb in Bosnian can be “fursati” in Bosnian to be angry; however, “fursat” means a suitable moment.

Moreover, a homonymic adjective can be “zift” which in the Bosnian language means black; however, “zift” means tar in the Turkish language. Bosnian people probably made the word an adjective because blackness characterizes tar. Lastly, a very common adverb in the Bosnian language is “bajagi” which means in an ironic sense. It is derived from the Turkish “bayağı” which explains something vulgar.

To sum up, numerous words are transferred to the Bosnian language from the Turkish language. Whether they have the same or different meanings in these two languages, they are frequently used. It is fascinating how cognates stayed the same in both languages and how other words changed meanings, spellings, and pronunciations.

### **Turkish-Originated Phrases in the Bosnian Language**

Some phrases taken from the Turkish language are still used in the Bosnian language in everyday speech. According to Encyclopedia Britannica, the definition of a phrase is a group of two or more words that express a single idea. Turkish phrases are used in the Bosnian language occasionally even though they do not have meaning in the Bosnian language.

Čaušević (2008) explains that in Sarajevo, the expression of condescension is made with the words: “Bašum sagosum” and it is answered with the words: “Dostum sagosum”. When condolences are expressed in Bosnia, it is said: “bašum sagosum” from the Turkish expression “başınız sağ olsun” which means “My condolences” in the Turkish language. Bosnians accepted this phrase as a whole and even the response for it which is “dostum sagosum” from Turkish “dostlar sağ olsun” which means “Thanks to friends”. Without knowing the actual meaning of words within the phrases, people in Bosnia have been using them for years.

Another example can be the phrase “Allah birum” used in the Bosnian language that explains something that happened in the past and the speaker does not know when. It can be translated as “God knows”. It is from Turkish “Allah bilir,” and it has the same meaning, although in Turkish it is said in general. Again, there is no such a word as “birum” in the Bosnian language, which indicates the phrase is taken as it is with a small change in pronunciation.

Furthermore, in the Bosnian language the phrase “birilač” is used for explaining something that helps

the speaker. An example in the sentence can be “Bio je to birilač za mene.” (It was the best cure for me.) However, in the Turkish language, the phrase can be translated as “one medicine,” and it is used in daily communication. The explanation may be that Bosnian people like to exaggerate, which is why words and phrases can be understood differently.

Another example of this exaggeration can be the phrase “bukadar” explaining a big amount of something in the Bosnian language. As Jezikoslovac explains, A: Ima li ih mnogo? B: Ima ih bukadar. (A: Are there many? B: There are many.) It describes that there are many of something; however, in the Turkish language, the phrase “bu kadar” explains a certain amount of something, and it can be translated as “that many”. Again, a regular, common explanation of something in the Turkish language, but in the Bosnian language, it is overemphasized.

Lastly, an interesting phrase regarding flipping a coin came in Bosnian language from Turks. Turkish people, while tossing a coin say “yazı tura” meaning heads or tails. This phrase is also used by Bosnians but pronounced a bit differently. Although in the Bosnian language these words do not exist Jezikoslovac explains, “Tura-jazija: children’s game of throwing a minted coin into the air and guessing whether it will be tura or jazija”.

Bosnian people took many phrases from the Turkish language, and they are using them without even knowing the actual meaning or using them with exaggeration.

## **Conclusion**

About 550 years ago, Bosnians accepted the Turkish language and, after so much time, they are still using parts of it. This paper explains how the mix of these languages occurred and which words and phrases, specifically, are still in everyday use. Bosnian and Turkish language mix occurred through administrative, educational, and religious discourses. The Turkish language influenced Bosnian during one period, and because of that, many words and phrases remained in the usage of Bosnian people. Moreover, this topic has great importance in the field of linguistics. Therefore, there are several papers on this topic; however, this is the only paper that explains cognates and homonyms in these two languages. There are words with the same or similar pronunciation, spelling, and meaning, such as şeker – šećer for sugar. In addition, there are words with different pronunciations, spellings, and meanings, such as “zejtin” in Bosnian for oil and “zeytin” in Turkish for olive.

Furthermore, this paper collects all the phrases used in both languages and provides in-depth explanations. Some phrases stayed in the use of both languages whether they have similar pronunciations and meanings or different. In the Bosnian language, phrases regarding expressing condolences are taken from the Turkish language even though they do not have meaning in Bosnian. In addition, some phrases are used in the Bosnian language with exaggeration compared to Turkish usage.

Finally, Turkish and Bosnian languages are connected in many ways from the 15<sup>th</sup> century until today. The Turkish language influenced the Bosnian language so much that it has thousands of words. Many

words and phrases are extracted from different discourses and daily communication that Bosnians still use today.

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## **BILINGUALISM IN CHILDREN FROM MULTICULTURAL FAMILIES**

### *Abstract*

Bilingualism is a wide term for knowing and speaking more than one language. Nowadays, as people tend to travel more, mixed marriages are more and more common, and as the years come by and new ages begin, the world becomes more diversified. This means more and more children are born into two-or-more language-speaking families. This brings up the topic of how these families actually work, and how the children are affected by it. Some studies show that this kind of environment can be beneficial for those children in many ways, but it could also slow down the process of their language acquisition, as they are exposed to more than one language. The aim of this paper is to elaborate on the following: a) what it means to be bilingual, b) how it benefits/disadvantages bilingual children, c) how multicultural families affect the language acquisition of their children, and d) why those children tend to learn one language better than the other. Besides this, the focus will generally be on the topic of bilingualism and its persistence in multicultural family environments. This paper is the result of a qualitative research method, based on a thorough investigation of multiple academic sources. The result of this research is the understanding of how bilingualism occurs in children in early childhood, and to what extent their environment contributes to the occurrence.

**Keywords:** bilingualism, multicultural families, early childhood, multiculturalism

### **Introduction**

Family is a unity of people who not only share the same living space, but also an environment, and some characteristics, such as personality traits and behavioural habits. This means that a family is a group of people that influence each other in more ways than one. It is inevitable, therefore, to conclude that a family affects our language acquisition as well. Children are able to acquire a language as early as in their twelfth month of life, and can learn a second language even before starting school. How children learn a language is primarily a matter of their family and how they decide to expose it to the children. As for the second language, it does not necessarily have too much to do only with their parents, but also with the environment they are exposed to. In many cases, a child learns their second language by being exposed to it through TV or maybe by socializing with their neighbors. For children, languages are extremely easy to learn, and we can use that ability to benefit their future. What makes many people

curious is how the mixed family environment affects the child's acquisition of language(s). The biggest concern would be whether the children get confused switching between languages, and whether they would be able to successfully learn both languages well enough. In order to know how bilingualism in mixed families actually works, we first need to understand what a multicultural family is, what it means to be bilingual, how it benefits children and what cognitive consequences it has, and how the multicultural environment affects it.

## **Multicultural Family**

Compared to the past, the present has changed quite a bit, thanks to human interactions, Globalization and many other factors that contributed to the improvement of intercultural communication. Thanks to all these factors, humans have developed many things, including our travelling possibilities and intercultural relationships. This improved our options and possibilities to explore the world and find friends from all around the globe. With this occurrence, another one came coupled. That is, with being able to find friends, people started finding their significant others among other things. This is how the occurrence of a multicultural family begun. According to a definition by Silva, Campbell, and Wright (2012), an intercultural marriage is “the union between two people of different nationalities, which may or may not include differences in race, ethnicity, religion and language” (p. 857). To be in a multicultural marriage means having a lot of differences between each other, such as culture, language, tradition, different parenting practices, different upbringings and backgrounds, and many other aspects. One more simplified definition of a multicultural marriage is mentioned by Wendy Williams, who authored the book *Globalisation of Love*, and in her TEDx Talk, she referred to the term as a phenomenon in which people from everywhere find their significant others from “everywhere else” (2016, 0:37).

Comparing it to the past, when an intercultural marriage was prohibited by religious institutes and laws across the world, in today's society, the number of intercultural marriages has increased a lot. According to the US Interracial statistics, 10% of the world population are involved in a multicultural marriage (Drah & Hrubenja, 2022). In a 2015 research, America was reported to have 17 % of newlyweds who married in an intercultural family, with one in seven infants being born in multicultural families (14%) (Livingston, 2020). Across Europe, however, an average of one in twelve people were in a mixed marriage in the period of 2008-10 (Lanzieri, 2012). Around 29% Asians marry someone of different race or ethnicity (Livingston & Brown, 2020). In Bosnia and Herzegovina, however, the topics like this one are considered to be a taboo since there are many complicated issues between the people of different ethnicities and religions. This is why the percentage of mixed marriages in Bosnia has been exceptionally low for a long time, but according to Federal Office of Statistics (Federacija BiH) and Republic Institute of Statistics (Republika Srpska) from the total of 13.525 marriages in 2020, 553 are of mixed families (which includes only marriages between the people of different ethnicities in BiH) (Velaga, 2021).

## **Bilingualism**

Bilingualism is the ability to speak more than one language, which is largely affected by our environment. It is a wide term with multiple complex definitions which depend on factors such as the age in which a second language is acquired, the overall skill and ability to use both language, the general circumstances under which the languages are learned and taught, as well as the exposure to the first language and its consistency. Furthermore, there are many types and forms of bilingualism, such as those in accordance with the proficiency in both languages, or the dominant language, which surprisingly does not have to be their native language, as well as social and environmental factors (Gottardo & Grant, 2008).

As times are evolving, young children get more exposed to languages other than their native language, and therefore there has been an increase of bilingualism on a global level. They get exposure to them through TV, Internet, social networks, etc. This is one of the main causes of the increase of the percentage of bilingual children all around the world. Compared to the past, when our parents and grandparents had only one way of getting familiar with another language, at school, children now not only have more access to other languages and cultures but also way more opportunities to enhance their future because of the above mentioned factors. As a result of this, in 2021 it was reported that bilinguals made up about 43% of the world population. That means that about 33 million people are bilingual in a worldwide spectrum (Gration, 2022). In 1980, the percentage of bilinguals worldwide amounted to 10.68%, while in a more recent study it was 20.55% (Grosjean, 2021). This tells us how big of an increase has occurred in the forty-something years. Indeed, it is a common occurrence that more people are bilingual than monolingual.

In terms of the connection between bilingualism and multiculturalism, there is a lot to elaborate on. First, as previously mentioned, bilingualism is largely affected by our environment. According to Hoffman (2014), bilingualism occurs as an outcome of contact. This means that our language speaking abilities are dependent on the people that surround us and the contents to which we are exposed. Our nature and nurture are what build us, change us and shape our identities as humans. This way, we can understand the importance of family for every individual. Family is the factor which helps us base our growth in life, as it is a part of both our nature and nurture. This is why it is safe to assume that children born into multilanguage, multicultural or multiracial families will be shaped by their families, the same as those that do not have the same predispositions.

## **Benefits and Disadvantages of Bilingualism**

As every occurrence and phenomenon has its advantages and disadvantages, so does bilingualism. Even though it seems as it does not have much to it, as elaborated in the previous paragraphs, bilingualism is of great importance, and it is not easy to acquire it. It takes time, patience and learning in the critical period, which is the key to acquiring a language as our brain plasticity is the most prominent at that time. Therefore, learning a new language can be quite a feat to take on. This brings up the question of whether it is worth it, and if not, why is that so.

In many ways, bilingualism is a very helpful and advantageous skill to have. According to Pransiska (2016), it can help children in ways such as improving their personal growth, or some more generalized ways like improving their future by giving them more opportunities. As children grow, their communication skills will most definitely be improved as they will have a wider range of people who they can socialize and make friends with from different countries, especially if they learn English as their second language. This will open their views, perceptions, and give them more space to explore other cultures. Besides this, they will get a better chance to have a deeper connection to their grandparents and the relatives that speak a certain language, so it is also beneficial for improving their connection with their roots and building more solid family relationships. However, improving social skills is not only beneficial for making strong bonds with people, but also increasing chances of a better tomorrow. It can benefit us in a way that it opens more doors when it comes to job hunting. Most jobs these days require the knowledge of foreign languages, be it directly connected to the language field or not. Another advantage of knowing more languages is the cognitive development. People who speak more languages stimulate their brain more and therefore develop their cognitive functions better. This is why knowing multiple languages can be useful (Ardila, 2012).

On the other hand, even though it seems as there would not be any disadvantages to this amazing skill, a few are worth mentioning. Some of these disadvantages include causing a child to start speaking later than average, having a limited vocabulary, and having the tendency to mix languages (Ardila, 2012). Having such a difficult skill for children can be quite overwhelming and hard to manage, so they can find it rather difficult to deal with two languages instead of one. This is why bilingual children tend to start speaking later than monolingual children. Furthermore, it is safe to assume that every human being has minor difficulties when learning new things, especially when it comes to putting those learned materials to work and using them in their everyday life. Moreover, children born in multilingual mixed families usually get exposed to both their languages very early in life, so it is inevitable that at such a young age they might get confused from time to time. Also, there is a claim that young bilingual children often have a limited vocabulary range as they have the burden of learning more than one language. Children learn their languages separately when the occasion presents itself, and even if they do end up hearing fewer words from each language, many studies have shown that they do not lag behind in any way (Ramirez, 2019). Bilingual children do tend to have a limited vocabulary at a young age as they cannot be exposed to both languages equally to be able to learn both at the maximum levels right away. However, they can catch up later in life, and that limit is not as big as the freedom of having the ability to speak more than one language. Moreover, children that learn two or more languages in their early childhood do not end up with many drawbacks as compared to all the benefits that come with having this ability.

### **Effects of Multicultural Environment on Children**

Even though the mixed family environment is criticized and questioned in some societies, and its effects are commonly discussed, it improves the language acquiring skills of a child and makes it easier for them to learn to use the other languages they are being taught. Moreover, it is one of the best ways

to expose children to new languages and make them adapt better to different language settings as well as to make them more open to learning other languages. This results in children being more interested in getting to know other diverse cultures and finding it easier to learn other languages.

A child's environment is one of the most crucial factors that affects its growth and development and, therefore, affects the child's language skills as well. Bilingualism in mixed families is the most natural form of bilingualism, which is why it is the most efficient and the easiest way for a child to learn a second language and adapt to it ("Bilingual Parenting Podcast", as cited in Diaz, 2020).. In the mixed family environment, children get exposed to multiple languages daily. This helps them not only gain knowledge of how to use different languages, but it also helps them find other ways to express themselves. This alone broadens their horizons and makes them more familiar and more comfortable with themselves. They gain more confidence as they are able to understand more people, and their social skills are more advanced than those of children from monolingual families.

When looking at it from a broader perspective, bilingualism in mixed families can be connected to future benefits for children. One of the benefits is being more socially available. As children grow and learn in the mentioned setting, they get curious about diverse cultures, which makes them more adaptable to different settings and more approachable to other people. Other than that, being able to learn more than one language creates a better opportunity and a base for them to learn other languages as well. These benefits show how advantageous the mixed family environment is to raising a bilingual child, and how the effects of multiculturalism in family can only lead to good outcomes, such as diversity, openness, better chances for education, job, and a smaller chance of losing options, which can be directly connected to every aspect of it.

## **Conclusion**

To sum up, in order to explain how language learning functions in families of mixed marriages, and to learn what approach and attitude to take while mentioning this topic, we must understand what it means to be bilingual, how all this benefits young children as well as what perceptual and intellectual effects it has, and finally, how the multilingual environment affects the children.

By this point, we can safely conclude that bilingualism is a very beneficial ability. It can be hard to acquire, but very much worthy of time and patience. Also, as an important factor to be attributed to easier gaining of this ability, the family and environment are the key elements. This is because most of our influences in life are based in our family and environment, such as our schools, teachers, neighbours, friends, etc. This way, we can connect this to the importance of being a part of multicultural families and gaining the ability to be bilingual. It is safe to assume that multilingual children born into multicultural families get a better grasp of their languages, as well as the benefits on cognitive part, as they put in more efforts to learn, so their brain shapes and expands more, and it can be beneficial for making more social connections and bond with people on yet another level. Speaking a language of other people is truly a blessing; it is a great way to get closer to them and learn from them as they are

their own original source.

Babies and children of young age are way more capable than we would think as they are able to understand, speak and write many languages and not get distracted or confused. Even though they look confused and innocent, they often have a much bigger capacity than they show, and especially at their young age, they are able to acquire a lot of knowledge on various things. They gain and learn many skills in the same way in which they learn their languages, namely through exposure. They are able to understand and differentiate between languages very easily, and they do not get confused, nor do they end up falling behind children who fixate on one language only. Mixed families, in the end, are proven to be way more beneficial for children than they are disadvantageous in a way that they can only contribute to the child's acquisition of the desired languages.

In conclusion, this paper is ought to contribute to this topic in a way to enrich the reader's knowledge as well as to make them aware of the benefits and consequences of bilingualism in multilingual or mixed families. It should serve a purpose of bringing awareness and debunking theories or doubts about the bad consequences of bilingualism or multilingualism, and ensure the readers understand the benefits bilingualism brings to our children.

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## **Part II: Education**

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## **CRITICAL THINKING: WHY IS IT NEEDED IN SCHOOLS?**

### *Abstract*

In today's world, it is difficult to recognize fake news or to make decisions when there are so many options for everything. At the same time, it is not much easier for students to remember all the facts they hear from their teachers in classrooms. Still, not many teachers and schools choose to encourage the development of critical thinking in their students, which is the key to managing the aforementioned things. The aim of this paper is to show why critical thinking is valuable in today's world and why it should be developed in school. School is often where students are forced to memorize facts that are already easily accessible on the Internet. That is why the critical approach to learning is the right one, as it helps students apply their knowledge in exams and real-life situations. This research paper uses a qualitative descriptive methodology, analyzes different authors who wrote about critical thinking, and synthesizes the information from multiple sources. The conclusion of this research is that critical thinking is a crucial skill students must develop in school because it helps them understand their curriculum better while preparing them for real-life situations, which involve analyzing and assessing information, making decisions, and solving problems.

**Keywords:** Critical thinking, schools, education

### **Introduction**

Critical thinking has become a popular concept, often used when discussing education in the 21<sup>st</sup> century. However, it is a complex term which is difficult to define. Scriven and Paul (1987) have said that: "Critical thinking is the intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action" (8th Annual International Conference on Critical Thinking and Education Reform). Many scholars have discussed critical thinking in their work, so other definitions exist, but this is the most prominent one.

The main goal of critical thinking is problem-solving. One of the problems of the modern, technology-centered society is the upsurge of fake news. It is one of the best examples of a problem that could be tackled by developing critical thinking skills in people, starting with students in schools. Analytical

skills, mentioned in the definition of critical thinking, represent the crucial tool for fighting fake news.

Another real-life situation that requires critical thinking skills is any situation in which we must make a decision. Life is full of decision-making dilemmas, so having a formal education that involves the development of critical thinking would be of great value for all students, as it would prepare them for making major decisions.

First, students must complete compulsory formal education. Its purpose should be to strengthen them with content knowledge that is applicable in life and helps them solve problems, make decisions, analyze information, and develop new ideas. Students are exposed to lots of information in school, which they are supposed to remember. At the same time, people are accessing larger amounts of information than ever, coming from different sources. This information has to be analyzed and applied correctly, making learning in school more manageable and meaningful for everyone.

The importance of critical thinking in today's world cannot be emphasized enough. It is a valuable skill for learning while in school and life outside of education. Critical thinking in education enables students to understand better what they are being taught while preparing them for real-life situations in which they must critically analyze events, solve problems, and develop new ideas.

### **The Relevance of Critical Thinking in Everyday Life**

In today's Information Age, we are constantly bombarded with news from different sources that can be fake, and recognizing them requires critical thinking skills, which should be developed in schools. The creators of fake news aim to generate money or to spread hatred. This has become an enormous problem, as many people cannot distinguish fake news from real news, which can be more dangerous than we think. Fake news amplifies ignorance and misunderstanding of world issues and fuels hatred toward certain individuals or groups. Undoubtedly, this is a significant issue that needs to be addressed, and schools are the perfect place to do that.

Spotting fake news can be difficult, and many people fail. Fake news is everywhere! We consume a lot of information daily, so it comes as no surprise that analyzing all of it is often hard work. Stewart (2019) writes: "In a world of fake news, populism, and social media, we are provided with more information than ever before. We can also find facts (and psuedo-facts) at our fingertips. To make sense of it all, and to avoid the traps of fast thinking, we must develop and promote critical thinking in our society" (para. 28). By developing and encouraging critical thinking in our society, starting from students in schools, people would be taught one of the most valuable lessons in today's world, and that is not to believe in everything they read or hear, but to continuously analyze and fact-check information they receive.

One positive example of teaching students the importance of critical thinking about media and fake news is the Massive Open Online Course on Media Education, where students take on three different roles. As Frau-Meigs (2017) explains: "The explorer gets to know the media and data; the analyst applies the concepts, such as source verification, fact-checking, respect for privacy; the creator tries his/her hand

at producing his/her own content, sees the consequences of his/her choices and makes decisions about distribution” (para. 13). We can see that these actions, like evaluating information, require analytical skills, which represent a considerable part of the process of critical thinking. Developing analytical skills in students would bring our society one step closer to eliminating fake news, as people would be able to recognize them more easily, and there would be fewer victims of fake news. In that case, the production of fake news would no longer be as profitable as it is now.

It is important to include media literacy and critical thinking in schools, and there are different ways to do it in different subjects. Henley (2020) explains that critical thinking is a crucial part of the Finnish national curriculum, which requires teachers to teach about information literacy, among other things. Therefore, students in Mathematics class learn about ways statistics can be used to spread lies, while in Art class, they learn about how an image can be used to manipulate a large number of people and contribute to creating propaganda (para. 3-4). This positive example shows how teaching critical thinking can be incorporated in schools to tackle the problem of fake news. Not every student will deal with mathematics or art in the future after graduation, but all of them will face the problem of fake news at one point in their life. That is why schools must recognize what is helpful for students to learn so they do not ask: “When will I ever need this in my life?”

Another skill, which is a part of the critical thinking process, is decision-making. Our whole life is one decision after the other. Some of these decisions might be small and insignificant, but some are life-altering. We ought to make the best possible decision through critical evaluation of information. Zak (2020) writes that estimations show that adults make 35,000 decisions or more daily (para. 1). Decision-making is essential to our lives. We make decisions every single day, from purchase decisions to career decisions. When we want to buy a new pair of shoes, we must critically evaluate information about the shoes we have gathered from other buyers or store workers. Similarly, we reflect on collected information about the universities we are interested in before deciding which one to enter.

We have to choose between options that are pretty similar in their quality. Decision-making is not a straightforward process, but it is a process we go through frequently. Schools should develop critical thinking in students to enhance their decision-making skills, which is incredibly important in everyday life. This can be achieved, among other things, through role-playing, where students must use their critical thinking skills to play the role of a marketing manager. They are presented with different problems they should solve and make the right decisions by thinking like a manager.

### **The Relevance of Critical Thinking in Education**

Many students do not think about what they are studying; they study. This studying mostly memorizes definitions and terms, which quickly fade away. Unfortunately, the education system rewards this approach to learning with good grades, which threw knowledge in the background and became the main point of education. How can we make knowledge become the main point of education again?

If teachers and schools encouraged a critical approach to the curriculum, students would be required

not only to memorize information but also to think about how they could apply the knowledge of the information in real-life situations, which should be the primary goal of education. According to Murawski (2014): “Instructors who teach critical thinking provide students with the opportunity to understand and take charge of their learning. Students who implement critical thinking skills approach the courseware in a more thoughtful and effective manner, ask more challenging questions, and participate in the learning process more intensely” (p. 27). Implementing critical thinking in classrooms differentiates students who know how to apply knowledge, solve problems, and analyze data from those who rely on memorizing information.

The Internet has changed the world and the accessibility of information, so why has not our approach to learning been changed as well? Memorizing information that can be googled in seconds is quite outdated. Murawski (2014) writes: “At one time, educators believed that content knowledge was enough for students to succeed. It was thought that --for the most part--information that students learned in school was the same that their parents learned. That paradigm has shifted in a changing world typified by instant communication, 24/7 news cycles, and the desire to know as much as possible as quickly as possible. The power and speed of technology has created a world where information changes quickly, and new ideas can be distributed and adapted almost instantaneously” (p. 4). Content knowledge is important, as it represents the basics and the starting point of learning, but it is not enough. If we take History class as an example, we can agree that students are often required only to know who, when, and how. One way to teach critical thinking is to ask more profound, more challenging questions, like: “Why do you think that happened? How could it have been prevented? What can we learn from this, so that we do not make the same mistakes in the future?” This leads to deeper understanding of the curriculum and enhances students’ knowledge which cannot be forgotten easily like surface knowledge often is.

Teachers who want to introduce critical thinking to their students should have a different outlook on the purpose of education and the student’s role in the whole education system. Snyder & Snyder (2008) argue that the goal of educators who want to promote critical thinking skills in schools, is to change the view on students, who should not be recipients of information, but users of information instead (p. 8). Teachers who think of students as recipients of information focus on teaching content knowledge. In contrast, teachers who see students as users of information concentrate on teaching content knowledge and how to apply said knowledge through developing critical thinking skills.

## **Conclusion**

Our education system should prepare us for problems in real life, like fake news, which, to be solved, require us to use analytical skills. Everyone analyzes lots of information on a daily basis, so having a critical approach to everything we read or hear is highly important if we do not want to believe in lies or jump to wrong conclusions. Fake news represents a deep problem that has to be addressed in all schools, like it already is in Finnish schools, where students learn about information literacy and critical thinking in most of their classes, which prepares them for dealing with fake news.

Schools should prepare us for making important decisions in life as well. Decisions shape our lives, so having knowledge and skills related to decision-making could improve the student's life. Major findings in life are often quite challenging to make, and practicing skills needed for making the best possible decisions is more valuable to students than many other things they are required to study because of the curriculum that prioritizes content knowledge over real-life knowledge and skills.

By developing critical thinking skills in students, schools and teachers would help with acquiring content knowledge, too. Memorizing information is not the same as understanding it and knowing how to apply it in everyday life. This is especially relevant today when information is more accessible than ever, and everything can be googled immediately. When students develop critical thinking skills, they can truly understand what they are learning and achieve deep learning that stays with them longer, as well as a love for knowledge and aspiration to be life-long learners.

We hope this paper has contributed to raising awareness of critical thinking, a skill that is of great value to all of us, regardless of gender, age, income, or education level. If schools taught critical thinking instead of encouraging memorization of numerous facts that focus on our short-term memory, they would raise a generation of capable, open-minded, and creative people ready to tackle problems such as fake news or making complex decisions.

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## **SURVEY: COVID ANXIETY AND STUDENTS**

### *Abstract*

The topic of the paper is based on a survey conducted among students who coped with anxiety during the COVID-19 pandemic. The aim of the article is to show anxiety that students felt during the pandemic and which stress relievers they used to get over it. The survey conducted in this article shows different results and analysis. The emphasis is on online teaching and classes, which caused a higher level of anxiety among students. The survey's basic aim was to target students and see their feelings during the COVID-19 outbreak, their opinion about the online education system and classes. Due to the lockdown, they were not able to go to schools, study in classrooms or be in contact with their classmates. This article presents the first outbreak of COVID-19 pandemic as well as symptoms. The paper also follows the impact of COVID-19 on students both physically and mentally. Although it follows both impacts, the emphasis is on mental health and anxiety.

**Keywords:** anxiety, COVID-19 pandemic, students, stress relievers, COVID-19 symptoms, online education, mental health, online studying, lockdown, emotions

### **Introduction**

COVID-19 (coronavirus disease) is an infectious disease caused by the SARS-CoV-2 virus. SARS (Severe Acute Respiratory Syndrome) is an airborne virus which can be spread through small droplets of saliva. It can spread in a similar way to the cold and influenza. In the 21<sup>st</sup> century, it was the most severe transmissible disease which emerged in that period, and showed the capacity of being spread along the air. The most common symptoms are fever (higher than 38°C), mild respiratory symptoms, accompanied by headache, malaise and sometimes diarrhea or rash. COVID-19 is the subgroup of SARS-CoV-2 virus which was subsequently named according to the CoV viruses and the number 19 presents the year when this type of virus emerged, which happened in 2019. COVID-19 symptoms are accompanied by chest pain, difficulty in breathing or shortness of breath, sore throat, loss of taste and smell. Symptoms can vary from mild ones to severe illness with a deadly outcome.

According to data of WHO (World Health Organization), the first case emerged in December 2019,

when the WHO was informed of an unusual pneumonia case without any specific symptoms. It emerged in Wuhan City, China where the first cases increased rapidly and spread throughout Europe and the whole world. “On 30 January 2020, Dr Tedros Adhanom Ghebreyesus, WHO Director-General declared the novel coronavirus outbreak a public health emergency of international concern (PHEIC), WHO’s highest level of alarm. At that time there were 98 cases and no deaths in 18 countries outside China. On 11 March 2020, the rapid increase in the number of cases outside China led the WHO Director-General to announce that the outbreak could be characterized as a pandemic. By then more than 118 000 cases had been reported in 114 countries, and 4291 deaths had been recorded. By mid-March 2020, the WHO European Region had become the epicentre of the epidemic, reporting over 40% of globally confirmed cases. As of 28 April 2020, 63% of global mortality from the virus was from the Region.” (Organization, n.d.) After the COVID-19 was characterized as a pandemic, the global catastrophe struck the whole world.

Not only did it strike the world physically like the virus disease, but also led to mental disorder. The global pandemic exposed people to the highest mental risk due to the lockdown where a lot of people stayed only at their homes. It prevented them from leading their usual lives, going to work, traveling to different countries or seeing family members because one of the most common recommendations was to keep their distance and isolate themselves from other people. The field it struck the most is education. Due to the global pandemic and being unable to teach or having classes in person, the whole world did not have any other solution except adopting online classes and transmitting the whole education system online.

Online teaching can be observed in two ways, through its advantages or disadvantages. It was the best solution in this global health catastrophe because teachers and students were protected in their homes, without any social contact, or any exposure to the virus when it comes to education. However, although they were not exposed to the virus, they were hit by something else which was maybe worse than the virus itself. The global pandemic led them to mental disorder, anxiety and/or mild psychological problems. Being trapped in their houses, without any social contact except their family members, using only technology to stay educated caused various stressful situations. The aim of this seminar paper is to show anxiety that students felt during the pandemic, and which stress relievers they used to get over it. The survey conducted in this seminar paper shows different results and analysis.

### **3. Anxiety**

#### **3.1 Anxiety Basics**

Anxiety disorders form a category of mental health diagnoses that lead to excessive nervousness, fear, apprehension, and worry. These disorders alter how a person processes emotions and behave, also causing physical symptoms. Mild anxiety might be vague and unsettling, while severe anxiety may

seriously affect day-to-day living. The duration or severity of an anxious feeling can sometimes be out of proportion to the original trigger, or stressor. Physical symptoms, such as increased blood pressure and nausea, may also develop. These responses move beyond anxiety into an anxiety disorder. The APA describes a person with anxiety disorder as “having recurring intrusive thoughts or concerns.” Once anxiety reaches the stage of a disorder, it can interfere with daily function. (Felman, 2020).

The most common symptoms of anxiety are: being easily fatigued, having sleep problems, restlessness, difficulty controlling feelings of worry, increased heart rate, discomfort and severe headaches. The biggest problem which happens when a person is anxious is interfering with their daily functions. Social anxiety can be really harmful among students or pupils because it is a fear of negative judgments by others where they can feel humiliated or embarrassed among their peers.

### **3.2 COVID-19 Anxiety**

This survey, which is focused on students and their anxiety during the global COVID-19 pandemic, has the aim to show students’ aspects and their feelings during the outbreak of COVID-19. The school closure meant a lack of access to usual ways of educational sources, and the absence of real classrooms and live interactions with teachers, classmates and school itself. This all led to disruptions of their daily routines, going to schools, having classes in person and spending time with their friends. The habit of going to school, having the obligations to carry out everything they have to, offered the opportunity to build their educational habits and also to contribute to the community. However, when the COVID-19 outbreak happened, their daily routines were interrupted and replaced by other activities during the lockdown. For children and adults who did not have any mental health problems, this meant only adapting to different situations, changing their usual habits and replacing live classrooms and classes with the online ones. School closures affected their mental health where those who could not cope with anxiety and pressure, locked themselves in their rooms, refusing to do some basic daily routines such as brushing their teeth, having shower or even eating. Those who struggled with depression before COVID-19, got only the worse situation and effects after the COVID-19 outbreak. During the lockdown they got used to avoiding social contacts, and being only surrounded by their family members or even in some extreme situations by nobody, which caused them additional problems when schools were reopened, and they had to face people and their and social contacts again.

## **4. Survey**

### **4.1. Questions**

The survey based on students’ anxiety during the COVID-19 pandemic consists of 20 questions related to their feelings, classes, stress relievers or general information about their lives pre and after the global pandemic. Each question is thoroughly elaborated and answers based on those questions are

used only in this survey. The survey questions are really close to each person, and its targets are mainly students who experienced online classes.

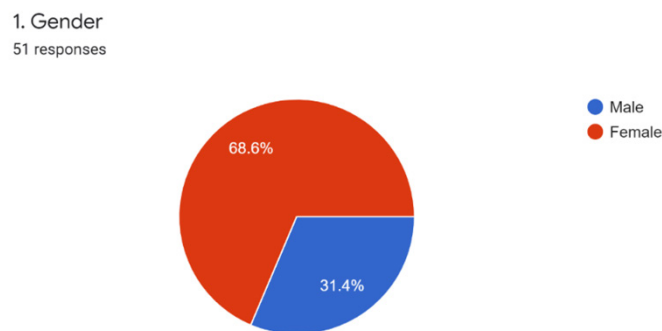
The survey is conducted among 51 respondents who are at the age of 20-30. The first two questions are related to gender and their education status. Six questions are related to the general information about COVID-19, symptoms or feelings during this pandemic. Three questions are related to the way of having or not having classes during the global pandemic. Some of the questions are related to the lockdown, safety or getting vaccines. The main part of this survey is based on anxiety, stress relievers and/or the comparison of the feelings/being anxious pre and after the lockdown.

Data collected in this survey will be shown in this seminar paper and analyzed thoroughly through the charts. Each question is analyzed and based upon a chart with the accurate percentage of respondents. The platform used in this survey is Google forms and it can be found on this link [https://docs.google.com/forms/d/1RMoxMdGp-W1BNaMMXmSaJVLcmJZ3RxfQMNj\\_a8-YvR8](https://docs.google.com/forms/d/1RMoxMdGp-W1BNaMMXmSaJVLcmJZ3RxfQMNj_a8-YvR8).

#### 4.2. Survey Analysis

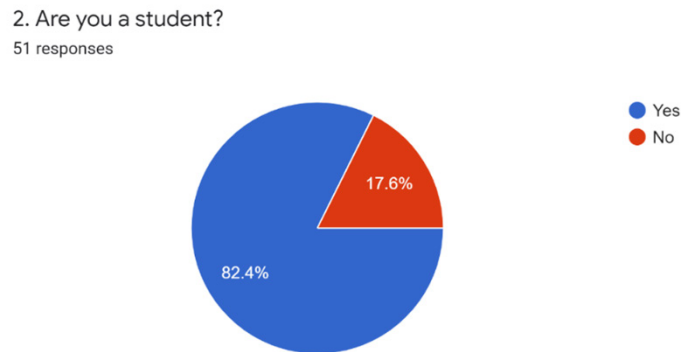
The survey is conducted among 51 respondents where 68.6% of them are female gender and 31.4% are male as in given chart below.

**Figure 1:** Respondents' gender



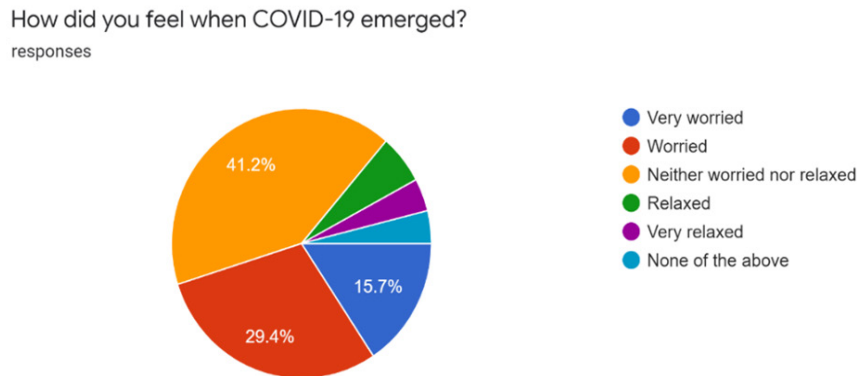
Among 51 respondents 82.4% are students and 17.6% are not.

**Figure 2:** *Are you a student?*



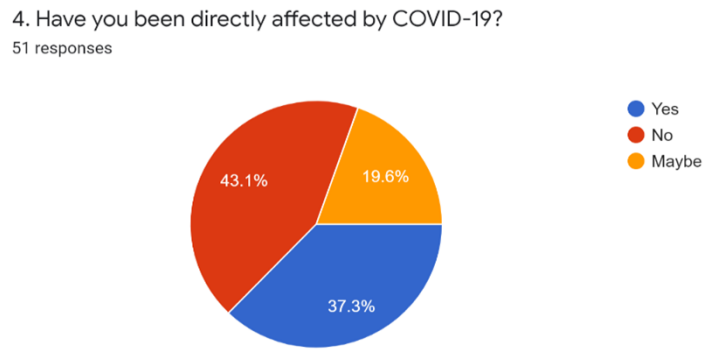
Feelings about the COVID-19 outbreak are various and the majority of the respondents felt neither worried nor relaxed (41.2%), 29.4% felt worried, 15.7% very worried, 5.9% relaxed, 3.9% very relaxed and 3.9% none of the above. According to those results, the respondents were neither worried nor relaxed because of the global pandemic, probably because they did not know what to expect in the following days of the pandemic. The percentage of the worried respondents shows that they were thoroughly thinking about the pandemic and their health.

**Figure 3:** *How did you feel when COVID-19 emerged?*



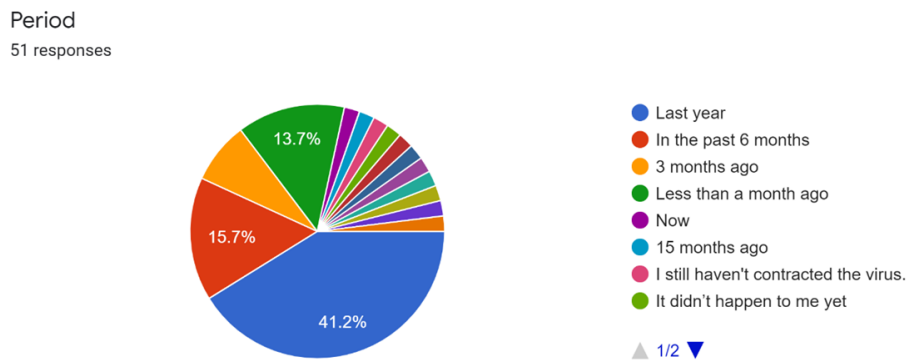
The survey shows that 37.3% of respondents have been affected by COVID-19, 43.1% have not been affected and 19.6% have been maybe affected. Those 19.6% are not sure whether they have been affected by COVID-19, probably because they did not test for the corona virus or get the COVID confirmation.

**Figure 4:** *Have you been directly affected by COVID-19?*



The period when the respondents were affected by COVID-19 varies from last year (2021), 2020, few months ago or even up to the point of the filling in the survey. 41.2% was affected by COVID-19 last year (2021), 15.7% in the past 6 months, 13.7% less than a month ago, 7.8% 3 months ago. The rest of the answers are mixed and mainly based on answers that they were not affected by COVID-19. According to those charts, most of the respondents have been affected by COVID-19 since the global pandemic emerged. It shows that the virus is really spread in our society. Having those 37.3% of respondents who had the virus means that we as a community could get herd immunity.

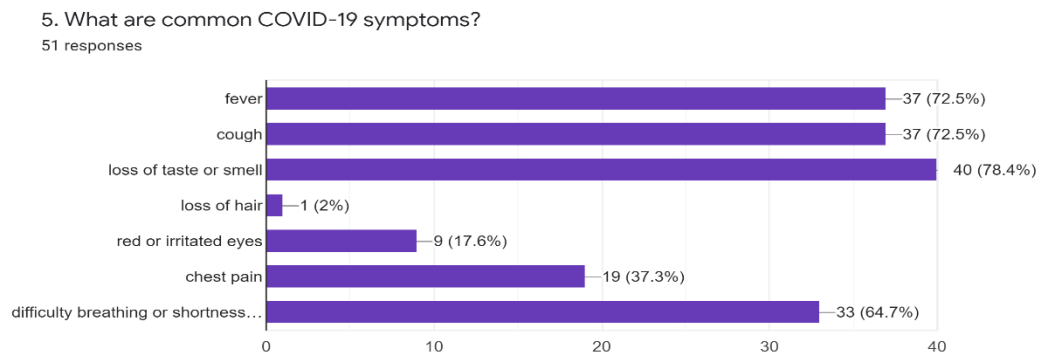
**Figure 5:** *The period of infection*



The most common COVID-19 symptoms are fever, cough, loss of taste or smell, chest pain, difficulty in breathing or shortness of breath, high temperature (>38°C), diarrhea or severe headache. Most respondents were familiar with the most common COVID-19 symptoms, where they had already listed symptoms. This chart shows that 37 (72.5%) respondents answered that fever and cough are the virus symptoms, 40 respondents (78.4%) answered loss of taste or smell, 1 respondent answered loss of hair, 9 respondents (17.6%) answered red or irritated eyes, 19 respondents (37.3%) answered chest pain, and 33 respondents (64.7%) answered difficulty in breathing or shortness of breath. This survey shows that the respondents are aware of the COVID-19 symptoms. They paid attention to the most difficulty ones such as fever and cough, loss of taste or smell, chest pain or difficulty in breathing or shortness

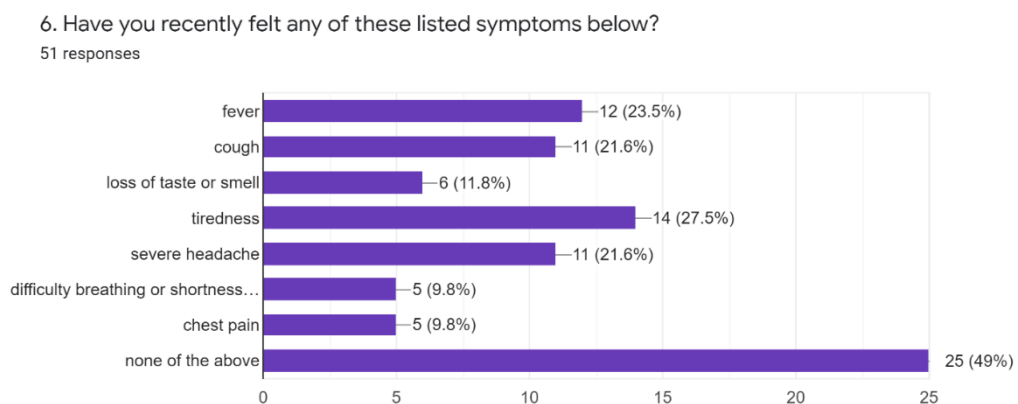
of breath.

**Figure 6:** *What are common COVID-19 symptoms?*



During the survey conducted among the respondents, they have recently felt some of the listed symptoms. The listed symptoms are fever where 12 out of 51 respondents felt it recently (23.5%), cough where 11 out of 51 respondents felt it (21.6%), loss of taste or smell where 6 out of 51 respondents felt it (11.8%), tiredness where 14 out of 51 respondents felt it (27.5%), severe headache where 11 out of 51 respondents felt it (21.6%), difficulty breathing or shortness of breath 5 out of 51 respondents (9.8%), chest pain only 5 out of 51 respondents felt it (9.8%) and 49% of respondents felt none of the listed symptoms. Due to the global pandemic being still present in community, people still feel some of the most common symptoms. In one way, some of the listed symptoms such as severe headache or tiredness do not have to be strictly related to COVID-19 because people can be tired or have headaches due to some other factors. For example, people can be tired if they work all day, do not sleep enough, are anxious or have some problems in their lives.

**Figure 7:** *Have you recently felt any of these symptoms?*



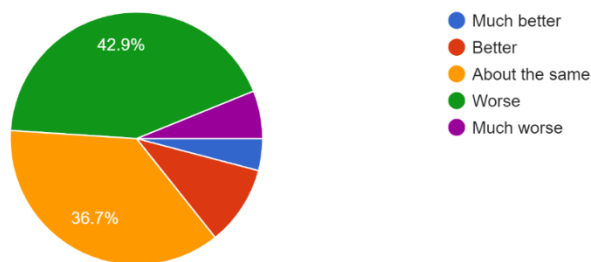
Education did not stop when COVID-19 emerged, but the teaching system changed. Schools were not allowed to have lessons in person, so the whole educational system was transformed into virtual

lessons using online platforms for teaching. The survey shows that 78.4% of respondents had online classes and 21.6% had it in person. According to this survey, the majority had online classes, which was a safer way to both teachers and students or pupils. In that way, they avoided social contacts, were safe at their homes, and did not expose themselves to the virus.

However, opinions about online classes and studying in that way are divided. 42.9% found this way of studying worse, 36.7% about the same, 10.2% better, only 4.1% much better and 6.1% much worse. According to those results, students did not find online teaching system good/useful, which means that they had better experience in teaching in person. 64% did not notice that they acquired more knowledge through online classes, 25.5% maybe acquired and only 9.8% did acquire it through online classes. The result of 9.8% respondents is not enough to present it as an advantage of online classes, so the traditional way of teaching is much more accepted among students.

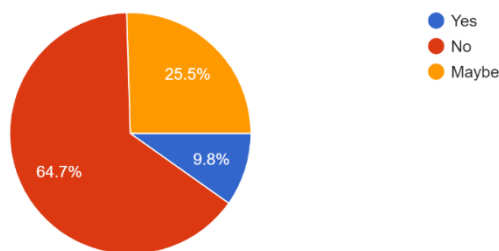
**Figure 8:** *Experience of attending online classes v. attending classes at faculty*

8. How was your experience attending online classes from home as compared to attending classes at faculty?  
49 responses



**Figure 9:** *Perceived knowledge acquired through online classes*

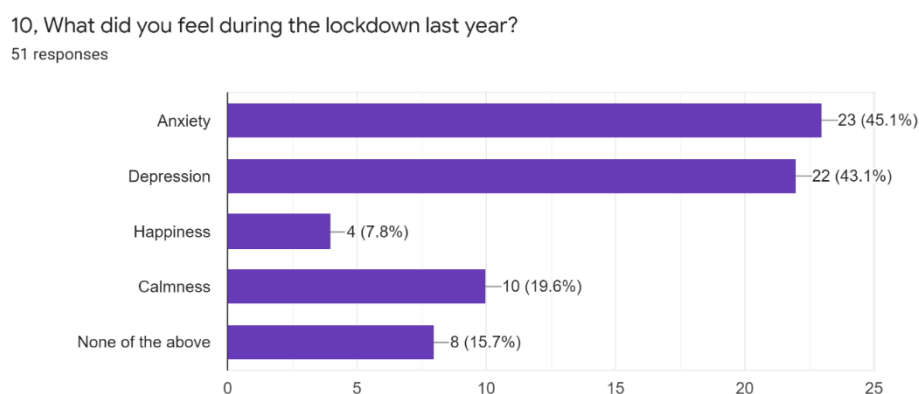
9. Have you noticed that you acquired more knowledge through online classes than the traditional way?  
51 responses



The 10<sup>th</sup> question in this survey is related to the lockdown and their feelings during the COVID-19 outbreak. 45.1% of respondents felt anxiety, 43.1% depression, 19.6% calmness, only 7.8% happiness

and 15.7% none of the listed symptoms. 45.1% shows that people during the lockdown were extremely anxious and worried about the present situations. It could have been worse if a person had been anxious before the COVID-19 outbreak because it only reinforced their anxiety and disrupted their daily routines. People who were anxious before the virus emerged were not only struck with the virus outbreak, but also with higher level of anxiety. Probably, it was hard for them to relieve anxiety or cope with it with increased pressure in their lives. 84.3% of the respondents were at home with their family members, 11.8% with their friends and only 3.9% were alone.

**Figure 10:** *Feelings during lockdown*

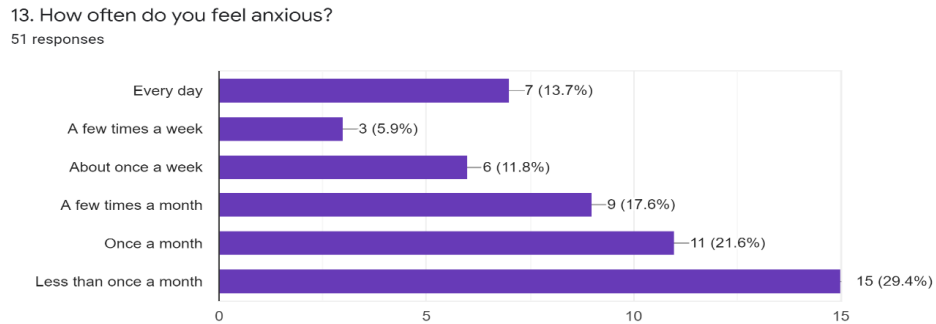


The headmost factor in life for people is safety. During the lockdown, many people did not feel safe because the virus was close to them, and it could be caught wherever they went, even in their houses. It could be spread through droplets when their family members sneezed, coughed or even talked. 49% of the respondents say that they feel safe now, 35.3% maybe and only 15.7% say maybe. The results show that people feel safe now, but the percentage is not so high. The majority of the respondents are safe now, but these 35.3% are enough to show that there is a light border between safety and hazard.

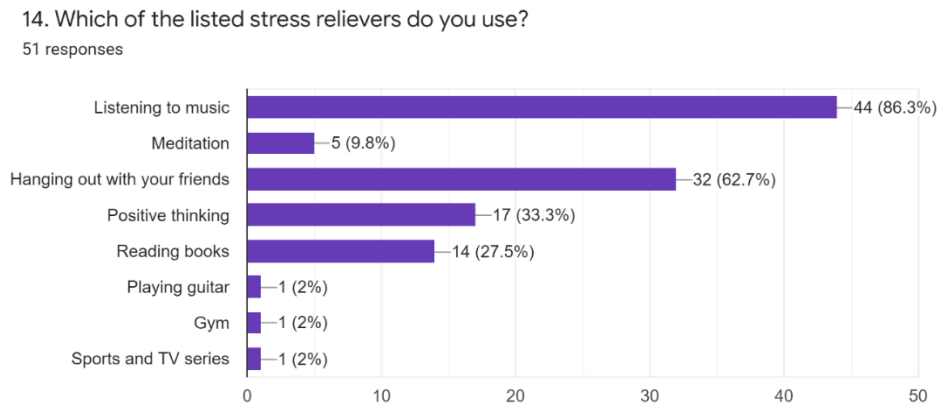
Anxiety is widely spread among people, which causes serious problems disrupting their daily routines. Life before the COVID-19 outbreak was stressful enough, so it brought on an additional level of anxiety. Students were more anxious because they changed their educational habits and started having online classes. In chart 11, the results show that 13.7% of the respondents are anxious every day, 5.9% a few times a week, 11.8% about once a week, 17.6% a few times a month, 21.6% once a month and 29.4% less than once a month. The highest level of anxiety is felt less than once a month, which shows that in spite of all stressful situations, work, life problems, people successfully cope with anxiety. In order to relieve stress or cope with anxiety, people use various stress relievers. The survey shows that people mostly use listening to music as a stress reliever (86.3%), hanging out with their friends (62.7%), positive thinking (33.3%), reading books (27.5%), and only 9.8% use meditation. According to this survey, the leading stress relievers are listening to music and hanging out with friends. While we are listening to music, our minds and muscles are relaxed and only focused on a song or melody at that

moment. Hanging out with friends helps us to cope with all problems, especially anxiety because we talk to our friends and ask for advice. After a conversation with friends, we feel relaxed and stress-free because there is someone who pays attention to us and our problems.

**Figure 11:** *How often do you feel anxious?*

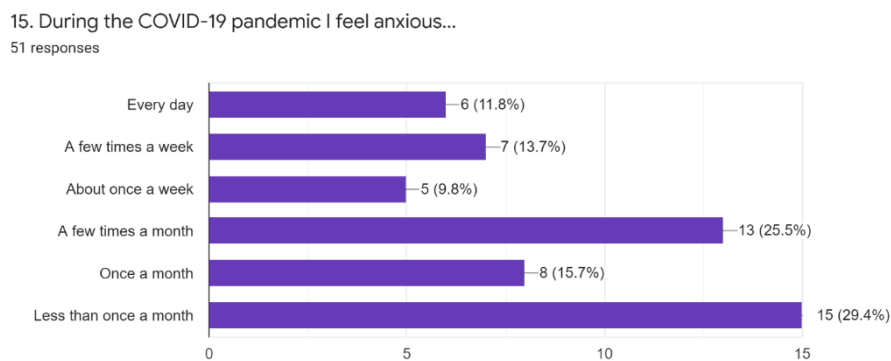


**Figure 12:** *Stress relievers used*



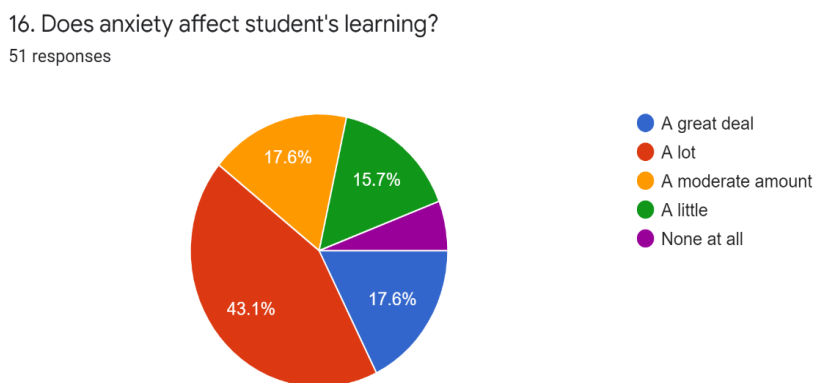
During the COVID-19 pandemic people feel a higher level of anxiety. The data shows that 11.8% of the respondents are anxious every day, 13.7% a few times a week, 9.8% about once a week, 25.5% a few times a month, 15.7% once a month, and 29.4% less than once a month. The results are similar to the results related to the percentage of everyday anxiety. Comparing anxiety pre and after the COVID-19 outbreak, the survey shows that 37% people are more anxious now, 43.1% are not and 19.6% are hesitant.

**Figure 13:** *Feeling anxious*



As anxiety affects all areas of life, so it affects student’s learning. In chart 14, results show that 43.1% of the respondents think that anxiety affects it, 17.6% think that a great deal, 17.6% also think a moderate amount, 15.7% a little and only 5.9% none at all.

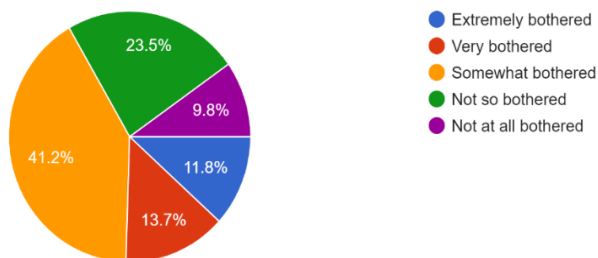
**Figure 14:** *Does anxiety affect student’s learning?*



During the past 4 weeks since the survey was conducted, only 11.8% of the respondents were extremely bothered, 13.7% very bothered, 41.2% somewhat bothered, 23.5% not so bothered, and 9.8% not at all bothered. At the moment of filling in the survey, 68.6% were not anxious, 13.7% were anxious and 17.6% of respondents were hesitant.

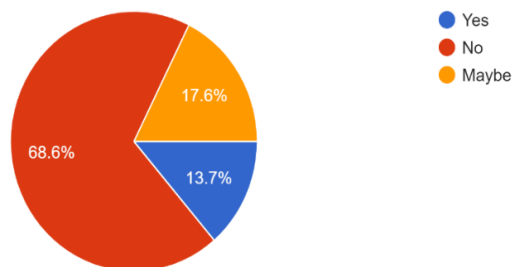
**Figure 15:** *Feeling anxious, depressed, irritable or sad*

18. During the past 4 weeks, how bothered did you feel by emotional problems such as feeling anxious, depressed, irritable or sad?  
51 responses



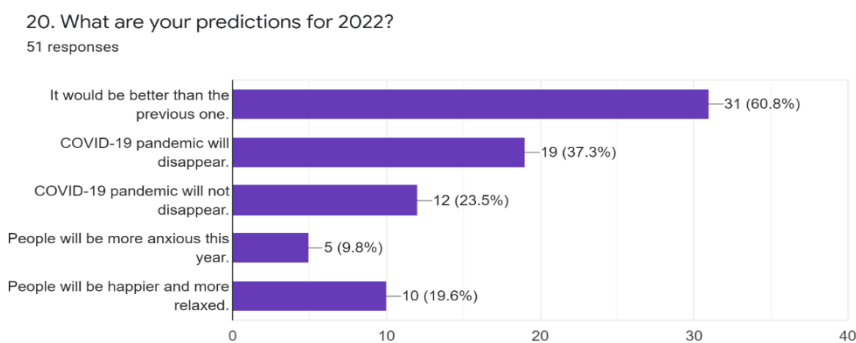
**Figure 16:** *Do you feel anxious now?*

19. Do you feel anxious now?  
51 responses



The last question in this survey is related to the predictions for 2022. The survey shows that 60.8% of the respondents are sure it will be better than the previous one, 37.3% think COVID-19 pandemic will disappear, 23.5% think it will not disappear. 19.6% think that people will be happier and more relaxed and only 9.8% think that people will be more anxious this year. The data show that people are optimistic about this year, having positive thinking and predictions.

**Figure 17:** *Your predictions for 2022*



## 5. Conclusion

After the introduction of the COVID-19 symptoms, outbreak and anxiety, this seminar paper is based on an in-depth analysis of the survey conducted among 51 respondents. The COVID-19 symptoms are presented, the first outbreak of COVID-19 and some general facts about it. The survey shows that people did not find the COVID-19 outbreak well because it disrupted their daily routines and exposed them to the pressure, disease and fear of social contacts.

The survey's main aim was to target students and analyze their feelings during the COVID-19 outbreak as well as their opinion about the online education system and classes. Due to the lockdown, they were not able to go to schools, study in classrooms or be in contact with their classmates. Aforementioned reasons caused a higher level of anxiety, losing will for studying and participating in online classes. The majority of the respondents pleaded that they did not acquire a great deal of knowledge through online classes, but instead they found it much worse.

The level of anxiety was a bit higher during the lockdown and COVID-19 outbreak, but the respondents used different stress relievers to cope with it. The main stress reliever is listening to music, then hanging out with friends and some of them used only positive thinking. In terms of safety, comparing the periods pre and after the COVID-19 outbreak, people feel safer now. They did not feel completely safe during the lockdown because the virus was really close to them and they could get infected at any given time.

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## **THE SIGNIFICANCE OF GOOD RAPPORT FOR TEACHERS AND THE USE OF THE MULTI-SENSORY METHOD PRESENTED THROUGH MR. KEATING AND MISS KIRWIN**

### *Abstract*

The aim of this paper is to explore the significance of Good Rapport in a teacher and the quality of the multi-sensory method used, but through different approaches. Key examples would be Mr. Keating, a fictional character from the movie *Dead Poet Society* and Miss Kirwin, who was Maya Angelou's teacher and Angelou had mentioned Miss Kirwin in her autobiographical novel *I Know Why The Caged Birds Sing*. This will also be a way of questioning the methodological and pedagogical differences in their approaches in learning/teaching, and the respect they give out to their students, as Angelou places significance of kindness alongside craving for information in her teacher, and how a group of boys are inspired by Mr. Keating, who completely disregards the conventional learning style.

**Keywords:** Good Rapport, Multi-Sensory method, Mr. Keating, Miss Kirwin

### **Introduction**

Students' discipline of a mind is often shaped by their teachers. Teachers who have a good rapport usually have an easy way of influencing their students. Furthermore, when good rapport is maintained well, teachers are able to provide information and efficiently engrave discipline to the student that is on a journey to attain knowledge. Of course, not to forget that new generations require different types of methods and approaches, and the multi-sensory method never failed to be flexible in teaching and to be an inclusive method, which means that even students that have difficulty in learning can visually or auditorily acquire information. This essay shall further discuss the importance of good rapport a teacher should follow, and the significance of the multi-sensory method through the examples of a fictional character and a real character that are presented to the readers through an autobiographical novel. These characters are Mr. Keating, from the movie *Dead Poet Society* and Miss Kirwin from Maya Angelou's autobiographical novel *I Know Why The Caged Birds Sing*. Finally, these two shall be compared in terms of their method and approach towards their students.

## 1.1 Good Rapport, Miss Kirwin and Mr. Keating

Motivating students was never an easy task to partake in. However, the first step towards motivation is building a harmonious environment. Teachers are often lead and defined by their ‘good rapport’. This type of discipline is closely related to ethics, because it puts on the pedestal virtues that one cherishes the most as the internal values and morals make the person more understanding of the situation (Copp, 2006, p. 359). Nova argues that respect is the key factor for teachers and students to establish a great communication (2017, p. 90). This same virtue is used by Miss Kirwin and Mr. Keating.

Miss Kirwin is Angelou’s second best teacher, because she does not discriminate among her students, which alone encourages young Angelou at the time to become motivated and to even give a chance to new forms of literary texts. Mr. Keating often gathers his students in a horse shoe and even tells them to climb their desks in order to showcase that they should not be tied to their chairs, but to taste their freedom from an entirely new perspective. Having a good rapport does not necessarily mean that the students will learn the lesson right away, but it is a step towards motivating a student who might feel ashamed to ask a question or not to refuse to participate in class. Moreover, not only are the students motivated, but are encouraged by both teachers to participate.

Nova argues that not only are the teachers creating a safe environment, but they are doing a self-assessment (2017, p.91). Self-assessment provides the teacher with self-reflection on what method worked best in class, and it inspires the teacher to upgrade their qualities (Nova, 2017, p. 92). Additionally, this further proves how the collective differs from the individual. Neil Perry is considered an extraverted student of Mr.Keating who is passionate about his desire to act and to learn. Alternatively, Maya Angelou is an introvert who was highly artistic, and Miss Kirwin’s method of using magazines instead of textbooks is another example of considering the person’s individuality (Angelou, 1988, p. 29).

However, it is important to consider that many tests of self-assessment are required in order to confirm the reliability of the said reflection (Nova, 2017, p. 93). Reflecting on their qualities is a more complex process, and before explaining other attributes besides respect and understanding, it is important to know why virtue ethics has started to emerge. Virtue ethics dates back to Aristotle, who first spoke of the theory and its use in society (Coop, 2006, p. 29). Furthermore, its function is of great importance in implementations, for as stated previously it can motivate a student, especially those who have learning difficulties, or those who are reserved in their performance. If virtues are not applied accordingly or discarded completely, it can demotivate both students and teachers. For example, in the movie, Mr. Keating tries his best to give space to those like Todd Anderson, who starts off as a fairly timid student, and by the end of the movie is the first to take a stand against the school system (in a more poetic way).

Compared to Keating, Headmaster Nolan is appointed to teach English again (after Mr. Keating is fired after being falsely accused), and he immediately goes back to the old system of learning. Many of them (aside from a few students who are accustomed to the old system) have lost their motivation entirely.

However, the system itself is not the problem, but the limitation it places onto the teachers and students from a creative perspective makes it problematic.

Angelou notes how, compared to her other teachers, Miss Kirwin treats each student equally, and she never gives any ‘special treatment’ to any of her students. Each one of them gets the same affirmation or negation when it comes to a task. (1988, p. 150). Both Keating and Kirwin are moral exemplars, who shape their students through the use of both virtues and teaching methods, encouraging their students to appreciate and nurture their authentic growth. “She was stimulating instead of intimidating“ (Angelou, 1988, p.150). The basic virtue that connects respect, understanding, courage, kindness and honesty is integrity, which is promoted by these moral exemplars. Reflecting on the moral exemplars, people tend to copy the virtues as given examples from the already mentioned moral exemplars.

However, some examples like Headmaster Nolan can motivate students like Cameron to go against the virtues in order to pursue their personal gain. What differentiates someone like Cameron from someone like Neil or Maya is the fact that all of them have a personal gain stemming from their virtues or flaws, but Cameron feels more accepted when gaining a reward of some sort from the authority, while Neil and Maya seek personal growth in the form of learning.

## **1.2 Multi-Sensory Method, Mr. Keating and Miss Kirwin**

Initially, the multi-sensory method is a part of learning, and throughout the learning process it usually combines multiple senses, an interesting phenomenon that has caused many students (who lack motivation or even have learning difficulties) to easily acquire information. Mr. Keating and Miss Kirwin, albeit having a different approach, have shown an efficient way of motivating and teaching a student, even if the student is provided with too much information. The multi-sensory method has shown that students easily learn abstract subjects by intertwining their learning capacities with their senses (Celik Korkmaz & Karatepe, 2017, p.81). This means that the teacher, by using their own senses, for example changing their tone while reading the lines of different characters from a book, or imitating (the sounds of?) certain vehicles (hand movement when a plane passes by) etc., can easily teach a subject and motivate a student.

According to Korkmaz and Karatepe, this method can help children that are learning to read to associate words with a certain sound by blending the two perceptual learning styles together (Celik Korkmaz & Karatepe, 2017, p. 82). Obaid argues that these associations are manipulatives that have been used for quite some time, and are/have shown to be efficient, and the most common one is a visual perception (2012, p.77). Furthermore, if a student is unable to create an auditory and visual concept right away, sometimes they start to blend visual concepts before adding the auditory perception. For example, they see the shape of a letter and think of it as a cube before adding a phonological role to it.

Throughout the movie, *Dead Poets Society*, Mr. Keating often displays both the kinesthetic and auditory learning styles to his pupils, starting with the first desk scene where Mr. Keating averts the attention of the students who are either reading the book assigned by the syllabus or almost falling asleep. Mr. Keating, in hopes of honouring Walt Whitman, kindly asks his students to address him by 'My Captain'. Lastly, when teaching them about poetry and philosophy of life, John Keating would often take his class outside, as he wants to introduce them to the abstract through experience, and he is more than successful in his approach. Mr. Keating mainly uses the multi-sensory method, and disregards the task based learning and other methods. Although some of his approaches are considered unethical (for example the scene where Keating tells his students to rip out the pages of the book), it is poetic, and he makes the curious, at least most of the students in his class.

Miss Kirwin on the other hand is more pacific in her approach, unlike the passionate Mr. Keating. She does share her love of discovery with her students, and encourages them to keep on reading and be in touch with the news. Her multi-sensory approach is the combination of the visual and auditory learning styles. Angelou mentions in her autobiographical novel that Miss Kirwin has a form of love towards information and wants to share that love by teaching students who perhaps recognize the potential this information has, and might continue sharing it with people (1988, p.28). Acquiring information is an important aspect, but it is not the only part of teaching and learning. In fact, applying knowledge is possible if the information is understood.

Mr. Keating and Miss Kirwin use the same method, but are leading and teaching with a different approach, and just like in their rapport, there is a clear distinction between the two. As stated previously, introversion and extraversion play a major role in teaching. This is where the multi-sensory method is the most flexible, for it combines its senses and provides people with multiple choices. Likewise, it gives the opportunity to experience and establish learning preferences instead of having just one learning preference. Not only does the multi-sensory method help in those aspects, it also helps with creativity within a classroom. Headmaster Nolan openly expresses his disapproval towards Keating's teaching style, even disrespecting his outdoor activities with his students. Conventional classrooms restrict teachers' use of all senses at once, while simultaneously forcing them to be more innovative with their teaching approach (Celik Korkmaz & Karatepe, 2017, p. 81). Students that are more kinesthetic learners often follow and absorb lessons better through outdoor activities. In the movie, Mr. Keating notes that they should all walk with their own style, and that their preference of walking is similar to the way they learn. However, some might argue that Mr. Keating is promoting anarchy, which is far from the truth. The character of Charlie is what is considered the stereotypical mischievous child that causes a lot of trouble. Although Charlie has the tendency to seek problems, Mr. Keating's guide teaches him to be wise when changing the system, not to be foolish. At the end of the movie, he is expelled from the school for picking a fight with Cameron, who is the only one that betrays and spreads false allegations against professor Keating (despite being one of his students that listens carefully to his lectures. This further explains that the system can convert the individual back to its previous state, as Charlie is well behaved up until that moment (his actions at that moment

are not acceptable, for he once again chooses to be more foolish than wise). In comparison to Mr. Keating, Miss Kirwin teaches only in the conventional classroom setting, where the students are still tied to pen and paper. As previously stated, her multi-sensory approach is auditory-visual, which is the most common combination, especially in the classroom setting. In spite of the classroom's restriction, Miss Kirwin finds a way to make the most of the multi-sensory method making it inclusive and fun for everyone. Using magazines instead of textbooks, placing her students in the role of a researcher is common practice, especially in today's society. In language learning facility, even if a person does not understand the basics, they can be encouraged to learn through the multi-sensory method, because the visual movement can create a mental mind map for the person to associate a word with the said movement (Celik Korkmaz & Karatepe, 2017, p. 90). A setting should not restrict learning approaches and innovative ways in which a teacher can pass on the knowledge to their students, and the students should not be discouraged by the said limitations. Therefore, the multi-sensory method is one of the most acceptable methods in teaching. Not only does it welcome creativity, but it is flexible in term of the creative approach a teacher can apply. It has various approaches; it can range from a performing to research activity. Furthermore, in terms of having a good rapport, it can develop confidence and assurance in the teacher's reliability and the students' learning ability, discipline and integrity.

## **Conclusion**

To conclude, the multi-sensory method and good rapport are of great importance for discipline, motivation, and most importantly for the learning process, as students, while learning, are also improving (on) their knowledge, and the characters like Mr. Keating and Miss Kirwin are some of the examples of what a difference a teacher can make. Inspiration and knowledge go hand in hand, especially in the building of a person's character and critical thinking skills. In order for a student to progress in their life, they are required to step out of their shell. However, it is important to be respectful and to have patience. This is the key difference between the collective and the individual. On the individual level, a student can excel in their test, but lack in their conversational skills because of their possible social anxiety, or a student is talkative, but has a hard time remembering numerous information at once. Good rapport and the multi-sensory method are supposed to be inclusive to everyone, to make the learning process easier and to continue motivating students. This does not only benefit the student, but the teacher as well, for they are improving their own qualities and virtues along with them.

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## **CONTINUOUS PROFESSIONAL DEVELOPMENT OF TEACHERS OF ENGLISH AS A FOREIGN LANGUAGE: THE CASE OF BOSNIA AND HERZEGOVINA**

### *Abstract*

The paper examines continuous professional development (CPD) practice among teachers who teach English as a foreign language in secondary schools in Bosnia and Herzegovina (BiH). Teachers have the pivotal role in the education system. The imperative of teachers' continuous professional development and life-long learning has been recognized globally. In order to meet needs of different students in the increasingly digitalized world, marked by social, economic and security challenges, teachers need to continue learning and developing their skills after completing the formal education. Teachers are entitled to professional development opportunities which will enable them to fulfil their responsibilities and expectations of the society. The aim of the paper is to examine CPD practice among EFL teachers and their preferences for future CPD activities. The research is based on a survey questionnaire which was filled-in by teachers of English as a foreign language who teach in secondary schools in BiH. The survey investigated the teachers' professional development practice and preferences, the effects of attended CPD activities, as well as their willingness to commit to CPD and life-long learning. Teachers' answers were analyzed by applying qualitative methodology. The results provide new insights to educational policy makers and the relevant authorities for planning and organizing CPD activities for teachers.

**Keywords:** continuous professional development (CPD), EFL teachers

### **Introduction**

Lifelong learning has become one of the leitmotifs of the discourse on education in recent decades. To wit, learning for as long as we live has been one of the cornerstones of the development of human civilization and wisdom passed on from one generation to another since ancient times. For students at school, it is perhaps one of the most important lessons they need to learn: the imperative and beauty of continuous learning throughout their lives. In that process, teachers have the pivotal role. In order to encourage and promote lifelong learning among their students, teachers themselves need to be

committed to their own lifelong learning.

According to Harmer (2012), becoming a learner is one of the best things a teacher can do. It will help them remind themselves of what it feels like to be a student again, which will provide fresh insights into their own teaching. In order for teachers to be suitable role-models for their students and advocates of lifelong learning, they need to continue learning throughout their teaching career. In addition to teachers' formal education, their continuous professional development is the main source of obtaining new knowledge, developing new and honing the existing skills and expanding their horizons. Continuous professional development (CPD) is the term that is prevalent today to refer to teachers' post-university, ongoing education and training. CPD activities are a part of every teacher's professional career and they are an important aspect of developing teacher competences.

With regard to teacher competences, the general agreement exists that teachers in the 21<sup>st</sup> century must be life-long learners. For teachers, the process of acquiring new knowledge and developing their competences should be *a career-long endeavour* (European Commission, 2013, p. 9). No program of teacher education, however excellent it may be, can equip teachers with all the competences they will need in their work in educating young generations (OECD, 2005). Thus, teachers must view their life-long learning and continuous professional development as the foundation of their profession. As Harmer (2012) points out, the best teachers continue to discover new things and learn, and that gives them enthusiasm for teaching and their lives, and it also helps teachers in case of burnout (p. 172).

The impact of CPD activities on teacher effectiveness has been confirmed especially when such activities are related to the specific content area and student population (Camphire, 2001; Cross & Regden, 2002; Stronge & Hindman, 2006). Quality teachers who have the necessary competences to work in educating young generations are the ones who engage in ongoing CPD activities (Kelly et al., 2004; European Commission, 2013; Vizek & Vidović, 2013). There also exists a general consensus that teachers can no longer be focused only on their narrow field of expertise. In the context of rapid changes in society in general, teachers should broaden their knowledge through different forms of CPD. Specifically, in-service foreign language teachers are called on to acquire skills in different areas, such as leadership, educational administration, networking, action research, reflective practice, the creative use of materials, ICT, and mentoring (Kelly et al., 2004). Teachers' CPD activities may also include wider aspects of the role of the teacher, such as undertaking first-aid courses in order to know how to help a student experiencing an epileptic fit or asthma attack (Capel & Taylor, 2004).

Teachers' continuous professional development implies ongoing development of their knowledge, skills and other important attributes, such as professional judgement. While developing new skills can be relatively easy for teachers, building professional knowledge and judgement is a long-term process, which is achieved through reflection and further professional development Leask (2004, p. 284). Capel and Taylor (2004) highlight that it is the responsibility of the teacher to commit to continuous professional development. Teachers need to continue developing their skills and expanding their

knowledge to keep pace with changes in education. For teachers, continuous professional development activities are crucial because they not only open the doors of new findings, examples of good practice, and insight and hindsight of their own work, but also opportunities to meet and network with other teachers and strengthen their professional community.

## **Education in Bosnia and Herzegovina**

Bosnia and Herzegovina is a post-conflict country in transition, with many issues burdening its fragmented education system. The English language is the most commonly taught foreign language in Bosnian schools. There is a lack of research of the processes of teaching and learning English in BiH in general, and also in English teachers' CPD activities in particular.

Experts in the field of education have called on the authorities to conduct urgent education reforms and, among others, to assess the needs for additional training of teachers in BiH, to develop standards and adopt laws for quality professional development of teachers, and to encourage research at all levels of the education system (Pašalić Kreso et al., 2005). It was concluded that the professional development system for teachers is insufficient and requires improvements in order to meet the needs of teachers or teacher training institutions (Pašalić Kreso et al., 2006). Investments in CPD and quality assurance are *almost negligible* and not in line with the real needs of teachers (Rangelov Jusović, 2013, p. 49). Declaratively, teachers in BiH have the obligation to engage in continuous professional activities during their career. However, the CPD system in the country has not been improved significantly, while the lack of teacher standards and clear requirements regarding the teaching profession are seen as the main obstacles in the process (Rangelov Jusović, 2013). The limited capacities of pedagogical institutions and a lack of resources have been identified as reasons why some teachers do not engage in continuous professional activities. The situation may be improved by including substantial pedagogical-psychological and didactical-methodical education in future teacher education programs, along with encouraging cooperation between novice teachers and experienced teachers in the specific fields (Pašalić Kreso et al., 2006). The authorities need to ensure that quality CPD activities are available to EFL teachers and that they are tailored to teachers' specific needs.

The paper aims to answer the following research questions:

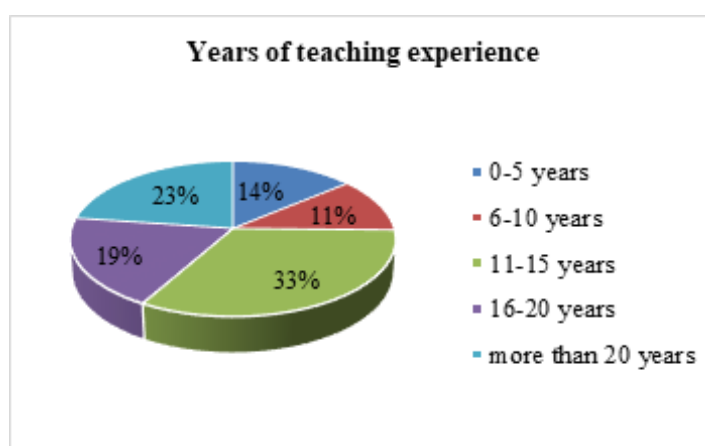
1. Are EFL teachers committed to undertaking CPD activities?
2. Which CPD activities do teachers usually undertake?
3. Do teachers finance their own CPD activities?
4. Do teachers perceive the positive impact of CPD activities on their teaching practice?
5. Which CPD activities would EFL teacher prefer to attend in future?

## Methodology

The research is based on a survey questionnaire which was filled-in by teachers of English as a foreign language who teach in secondary schools in Bosnia and Herzegovina. Teachers answered questions related to their professional development practice and preferences, the effects of attending CPD activities, the financial aspect of CPD activities, as well as their willingness to commit to life-long learning. Teachers' answers to the open-ended questions were analyzed by applying qualitative methodology. In total, 88 secondary school teachers who teach English as a foreign language in BiH filled-in the survey questionnaire.

With regard to the participants' gender, the teachers who participated in the research were predominantly females, 90%, with only 10% of male teachers. The youngest teacher was 26 years old, the oldest teacher was 62 years old, while the average age of teachers was 41.71 years. As for the teachers' years of teaching experience, it is presented in Figure 1.

**Figure 1:** *Teachers' years of teaching experience*



There were 14% of teachers who were at the beginning of their teaching career with up to 5 years of work experience. An additional 11% of teachers had between 6 and 10 years of teaching experience. The majority of the participants (33%) had between 11 and 15 years of work experience. In addition, 19% of the teachers have between 16 and 20 years of teaching experience. A total of 23% of the participants were seasoned teachers with more than 20 years of work experience.

## Results and discussion

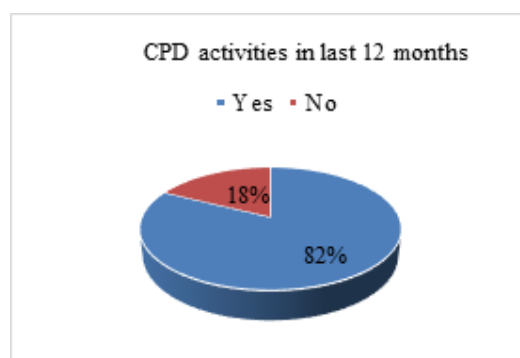
The first research question aims to examine the extent to which EFL teachers are committed to undertaking CPD activities. Analyses of teachers' answers to open-ended questions show the teachers' strong commitment to their continuous professional development. The teachers confirmed that they consider themselves as learners and that they are committed to continuous improvement of their

knowledge and skills. In addition, they recognize the importance of research activities for teachers and are aware of their role in improving the existing teaching practice by finding their own solutions to different situations they face, whereby they contribute to the overall improvement of their profession. The teachers were asked if they ever undertook CPD activities and if they undertook any CPD activities within the last 12 months. The results show that the vast majority of English teachers in secondary schools in BiH participated CPD activities during their career, i.e., 98% of the teachers (Figure 2), while 82% of teachers participated in CPD activities during the last 12 months (Figure 3).

**Figure 2:** *CPD activities*



**Figure 3:** *CPD activities in the last 12 months*

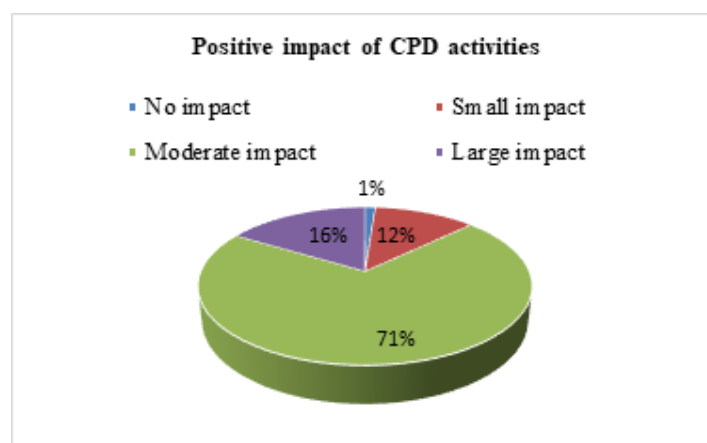


Furthermore, ELT teachers were asked about the type of CPD activities they most frequently undertook. In their answers, the teachers confirmed that the most frequent types of CPD activities were the following: conferences and seminars (94% of teachers), workshops (92%), peer observation and mentoring activities (60%) and professional collaborations (50%). Less frequent CPD activities were visits to different organizations and institutions (28%) and enrolling in a study program (25%).

When it comes to financing CPD activities, 55% of the teachers noted that they covered some expenses of their CPD activities, 37% stated that they did not have to finance their CPD activities, whereas 8% of the teachers financed all the CPD activities they undertook. In her answer to this question, one teacher noted that financing CPD activities is an issue for English teachers, that she attends only those activities which are free, adding that there were activities in which she wanted to participate, but which were, unfortunately, too expensive for her. Another teacher pointed out that EFL teachers would benefit from visiting English-speaking countries within their continuous professional development.

When asked to reflect on the positive effect of the CPD activities on their teaching practice, 71% of the teachers reported moderate impact, 16% reported large impact, 12% percent reported small impact, while 1 percent reported no impact at all (Figure 4).

**Figure 4:** *Positive impact of CPD activities on teaching*



Overall, CPD activities which the teachers attended had a positive effect on their teaching. However, the activities may be improved so that they can have an even more profound impact and effect on teachers and English teaching practice.

The EFL teachers were also asked which CPD activities they would like to attend in future. In their answers, the teachers opted for CPD activities related to new technologies (71%) and information and communication technologies (ICT) for teaching the English language (68%); student assessment (49%); activities targeting pedagogical competences of EFL teachers (48%); classroom management skills (44%), inclusion in teaching (41%), curriculum planning (29%); and school administration (15%). It is noteworthy that the preferred future CPD activities pointed by the EFL teachers reflect the prominent position of ICT and digital skills in the current discourse in EFL teaching and learning. Also, given that a significant number of the teachers who participated in the survey were seasoned teachers with years-long experience in teaching English, they highlighted the need for proper education and training in the use of modern digital tools. To wit, in their comments and answers to the open-ended questions, several teachers remarked that they did not have any ICT training during their formal university education, which they completed years ago, and they asked for more substantial support and various opportunities in building their ICT skills.

## **Conclusion**

EFL teachers in BiH have high awareness of the importance of CPD activities for their work and career. Despite all the challenges in the country's education system, the majority of the teachers undertake CPD activities on the regular basis. Conferences, seminars and workshops are the most prevalent types of CPD activities. More than half of the participants financed their own CPD activities to some extent at least. Teachers should be provided with free CPD activities and also supported financially to attend

CPD activities which require financing, including the ones in English speaking countries.

The relevant authorities need to include teachers in the process of planning CPD activities, whereby teachers' specific needs, demands and preferences will be taken into account. Two most prominent future CPD activities noted by the EFL teachers were new technologies and information and communication technologies for teaching the English language. The results show the teachers' awareness of the significance of digital tools in teaching and learning a foreign language and their positive attitude towards new trends in EFL classrooms, but also the lack of adequate ICT training in their CPD activities. The authorities should be particularly sensitive to the needs of the teachers who have many years of teaching experience, but who still need to expand their knowledge and skills of new technologies and the use of ICT in teaching and learning English. This opens space for additional collaboration between seasoned and novice teachers, whereby younger teachers should be encouraged to provide support to older teachers and vice versa. In that way, teacher cooperation and peer support would be strengthened, which would boost teachers' teamwork, motivation and networking. Teachers of English as a foreign language require more education and training in the use of ICT in teaching and learning, but also CPD activities concerning student assessment, pedagogical competences, classroom management and the issues of inclusion in education.

The teachers' feedback is also important for planning reforms of formal higher education teacher training curricula. CPD policies should define both short-term and long-term goals, both in terms of general teacher education and in terms of specific disciplines, such as foreign language education. Education authorities in BiH are called on to follow recommendations provided by the experts and professionals in the field to improve the existing CPD practices. Rules and rulebooks on CPD should be improved to provide more quality guidelines. CPD activities should not be instructor-oriented, but teacher-oriented. Teachers' voices must be heard, their needs and preferences determined, and CPD activities tailored accordingly.

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## **THE CONCEPT OF USING LEARNING ASSUMPTIONS INVENTORY**

### *Abstract*

When learners bring themselves into classrooms, they all bring their own beliefs about learning the English language. For this reason, the purpose of this study is to present an instrument for collecting data about assumptions about foreign language learning. Its items have been derived from the ongoing normative, metacognitive, and contextual practices in the studies about beliefs about language learning. In relation, we created our own survey which is called the Questionnaire of Assumptions about Second Language Learning (2020) as an instrument in this qualitative research study. The instrument has two subscales called NOFA (Newage, Open, Flexible and Active Assumptions and to FORA (Formal, Oldschool, Rigid and Active Assumptions). The survey statements were divided in two parts according to their subscales and they were modified from participants experience of beliefs from the interview parts of other research studies. It is important because it is the latest version of learners' beliefs survey which is not only designed for students but also for people who have jobs with past learning experiences. It is also trustworthy because no disadvantages occurred in research findings. It can be used to help academic researchers and instructors as well as employees to find out reliable responses and to solve learners' belief problems when they aim to use it for their participants at higher educational institutions and at working places around the world.

**Keywords:** assumptions, normative, metacognitive, contextual, QASLL, NOFA, FORA

## **1. Introduction**

It is declared that what students believe about language learning will effect what they do to learn languages (Barcelos, 2000, p. 2). In relation, when learners or students bring themselves into classrooms, they all bring their own beliefs about learning the English language. For this reason, it is necessary to show interest in learner beliefs about learning a language. Learners or students are already familiar with their own beliefs when they go to classroomsto learn a language. This case is known as learner beliefs. Learner beliefs are defined as “general assumptions that students hold about themselves as learners, about factors influencinglanguage learning, and about the nature of language learning and teaching” (Victori & Lockhart, 1995, p. 224; Agudo, 2014, p. 286). When we think about a learner who has a belief that refersto language learning, we mean that the person has indicated his or her skills to learn languagesand his or her different characteristics about language learning (Pervin, 2011, p. 138). In relationto this, Ellis also mentioned different characteristics of language learning beliefs. Learners’ beliefs about language learning arise from many sources such as their past experiences, both of general education and of their specific language learning, their cultural background and their personality (Ellis, 2008, p. 22 ).

## **2. Theoretical Background**

### **1.1 The Meanings of Learner’s Belief as in Terms of Assumptions**

When learner’s beliefs are researched in some studies, the meanings of learners’ belief refer to some other terms and assumptions. Beliefs are considered as assumptions, which means that “a belief or feeling that something is true or something will happen, although there is no proof” (Assumption, 2019). In relation, Victori and Lockhart (1995p. 52) used the term “assumptions” when they identified learning beliefs as “general assumptions that learners hold about themselves as learners, about factors influencing language learning, and about the nature of language learning and teaching” (Kayaoglu, 2013 p. 36).

### **2.2. The Three Approaches of Research on Language Learning Beliefs**

Language Learning Belief(LLB) studies separated into three approaches. In relation to this, thenormative approach deduces beliefs from a pre-determined set of statements, the metacognitiveapproach deduces beliefs from learners’ self reports and interviews, and the contextual approachapplies on ethnography, narratives and metaphors to probe language learning beliefs (Barcelos, 2000, p. 44).

### **2.3. Normative Approach**

The first main approach is called the normative approach which investigates language learningbeliefs in details. The description of normative approach was used by Holliday (Holliday, 1994; Barcelos,

2000, p. 45). He applies the description of normative approach to cultural studies which sees learners' culture as describing their behaviors in class (Barcelos, 2000, p. 45). In relation, language learning beliefs are viewed as measurements of learners' future behaviours as autonomous or good students in a cause effect relationship by the normative approach studies.

#### **2.4. The Horwitz Model and the Problem of Themes, Timing and Investigating only Learners at Texas-Austin University**

The studies of normative approach have used Likert-scale questionnaires to explore language learning beliefs (Barcelos, 2000, p. 45). Therefore, data collection is mainly done by questionnaires, and data analysis is done by descriptive statistics (Kalaja and Barcelos, 2003, p. 11). Horwitz (1985) created Beliefs About Language Learning Inventory (BALLI) which is used as the most extensive questionnaire (Horwitz, 1985; Barcelos, 2000, p. 45). Despite the fact that Horwitz studies were designed to describe the structure of learner beliefs, she did not statistically create themes from learner responses (Kuntz, 1996, p. 7). She instead organized statements into logical themes relate to suggestions from experienced commonly taught languages (CTL) of teachers (Kuntz 1996, p. 7). In addition, Horwitz's research methodology has been extremely dangerous in the timing of samples and choice of languages (Kuntz, 1996, p. 7). For example, a true measure of initial beliefs has always been taken too late after collecting data for a week or month of teaching. Moreover, Horwitz investigated only learners who became part of a close relationship with commonly taught language programs at Texas-Austin University (Kuntz, 1996, p. 10).

#### **2.5. Other Researchers who used the Adaptation or non BALLI Questionnaires**

The research studies either use the BALLI questionnaire or an adaptation or modification of it in normative approach (Horwitz, 1987, 1988; Su, 1995, Tumposky, 1991; Yang, 1992; Mantle-Bromley, 1995; Barcelos, 2000, p. 45). In contrast, some other studies have used non BALLI questionnaires because they used their own questionnaires in their research. In relation, researchers have also begun demonstrating and applying other data collection techniques as well as other solutions of exploring learner beliefs in addition to questionnaires (Barcelos, 2000, p. 53). For example, Cotterall enlarged the questionnaire which was used in her study in 1995. She added on two parts in which learners were asked to draw a diagram about learning and write a letter to a friend giving a suggestion on language learning (Barcelos, 2000, p. 53).

Other researchers have added on interviews as a solution of confirming questionnaires (Barcelos, 2000, p. 53). The incorporation of such techniques has indicated that students have different beliefs than those shown in BALLI. For example, Sakui and Gaines (1999) used interviews included in a Likert scale questionnaire in their investigation of Japanese beliefs (Sakui and Gaines, 1999; Barcelos,

2000, p. 53). Sakui and Gaines claimed that students might want to report their beliefs in ways that the questionnaire does not allow because they have different explanations of the questionnaire statements (Sakui and Gaines, 1999; Barcelos, 2000, p. 53).

## **2.6. The Metacognitive Approach and its Methodological Research**

Beliefs are described as metacognitive knowledge as a consequence of the name in most metacognitive approach of studies (Barcelos, 2000, p. 56). “In her 1987 study, Wenden defined metacognitive knowledge as the stable, stable although sometimes incorrect knowledge that learners have acquired about language, learning and the language learning process” (Barcelos, 2000, p. 58). Learners’ metacognitive knowledge equivalent to their “theories in action” that help them demonstrate on what they are doing and to progress their capacity for learning in the complete supposition of the metacognitive approach (Wenden, 1987, p. 112; Wenden, 1998; Barcelos 2000, pp. 56-57).

The metacognitive approach studies use semi structured interviews and self reports instead of using questionnaires (Barcelos, 2000, p. 56). Although few studies used questionnaires, none of them have used the BALLI (Kalaja & Barcelos, 2003, p. 16). Victori (1992) stated that researchers have often created their own questionnaires in order to direct particular aspects of the theoretical framework of metacognitive knowledge (Victori, 1992; Kalaja & Barcelos 2003, p. 17). Whether researchers use questionnaires or not is not the main point that separates them from normative approach. What separates them is the framework that describes beliefs as metacognitive knowledge and their involvement with autonomy (Kalaja & Barcelos, 2003, p.17). Wenden’s (1986) fundamental supposition is that students think about their language learning process and they can express some of their beliefs in metacognitive knowledge studies (Wenden, 1986; Barcelos, 2000, p. 57). In relation to this, Wenden found that students can talk about the language, their proficiency in the language, the result of their learning attempts and their role in the language learning process and the best approach to language learning (Wenden, 1986; Barcelos, 2000, p. 57).

The relationship between beliefs and autonomous behaviour is much stronger within the metacognitive approach than within the normative approach (Kalaja & Barcelos, 2003; p. 17). Wenden (1998) stated that self directed language learning and learner strategies within the metacognitive approach is viewed as associated with the metacognitive approach purpose in reality (Wenden, 1998; Kalaja & Barcelos, 2003, p. 18). That is to say beliefs that are approvable to self directed learning are viewed as leading to successful strategies, while negative beliefs would result in unsuccessful strategies or non autonomous behaviour (Kalaja & Barcelos, 2003. p. 19).

## 2.7. The Contextual Approach

The third approach is the contextual approach to learner's language learning beliefs. The contextual approach reports beliefs as embedded in learners' contexts rather than employing questionnaires or identifying beliefs as metacognitive knowledge (Barcelos, 2000, p. 60). The researches use different methodologies such as ethnographic classroom observations, diaries and narratives, metaphor analysis and discourse analysis (Allen, 1996; Barcelos, 1995, 2000; Miller & Ginsberg, 1995; Ellis, 1999, 2001; Riley, 1994; Grigoletto, 2000; Kalaja, 1995; Kalaja & Barcelos, 2003, pp. 19-20). The simple purpose is combining different methods behind the context approach in order to explain learner's beliefs in their contexts (Barcelos, 2000, p. 60) Different studies identify beliefs as contextual, dynamic and social (Kalaja & Barcelos, 2003, p. 20). For example, when Ellis (1999) describes beliefs as the lenses through which learners structure their learning experiences, he examines metaphors to explore learners' language learning perceptions (Ellis, 1999; Kalaja & Barcelos, 2003, p. 20). The learners' metaphors are samples of how learners talk about their learning experiences and describe their contexts (Kalaja & Barcelos, 2003, p. 20).

## 2. Research Design

### 3.1. Instrument

The qualitative techniques have been used to design the Questionnaire of Assumptions about Second Language Learning (QASLL; 56 items; Likert scale; Strongly agree-Strongly disagree). QASLL was developed by means of an extensive analysis of a number of metacognitive and contextual examinations of L2 beliefs. The Questionnaire of Assumptions about Second Language Learning (QASLL, 2020) has 63 statements. First seven statements collect information about demographic characteristics. Thirty three statements were designed with references to the studies about language learning beliefs which utilized metacognitive approach, and twenty three statements are based on the studies on language learning beliefs which utilized contextual approach. Likert scale statements are ranged as follows: (5) strongly agree, (4) agree, (3) undecided, (2) disagree and (1) strongly disagree.

**Table 1:** *QASLL Items for Demographic Information*

1.	What is your gender?
2.	How old are you?
3.	How would you describe your English proficiency?
4.	How long have you been learning English?
5.	How would you describe your English learning status?

**Table 2: QASLL Items Inspired by Metacognitive Approach-driven Studies**

10.	Mandatory homework in a language class is a waste of time
11.	When you learn the language of a people, you have to learn about their culture.
12.	In order to speak a foreign language, first you must have some grammar knowledge.
13.	It is OK to make pronunciation errors.
14.	A foreign language is best learned by reading a lot.
15.	Even very proficient foreign language users can face a language problem.
17.	Having an internet access in a foreign language learning classroom is a must nowadays.
18.	If you want to learn a foreign language, it has to become an important part of your routine life.
19.	Studying a foreign language at home is a great way to improve your proficiency.
21.	Grammar is a road map to learning a foreign language.
22.	It is OK to worry about your speaking skills in a foreign language class.
24.	People should learn a foreign language like they learn their mother tongue.
25.	A foreign language is best learned by writing a lot.
26.	If you experience a grammatical dilemma when writing in a foreign language, it is OK to google it right away.
28.	A foreign language can be learned with or without a teacher.
29.	A foreign language is best learned by speaking a lot.
30.	Good language teachers often correct their students' speaking errors.
31.	Self directed language learning is important because class time cannot cover everything.
34.	A foreign language is best learned by listening a lot.
39.	Whole class speaking activities can be frightening in a foreign language class.
41.	English is best learned by researching online.
42.	It is important to learn how to coin new words in a foreign language class.
43.	Good language teachers always correct their students' mistakes.
45.	A good language teacher should always stick to the textbook and never improvise.
47.	The internet is a great assistant in using a foreign language correctly.
48.	The internet offers great assistance with language learning.
49.	Online language learning environment is as effective as a traditional classroom.
	Networking with others is crucial for successful foreign language learning.
51.	Good foreign language instruction is not enough. You have to use your own ways to learn a foreign language
54.	Facebook, Twitter, Instagram and other social networks are a good way to improve your language skills.
56.	Good language teachers give you some time to get ready before they ask you to speak.
57.	Native-like English proficiency can only be acquired in an English speaking country.
61.	Reading more often can improve your writing skills.

**Table 3:** *QASLL Items Inspired by Contextual Approach-driven Studies*

8.	A foreign language can be learned easily when it is used in day to day activities.
9.	A relaxed learning environment makes it easier to learn and appreciate a foreign language.
16.	Good language learners ask lots of questions, take extra responsibility, and make an extra effort to learn.
20.	Learning English as a foreign language helps appreciating the English culture.
23.	You can have a better understanding of other countries and their cultures if you speak a foreign language.
27.	A good language teacher must know her or his students a little better than other teachers do.
32.	English does not belong to any particular nation. If you can speak English, you can say that it belongs to you.
33.	A foreign language is best learned by memorizing its words.
35.	Learning a foreign language is about mastering its grammar rules.
36.	Learning English is about mastering its sentence structures.
37.	Having enough vocabulary and grammar knowledge is enough to be proficient in a foreign language.
38.	English is learned best by watching movies with English subtitles.
40.	To find jobs you must speak good English.
44.	Learner's self-confidence is very important in a foreign language class.
46.	A good language learner is always interested in the class activities.
52.	Reviewing previous lessons is very important in a foreign language class.
53.	Interactive online games are a great way to improve your language skills.
	Foreign language teachers should focus more on communication and less on linguistic rules.
	Good language teachers have a native-like accent.
	Educated people must speak at least one foreign language.
	Speaking one foreign language will not be enough in the near future.
	It is impossible to master a foreign language unless you start learning it at a very young age.
	Giving and getting lots of feedback is a must in a foreign language class.

### Face Validity

The three factors revealed some inconsistencies in terms of item face validity. Inspired by the identified factors, the instrument has been attributed the two subscales namely

1. Newage, Open, Flexible, and Active Assumptions
2. Formal, Oldschool, Rigid, and Active Assumptions

**Table 4:** *Newage, Open, Flexible, and Active Assumptions (NOFA)*

Q1 A foreign language can be learned easily when it is used in day to day activities.
Q2 A relaxed learning environment makes it easier to learn and appreciate a foreign language
Q3 Mandatory homework in a language class is a waste of time.
Q4 When you learn the language of a people, you have to learn about their culture.
Q6 It is OK to make pronunciation errors.
Q7 A foreign language is best learned by reading a lot.
Q8 Even very proficient foreign language users can face a language problem.
Q9 Good language learners ask lots of questions, take extra responsibility, and make an extra effort to learn.
Q10 Having an internet access in a foreign language learning classroom is a must nowadays.
Q11 If you want to learn a foreign language, it has to become an important part of your routine life.
Q12 Studying a foreign language at home is a great way to improve your proficiency.
Q13 Learning English as a foreign language helps appreciating the English culture.
Q16 You can have a better understanding of other countries and their cultures if you speak a foreign language.
Q17 People should learn a foreign language like they learn their mother tongue.
Q18 A foreign language is best learned by writing a lot.
Q19 If you experience a grammatical dilemma when writing in a foreign language, it is OK to google it right away.
Q20 A good language teacher must know her or his students a little better than other teachers do.
Q21 A foreign language can be learned with or without a teacher.
Q22 A foreign language is best learned by speaking a lot.
Q24 Self directed language learning is important because class time cannot cover everything.
Q25 English does not belong to any particular nation. If you can speak English, you can say that it belongs to you.
Q31 English is learned best by watching movies with English subtitles.
Q34 English is best learned by researching online.
Q35 It is important to learn how to coin new words in a foreign language class.
Q40 The internet is a great assistant in using a foreign language correctly.
Q41 The internet offers great assistance with language learning.
Q42 Online language learning environment is as effective as a traditional classroom.
Q43 Networking with others is crucial for successful foreign language learning.
Q44 Good foreign language instruction is not enough. You have to use your own ways to learn a foreign language.
Q46 Interactive online games are a great way to improve your language skills.
Q47 Facebook, Twitter, Instagram and other social networks are a good way to improve your language skills.
Q48 Foreign language teachers should focus more on communication and less on linguistic rules.
Q53 Speaking one foreign language will not be enough in the near future.
Q54 Reading more often can improve your writing skills.
Q56 Giving and getting lots of feedback is a must in a foreign language class.

**Table 5:** *Formal, Oldschool, Rigid, and Active Assumptions (FORA)*

Q5 In order to speak a foreign language, first you must have some grammar knowledge.
Q14 Grammar is a road map to learning a foreign language.
Q15 It is OK to worry about your speaking skills in a foreign language class.
Q23 Good language teachers often correct their students' speaking errors
Q26 A foreign language is best learned by memorizing its words.
Q27 A foreign language is best learned by listening a lot.
Q28 Learning a foreign language is about mastering its grammar rules.
Q29 Learning English is about mastering its sentence structures.
Q30 Having enough vocabulary and grammar knowledge is enough to be proficient in a foreign language.
Q32 Whole class speaking activities can be frightening in a foreign language class.
Q33 To find jobs you must speak good English.
Q36 Good language teachers always correct their students' mistakes.
Q37 Learner's self-confidence is very important in a foreign language class.
Q38 A good language teacher should always stick to the textbook and never improvise.
Q39 A good language learner is always interested in the class activities.
Q45 Reviewing previous lessons is very important in a foreign language class.
Q49 Good language teachers give you some time to get ready before they ask you to speak.
Q50 Native-like English proficiency can only be acquired in an English speaking country.
Q51 Good language teachers have a native-like accent.
Q52 Educated people must speak at least one foreign language.
Q55 It is impossible to master a foreign language unless you start learning it at a very young age.

#### **4. Conclusion**

In conclusion, the interest in beliefs in second language learning has been a well known research subject from more than thirty years and it seems that it will remain the subject of research in future too. The learners' learning belief will never come to an end as they all bring their beliefs about what they do in class. Eventhough they become no longer students as they are getting older, their learning beliefs turn into their past experiences when they do not study the language, but they work at their jobs. Thus, it is significant to be interested in researching learners' beliefs and to share results of the research. For this reason, we have designed a research instrument to find out about learner's beliefs on their English language education. The use of learning assumptions instrument acknowledges not only learners but also academicians about what can be done for future investigations.

Although the language learning beliefs approaches such as normative, metacognitive and contextual, gained significance as different kinds of language learning beliefs inventories, the current inventories seem not to combine current findings in the use of the metacognitive and contextual approaches, and they seem as not trustworthy instruments. Therefore, it appeared that an updated inventory with the combination of beliefs needed to be identified across normative, metacognitive and contextual studies. For this reason, we have designed our own questionnaire called The Questionnaire of Assumptions about SecondLanguage Learning which has 63 statements. First seven statements collect information

about demographic characteristics. Thirty three statements were designed with references to the studies about language learning beliefs which utilized metacognitive approach, and twenty three statements are based on the studies on language learning beliefs which utilized contextual approach. In addition, we have modified participants' interview responses from other researchers studies in order to create the QASLL survey statements and then we have divided those 56 statements into NOFA (Newage, Open, Flexible and Active Assumptions) and to FORA (Formal, Oldschool, Rigid and Active Assumptions) in the survey.

It is a newly designed beliefs questionnaire. It is also trustworthy for usage because no disadvantages occurred in research findings. In comparison to Horwitz's time consuming problem of BALLI Questionnaire survey, the QASLL is also an e-version questionnaire survey which can be sent on time immediately to get online responses from people worldwide. In addition, Horwitz's BALLI questionnaire survey was based on the normative approach which did not let learners use their thoughts and feelings about their beliefs as the statements were created from suggestions of experienced language teachers, but the QASLL survey statements were taken from participants' own words based on their learning beliefs when they had interviews at normative and mostly at metacognitive and contextual research studies. Moreover, the methodological research study of normative approach investigated single group of learners from certain higher education institutions in order to find similar results in learner's belief. However, the QASLL survey investigated the strength of personal language learning assumptions/beliefs based on gender, age, level of English proficiency, level of English as a foreign language (ESL) learning experience, and ESL status from a large number of participants who come from different countries and who are not only students, as some have different occupations. Furthermore, Wenden's metacognitive approach study is just based on metacognitive knowledge, while the contextual approach recognizes beliefs from distance and it is more suitable with small samples, as well as classroom observations, whereas metaphor and discourse analysis cannot be done on time. It takes a long time for achievement. In contrast to this, the QASLL survey is not just based on metacognitive knowledge and it is combined with normative, metacognitive and contextual approaches.

In one way or another, our survey questionnaire (QASLL 2020) is useful for allowing academic researchers and instructors to find out reliable responses when they aim to use it for their participants at high education institutions around the world. The responses of the QASLL survey would help match learners' beliefs about how they would like to study or learn their second language. In this way, the learners will reach their language learning achievement successfully. The participants' responses could be the same or different when researchers use the QASLL survey or their own new surveys. What is more important is what kind of reliable results they have found and how learners benefit from them, and do they view it as a valuable source.

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## **DIGITAL NATIVES IN E-LEARNING – INTERACTION AND ENGAGEMENT**

### *Abstract*

According to Oxford Dictionary, a person who has grown up in the information era is referred to as a digital native. Millennials, Generation Z, and Generation Alpha are all terms used to describe people who can ingest digital information and stimuli fast and comfortably using devices and platforms including computers, mobile phones, and social media. Recent technological advancements have transformed education institutions around the world. In the twenty-first century, technology has changed the way people learn and teach. The majority of educational institutions are increasingly using technology in their classrooms. Universities, as well as NGOs, can now offer a variety of online courses to meet the needs of diverse students thanks to technological advancements. This is also considered an additional learning opportunity for working adults who are unable to pursue full-time studies. Adult learners are increasingly turning to e-learning to complete their degrees, learn new skills, and expand their knowledge. The specific scenario of ICT-based adult learning encapsulates the terms “information society,” “knowledge economy,” and “lifelong learning” (Selwyn et al, 2006). This quantitative study employs behavioral observation and examines digital natives’ learning styles, learning emotions, problems, and experiences with technology in the e-learning process, as well as their interaction and participation in the same process throughout the COVID-19 pandemic in the last two years. The findings show that regardless of the difficulties and challenges that participants faced during the semesters, they all noticed some changes in themselves, such as increased confidence, improved stress and time management skills, improved writing skills, and becoming more independent learners with a more remarkable ability to use technological tools for their learning.

**Key terms:** digital natives, e-learning, interaction, engagement, learning styles, emotions, COVID-19, ICT-based learning, technology

### **Introduction**

In his article titled, “Digital Natives Digital Immigrants Part 2: Do They Really Think Differently?”, Prensky (2001a, p. 1), who has authored many books and numerous essays on learning and teaching, particularly concerning learning and teaching using Information and Communication Technologies (ICT), raises the question of Digital Natives, which is at the very center of pedagogical attempts to

understand and theorize how Digital Natives think and learn. Prensky provides a solid foundation for informed discussion on this relatively new branch of educational theory by responding in the affirmative to this question. A learning theory is merely an effort to define or clarify how individuals learn. If it is agreed that a teacher's job is to help students learn, then it should be recognized that it is the responsibility of teachers to gain a thorough understanding of how children learn. This will guide pedagogical practice and help instructors be more successful by maximizing students' learning. The fundamental theories of learning proposed by the founding fathers, including Piaget, Vygotsky, Skinner, Bruner, Bloom, Gardner, and de Bono, to mention a few, serve as a guide for instructors in their efforts to comprehend how children learn.

Although these theories have been helpful, it is interesting to note that they all developed before the digital era, which raises the question of whether they are still valid for the Digital Natives today as they were for the traditional students of the period before the 1980s. This essay provides some insight into this issue. The definition of the Digital Natives is where it all begins. Before reviewing the more up-to-date perspectives on how Digital Natives learn, it first gives a brief survey of the literature on some of the fundamental educational theories of learning. The paper synthesizes concepts, techniques, and practices that can guide our educational practices to support the learning of Digital Natives based on these two sets of research.

## **Literature Review**

Prensky (2001b, pp. 1-3) introduces two new terms—"Digital Natives" and "Digital Immigrants"—to educational theory in his key piece, "Digital Natives, Digital Immigrants Part 1". He defined "Digital Natives" as people who were born and raised in a society that heavily relies on computers, video games, digital music players, video cameras, cell phones, and other contemporary technical gadgets. The aggressive penetration of digital technology into the lives of young people born in the latter two decades of the 20th century, according to him, has given a rise to a new culture that is the source of their existence. So, 1980 might be considered the birth year of the Digital Native generation. He used the justification that they "are all 'natural speakers' of the digital language of computers, video games, and the Internet" to support this claim. They, therefore, possess the abilities needed for digital fluency. Prensky (2001b) labels individuals born before 1980 as "Digital Immigrants" (p. 3), and as a result, when it comes to using technology, they are currently learning a new language, which is a process typical to all immigrants in their new nation.

Prensky's "Digital Natives" have been referred to by other? leaders in this industry using various terms. For instance, Tapscott (1997) backdated their year of birth to 1977 and referred to them as the "Net Generation" or "Net Geners." Later, he referred to them as "the offspring of the post-World War II generation, known as baby boomers in the United States, Canada, and Australia" (Tapscott, 2009, pp. 11–20). The so-called "echo" generation of the baby boomers, or "Echo Boomers" adopted technology because they were exposed to it as children. Utilizing modern technology is as natural to many Net Generation kids as breathing. Technology is like air to them. They are known as the "Gen C, Gen I, Net

Gen, Gen Y, Gen Z, and Internet Generation,” according to Howell (2012, p. 6). These Digital Natives are referred to as the “Digital Generation” by Jukes, McCain, and Crockett (2010).

## **Learning Theories**

Without a solid understanding of how learners learn, teaching is like trying to construct a structure on shifting sand. It would be like starting a lengthy, complicated journey without a well-thought-out itinerary, a GPS device, or a map. If it is agreed that pedagogues’ responsibility is to aid in students’ learning, then they should recognize that it is their responsibility to gain a thorough grasp of how students learn, since this will guide their pedagogical practice and help them become better teachers.

Many learning theories left to the profession by the pioneers of educational ideas inform the principles and practices of pedagogues. Each of these theories makes an effort to describe how people learn, interact and engage in the learning process, and by understanding them, educational principles and methods can be improved to enhance student learning. Although educators and psychologists have developed a wide range of learning theories over the years in all areas of education, there is general agreement that they fit into three fundamental categories: behaviorism, cognitivism, and constructivism (Jobrack, 2013). Theoretical frameworks frequently include an instructional model that offers a form of scaffolding that teachers can use to help their pupils extend their understanding of the theory’s tenets beyond what they could learn on their own.

According to the behaviorist theory of learning, which is most commonly credited to American psychologist and behaviorist researcher Burrhus Frederic Skinner (1953), learning happens as a result of a series of simultaneous events. It primarily focuses on the connection between environment and behavior and sees learning as the outcome of creating connections between environmental stimuli and related behavioral reactions. Rewards and penalties are what motivate people to study (Bransford, Brown, and Cocking, 2000). Gagne (1977) created an instructional model that included the following nine elements and was thought to be a useful framework for a behaviorist approach to teaching: Gaining attention, Providing the learner with the objective’s expectations, Memory retrieval: Promoting retention of prior knowledge, Presenting educational resources, Advising on learning, Eliciting performance, Providing feedback, Evaluation of performance, Enhancing retention and transfer to the job.

In contrast to behaviorism, cognitivism philosophers place more emphasis on the interaction between the learner and their surroundings than on the relationship between the environment and behavior. Their main argument is that learning happens when individual learners reflect on and actively engage in learning. They contend that for the learner to organize new information such that it makes sense in light of existing knowledge, the learner’s present schema needs to be engaged. The present knowledge, experience, and skill levels of specific learners have a significant impact on how they interpret their environment and, consequently, what they learn from their interactions with it. The following six steps make up one instructional paradigm that was created to scaffold learning along cognitivism (Harris & Graham, 1999).

1. Develop and use background information, including knowledge and skills.

2. Discuss the plan to encourage participation and ownership.
3. Use the method yourself to show others how to learn and to show how a skilled learner thinks.
4. Recite the technique aloud to your pupils so they are aware of the steps in the process and what they entail.
5. Encourage the strategy's transfer from the teacher to the learner by supporting it with scaffolding.
6. Keep track of individual performance to show how the technique is being used to boost academic success.

Most people associate constructivism theories of learning with cognitive psychologists Jean Piaget (1923) and Lev Vygotsky (1978). According to these views, students build knowledge and meaning from their experiences. For instance, Vygotsky developed the idea of the Zone of Proximal Development (ZPD) to underline that there is a difference between what a learner can accomplish on their own and what they can accomplish when their entire potential is improved with assistance from a more competent person. Constructivism has been supported by a variety of teaching approaches. Examples include knowledge building, experiential learning, inquiry-based learning, active learning, experiential learning, discovery learning, and the 5E instructional paradigm (Jobrack, 2013, p. 4). One of these, the 5E instructional model, was created by Rodger W. Bybee in cooperation with six of his scientific peers at the Colorado Springs Biological Science Curriculum Study (BSCS) educational center. They made the argument that to maximize students' active learning and knowledge construction, educators should provide them with opportunities to participate in five essential constructivism-based practices: Engage, Explore, Explain, Elaborate, and Evaluate. With each of the 5Es describing a stage of involvement that aims to maximize active learning, this constructivist-based 5E instructional model is a learning cycle. Outside of science, Jerome Bruner (1966) applied and popularized this model in pedagogy, and in the pages that follow, its use in education and its implications for assisting Digital Natives in maximizing their learning will be highlighted.

Bruner (1966) referred to the first stage of the learning cycle as Engage, and Bybee et al. (2006) and their associates who devised the 5E instructional approach for teaching science termed it such. The educator's goal during this teaching phase is to pique students' interest and attention and engage them personally in the lesson's subject. The educator engages students by posing questions that give him access to their prior knowledge, using tactics to pique their curiosity, encouraging them to ask "why" questions, and inspiring them to want to learn by assisting them in drawing connections between their past and present experiences to organize their thinking and concentrate on the lesson's learning objectives. This example shows how engagement may be produced in an English lecture by giving students a Journal Prompt along with President Franklin Roosevelt remark below and then ask questions to promote thinking:

"Happiness is not the mere possession of money; it lies in the joy of achievement."

1. What does Roosevelt mean by this quotation?

2. Do you concur with him? If not, why not?
3. Do you believe that having money is vital for happiness? What are your ideas on this?
4. How would it influence a huge population's happiness if they lacked access to the money (needed to survive in one location or nation) they required to survive in one location or nation?
5. If a nation's citizens (citizens of a particular nation) lack the resources necessary for survival, what should the government do?

The questions will, of course, vary depending on the subject and curriculum, but they are meant to provoke learners' thoughts, give the class a focus (objective?), and offer the teacher a chance to grasp the students' initial assumptions or prior knowledge. In general, they should discuss what the students already know about the subject, and what they are curious about, and outline the specifics of the investigation.

Bruner (1966) explains that the goal of the teacher is to engage students in the material by allowing them to use prior knowledge in the investigation of a topic or problem to come up with a solution on their own. This is done in the second phase of the 5E instructional model, called Explore. To help with this, the teacher assigns the students activities that require them to work independently or in groups to solve a problem or issue, identify existing concepts, understandings, perceptions, or misconceptions, and develop questions and ideas that challenge their current assumptions and lead them to come up with their solutions and decisions as she or he helps the students undergo conceptual change. Students have the chance to engage in metacognition as they reflect on their approach to the task at hand during the investigation. Learners are challenged by this exploratory metacognition, which "increases their curiosity, enhances their need to know and to ask sensible questions about what they don't know and can't answer by themselves" (Tanner, 2010, p. 161). Because the instructor creates the learning environment and encourages the students to work independently or cooperatively without specific teacher instruction, this phase is seen to have the ability to promote constructivist learning among the students.

The teacher encourages students to describe their understandings of what they have been doing and their exploratory experiences in the learning cycle in their own words during the third phase, Explain. During this stage, the teacher might formally present brand-new ideas, terminologies, or themes and give students the chance to explain how they comprehend them. The teacher answers any misunderstandings and dispels any ambiguities on the part of the students throughout this phase. A class discussion in which the teacher asks questions and the students respond and clarify their answers might improve the explanations by allowing students to have a deeper comprehension. Due to the opportunity for students to apply what they have learned and determine its true meaning, "the explanation phase involves active engagement by both instructor and students" is accomplished in this manner (Tanner, 2010, p. 161).

The fact that students have the chance to ask questions about what they hear, contribute their explanations, and raise them to engage in active learning makes this phase of the process also student-centered. The Explanation phase might involve a variety of peer teaching and learning activities, according to Clarke

(1994). Depending on the learners' level, the explanation may be simple or complex. For instance, high school students can be asked to describe how citizens of a democracy express their discontent and bring about change. In contrast, in a primary classroom, youngsters could be given straightforward inquiries to mimic the experiences of their homes, like:

Over the previous four weeks, what food did your household buy? What adjustments to your family's grocery spending did you make during that time? Can you explain the rationale behind those modifications? What you were able to include in your lunch box for school after those changes? How did those modifications impact other family members?

Elaborate is the name of the fourth phase of the 5E model; other names for it are Extend (Barufaldi, 2002) and Expand (Vonnice, 2010). The Elaborate phase is designed to allow students to put their new information to use and to continue exploring its implications by using it in brand-new, analogous circumstances and to complete analyses. Learners have the chance to expand their abilities and build a deeper, broader grasp of what they are studying through this kind of exploration. The Explore phase of the 5E model involves learners actively participating as they apply information to other contexts, think about the implications of their knowledge, apply what they have learned to their own lives, and compare, contrast, and analyze what they have learned. The Elaborate phase is completely consistent with constructivism since it offers students a chance to apply prior knowledge to research new topics, make suggestions for fixing problems, and draw their conclusions as a result of engaging in novel experiences. They can alter their behavior and practice newly acquired skills. The teacher challenges and encourages students to extend their learning into new settings and then apply their new understandings and skills to improve their understanding by posing "what if" and "why" type questions.

Evaluation is the fifth and final phase of the 5E model. Students are given chances to reflect, evaluate their comprehension, and provide proof of their mastery or accomplishment of the concepts and abilities in it (Barufaldi, 2002). This phase gives learners the ability to assess their development as both the teacher and the students judge how much learning and understanding has occurred as well as whether the learning outcomes have been met. By posing open-ended questions that demand pupils to use higher-order critical thinking, the teacher can assess the learners' progress.

The 5E instructional model was created primarily to help science teachers plan and deliver their lessons more successfully, but it has since become clear from its widespread application in contexts outside of science education that it is highly applicable to understanding how children, students, and adults learn at all cognitive levels (Bruner, 1966). The foundational activities and learning processes of constructivist teaching and learning are integrated within the five easily remembered words, each of which starts with the letter E. For instance, each of the 5Es places the burden of knowledge construction in the learner's hands rather than the teacher's (Piaget, 1950, Vygotsky, 1978). As a result, it has become widely used in pedagogical practice as an educational approach that encourages active learning.

## Digital Skills vs. ICT Skills

Being a part of a world that is becoming more and more digital, which has a significant impact on how many tasks are completed in daily life, makes it imperative for educators to make sure that students have the information, skills, and attitudes necessary to succeed in this new digital society. Using the complete spectrum of digital tools for information, communication, and fundamental problem-solving in all facets of life is referred to as having “digital competence,” one of the eight key competencies. Although it may seem easy to many of us, the Digital Agenda Scoreboard 2015 reports that 22% of EU citizens do not utilize the Internet and that 40% of the population lacks adequate digital competence.

As was already mentioned, digital skills and everything related to knowledge are now more important (than ever) in our daily lives. A few of the facets of our lives where digital competencies and skills are now essential include working, learning, and social connection. It is important to have the information and abilities necessary to create competence, particularly in the field of education, in addition to understanding competence itself and why it is necessary.

Children and teenagers are undeniably more enthusiastic learners than adults and enjoy higher acceptance. As with any other type of information, children should start learning about digital competency at a young age. Certainly, choices about the kinds of technology and the amount of time spent with them should be based on the knowledge gained at each level. The most recent OECD TALIS study (2013) revealed that 18 percent of trainers and educators feel that they require greater development of ICT skills for teaching and 16 percent on the usage of new technologies in the workplace. Providing educators with appropriate digital competence is a vital component.

The most essential digital skills are the Utilization of technologies and programs, communication, handling material and information, trading, solving problems, internet safety, and legality. “The skills needed to use efficiently the fundamental functions of information and communication technologies to retrieve, assess, store, produce, present, and exchange information, as well as to communicate and participate in collaborative networks via the internet,” is how the ICT skills are defined. The following are a few basic ICT skills to have: Email Management and Setup, Online Research, Social Media Management, Usage of Smartphones and Tablets, Word Processing, Data Analysis, Computer Science.

A mechanism to increase citizens’ digital competence is provided through the European Digital Competence Framework, often known as DigComp. Being digitally competent today entails having proficiency in all areas of DigComp, especially for educators who work with digital natives. DigComp 2.0 outlines the essential elements of digital competence across five domains, which are summarized as follows:

1. Information and data literacy: To identify and retrieve digital data, information, and content. To express information demands. To evaluate the source’s and its content’s relevancy. To manage, store, and organize digital content, data, and information.
2. Communication and collaboration: Using digital technologies to interact, communicate, and collaborate while being conscious of cultural and generational diversity to take part in society through

citizen participation in governmental and private digital services. To maintain one's online reputation and identity.

3. Digital content creation: To edit and produce digital content. To enhance and incorporate knowledge and content into an existing body of knowledge while comprehending the proper use of copyright and licenses. To be able to teach a computer system.

4. Safety: To protect digital environments, content, user data, and privacy. To protect one's physical and mental health and to be knowledgeable about how digital technologies might promote social participation and well-being. To be conscious of how using and consuming digital technologies affects the environment.

5. Problem-solving: To identify needs and priorities, and address conceptual issues and problematic circumstances in digital settings. To reinvent processes and goods using digital tools. To maintain awareness of the development of digital technology.

Young individuals nowadays who were born in the digital age and are growing up with constant access to digital information are known as "digital natives". A generation or group known as a "digital native" has grown up in a world where computers and the Internet are a natural part of daily life. They do not need to compare the technology to something else to have a feel for it. Instead, they suggest fresh perspectives on the best ways to apply technology. "Digital Natives" have a unique perspective on the world; what is surprising to digital immigrants is that it is commonplace to them and ultimately a crucial aspect of their existence. Nevertheless, some people fall into a gray area because, despite not being born in a digital environment, they have managed to assimilate into it. Due to their ease of using current technologies, these people also have an impact on how corporations work.

Young people, despite being referred to as "digital natives," do not naturally possess the skills for effective use of technologies, and the skills they acquired informally are likely to be incomplete and not applicable as "workplace skills," according to the Digital Skills Indicator, which found that in 2017, 43% of the EU's young population had an insufficient level of digital skills and 17% had none at all. An increasingly lost generation that is unable to reach their full potential as students, workers, entrepreneurs or citizens as a result of a lack of competency with the digital technologies required for today's workforce.

Information and communication technology (ICT) development and technical growth have changed and expanded current employment fields. ICTs are present in all spheres of industry and employment. As a result of this overall trend, digital literacy is now a requirement for both general work and entrepreneurship. Young people must understand that ICT literacy is essential for both personal and social development in modern societies as well as career advancement.

ICTs are transforming all facets of economy and entrepreneurship in a variety of ways. This transition is largely attributable to the widespread usage of Web 2.0, social media, mobile apps, and other ICT tools. As a result, it is necessary to update the kinds of ICT and pertinent skills needed to flourish in the modern world, particularly through frameworks, curricula, training programs, and development

strategies. Above all, it is important to be clear about how “computer literacy” and “digital literacy” differ. Knowing how to operate a computer on a basic level is known as computer literacy. The ability to use a variety of digital technologies to efficiently and critically access, assess, and generate information is what it means to be digitally literate. While basic computer literacy is still necessary, it is no longer sufficient on its own. Both components are equally and extremely crucial to exploring new work opportunities.

### **Youth not in Education, Employment or Training as Digital Natives**

Young people today interact with technology and ICT industries more than ever before. In addition to their familiarity with computers, video games, and another tech, they are more knowledgeable about digital issues; however, much work needs to be done in this area. Disadvantaged young people, such as NEETs (Youth Not in Education, Employment, or Training), are more likely to encounter barriers when/while developing their digital abilities, according to numerous studies and research.

According to a study by the Prince’s Trust<sup>18</sup>, NEETs and other underprivileged youth groups have a much harder time achieving digital engagement than their peers do, despite the widespread use of the Internet in a variety of industries and across the globe. This is true both in terms of digital skill levels, the availability and expertise of support networks, and most importantly, its outcomes. The NEETs, whose surroundings are primarily made up of friends and family, cannot benefit from the more specialized services supplied to their peers by specialists, teachers, educators, etc. because the support networks and motivations are essential for the digitalization of youth. As a result, when it comes to their digital development, there is also a lack of trust and a lack of feedback. Since the problem of digital disparities is complex and multifaceted, there should be a coordinated effort, and a course of action by many stakeholders to address it.

Taking for granted that all young people, especially those between the ages of 15 and 24, are digital natives, have access to the internet, and use mobile devices and applications could give the impression that young people do not need any additional training in digital skills and have a high level of digital literacy. According to reports, vulnerable youth typically have lower levels of digital literacy, which could pose a significant barrier to their capacity to take advantage of educational and career prospects. According to data, only 17 percent of NEETs requested assistance using ICTs in the previous years, and of those NEETs, 46 percent possessed truth-checking, 49 percent possessed keyword search, and 19 percent possessed orientation skills, compared to 56 percent of employed individuals who possessed truth-checking, 59 percent of employed individuals possessed keyword search, and 24 percent possessed orientation skills.

### **Digital Competence of Educators**

The growth of digital competencies in Europe has been the subject of numerous studies, research

projects, and surveys. They were conducted with educators in that sector as well as learners as the intended audience. Good practices, frameworks, skills, sets of qualifications, etc. are produced through this type of research as outputs that point to additional study or action. The European Framework for the Digital Competence of Educators (DigCompEdu), which was created to advance educators' digital literacy in Europe, is one such outcome. By offering a shared frame of reference, it aims to advance people's digital literacy and foster innovation in the classroom. Its efforts are focused on addressing the demand for a certain set of digital competencies among educators so that they can benefit from both current and forthcoming digital technology in the field of education.

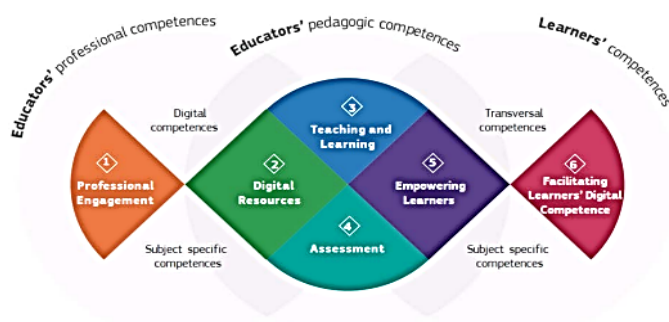
The DigCompEdu Framework is intended for educators working at all levels of education, including those working in non-formal learning environments, special needs education, and general and vocational training. It aspires to collect data from as many European nations as it can, with a focus on regional governments, pertinent national and regional agencies, educational institutions themselves, and public or private professional training providers, who will also be the framework's recipients.

“The European Framework for the Digital Competence of Educators (DigCompEdu) is a scientifically sound framework describing what it means for educators to be digitally competent” (DigCompEdu, 2017). It assists in directing policy and is directly adaptable to the introduction of regional and national tools and training initiatives. Additionally, it offers a common vocabulary and strategy that will facilitate cross-border communication and the exchange of best practices.

Teachers should have the digital skills necessary to participate in society on a personal level since they are first and foremost citizens. Education professionals are viewed as significant role models for their students because of their professional participation in society. Because of this, instructors must show students their digital proficiency and impart both their academic and practical expertise. It should be recognized that educators are the first facilitators of learning. Apart from the basic digital competencies for life and work, educators' key priorities are teaching and activity, hence the DigCompEdu explains the educator-specific digital competencies required for their line of work. The DigCompEdu Framework proposes 22 elementary competencies arranged in 6 domains to identify and explain these educator-specific digital competencies. Focusing on various facets of educators' professional activity are the six DigCompEdu areas:

Area 1: Professional Engagement, using digital technologies for communication, collaboration, and professional development. Area 2: Digital Resources Sourcing, which is creating and sharing digital resources. Area 3: Teaching and Learning by managing and orchestrating the use of digital technologies in teaching and learning. Area 4: Assessment, which is achieved by using digital technologies and strategies to enhance it. Area 5: Empowering Learners using digital technologies to enhance inclusion, personalization, and learners' active engagement. Area 6: Facilitating Learners' Digital Competence by enabling learners to creatively and responsibly use digital technologies for information, communication, content creation, wellbeing, and problem-solving.

**Figure 1:** *DigCompEdu areas and Scope* (DigCompEdu, 2017)



DigCompEdu is a framework that can be customized and used with students to determine their cognitive and knowledge levels. Teachers are strongly urged to use it in their daily work. The descriptions ranging from Newcomer (A1) to Pioneer (C2) can inspire and help educators to evaluate their students' accomplishments and progress.

It is recognized that instructors' digital proficiency extends beyond the actual integration of digital tools into instruction. Digitally capable teachers must also take into account the larger context in which teaching and learning activities take place. Hence, enabling students to fully participate in life and work in the digital age is part of educators' digital competency. Utilizing digital technologies to improve organizational strategies and pedagogical practices is also a component of their competence.

### **Digital Natives vs. Digital Immigrants**

Digital Natives are capable of using technology spontaneously and are aware of its usefulness. One can mention immediateness, accessibility, and open access among these values. Digital natives are not all specialists, inventors, designers, or developers despite their skills and aptitudes. They employ technology. They are "born digital," which refers to both digital gadgets and activities like reading, writing, and handling knowledge. They do not need to read the instruction manual or request computer usage tutorials.

The "web 2.0" generation of this time is characterized by interactivity, community, communication, and cooperation. They have a new perspective on time and space as a result, thinking, "I can speak with anyone, at any time, in any place, and I can access a wealth of information." It is now common to be accessible to people at all times. Instantaneity and mobility are two of this generation's primary buzzwords. They are accustomed to a variety of communication channels and are always connected—perhaps even overconnected—in a state of virtual hyperactivity. They find it challenging to focus for an extended period on one task while they are multitasking.

But we must keep in mind that this generation also possesses several other characteristics that are equally significant: It is a generation that has experienced extreme unemployment, is characterized

by globalization, and has never known a world free of AIDS. A majority of people now accept and assimilate the moral revolutions of the 1960s. Concerns about the environment and the future of the world are significant. Additionally, this generation is marked by rising independence, a degree of future instability, and a strong desire to give their work (a) purpose. As generation Y achieves adulthood and enters the workforce, organizations are going through a significant transformation. These changes include new ideas and approaches to hierarchy, time limitations, processes, control, task-sharing, remote working, multitasking, etc.

Between generations, there are significant differences. The generations who came before the digital natives struggle to communicate with them, work collaboratively with them, and of course educate them because they cannot fully comprehend them or share their beliefs. Mark Prensky used the term “digital immigrants” to distinguish between true digital natives and other ICT users. They are people who were not born in the digital age but who have embraced many features of it. They are fundamentally different from digital natives in that they must learn what the latter take for granted as second nature. They have an “accent” like persons who learn a foreign language; for example, they print their emails, read the manual, and go next door to show a friend an intriguing website rather than sending the URL. Prensky’s preferred illustration is the “did you get my email?” telephone call.

These inequalities pose a serious challenge to employers, schools, and parents alike. Children who were born into the digital age and their parents do not always get along because of differences in their outlooks, values, abilities, and languages. Because they have a distinct definition of what working, communicating, and cooperating are, as well as a different sense of hierarchy, digital natives who take a position in a pre-digital firm or institution may likewise face enormous obstacles. Last but not least, when non-digital natives instruct digital natives, the age divide is visible in schooling. Teachers do not communicate with their students in the same language because they speak a pre-digital language to a generation that speaks digital!

Three important parts of how digital natives behave appear to be accessing new knowledge, networking, and growing collective intelligence. Traditional and well-established knowledge is no longer adequate to comprehend the world and respond to the key issues of the twenty-first century. The fundamental skills of generation Y cannot be boiled down to “read, write, and count,” nor can knowledge be added up from the sum of its traditional academic courses. Knowledge has accumulated rapidly and is becoming increasingly complex. French philosopher Edgar Morin suggested seven new types of knowledge that need to be taught to satisfy the demands of the twenty-first century:

1. Teaching the flaws in knowledge will help educators spot errors and delusion.
2. The rules of relevant knowledge: Take into account the knowledge objects in their context, their complexity, and their entirety.
3. Teach students about the complexity of human nature and the necessity for unity in the face of it.
4. Teach the history of the planetary era and the solidarity amongst all nations as part of the concept of Earth identity.
5. Teaching about uncertainties: Teach about uncertainties in history, physics, biology, etc.

6. Teaching mutual understanding between people is important, as is defining misunderstanding.
7. Ethics for the human genre: Prepare future global citizens by teaching ethics of humanity.

The new generation must deal with the fact that school is no longer the only place to learn in addition to this more expansive and multifaceted approach to knowledge. Informal knowledge and social knowledge are becoming more and more significant. Knowledge and competencies are connected at the same time. Learning to know, learning to do, learning to live together, and learning to be, were Jacques Delors' four pillars of education. Knowledge has evolved into a commodity that can be purchased, sold, stored, exchanged, etc. in a knowledge-based society. Last but not least, information nowadays is changing quickly and continuously. Therefore, students are unable to retain their information and skills for the rest of their lives. A lifelong learner is required of the digital native.

In earlier decades, researchers and educators used terminology like “individual skills,” “individual intelligence,” “individual memory,” “individual achievement,” etc. to describe schooling. ICT-enabled networking and collaboration now enable the development of novel concepts and new modes of cooperation. One important model is collective intelligence. A sort of added value, or intelligence that cannot be attained at the individual level, is included in collective intelligence rather than just the sum of the individual bits of intelligence in a group. Consider what ants are capable of: individually, they appear to be very limited creatures, but when grouped, they can complete very complex and challenging tasks, such as controlling the temperature of their anthill, determining the shortest route between two points, carrying heavy loads, etc. They do not accomplish it hierarchically; rather, they communicate through pheromone exchanges that enable such intricate group actions. It is conceivable that networking might provide people with such collective talents, going well beyond ordinary task sharing. ICTs enable the development of a worldwide network of collective intelligence, which is essential to the networked society and strengthens it. The collective and individual intelligence of the digital natives is invited to participate in this.

A traditional curriculum with merely a list of topics is insufficient for teaching knowledge in the digital era because today's knowledge is more transversal, sophisticated, and evolving quickly. Encyclopedias and textbooks are not the only places where knowledge is kept. Given how much access to and acquisition of knowledge have changed, the teacher no longer has the monopoly on imparting knowledge. The Internet gives users access to a wealth of knowledge. Information, however, differs from knowledge in that knowledge must be constructed by processing information following the context and the learner. The information must be categorized, sorted, verified, and organized.

Digital natives take an empirical approach to learning, which can occasionally annoy parents or teachers. They access knowledge through random processes and “hypertext” methods rather than through demonstrative reasoning and logical sequences of reasoning. Digital natives have a unique manner of paying attention and focusing. They typically have trouble staying focused for extended periods and move quickly from one work to another. They are “multitasking,” or carrying out multiple things at once (in parallel, or moving from one task to another). They favor visual and graphic learning over text-based learning. They are accustomed to playing games while they learn. Given that knowledge is a function of connectedness, they must always be connected. They are accustomed to receiving a

lot of information (and must learn how to cope with it, sort it out, and control it). They operate most effectively in networks, therefore learning is both an individual and a group activity.

### **Pedagogy and its Transformation**

The students of the future cannot benefit from the schooling of yesterday. The needs of students have drastically changed, thus we must develop new methods of instruction that are suitable for the current age. The changing ways that digital natives think and process information must be considered in the classroom. Rethinking pedagogy in light of constructivism, group learning, and networking for learning is necessary.

Digital natives seldom fit in with schools today. Even though schools have incorporated a lot of modern technologies, today's schools are not digital. Additionally, the teachers are not digital natives but rather digital immigrants, at least initially. They must consider the significant distinctions between themselves and the students. It should not be necessary for teachers to act like digital natives. They must uphold the fundamental obligations and ideals of a teacher, who serves as a coordinator of the dialogue between students and knowledge and a knowledge intermediary. They play a significant role that is progressively less face-to-face and is mediated by technology.

In a digital culture, teaching and learning do not equate to technologizing the classroom. An important aspect of the learning process is the interpersonal interaction between students and teachers. However, this interaction must take on new shapes, both synchronous and asynchronous, in-person or virtually. The use of e-Learning, blended learning, and distance learning must each find their place in the educational process.

This indicates that pedagogy must be transformed to create new variations of it, the pedagogies of generation Y: pedagogies of time and space. The potential of learning “when I want, where I want” though in-person or remote teaching must be considered by educators while doing this. The variety of settings and hours can improve pedagogy. A transition from “paper pedagogy” to digital pedagogies is also required of educators. Digital instruments cannot be used with paper pedagogies. Teachers must develop digital pedagogies. To accommodate the new mobile and nomadic instruments, educators must create mobile pedagogies. The old resources cannot just be moved over to mobile platforms. In addition to creating “social pedagogies” that are tailored for collective learning, collective intelligence, collective skills, and collective achievement, educators also need to adapt pedagogical scenarios to the unique characteristics of mobile devices and “mobile learning.” New pedagogical approaches that emphasize collaborative work and take advantage of all the network interactions are a result of network development (such as web 2.0). To create “augmented and enriched pedagogies,” educators must research how social networks might improve teaching and learning and must make use of cutting-edge technology. ICTs have significantly improved education by enabling personalization and individualization of instruction. A personalized pedagogy management system must be created by educators based on the unique learning factors of each student.

Prensky (2001b) proposed in *Digital Natives, Digital Immigrants, Part 1* that children of the digital

era think and learn differently from their forebears as a result of exposure to digital technologies and devices of the digital world, and to articulate that difference he called these “new” students “Digital Natives” — a term, though not universally accepted, is widely used today. He suggested that “we can declare with certainty that the thinking patterns of the Digital Natives have altered,” arguing that the experiences we have as children impact our behavior and the way our brains work.

It is difficult for teachers who are digital immigrants to educate a population that speaks a completely different language since they speak a dated language (that of the pre-digital age). Because the Digital Natives were being taught by unintelligible Digital Immigrants who spoke with a foreign accent that was difficult for the Natives to understand, Prensky claimed that schools are failing to assist youngsters in learning. Prensky (2001b, p.4) added that the Digital Immigrant teachers did not understand or value the new talents that the Natives had acquired as a result of their immersion in the digital environment. This was another justification for why schools failed to assist Digital Natives in their learning. The Digital Immigrants failed to understand how Digital Natives learn, boring them into despising school by continuing to teach in the conventional manner of talking or lecturing and presenting material using step-by-step logic aimed at memory recall assessments. In contrast to everything else they encounter, the Digital Natives believe that “their Digital Immigrant instructors make [their education] hardly worth paying attention to” (p. 4). The result of this immigrant/native gap was a disappointment on the part of both parties because neither the digital immigrants nor the digital natives were able to learn from their incomprehensible teachers. Prensky (2001b) asserts unequivocally that children born in the pre-digital age learn differently from those who are digital natives.

According to Frank Kelly, Ted McCain, and Ian Jukes (2009) and their work “Teaching the Digital Generation”, students no longer rely solely on teachers and schools as their primary sources of educational information, which they can access only while they are in class. Instead, the Internet and the World Wide Web offer students access to a wealth of information whenever and wherever they can connect to the Internet. Therefore, digital kids can learn anywhere they can access the Internet, whether it be at home, at a friend’s house, on the bus, or a train, instead of having to travel to school. Therefore, instead of learning from the linear, paper-based information in textbooks, digital natives now learn from online, hyperlinked, random access digital sources. Instead of just learning to read, write, and do the math, kids also learn with the use of online cameras, simulations, games, wikis, and blogs that they develop. They train for digital fluency rather than the traditional 3Rs of talk, chalk, and board or paper, pencil, and pen. Additionally, the Digital Natives learn this way by taking ownership of their education, which, as was already mentioned, is a strong constructivist learning philosophy. Additionally, Bruner’s 5E instructional model application illustrates how this new method of learning is consistent with constructivism and active learning because “more and more, technology is enabling people to have firsthand experiences of events, and to observe and manipulate natural processes.” The ability to explore, explain, elaborate, and evaluate (Bruner, 1966) what the Digital Natives access, develop, and produce on the internet has made learning about the world dynamic, relevant, and enjoyable (Bruner, 1966p. 13).

The results of Don Tapscott’s team’s \$4 million study effort, which examined many experiences of

Digital Natives, are presented in the book *Grown Up Digital: How the Net Generation is Changing Your World*. The conclusions are well-informed because they are based on the findings of interviews with a global sample of 7,685 Digital Natives, aged 13 to 20, who were selected from twelve nations and referred to in his earlier book as the Net Generation or Net Geners (Tapscott, 1997). The results of “the most thorough examination of the digital generation ever done,” in his words, with the goal of “finding out the truth about this generation,” were released (Tapscott, 2009, p.5). The research findings, among other things, greatly advance the knowledge of how Digital Natives “interact with technology and how that might be affecting how they learn” (Tapscott, 2009, p. 1).

According to Tapscott’s research, Digital Natives are more intelligent, quicker, and tolerant of diversity than Digital Immigrants, and they are predisposed to changing every aspect of modern life, including the way schools teach their students. They also have reflexes that are tuned to speed and freedom. Below are listed some of the many traits that Tapscott discovered to be typical of Digital Natives and which have an impact on how they learn and how we should teach them to facilitate their learning, in addition to the eight characteristics of Digital Natives listed first in the summary, which Tapscott (2009, p.34) called “the Net Generation Norms”:

They value individuality and the right to choose. They enjoy personalizing and making things their own. They like a good talk rather than a lecture and are natural collaborators. They will examine people and their company carefully. They demand honesty and integrity. Even at work and in the classroom, they want to have fun. They require speed, and speed comes naturally to them. They are innovators, and creativity is a way of life for them. They automatically use the Internet to communicate, comprehend, and learn. They produce or update web content continuously. They have an insatiable desire for all things digital and appear to feast on technology. At least when it comes to listening to lectures, they do not seem to have very long attention spans. Their learning styles are evident, and the best ones are better than yesterday’s top performers. Their thought processes have been impacted by growing up digitally, and even the wiring of their brains has changed. The pedagogical paradigm in education is being forced to evolve from one that is teacher-focused and based on an instruction to one that is student-focused and based on collaboration. They collaborate with others, produce original material, and establish communities using the programmable web. They do not merely accept what is offered to them. They are the ones who actively start things off, collaborate, organize, read, and write. They actively engage rather than just observe. They enquire, converse, debate, criticize, research, seek out, and educate. They look for information rather than just looking at it. They get critical thinking and research abilities as a result of this. The clear majority believe that getting a college degree is more crucial now than it was for their parents because they care about their education. For the first time in our civilization, younger people are instructing elder ones. Children are often asked by adults for knowledge and assistance with computer-related issues. The government of Finland has picked 5,000 Net Geners to train the nation’s teachers in computer usage. The students will be the teachers and the teachers the pupils for the first time in one field. They want to learn, but they just want to learn the necessary things, and they want to learn them in the most effective ways. They do not find it appealing to remain silent in front of a teacher.

## Conclusion

Teachers have encountered a new generation of students over the past few decades: individuals who have never known a world without the Internet. A lot of them were raised entirely in the digital realm. The digital natives are those people. The first generation of digital natives is now enrolling their kids in schools. Teachers of today, many of whom are digital immigrants (those who made the journey from the analog to the digital world), must figure out how to connect with kids and parents who are digital natives.

That digital natives want to study is fantastic news. All that instructors need to do is guide students toward successful information-seeking while ensuring their safety online. Digital natives are accustomed to obtaining information quickly and multitasking, according to Prensky. They like pictures before text rather than after, and they work best when connected to a network. They respond to frequent rewards and immediate fulfillment. Digital natives find the “accent” of a digital immigrant strange, such as the preference for a paper report over an online one.

Others warn against overusing the term “digital native.” Children do not learn technology at birth, and the idea that multitasking is a skill that digital natives are particularly good at can hinder learning, according to Hillary Scharon.

“Children face increasingly packed schedules, so they’re more likely to multitask—by frequently task-switching and/or using different kinds of media at the same time. Studies show that’s hard on our cognitive load, so people who multitask consistently end up taking longer to shift their attention and having a harder time filtering out irrelevant information,” she writes in her work *Busting the Myths of the Digital Native*.

Even with that in mind, today’s learners are different because of the differences in their realities. Schools will therefore need to adjust to how these new kids think and learn. The typical digital native learns best by doing rather than by listening to lectures. According to more than half of the students polled, they learn best by doing rather than by hearing. The secret to assisting students in their learning is to engage them. Education professionals can better grasp how to support the learning of Digital Natives by understanding the theoretical viewpoints on how they learn. According to the viewpoints of the ICT authors analyzed in this research, educators owe it to their students—the so-called “Digital Natives”—to create a digital pedagogy that can make learning more engaging, inspiring, and enlightening. Such pedagogy does not imply that we must completely abandon the Industrial Age model; rather, we must find a middle ground that allows us to combine the advantages of specialization with the individualized, critical-thinking, and questioning abilities that digital technologies support among Digital Natives.

According to the perspectives discussed above, digital natives do not learn by being taught what to do and memorization of the steps required to complete a task. Children learned in schools set up under Industrial Age practices in which subject recall served as the barometer of academic performance. Such institutions turned out graduates who were well adapted to the assembly-line, rational, beginning-to-end sequential procedures typical of Taylor’s (1910) Scientific Management model, which was the key to the Industrial Age successes of specialization and mass output. The way that digital natives learn

is by giving the content they access a purpose and recognizing its importance in the context of their everyday lives. They must “use that newly acquired information to resolve issues and complete a task” (Kelly, McCain, and Jukes, 2009, p. 20). For Digital Natives to develop the higher level, large picture thinking abilities necessary to contribute effectively to the digital economy, educators must shift the emphasis of what they teach and how they teach.

It is obvious that to address the educational needs of the Digital Natives, our educational systems must adapt. Every young person has the right to have a digital upbringing. Behaviorists, cognitivists, and constructivists contend that how children and adolescents spend their time during these formative years alters their brains. As a result, Digital Natives’ brains are wired differently from those of past generations because they spent their whole childhood using computers, electronics, and digital tools. According to overwhelming evidence, “Digital Natives are the smartest generation ever” (Tapscott, 2009, p.30). The negative judgments and skepticism of digital natives, such as “they are selfish, bad-mannered, greedy, intolerant and narcissistic, with unreasonable expectations,” are not supported by research. The organizations, institutions, and countries that are successful today are those that pay attention to digital natives. To imagine and implement the new pedagogical concepts and practices necessary for effective teaching in the 21st century, educators need to pay attention to Digital Natives.

Although the meaningful student-student connection is an essential part of a successful course, it is simple for students to feel alone in online contexts. Teachers should make a plan for how they will create a sense of community in the classroom and encourage peer relationships throughout the semester. The following are strategies to increase student interaction and engagement: Employment of icebreakers and warm-up exercises; Inclusion of group projects with clear guidelines for how students should cooperate; Creation of intelligent, original discussion prompts that promote critical thought; Establishment of several avenues of communication, including opportunities for social interaction among students; Incorporating peer review or group writing into written assignments; Encouragement of students to take on the role of teachers by asking them to lead discussions or deliver specific lessons or subjects to the class.

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### **Part III: Literature**

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## **BROKEN HOMES AND DYSFUNCTIONAL FAMILIES IN MORRISON'S SELECTED WORKS**

### ***Abstract***

Toni Morrison was a ground-breaking writer not just for the African American community but for the masses. She mainly wrote about black females with all of their strengths and weaknesses. Morrison explored the themes of race, gender, femininity and socio-cultural context of the black communities. The individuals described in Morrison's novels portrayed how the social abuse the African Americans endured affected their lives. Apart from the social abuse, the African Americans were treated as outcasts, animals or property, and also suffered physical, sexual and emotional abuse. The paper discusses the Morrison's complex literary representation of broken homes and dysfunctional families in *The Bluest Eye* (1970), *Beloved* (1987) and *Jazz* (1992). Racism and the daily struggles of the African American community occupy a major role in the obstruction of families and the abuse that occurs in some households, even today. Morrison addresses such issues to expose the truth about the circle of oppression and poverty in order to educate the next generation.

**Keywords:** Toni Morrison, abuse, broken homes, racism, African Americans/Black Americans

### **Introduction**

Toni Morrison, a pioneer in black female literature, wrote about current issues pertaining to women and family. Morrison's novels are places of broken homes, failed marriages, dysfunctional families, or orphans that are mostly left to their own devices. Her writings reflect the problematic issue of childhood, motherlessness and child abuse. Thus, Morrison wages her personal war against the mistreatment, abuse and parental void by placing the nonexistent black female representation into the foreground of existence. At that time, as Roye (2012), effortlessly explains, the little black girls in a race segregated society were diminished because of their skin color and gender and living in a broken home only added to their burden. It further may be said that black people were not able to have a functional family life because of generational trauma and this is most evident in single parent households. Ruggles (1994) discusses that the African American single-mother families are more fractured because of the deep

historical trauma passed on from the forebears.

Morrison's approach to this discussion is not defined to a particular character because the ultimate objective is to expose the entire society which supports such behavior within a family. Readers mostly do not encounter a single normal, functional family which was most likely no accident if Morrison intended to change the behavior of the society. As Putnam (2011) explains, the female characters in Morrison's novels choose violence as a form of escape not only from their complex living situation, but also from the white patriarchal society where black women are harassed and subjugated to social and racial discrimination and rejection. This particular behavior had a lasting effect on the society and the new version of "African American femininity and femaleness" (ibid, 2011, p. 26) or the lacking of such attributes.

Black people may have been freed from slavery decades ago, but, due to the lack of generational wealth, it was nearly impossible for them to continue to live the American dream with the children and grandchildren of their immediate oppressors. Majority of Morrison's characters are exposed to violence at an early age within their home such as their mother and grandmother before them. At times, these females might not have been enslaved, but always oppressed, and continually endured physical and psychological abuse by a family member, spouse, employee or the community.

## **Discussion**

The trauma of a broken home is quite visual in Morrison's award winning fiction *The Bluest Eye*. The Breedloves, who are portrayed in this novel, are obviously a very dysfunctional family, which makes their last name quite a paradox. The family is headed by a permanently drunk and weak father, with a son that is rarely mentioned and mostly away from home. The parents, none of which are dedicated to their children, very often fight unscrupulously in front of the children; Pauline shows no mercy for Pecola when she breaks a dish in the kitchen and in general, her relation as a mother is very vague and cold. As De and Kappke (2018) further note, "Pauline speaks softly to the Fisher's little white girl white she is harsh to Pecola" (p. 131). As a result, Pecola searches for another mother. This most likely is noticeable because Pecola calls her Mrs. Breedlove, not mom or mama, revealing detachment and lack of mother-daughter relationship.

Reasons for families falling apart vary: poor socio-economic situation, a mis-match made hurriedly and recklessly in youth, financial problems that can break the firmest of marriages and the Breedloves are no exceptions to that. Furthermore, the lack of will to be together as a family with a child that was conceived out of wedlock is another reason for a breakup of a family. However, some men did not even need a reason to abandon the family because in their mind the women were simply too good to be kept, as one example from *The Bluest Eye* shows:

Well, somebody asked him why he left a nice good church woman like Della for that heifer. You know Della always did keep a good house. And he said the honest-to-God real reason that he couldn't take no more of that violet water Della Jones used. Said he wanted a woman to smell like a woman. Said Della was just too clean for him. (Morrison, 1970, p. 8)

A parent abandoning a family results in leaving lasting traumatic scars on the children and the constant psychological torment for those children because to them they were not "good enough" to make the parent love them or stay. Although on a positive note, for some children it could signify relief from the abuse because the abuser has left the family.

Furthermore, several characters in the novel are unaware of their father; they learn of their identity later in life; however, some are not aware of the maternal family. Cholly, like Joe in *Jazz*, grew up without knowing his mother. One chapter opens with a description of how, only four days after his (Cholly) birth, his mother wrapped him in blankets and tried to get rid of him by throwing him in the junk or rubbish. Luckily, he was picked up by his aunt who raised him and "...he gathered from her that his mother wasn't right in the head. But he never had a chance to find out, because she ran away shortly after the razor strap, and no one had heard of her since" (ibid, 1970, p. 103). This part reminds one of Wild, Joe's mother from Morrison's *Jazz*, who left him and who was also 'not good in the head' and unfortunately she is not the only mother Morrison describes as not wanting her child and mercilessly abandoning it after the delivery or killing it in the most gruesome way before it even had the chance to live, as was the case of one young woman who came to the Convent in Morrison's *Paradise*. To many the actions these characters take are absurd and unthinkable. The void of not having a mother is irreplaceable and has irreparable consequences.

Having no father figure as a positive role model from whom a man will learn what it means to be a man and how to take responsibility for one's action is pertinent. Quite surprisingly, Cholly acts like his father when he starts thinking the girl he had intercourse with is pregnant. Morrison (1970) writes, "Cholly knew it was wrong to run out on a pregnant girl, and recalled, with sympathy, that his father had done just that. Now he understood. He knew then what he must do—find his father. His father would understand" (p. 119). Not only did his father not understand, in fact, he did not even want to look at him and as a boy, Cholly fantasized much about meeting his father and how he would accept him. Once Cholly thinks about the father that abandoned him which caused much destruction in his life saying, "How would he know him? Would he look like a larger version of himself?" (ibid, p. 121). An uninvolved, disinterested parent may change the course of a child's life and this usually leaves an empty hole in the heart. The adult child at times may have difficulty forming and obtaining other relations and thus choose to run away rather than stay to work on a relationship whether it is with their own child, significant other, family member or friend.

Even with the complexity of having a parentless childhood does not excuse one from the acts and failure to act sensibly towards the duties. Even with that logic, certain patterns can be noticed in a

person's behavior that would indicate their desire for a parental figure in their life, for a parent to love them and give them home.

The longing one feels is visible when Cholly first saw Pauline, he felt compassion and sympathy for her, rather than sexual attraction. Morrison (1970) describes his behavior as, "The neatness, the charm, the joy he awakened in her made him want to nest with her" (p. 126). The choice of verb is particularly interesting because it shows what Cholly needed was safety normally provided by a home and family. The sympathy and compassion Morrison seems to feel for Cholly, not condemning him as a villain in the novel, perhaps precisely due to his unhappy childhood, is almost equally illogical and unjustified as his for his daughter, which would breed in him the sick desire for sexual intercourse. Cholly upbringing in no terms condones his further actions with Pecola.

The term of a dysfunctional family may vary to some. It does not always define the lacking of a parental relationship because a parent may take extreme actions in order to protect their child. The image of a dysfunctional family is not only seen in *The Bluest Eye* but also in *Beloved*. The main character, having escaped slavery would take tremendous actions so that the child should not endure such treatment. In the beginning of the novel, we are informed that some of the characters would rather kill their own newborns than see them in the hands of the white man, as is portrayed in the following scene:

And when the baby's spirit picked up Here Boy and slammed him into the wall hard enough to break two of his legs and dislocate his eye, so hard he went into convulsions and chewed up his tongue, still her mother had not looked away. She had taken a hammer, knocked the dog unconscious, wiped away the blood and saliva, pushed his eye back in his head and set his leg bones. He recovered, mute and off-balance, more because of his untrustworthy eye than his bent legs, and winter, summer, drizzle or dry, nothing could persuade him to enter the house again. (Morrison, 1987, p. 14)

In *Beloved*, we also read of children who did have mothers, but these mothers were in the field, serving the white man, working day and night, so much that they were almost like elusive fantasies to their children, when Beloved asked Sethe and Denver about their relationship,

Your woman she never fix up your hair? Beloved asked. Sethe and Denver looked up at her. After four weeks they still had not got used to the gravelly voice and the song that seemed to lie in it. Just outside music it lay, with a cadence not like theirs. 'Your woman she never fix up your hair?' was clearly a question for Sethe, since that's who she was looking at. 'My woman? You mean my mother? If she did, I don't remember. I didn't see her but a few times out in the fields and once when she was working indigo. By the time I woke up in the morning, she was in line. If the moon was bright they worked by its light. Sunday she slept like a stick. She must of nursed me two or three weeks--that's the way the others did. Then she went back in rice and I sucked from another woman whose job it

was. So to answer you, no. I reckon not. She never fixed my hair nor nothing. She didn't even sleep in the same cabin most nights I remember. Too far from the line-up, I guess. One thing she did do. She picked me up and carried me behind the smokehouse. Back there she opened up her dress front and lifted her breast and pointed under it. Right on her rib was a circle and a cross burnt right in the skin. She said, 'This is your ma'am. This,' and she pointed. 'I am the only one got this mark now. The rest dead. If something happens to me and you can't tell me by my face, you can know me by this mark.' Scared me so. All I could think of was how important this was and how I needed to have something important to say back, but I couldn't think of anything so I just said what I thought. 'Yes, Ma'am,' I said. 'But how will you know me? How will you know me? Mark me, too,' I said. 'Mark the mark on me too. Sethe chuckled'. (Morrison, 1987, p. 72)

Denver remarks while growing up she did not have a mother figure because of slavery and all that it entails. Black women did not have the right, time, influence, finance or maybe even affection to play that role. Not having a mother's attention only creates an individual seeking attention from anyone able to provide it. The lack of motherly love was unable to be provided because of the attitude of the white man and thus this only produces a circle of dysfunction within families for generations to come.

In another of Morrison's work, *Jazz*, the dysfunctional family life is most visible in a marriage between husband and wife. The characters Violet and Joe migrate from a rural area, where they met, to the city, which was a part of the larger Great Migration from South to North, where black people were seeking better job opportunities and living conditions. This was when two million blacks migrated from 1910 to 1930, not only in hope of finding better paid jobs, but also to avoid racism, prejudice and otherwise humiliating treatment.

This unusual couple, around whom the story revolves, is ostensibly an ordinary mid-age couple with ordinary routine of married life. They shared years of mutual life and suffering or mostly life in suffering, then they drifted apart and now they share an obsession with a dead girl, Joe's young lover whom he killed out of sexual jealousy. They stare at her photograph, one out of deep remorse and the other out of hatred and puzzlement about what (except for her youthful years) could her husband have sought in this bad-skinned girl. One of the possible explanations (again, not paying attention to the obvious factor of years) is that Joe found the girl emotionally kin, as he himself was an orphan – the fact that would haunt him for years, as it tends to happen with people who have identity issues. Disregarding the racial issue or the poor state of the black people at the time altogether, the problem that the two of them have is just the common problems all couples, black or white, may have. Violet takes Joe for granted without even bothering to nourish their 20 year old love which resulted in a gap between them, generated not only by boredom, routine, adultery, etc. but the abyss in which many women fall in a long marriage – neglect. Morrison (1992) describes her, "Violet is still as well as silent. Over time her silences annoy her husband, then puzzle him and finally depress him. He is married to a woman who speaks mainly to her birds. One of whom answers back: 'I love you'" (p. 23). The functionality

of this marriage is not effective. Violet neglects her husband and creates an abnormal family in their household.

In Morrison's work of fiction, Violet displays actions which are not completely sane. The doll episode or the one where Violet takes a child trusted to her to keep for moment show dysfunctionality. Before the Dorcas episode, Violet one day, for the reason still unknown to most, just sat on the street and refused to be helped or moved from the street. What happened on that day, only Violet knows. To one it may seem that, Violet might suffer from a mental issue and this behavior affects her marriage. That this couple has issues, or more precisely, that she has some, was already hinted in the beginning of the novel, when she releases the birds she kept and talked to them more than her own husband. This signifies that Violet (or Violent as she was given the surname after that incident with Dorcas), is trying to let go of the past, a strategy often advised to people who suffered trauma; to focus their resentment or sorrow onto an object and just let it go.

Most likely the unhealthy relationship was affected and became distant because they did not have children. Violet was affected with her own bad experience with her mother and that made her decide against having children – the decision she would regret later, as evidenced by her buying a doll in that an advanced period of life, and this observation did not skip Joe. Joe remarks, "Then Violet started sleeping with a doll in her arms. Too late. I understood in a way. In a way" (ibid, p. 129). This act is the result of a motherless relationship Violet experienced and couples with it by displaying affection towards objects of immense value for her while at the same time neglecting her husband and thus constructing a broken home.

Morrison's narrative furthermore makes many digressions and even more numerous complexities in characters and connection between them, some of which, such as the case of Golden Grey and Joe's mother Wild, or Violet and Alice (the aunt of the girl whom the former stabbed even when she was already dead), discover they had similar fates, as they both had unfaithful husbands and dreamed of harming their rival, leave the reader stunned, to say the least. In the words of Morrison (1992), "The woman who avoided the streets let into her living room the woman who sat down in the middle of it," (p. 73). Wild in this novel is the portrayed as the 'Other'. As Samuels (2007) explains, Wild is "the personification of a composite of beliefs about Africans and African Americans. She is unkempt. She is fertile. She is preverbal and illiterate. She is dangerous. She is wild. All of these ideas have, at one time or another, been held as common currency about black people" (pp. 79-80). The images of the untamed black female has been displayed in history for generations and event today it is the topic of discussion. When Violets meets Golden Grey, the relationship between the 'superior' white and 'inferior' black continues, as he acts there as a hero, as a patron, as a stronger that should take care of the weaker, which is a part of nobility, generosity and Christian charity. The connection between these two characters only emphasizes the image of the white man teaching, preaching and saving "the others".

The topic of beauty and the low self-esteem some of Morrison's characters display because of the disrupted images of beauty causes dysfunction within the family and is ultimately noticeable in further generations. Like Joe and Violet, Pauline and Cholly, in *The Bluest Eye* are a newly-wed couple. They too move to North, in search for a better life. There, Pauline's excitement about new life and environment easily fades as she is lonely and finds it hard to fit in the society which has different standards - standards of living and physical beauty that would characterize her as ugly and low-class, starting from her hair to the way she speaks. This makes Pauline start indulging in escapisms such as cinema, where she would daydream about being different, being like the actress she saw on the screen. She goes so far as to do her hair like one of the actresses in a movie. But this escapism did not last long. One day, while at the movies, she buys a candy which breaks her teeth and her dreams of being able to 'ascend higher' than her current state collapse and she falls into depression.

One particular scene where the theme of beauty, as a phenomenon reserved exclusively for the whites, comes to the core is when Mrs. Breedlove bathed her employers' girl and "She dried her in fluffy white towels and put her in cuddly night clothes. Then she brushed the yellow hair, enjoying the roll and slip of it between her fingers" (Morrison, 1970, p.99). This part, her amazement with blond hair can be likened to Violet's obsession with Golden Grey and his hair. The change movies and working at this house caused in her psyche was irrevocable and self-destruction. Pauline would come home to her family weary and "she was never able, after her education in the movies, to look at a face and not assign it some category in the scale of absolute beauty, and the scale was one she absorbed in full from the silver screen" (ibid, p. 95). This phenomenon is not a new in the world today. Millions of teenage girls, and worse – mature women, are victims of the beauty industry and are brainwashed into thinking they have to be Barbies, and have an unhealthy relationship with food to achieve 'perfect' proportions. As Werrlein remarks (2005), "Pauline feels no patriotic obligation to nurture the offspring that, to her, reflects her own ugliness. Instead, having learned that a white family's servant wields far more power than a black family's mother" (p. 61). These females are ultimately only seen as objects, much to the dissatisfaction of feminists and other women who are aware they are victims of new ideology, which is unnatural, and harmful both physically and psychologically. Social media and most images provide them with an unrealistic picture of the world – one they will never be able to realize in their life. The inability to achieve this beauty only created the need for consumerism because people are persuaded that it is necessary to purchase goods which may enhance their physical looks or the way of living. This consumerism could be traced back to the American dream – life of happiness and prosperity, life of Dick and Jane with whom Morrison opens her narrative refereeing to the characters American children start their educational process.

One such victim of the unattainable beauty is Pecola in *The Bluest Eye*. She escapes from the cruel reality into insanity because she did not have mental mechanism to deal with her miserable life. Morrison (1970) writes, "A little black girl yearns for the blue eyes of a little white girl, and the horrors at the heart of her yearning is exceeded only by the evil of fulfillment," as described by Soaphead Church (p. 162). Her mother, Pauline, however, had other ways of healing her sorrow, loneliness and

generally frustration with the life, her escapism was going to the cinema. And this is how she describes that period of her life:

The onliest time I be happy seem like was when I was in the picture show. Every time I got, I went. I'd go early, before the show started. They'd cut off the lights, and everything be black. Then the screen would light up, and I'd move right on in them pictures. White men taking such good care of they women, and they all dressed up in big clean houses with bath tubs right in the same room with the toilet. Them pictures gave me a lot of pleasure, but it made coming home hard, and looking at Cholly hard. I don't know. I 'member one time I went to see Clark and Jean Harlow. I fixed my hair up like I'd seen hers on a magazine. A part on the side, with one little curl on my forehead. It looked just like her. Well, almost like her. Anyway, I sat in that show with my hair done up that way and had a good time. I thought I'd see it through to the end again, and I got up to get some candy. (Morrison, 1970, p. 95)

The candy then breaks her tooth and brings her back into reality in which she felt even greater disgust at herself and absolutely quit taking care of herself. Like her daughter would later be, she was brainwashed into thinking beauty lies on the other side and is ever elusive and unreachable to her. She then goes on to describe how her marriage started changing with the change of her partner's attitude towards her, an attitude that today would be characterized as mental harassment. Like Violet and Joe, Pauline and her husband moved in search of better life:

Me and Cholly was getting along good then. We came up north; supposed to be more jobs and all. We moved into two rooms up over a furniture store, and I set about housekeeping. Cholly was working at the steel plant, and everything was looking good. I don't know what all happened. Everything changed. It was hard to get to know folks up here, and I missed my people. I weren't used to so much white folks. The ones I seed before was something hateful, but they didn't come around too much. (...) Up north they was everywhere—next door, downstairs, all over the streets—and colored folks few and far between. Northern colored folks was different too. Dicty-like. No better than whites for meanness. They could make you feel just as no-count, 'cept I didn't expect it from them'. (ibid, p. 91)

What occurs to Pauline is more or less what all people experience when they move from small towns where they grew up to big cities where everything is different from the architecture, life style to people. It seems Pauline is most puzzled with people. She at least hoped she would meet with black people who would alleviate her loneliness and give her a hand and comfort. Instead, she encounters 'Geraldines' – black people who act almost like the whites – reserved, alienated and hostile, so she rightfully concludes this experience saying,

'That was the lonelissime time of my life.' Reminiscing about old times and describing how she felt during the sexual act with her husband, Mrs. Breedlove says: 'I be strong, I

be pretty, I be young,' –all the qualities and emotions she would be deprived of in her later years, when everything simply went downhill and life became an infinite tiresome struggle for survival. (ibid, p. 101)

Loneliness was the catapult for other emotions and actions Pauline later undertakes. Even in a marriage, a bond between individuals, she is lonesome and does not seek her husband's companionship.

Pauline later finds a job at a wealthy white family where she sees luxury and comfortable life which permanently change one part of her. She then sees how much she does not have; she sees there is a life out there that does not have to be pitiful and hard and is faced with "power, praise, and luxury" and treated with respect: "They even gave her what she had never had – a nickname – Polly" (ibid, p. 99). In this house, she, perhaps even for the first time in her life, feels worthy, respected and needed. Morrison (1970) remarks,

It was her pleasure to stand in her kitchen at the end of the day and survey her handiwork. Knowing there were soap bars by the dozen, bacon by the rasher, and reveling in her shiny pots and pans and polished floors. Hearing, 'We'll never let her go. We could never find anybody like Polly. She will *not* leave the kitchen until everything is in order. Really, she is the idea servant'. (p. 99)

Polly obviously needed too much to be needed and to feel useful to even realize how condescending their compliments were. She, however, did not share the impressiveness with the family. She describes her lady employer thus:

If I left her on her own, she'd drown in dirt. I didn't have to pick up after Chicken and Pie the way I had to pick up after them. None of them knew as much as how to wipe their behinds. I know, 'cause I did the washing. And couldn't pee proper to save their lives. Her husband ain't hit the bowl yet. Nasty white folks is about the nastiest thing they is. (ibid, p. 93)

Whatever her opinion on her employers may be, Pauline was among the luckier women to get the job of a house-keeper, or to get a job at all, as this period was marked by black people's downfall in many aspects; they were usually poor and raising their children in no less severe poverty, as a consequence, children did not go to good school and could not provide for themselves a bright future so in the end, this vicious circle of poverty and frustration would only expand.

Taking this into consideration, many black women at that time were honored to work for the rich white families though they would probably all be exploited for the money that would hardly pay a rent and, in addition to that, they would suffer humiliation and torture: "They ran the houses of white people, and

knew it. When white men beat their men, they cleaned up the blood and went home to receive abuse from the victim” (ibid, p. 108). This would obviously continue when they come home where all the frustration of being held steadily under white man’s feet would be taken out on her. Describing young black girls, first with nostalgia which then turns into bitterness, the author says:

Then they had grown. Edging into life from the back door. Becoming. Everybody in the world was in a position to give them orders. White women said, ‘Do this.’ White children said, ‘Give me that.’ White men said, ‘Come here.’ Black men said, ‘Lay down.’ The only people they need not take orders from were black children and each other. (ibid, p. 108)

Black women in one part were fighting against the masses, where their image of a perfect family was in the employer’s household and they were not able to replicate that into their own house. One may say, the employers cause the dysfunction in many black household because of the unequal finances, discrimination and abuse.

## **Conclusion**

The issue of dysfunctional families plays a major role in Morrison’s novels. Throughout majority of her novels, the families are either broken or single household. In addition, a lot of the characters do not know who their real mother or father are. For instance, Joe goes to search for the real identity of his mother, and he is not the only character whose mother abandons them or does not show any concern or affection; the mother would rather watch over the white man’s child. It is this abandonment that leaves many black children lost and in search of their identity, because to them a white baby is more valuable than they are to their biological mother.

Furthermore, some of Morrison’s characters, like in *Beloved*, would rather kill their own newborns than see them in the hands of the white man. To many, the mother may seem to be dysfunctional performing such a gruesome act, but, to some, this act is a mercy killing. In particular, Sethe killed her daughter so that she and her other children would not grow up in slavery. Like any mother she wanted the best for her children and her best was freedom.

In Morrison’s novels, black people are victims, but black women are double victims, not just on the basis of skin color and gender – but because they suffered from the white and black equally. The suffering they had had endured only transpired into a dysfunctional family and home. The dysfunction in the household may be due to the lack of parental love, especially not having a mother. A man also needs to have a father figure in order to know how to be a man and to protect the family. The black households in Morrison’s work were broken not only because of not having a parent but also not an engaging parent. For some the parent was in the house but not involved. This could be due to their

constant contribution to the white land owners house or longing to obtain the unattainable image of perfect beauty black women saw in the white surrounding images and people. Let us not forget about Pecola in *The Bluest Eye* and her quest for blue eyes, believing that if she had blue eyes, she would be thought of as beautiful. One time Pecola went to Soaphead Church asking him to give her blue eyes; he thought to himself, “Here was an ugly little girl asking for beauty” (*The Bluest Eye* 138). She is, all in all, a victim of a weak mother, molesting, morally-crippled father, inert community and damaged system of values. Poor Pecola was sexually abused by the person who should have protected her, physically abused by her peers and psychologically isolated and taunted by her whole community; instead of providing help, they only fueled her problems. She is a one of many victims as results of a broken home which is the consequence of the generational circle of poverty and lack of education.

Being set in the not so distant past, Morrison novels are even more ‘readable’, since people can relate, if not personally in a sense that they themselves experienced a dysfunctional family or broken home. These characters were written with these experiences as to teach and educate the next generation and to be conscious of certain fundamentals.

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**THE DISCUSSION OF SENSE AND SENSIBILITY THROUGH ELINOR AND  
MARIANNE; THE SOCIAL STATUS AND IDENTITY IN JANE AUSTEN'S *SENSE AND  
SENSIBILITY***

*Abstract*

In this article, the focus is mainly on the concepts of sense and sensibility, which is also the title of the novel. Austen's use of these terms in the novel is of importance to the view of identity, which this article discusses in detail. It is closely linked to these two terms through the representation of the two main female characters - two sisters - Elinor and Marianne Dashwood, who appear to be two sides of one coin, at least at the beginning of the novel. These two characters complement each other at the end of the novel, even with their different characteristics, values and views of life. Secondly, the article also discusses another view of identity in the novel, since the social and economic status in Victorian England used to be one of the determinants concerning the construction of identity.

**Keywords:** Austen, sense, sensibility, social status, identity

**Introduction**

In the *Cambridge English Dictionary*, *sense* is defined as “an ability to understand, recognize, value or react to something, especially any of the five physical abilities to see, hear, smell, taste and feel” or “a general feeling or understanding”. *Sensibility* is “an understanding of or an ability to decide about what is good or valuable, especially in connection with artistic or social activities”. The plural form of the word – *sensibilities* – refers to feelings.

These two terms are of crucial importance to use, since they represent two terms which define in particular the woman's existence and the fact that she is - and always has been - torn between these two segments of her personality. It is that inevitable question of preferring sense to sensibility or *vice versa* that we have here in front of us.

Showalter (1978) argues that many of the fantasies of feminine novels are related to money, nobility and power. Although assertive heroines were punished by feminine novelists, their way of dealing with personal ambition was by projecting the ideology of success onto male characters. The male characters' initiative, thrift, industry and perseverance came directly from the woman author's experience. This was often a more effective outlet for the "deviant" segments of the author's personality than were her heroines and the male role-playing went beyond the pseudonym to imaginative content. The literature of the last generation of Victorian women writers, born between 1880 and 1900, went from feminism into a phase of courageous female self-exploration, which carried with itself the double legacy of feminine self-hatred and feminist withdrawal. Feminist writers, in their rejection of male society and masculine culture, retreated more and more toward a separatist literature of inner space. This literature sought refuge from the harsh realities and practices of the male world. Its favorite symbol had been an enclosed and secret room since *Jane Eyre*, but by the end of the century it came to be identified with female conflict and the womb.

## Discussion

As for the construction of identity in Austen's *Sense and Sensibility*, these two characteristics of personality are obviously significant. For example, Lemer (1967) examines what *sense* and *sensibility* mean in the novel:

*Sense and Sensibility* is mixed-up in the most radical way imaginable. It is meant to be a comedy in which we come to realize the superiority of Sense: we are to be fond of Marianne, but we are to smile at her, and we are to see that Elinor's restraint and wisdom are more valuable than her emotionalism. (p. 97)

The distinction between the two terms, sense and sensibility, is most clearly symbolized by the contrast between the novel's two major characters, Elinor and Marianne Dashwood. As far as the above mentioned distinction is concerned, Elinor, the older sister, represents the qualities of "sense": reason, restraint, social responsibility, and a clear-headed concern for the well-being of others. In contrast, Marianne, her younger sister, represents the qualities of "sensibility": emotion, spontaneity, impulsiveness, and absolute devotion. While Elinor hides her feelings towards Edward Ferrars, Marianne openly shows her passion for John Willoughby. Those different attitudes toward the men they love, and the way they show and express their love, reflect, but only on the surface level, their opposite characteristics, as Austen (1993) obviously represents in the following quotation from the novel:

Elinor, this eldest daughter whose advice was so effectual, possessed a strength of understanding, and coolness of judgment, which qualified her, though only nineteen, to

be the counsellor of her mother, and enabled her frequently to counteract, to the advantage of them all, that eagerness of mind in Mrs. Dashwood which must have generally led to imprudence. She had an excellent heart; her disposition was affectionate, and her feelings were strong: but she knew how to govern them: it was a knowledge which her mother had yet to learn, and which one of her sisters had resolved never to be taught.

Marianne's abilities were, in many respects, quite equal to Elinor's. She was sensible and clever, but eager in everything; her sorrows, her joys, could have no moderation. She was generous, amiable, interesting; she was everything but prudent. The resemblance between her and her mother was strikingly great. (pp. 4-5)

In an unsigned critical review, one of the early Jane Austen's anonymous critics has noted that the main female characters both have enough sense and sensibility, stating the following:

The characters of Elinor and Marianne are nicely contrasted; the former possessing great good sense, with a proper quantity of sensibility, the latter an equal share of sense which renders her sister so estimable, but blending it at the same time with an immoderate degree of sensibility which renders her unhappy on every trifling occasion, and annoys everyone around her. (Southam, 1968, pp. 35-36)

What is also very important to know is that Austen wrote this novel around the turn of the nineteenth century, on the cutting edge between two cultural movements: Classicism and Romanticism. Elinor represents the characteristics associated with eighteenth century neo-classicism, including rationality, insight, judgment, moderation, and balance. She never loses sight of propriety, economic practicalities, and perspective. In contrast, Marianne represents the qualities associated with the emerging "cult of sensibility" embracing romance, imagination, idealism, excess, and a dedication to the beauty of nature (also life and art). Austen's characterization of Marianne reminds us that she was the contemporary of Wordsworth, Coleridge, and Scott, the most representative authors of English Romanticism. Gilbert and Gubar (1979) argue that Marianne Dashwood's sensibility can be linked to the Romantic imagination. Marianne is extremely sensitive to language, and she hates clichés as well as lies told just for the sake of being polite or to show good manners and civility. Marianne also loves nature and art, and she is fanciful, imaginative and emotionally responsive. On the other hand, Elinor is silent, reserved and eminently proper. But, these two characteristics gradually become important parts of the both sisters' personalities as they are faced with the betrayal by the men who they see as their future husbands. They continue by stating the following:

If the imagination is linked with Machiavellian evil in *Lady Susan*, it is closely associated with self-destruction in *Sense and Sensibility*: when Elinor and Marianne have to confront the same painful situation - the betrayal by the men they deemed future husbands - Elinor's stoical self-restraint is the strength born of her good sense while

Marianne's indulgence in sensibility almost causes her own death, the unfettered play of her imagination seeming to result in a terrible fever that represent how imaginative women are infected and sickened by their dreams. (pp. 156-157)

However, this novel is not all about contrast, especially not the straightforward contrast as such. Elinor, although representing "sense", is a passionate person, and Marianne, although representing "sensibility", is not always silly and stubborn. Although Austen is famous for satirizing the "cult of sensibility," in this novel she uses sense and sensibility in a way that she seems to support the creation of a balance between reason and passion in one personality; that is, Elinor and Marianne are two opposing sides of one personality. Both Elinor and Marianne are happy at the end of the novel, but they are able to achieve this only by learning from each other; they learn how to feel and express their emotions clearly and fully, while, at the same time, preserving their dignity and self-control. For instance, Elinor stays aside and does not want to keep in touch with Edward, until she finally fully understands the whole situation and misunderstandings that have occurred. At the same time, Marianne makes the most rational decision of her life by deciding to marry Colonel Brandon, putting herself and everyone around her out of misery, having realized that Willoughby is never going to be able to appreciate anyone else more than himself.

The success of *Sense and Sensibility* is not about "sense" winning over "sensibility" or about their differences, but it is about merging two aspects of life that serve together as the one main subject of this novel. Austen's preference for Elinor is sometimes annoying, but what Jane Austen finds important here is to maintain one's social appearances, and the ability to keep one's feelings under control. Elinor is interested in social conventions, she hides her feelings from others, and what is very important to her is to satisfy the demands of the society, as well as her own demands. She wants to understand the world, with all its positive and negative sides, and not to change it. Her sister, Marianne, on the other hand, makes her feelings apparent and acts in accordance with them. Marianne cares for essentials, not superficialities. "Marianne's qualities are associated with sensibility and Elinor's with sense. However, all worthy characters in Jane Austen have at least some measure of both qualities (In the *Juvenilia*, the attack is on perverted and hypocritical sensibility)" (Zimmerman, 1970, pp. 112-113). Indeed, both qualities are represented in almost all Austen's main characters, and it shows us that she finds the balance between these two qualities extremely important. On the other hand, what she detests is perverted and hypocritical sensibility, which she is not afraid to address in quite a strict way.

The conversation between the sisters and Edward Ferrars gives a clearer insight into the way they perceive themselves and others around them, and it highlights the difference between their characters and behavior or manners.

"But I thought it was right, Elinor," said Marianne, "to be guided wholly by the opinion of other people. I thought our judgments were given to us merely to be subservient to

those of our neighbours. This has always been your doctrine, I am sure.”

“No, Marianne, never. My doctrine has never aimed at the subjection of the understanding. All I have ever attempted to influence has been the behaviour. You must not confound my meaning. I am guilty, I confess, of having often wished you to treat our acquaintances in general with greater attention; but when have I advised you to adopt their sentiments or conform to their judgment in serious matters?” (Austen, 1993, p. 47)

This shows that Elinor is aware of the fact that it is easy to misjudge people and their characters, but that she cannot understand why or where this wrong judgment comes from. She also explains that people are usually lead by the things others say and that they do not give themselves enough time or space to make their own decisions. Marianne’s reply shows that she believes her sister thinks that we are supposed to be guided by the opinion of other people and that our own judgment is given to us just so we can accept other people’s opinions imposed onto us, without giving it too much thought. However, Elinor completely disagrees with this and reminds her that she has tried to influence people’s behavior, not their opinions. We can conclude from her question that she has never wanted or asked Marianne to accept other people’s opinions or even their emotions, especially in serious matters, but that she wants her to reconsider her behavior/manners, particularly in how she treats their acquaintances.

Elinor and Marianne are also different from each other in their dealing with certain life circumstances and problems. For example, their ways of dealing with Edward Ferrars’ departure are quite different.

The disappointing turn of mind, though it could not be communicated to Mrs. Dashwood, gave additional pain to them all in the parting, which shortly took place, and left an uncomfortable impression on Elinor’s feelings especially, which required some trouble and time to subdue. But as it was her determination to subdue it, and prevent herself from appearing to suffer more than what all her family suffered on his going away, she did not adopt the method so judiciously employed by Marianne, on a similar occasion, to augment and fix her sorrow, by seeking silence, solitude, and idleness. Their means were as different as their objects, and equally suited to the advancement of each. (p. 52)

As we can see from the quotation, Elinor decides to put her emotions under control, as she always does, and to keep them known only to her. On the other hand, Marianne’s approach to dealing with these kinds of situations is and has always been different, and her methods are definitely transparent, such as seeking silence, solitude, and idleness. This is yet another example of their different characters, or better said, their different approaches to certain life situations.

However, when Elinor finally decides to show her feelings (on one of the occasions when talking to

Marianne about Edward), it looks as follows:

“I understand you. You do not suppose that I have ever felt much. For four months, Marianne, I have had all this hanging on my mind, without being at liberty to speak of it to a single creature; knowing that it would make you and my mother most unhappy whenever it were explained to you, yet unable to prepare you for it in the least. ... If you can think me capable of ever feeling - surely you may suppose that I have suffered *now*. The composure of mind with which I have brought myself at present to consider the matter, the consolation that I have been willing to admit, have been the effect of constant and painful exertion; they did not spring up of themselves; they did not occur to relieve my spirits at first; no, Marianne. *Then*, if I had not been bound to silence, perhaps nothing could have kept me entirely - not even what I owed to my dearest friends - from openly showing that I was very unhappy”. (p. 127)

It is obvious from Elinor’s speech that she is capable of having strong feelings, but that she chooses to restrain them for a few reasons. Firstly, she finds showing emotions inappropriate. Then, since she thinks the relationship between her and Edward is not possible, she does not want to make her mother and sister unhappy, and the only way to deal with it is to be indifferent. However, she cannot endure it any longer and finally shows her feelings openly and states that her behavior does not reflect her true inner feelings. Undoubtedly, she behaves the way she does because she is aware of the time and place of her existence, which is eighteenth-century England, where hiding your emotions, especially publicly, and keeping up appearances is the highest priority for a woman. Everything else is considered rude, inappropriate, and is usually punished socially. What is more, she willingly accepts and respects these rules, until she finally realizes that she will stay unhappy for the rest of her life if her true feelings do not surface.

When it comes to Marianne, her passion and love for Willoughby make her blind and, as a result, she is not able to think rationally, and to realize that he has not contacted her in an amazingly long period of time. We later find out that he is to marry another (wealthy) woman because of his bad financial situation. Of course, Marianne does not know about this at first, which generally makes her condition even worse. Marianne discovers all about it at the ball when she sees Willoughby and tries to talk to him. Being watched by Willoughby’s future wife, while feeling all that love and passion for him, makes Marianne very vulnerable, which is a typical Austen touch before the novel reaches its climax. Furthermore, the fact that Marianne is desperate and humiliated in the worst possible way puts some extra awkwardness and tension to the whole scene.

“But have you not received my notes?” cried Marianne in the wildest anxiety. “Here is some mistake, I am sure - some dreadful mistake. What can be the meaning of it? Tell me, Willoughby - for heaven’s sake, tell me, what is the matter?”

He made no reply; his complexion changed and all his embarrassment returned; but as if, on catching the eye of the young lady with whom he had been previously talking, he felt the necessity of instant exertion, he recovered himself again, and after saying, "Yes, I had the pleasure of receiving the information of your arrival in town, which you were so good as to send me," turned hastily away with a slight bow and joined his friend.

Marianne, now looking dreadfully white, and unable to stand, sank into her chair, and Elinor, expecting every moment to see her faint, tried to screen her from the observation of others, while reviving her with lavender water. (p. 86)

What this quotation depicts is Marianne's openness even in the strictest social situations, especially when her feelings are at stake. She wants to find out why all this is happening and is asking Willoughby to give her clear answers, which he is unable to do while being accompanied by his fiancée. Despite the fact that this is a very difficult scene, and we cannot but to sympathize with Marianne, she makes the most rational choice at the end of the novel in marrying Colonel Brandon, making him extremely happy and ensuring the rest of her life to be safe and sound while being loved. Gilbert and Gubar (1979) state that Marianne's youthful enthusiasm is very attractive and delightful, it is also a sign of immaturity, or a refusal to submit. They conclude that *Sense and Sensibility* is a difficult novel to read because "Austen herself seems caught between her attraction to Marianne's sincerity and spontaneity, while at the same identifying with the civil falsehoods, and the reserved, polite silences of Elinor, whose art is fittingly portrayed as the painting of screens" (p. 157). Austen herself is "torn" between her affection to Elinor or Marianne, meaning that she is unsure whether sense or sensibility should prevail in the novel.

As it has been mentioned earlier, Willoughby decides to marry a wealthy young woman, because of his bad financial situation, even though he is in love with Marianne. Of course, he is unable to confess to it all at the ball, but is willing to do so when he gets a chance to talk to Elinor, obviously wanting Marianne to hear and know about it, in the hope that she will be able to forgive him one day. This is very important for Marianne's peace of mind because all she ever wants to know is why.

"I insist on your hearing the whole of it," he replied. "My fortune was never large, and I had always been expensive, always in the habit of associating with people of better income than myself. ... But one thing may be said for me, even in that horrid state of selfish vanity, I did not know the extent of the injury meditated, because I did not know *then* what it was to love. But have I ever known it? Well may it be doubted; for, had I really loved could I have sacrificed my feelings to vanity, to avarice? Or, was it more, could I have sacrificed hers? But I have done it. To avoid a comparative poverty, which her affection and her society would have deprived of all its horrors, I have, by raising myself to affluence, lost everything that could make it a blessing". (Austen, 1993, p. 155)

Clearly, this is very important in order for us to understand how significant a good marriage was for a good social status in that time, as well as to understand that both men and women benefited from good marriages (obviously women more than men, but this illustrates that marriage was also important for men as well as for women).

In nineteenth-century England, having money and financial security meant stability in life for young women, and an opportunity for education - rarely, but it was possible with money. They were even occasionally given the opportunity to choose their partners for life. At the same time, Marianne does not have enough money to keep Willoughby attached to her, so he decides to leave her because of the money issues, despite the fact that he admits his love for her, which makes the whole situation even harder to bear.

Fernando (1977) discusses that the campaign for women to enter professions, to demand higher education, and the suffrage movement originated in mainly middle-class and upper-class society. Many feminists saw them as their most significant objectives. "This moderation, however admirable, was maintained only by a refusal to heed the conditions in which women in the poorest classes of society lived" (p. 6).

When it comes to the Dashwoods, Mr. Henry Dashwood has one son from his first marriage and three daughters with his present wife. His son, a respectable young man, is provided for by the large fortune of his mother, and also by his own marriage adding to his wealth. Hence, the succession of the Norland estate is not as important to him as it is to his sisters and their mother. Their mother has nothing, and their father only seven thousand pounds at his own disposal. At his death, his will is read and it is stated in it that his estate is left to his nephew, on such terms that half the value of the estate is destroyed. However, he actually leaves it to his nephew's four-year-old son with no strings attached whatsoever. This is because of his affection for the child, and because of the boy's imperfect articulation, an earnest desire of having his own way, many cunning tricks and a great deal of noise "... as to outweigh all the value of all the attention which, for year, he had received from his niece and her daughters. He meant not to be unkind, however, and, as a mark of his affection for the three girls, he left them a thousand pounds apiece" (Austen, 1993, pp. 3-4). Evidently, Mr. Dashwood wants to provide for his niece and her daughters even after his death, probably knowing that it will be the only way for them to survive (before any of the young girls gets married). Mr. John Dashwood is not pleased with the situation, but he comes to terms with it. He does not have any strong feelings for his three sisters and their mother, but he promises to do everything in his power to make them comfortable. He is not an ill-disposed young man, just cold hearted and rather selfish, but, in general, well respected "for he conducted himself with propriety in the discharge of his ordinary duties. Had he married a more amiable woman, he might have been made still more respectable than he was: he might even have been made amiable himself; for he was very young when he married, and very fond of his wife. But Mrs. John Dashwood was a strong caricature of himself; more narrow-minded and selfish" (p. 4).

Mrs. Fanny Dashwood, Mr. John Dashwood's snobbish wife, also shows some of the dominant characteristics of a higher-class person who is not interested in other people's problems, and even less so in trying to help, even when it is her husband's relatives who are in need.

Mrs. John Dashwood did not at all approve of what her husband intended to do for his sisters. To take three thousand pounds from the fortune of their dear little boy, would be impoverishing him to the most dreadful degree. She begged him to think again on the subject. How could he answer it to himself to rob his child, and his only child too, of so large a sum? And what possible claim could the Miss Dashwoods, who were related to him only by half blood, which she considered as no relationship at all, have on his generosity to so large an amount? It was very well known that no affection was ever supposed to exist between the children of any man by different marriages; and why was he to ruin himself, and their poor little Harry, by giving away all his money to his half-sisters? (p. 6)

It can be concluded that the three thousand pounds that the Miss Dashwoods have inherited from their father will ensure their future, at least for some time in the future. However, this is still not enough money for the Miss Dashwoods to hope to get married according to their wishes, because they still have to ensure their own existence and the existence of their sisters and mother. This they will not be able to do without marrying wealthily, but, at the same time, in order to become members of high society, where they could find wealthy husband, they would have to have certain money (income) that would enable them to live such a life.

Watt (1961) describes the social status of the Dashwoods in particular as well as the social order of the time and place in which they live in general in the following way:

We cannot, for example, see the characters clearly until we make allowances for the social order in which they are rooted. Even after their fall in the world, the Dashwoods still keep two maids and a manservant; and when Jane Austen refers to the "work" of Elinor and Marianne, she only means elegant, needlework. But we should not assume that the Dashwoods were self-pitying in thinking of themselves as poor; they really were, by the standard of their class; and what we would now be inclined to condemn as laziness or frivolity was then a universally accepted part of the leisure-class code. (p. 117)

This shows that, despite the fact that they are considered poor by the standard of their class, the Dashwoods still keep their household help and only work at elegant things. Even more interestingly, they do not indulge in self-pity and do not consider themselves poor. This is all because laziness or frivolity is an accepted part of the leisure class code to which they belong. The members of the leisure class, despite everything, need not worry about their basic needs and existence, since it is

automatically ensured by their status and class.

Watt (1961) explains further:

Similarly, it would be wrong to regard Edward Ferrars as an irresponsible sponger; in the reign of George the Third, young gentlemen with expectations of inherited wealth were not supposed to work. If they took up a profession, it was usually only as a matter of social convenience or prestige, and so Ferrars' concern about his vocation deserves much more credit than it would today. Nor is he hypocritical in deciding upon holy orders. His modest degree of religious commitment was certainly as great as, if not greater than, that normally found among the Anglican clergy of the period. (p. 117)

As we can see from the quotation above, Edward Ferrars, being a young gentleman with expectations of inherited wealth, is not supposed to work. And not only him, but all the gentlemen of the higher class are meant to behave in the same way. What is more, even when or if they decide to take up a profession, it is only because of social convenience or prestige. Elinor likes Edward because of all the above mentioned characteristics. The fact that he was a member of the clergy simply adds to all of them. This is probably why there is a happy end for her and Edward at the close of the novel. However, what is significant is that, in her novels, Austen often criticizes the prejudices of the upper class in the Victorian society. She makes a fine distinction between the goodness and the rank and wealth of a person. Even though she quite often makes fun of snobs, she also makes fun of the poor - the lower class in the Victorian society. Despite everything, Austen is pretty realistic in her descriptions, and she clearly shows that, in the Victorian society, the chances to advance socially were very limited and that the class-consciousness of the society was very strong. Her criticism of the existing class structure seems to be directed only at the middle and upper classes; the lower class, if it appears at all, is made up generally of servants who seem perfectly pleased with their jobs and lives.

However, this was not done only by Austen, but also by many other authors who wrote at the same time. Austen would probably be happier if things were directed by sensibility rather than by sense. That is exactly why she decides to contrast Elinor and Marianne and their personalities, trying to point out the importance and value of these two aspects of personality. He believes that the most important question is how far a person can afford to go, being intellectually and emotionally sincere, and under what conditions. What is interesting to point out here is that when Marianne accused Elinor of always thinking of others and their opinions, Elinor explains that her aim in life has never been to understand, but to serve (Watt, 1961).

There will always be many views about this, and Jane Austen was perhaps essentially closer than she would have cared to the position of Joyce Stephen Dedalus who, a century later, thought the price of individual integrity not less than "silence, exile and

cunning”. With this difference, that, unlike Marianne - or Dedalus - Jane Austen was not a Romantic; she did not visualize the course of the individual life as a process of climbing to higher and yet higher planes of aesthetic perfection and moral insight. More classical, and more pessimistic, she saw the individual life less as a series of pinnacles to be maintained against the forces of selfishness, unreason and emotional excess; nor, all things considered, were silence and cunning too high a price to pay for maintaining it at home. (Watt, 1961, p. 129)

It is obvious that Austen does not believe the point of life to be seeking aesthetic perfection and moral insight, but to battle the forces of selfishness, unreasonableness and emotional excess.

This is of great importance to us since it clearly describes how crucial it was for Austen to find the right balance between her inner self and the social person (her social self) who had to interact with people on a daily basis. Obviously, she is concerned about and she pays a lot of attention to social conventions. She most definitely respects them. However, she also points out to the fact that living such a life means living a life full of limitations. This kind of life cannot make a person happy, and that is exactly why finding the right balance between your inner self and the social self could be the key mark of a happier and more satisfying life.

Austen’s novels are generally an excellent way to depict the social relations and identity in nineteenth-century England because she is a writer who wants to tell a good story. However, this does not stop her from treating complex problems such as finding a suitable marriage partner or having decent relations with one’s neighbors.

Handler and Segal (1985) analyze the related concepts of “independence”, “dependence” and “choice” in the complex discourse on status in Austen’s novels. To be independent is to be governed by your own will, and, by contrast, to be dependent is to be governed by the will of others. In Austen’s novels, it is obvious that a person dependent upon another becomes included in the latter’s social identity and he/she is an incomplete human being. Naturally, the hierarchy in Austen’s social world is much too complex to be reduced to masters and servants. There are four known forms of dependence. Firstly, children are dependent in relation to their parents. Children are indebted to their parents for their care and protection. They need to look up to their parents and they owe them gratitude and obedience. This often causes problems later in life because their parents make choices and decisions for them even after their childhood. Consequently, dependent children cannot choose their marriage partners without parental approval. That is why the Dashwoods attribute Edward Ferrars’ reluctance to engage himself to Elinor Dashwood, with whom he is apparently in love, to his dependence upon his mother’s wishes. Furthermore, to marry off children means to dispose of them using the limited number of opportunities to make matches advantageous to the social status of the child’s family, and a lot can be gained by properly marrying a child. Secondly, women are dependent upon men. Marriage is a way for some young women to become independent from their

fathers (Maria Bertram in *Mansfield Park*); however, they become dependent upon their husbands. Men are in control of everything (property, money, etc.); they are active and women are passive, and women are only supposed to accept their husbands' choices and decisions. Thirdly, the eldest son has more independence than his brothers, and younger daughters are more dependent than their older sisters. Generally, independence is determined by birth order, but by the prior distinction between men and women. A younger sibling is not established in relation to all his/her siblings, but to their siblings of the same sex. So, males become relatively independent, while females become relatively dependent, (e.g., Tom and Edmund Bertram in *Mansfield Park*; Jane and Elizabeth Bennet in *Pride and Prejudice*). Fourthly, landed property affords greater independence than other forms of wealth. The ideal of independence are the gentlemen of landed property (e.g., Mr. Knighley in *Emma*). Landed property is seen as a resource of continuous, certain production of wealth. Landed property is given to its possessors who have that right by birth. This ensures a kind of natural independence to the property possessors, but, at the same time, this also implies their dependence on the nobility of their ancestry (e.g., Edward Ferrars in *Sense and Sensibility*). Edward Ferrars is chronologically the older brother, and he is superior to his brother Robert, the principal heir to the family estate. However, Edward's refusal to break an engagement with a social subordinate in order to marry a woman of his mother choice - because it would be a beneficial match for the family - makes his mother legally change the birth order of the two brothers. Here, a woman purposefully changes the relationship between an elder and younger brother because she is devoted to a rigid interpretation of hierarchy.

In Austen's novels, the hierarchical relationships between the characters are not cemented once and for all. People can change their social status by changing and influencing their life circumstances. It can be done by inheriting land or a significant amount of money. It can also be achieved by finding a suitable marriage partner, which definitely helps to climb the social ladder fast and easily. Relationships can always be negotiated, negated, and transformed until particular hierarchical relations, and, consequently, the symbolic constructions of social relations are established.

## **Conclusion**

In her works, Austen consistently examines the question of the naturalness of the social inequalities of her time. However, she denies their naturalness. When we talk about the most frequent social and personal problem in her novels - the selection of a marriage partner - Austen doubts any decisions made because of social hierarchy (meaning finding a beneficial match), and those made because of personal merit (namely love and romance). Furthermore, in Austen's novels, either criterion fails. Her characters like Marianne Dashwood (*Sense and Sensibility*) are those who believe in romance, regardless of the social circumstances of the match, and, in so doing, deny the harsh realities of poverty. On the other hand, the characters like Charlotte Lucas (*Pride and Prejudice*) believe in marrying for social advantage, since it means opening new possibilities to yourself and everybody

you care about.

Austen, unlike Wollstonecraft and Shelley, develops a style that both reflects and critiques. Austen develops a style of free indirect discourse wherein the distanced narrator, intimately reporting but not disappearing into the conversations and inner monologues, is able to convey both the actual tone of a character's mind and a critical judgment of it. As Poovey sees it, Austen's ideological project is not so different from Wollstonecraft's - Austen also wants both to criticize and to resuscitate heterosexual romance and individual personal feeling necessary to the successful romance plot. Austen brings individual desire into confrontation with social institutions first to discipline anarchic passion and then to expand the capacity of such institutions to accommodate educated needs and desires. Poovey argues that while Austen's early novels - *Lady Susan*, *Sense and Sensibility* and *Pride and Prejudice* - emphasize the first principle, the latter ones pay more attention to the second step (Wilt, 1986).

Austen herself never advocates that the facts surrounding social status should be ignored, but she also does not believe that they should be accepted without question. Her novels give us more insight into the cultural principles and social hierarchy of her time and place than some non-fiction political narratives.

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## **COMMON FEATURES BETWEEN DANIEL DEFOE'S *ROBINSON CRUSOE* AND ALEXANDER POPE'S *AN ESSAY ON MAN***

### *Abstract*

Alexander Pope was undoubtedly the greatest poet of the 18th century, which is often rightfully referred to as “The Age of Pope”, honoring his great contribution to the world of written word. His utmost devotion to literature was of immense value to his contemporaries, philosophers like Voltaire, Rousseau and Kant, late romantic poets like Byron, as well as numerous scholars of the modern era. Although famous for his lyrical talent, Pope was also a great philosopher, which he displayed in *An Essay on Man*, a poem written in verse that served as a pillar for many important social, ethical and philosophical studies and continues to do so. Inspired by Milton's *Paradise Lost*, he desires to explain the connections between the Maker, the Man, the Universe and Nature. These connections were thoroughly represented in another classic work of the time, Daniel Defoe's *Robinson Crusoe*, the first English novel which started a revolution in writing. Defoe explored the mind of a man isolated from society but deeply connected to the nature in order to survive the fate Providence had challenged him with. Living in the same age as Pope, Defoe might have been influenced by his works, since *Robinson Crusoe* contains values Pope was advocating for. Hence, the aim of this paper is to further inquire into whether these two authors shared similar viewpoints and ideas. By applying the method of qualitative research, the paper will use comparison and analysis to find the similarities between the aforementioned pieces. The conclusion of this research paper is that the connection is present and very visible, proving that the authors of 18th century England served as each other's influence.

**Keywords:** English Augustan period literature, philosophical and ethical verse poem, satirical criticism of society, rise of the novel genre, adventurous historical fiction

### **Introduction**

The eighteenth century presented us with some of the most influential writers of all times, one of them being Alexander Pope, a renowned poet and writer. His contribution to the sphere of literature was so great that the 18th century is often referred to as “The Age of Pope”. Aside from being an invaluable

inspiration to many poets and philosophers of his era, such as Byron, Voltaire, Kant and Rousseau, he continues to influence scholars in the modern world. His verse poem *An Essay on Man*, in which he explains the relations between the Maker, the Man, the Universe and Nature, set foundations for numerous social studies. Another significant author whose work explores the mind of a socially isolated man relying on nature to survive what Providence has tested him with, is Daniel Defoe. His adventurous novel *Robinson Crusoe* was the first novel written in English language. Upon reading both of the works and understanding that these two authors lived in the same age, it is possible to notice they share plenty of motifs. Based on Pope's four Epistles, the paper will further elaborate on each of them and the similarities they share with Defoe's novel. Although works of the authors in the 18th century served as a substantial inspiration for many writers after them, they also influenced each other's works greatly, which is noticeable in Daniel Defoe's *Robinson Crusoe* and Alexander Pope's *An Essay on Man* that share many corresponding ideas.

## Epistle I

Similar ideas in *Robinson Crusoe* and *An Essay on Man* can be found in each of the Epistles, starting from the first – „Of the Nature and State of *Man*, with Respect to the *Universe*“. Here Pope reminds the Man of his place in the world Order and warns him of consequences should he try to play God, also mentioning Man's irrational notion of Universe being created only for him, or „The absurdity of conceiving himself the final cause of the creation“ (2016, p. 5). Defoe's story follows Robinson Crusoe, a man who gets stranded on an uninhabited island after a shipwreck, where nature is perfectly untouched, in its original state, without any modifications made by the human hand. In the spirit of the enlightenment era's belief that mankind should dominate the nature and submit it to their use and purpose, he starts conducting himself like the “master” of the island: „I was king and lord of all this country indefeasibly, and had a right of possession; and, if I could convey it, I might have it in inheritance as completely as any lord of a manor in England“ (Defoe, 2021, p. 58). Crusoe is described to the readers as a perfect example of a colonizer, which is fitting for the British colonial status of the early 18th century, with its significant territorial expansion and extension of commercial networks taking place. We are presented here with a story of a man who, upon arriving on an unfamiliar land, without knowing whether it is inhabited or not, whether it belongs to someone or not, claims it for himself without having any right whatsoever. This colonial narrative continues throughout the novel.

Once Crusoe encounters the human race, he faultily deems himself worthy enough to consider Friday a savage, agnostic cannibal inferior to himself. With these actions he is directly committing the sin of ‘playing God’, or as Pope (2016) says “the impiety of putting himself in the place of God, and judging of the fitness or unfitness, perfection or imperfection, justice or injustice of his dispensations” (p. 5) because only God can be the judge of His own creations. Upon his first meeting with Friday, his initial thought is to make him a slave - „it came now very warmly upon my thoughts, and indeed, irresistibly, that now was my time to get me a servant“ (Defoe, 2021, p. 118). He justifies this act by

reasoning that Providence sent Friday, a pitiful and wretched creature in need of help, to be saved by him. This wholly depicts what would nowadays be called the „white savior complex“. It is an ideology presented in white people’s endeavours to assist or liberate a person of color or their community (Murphy, 2021). These people have formed a mentality in which they are superior, more powerful or capable of resolving all the issues around the world, the same way Crusoe considers Friday his feeble subordinate. However, Pope was very anti-slavery oriented, he claimed all men are equal before God and the Universe is created in perfect Order. Simply by thinking and putting himself in the position above Friday, Robinson was placing his word against God’s and „who but wishes to invert the laws Of Order, sins against th’Eternal Cause“ (Pope, 2016, p. 16).

Despite disagreeing with Pope’s values, Defoe respects everything linked to religion. He makes Crusoe into an exemplary, role model Christian. In one of his moments of self-reflection, he starts to understand the greatness of God and the mercy bestowed upon him, finds a secret hope for the repentance he still feels, acknowledges the satisfaction with his current situation and the acceptance of the fate decided for him by Providence. Pope’s ideal Man is „as perfect as he ought; His knowledge measur’d to his state and place, His time a moment, and a point his space“ (2016, p. 11). Crusoe is, in this religious sphere of life, the ideal Man who finally achieved the epiphany of his lifetime, understanding his true role and place in the world and the Order of all things.

With these reflections, I worked my mind up, not only to resignation to the will of God in the present disposition of my circumstances, but even to a sincere thankfulness for my condition; and that I, who was yet a living man, ought not to complain, (...) but to rejoice; (...) and that I could hardly have named a place in the uninhabitable part of the world where I could have been cast more to my advantage. (Defoe, 2021, p. 77)

Moreover, Crusoe was created as an example of a homo economicus, perfectly rational being guided by his instincts for maximal utility as a consumer and maximal profit as an economical man (Chen, 2021). With these innovative notions, Defoe laid foundation for some important economic views, later used by different intellectuals.

In a word, the nature and experience of things dictated to me, upon just reflection, that all the good things of this world are no farther good to us than they are for our use; and that whatever we may heap up indeed to give others, we enjoy just as much as we can use, and no more. (Defoe, 2021, p. 75)

As an individual who lives alone on an island, Crusoe understands that money is of no use to him, so he makes use of everything that he finds valuable. He knows that, should he have more food than he can eat, it will go to waste or, should he cut more trees than he needs for a fire, they will rot. Ironically, in this simple sentence from three hundred years ago, he solved all the modern problems of mass production and waste disposal.

## Epistle II

Pope's second epistle – „Of the Nature and State of *Man*, with respect to *Himself*, as an Individual” – instructs the Man to introspect, to look into himself and analyze himself instead of trying to understand the ways of God. Man, as a God's subject, should not try to meddle in Heaven's affairs, scrutinize its decisions or exert himself to unravel the secrets of Providence because it is “the business of Man not to pry into God, but to study himself” (Pope, 2016, p. 28). Crusoe realizes the real message behind Pope's words: “know then thyself, presume not God to scan; the proper study of Mankind is Man” (2016, p.28), and after years spent with his thoughts in solitude it dawns up on him following the rescue of Friday from his folk.

I sometimes was led too far to invade the sovereignty of Providence, and, as it were, arraign the justice of so arbitrary a disposition of things that should hide that light from some, and reveal it to others, and yet expect a like duty from both. But I shut it up, and checked my thoughts with this conclusion: first, that we did not know by what light and law these should be condemned; but that God was necessarily, and, by the nature of His being, infinitely holy and just. (Defoe, 2021, p. 122)

This subordination is explained in Pope's next words, where he affirms that Man is “Great Lord of all things, yet a prey to all” (2016, p. 29). Robinson Crusoe has presented the reader with many occasions to notice this claim, starting from the very beginning and his encounter with the wild beasts from the island he is passing by, for which he claims: “these ravenous creatures seldom appear but in the night; and in the second place, we found the people terribly frightened, especially the women” (Defoe, 2021, p. 17). His constant fear of being hunted or eaten by animals was the most prominent right after the shipwreck, when he finds himself on an unknown island, unable to rest or fall asleep “for I was afraid to lie down on the ground, not knowing but some wild beast might devour me” (Defoe, 2021, p. 31). His distress is visibly noted during the confrontation with the wolves and the bear he and his company come across while riding through the Pyrenean mountains, when “out rushed three monstrous wolves, and after them a bear, out of a hollow way adjoining to a thick wood (...) it was enough to have terrified a bolder man than I” (Defoe, 2021, p. 170). From these many instances shown, it is obvious that, although Man might think himself God on Earth, he can never be equal to God in heavens as there are God's creations more powerful than him.

Pope goes further to say that human beings, mortals as they are, are “taught half by Reason, half by mere decay, to welcome death, and calmly pass away” (2016, p. 47). These thoughts might occur both in old age but also in moments of great distress, like those Crusoe experiences during his first days on the island, “resolved to sit all night, and consider the next day what death I should die” (Defoe, 2021, p. 27), for “I had great reason to consider it as a determination of Heaven, that in this desolate place, and in this desolate manner, I should end my life” (p. 35).

### Epistle III

Third epistle – “Of the Nature and State of *Man*, with respect to *Society*” - talks about Man’s place amongst society and in the Universe; different systems and how they relate to each other, being made to exist for both oneself and for the other; and kindness and its rewards. However controversial the relationship between Crusoe and Friday was – the master-slave narrative – it is indisputably evident that Friday feels great respect and love towards Robinson, their friendship is something real and honest. Based on Pope’s words “God, in the nature of each being, founds its proper bliss, and sets its proper bounds (...) so from the first eternal Order ran, and creature link’d to creature, man to man” (2016, p. 59), their bond is very present and special, which can be seen in just one Defoe’s sentence, where Crusoe describes it:

Never man had a more faithful, loving, sincere servant than Friday was to me; without passions, sullenness, or designs, perfectly obliged and engaged; his very affections were tied to me like those of a child to a father; and I dare say he would have sacrificed his life for the saving mine, upon any occasion whatsoever. (2021, p. 121)

His opinion of Friday grows with time and they become hearty companions, as Robinson narrates:

His simple, unfeigned honesty appeared to me more and more every day, and I began really to love the creature; and, on his side, I believe he loved me more than it was possible for him ever to love anything before. (Defoe, 2021, p. 124)

This is perfectly in accordance with Pope’s musings that “Man, like the gen’rous vine, supported lives; the strength he gains is from th’embrace he gives” (2016, p. 72).

What is more intriguing, Pope does not only consider humans in his records, but he also includes animals in a very profound and wholehearted way. He states that “nothing [is] made wholly for itself, nor yet wholly for another, the happiness of Animals mutual“ (2016, p. 51). Taking into account that Robinson has spent the greater part of his life on the island living alone, that is, with no human interaction, it is only natural for him to form some connection with animals that inhabit it. His first attempt at it is taming a „kid“, a young wild goat: „And as I continually fed it, the creature became so loving, so gentle, and so fond, that it became from that time one of my domestics also, and would never leave me afterwards” (Defoe, 2021, p. 65). He then befriends a parrot and teaches him to speak so the bird can welcome him home: “Poll, the sociable creature came to me, and sat upon my thumb, as he used to do, and continued talking to me, ‘Poor Robin Crusoe! and how did I come here? and where had I been?’” (Defoe, 2021, p. 83). He talks of his nonhuman friends as if they are human:

I dined, too, all alone, attended by my servants. Poll, as if he had been my favorite, was the only person permitted to talk to me. My dog, who was now grown very old and crazy, and had found no species to multiply his kind upon, sat always at my right hand, and two cats, one on one side and table, and one on the other, expecting now and then a bit from my hand, as a mark of special favor. (Defoe, 2021, p. 87)

Both Pope and Defoe want to show that animals, although hunted and killed and eaten by humans, still have minds of their own, emotions and feelings similar to those of humans. Moreover, the proverb: “A dog is a man’s best friend”, if understood through the case of Robinson Crusoe, could mean that animals can indeed suffice when a man has nobody to spend time with or no one to talk to.

#### **Epistle IV**

The last epistle – “Of the Nature and State of *Man*, with respect to *Happiness*” – leans more towards the philosophical sphere, elaborating on fortune and happiness, the balance between the good and bad in the world and virtues of honesty and gratefulness. At the beginning of Defoe’s novel, when the plot is just starting to develop, Robinson is a man wrecked and lost with both body and soul. When he finds money in the old ship’s ruins, he knows that it is of no worth to him, now alone and without other possessions: “‘O drug!’ said I aloud, ‘what art thou good for? Thou art not worth to me, no, not the taking off of the ground; (...) I have no manner of use for thee; even remain where thou art, and go to the bottom as a creature whose life is not worth saving.’” (Defoe, 2021, p. 33). Just as Pope predicts, “external goods are not the proper rewards, (...) even these can make no Man happy without Virtue” (2016, p. 73). However, many years later, when Crusoe unexpectedly gets rich in an instant, he says:

I was now master, all on a sudden, of above 5,000 sterling in money, and had an estate, as I might well call it, in the Brazils, of above a thousand pounds a year, as sure as an estate of lands in England; and in a word, I was in a condition which I scarce knew how to understand, or how to compose myself for the enjoyment of it. (Defoe, 2021, p. 166)

After all the hours he has spent/spends in musings about himself, God, the Universe and the Order of things, his complete change as a person is also evident in the approach to riches, among other things.

Finally, when he reaches the absolute transformation, he obtains the much-pursued Happiness and satisfaction with the fate Providence has assigned him: “These reflections made me very sensible of the goodness of Providence to me, and very thankful for my present condition, with all its hardships and misfortunes” (Defoe, 2021, p. 76). He has come to terms with his position and now only searches for small merriments, so instead of thinking God unfair for putting him in his current state, he focuses on the positive side of the situation.

And let this stand as a direction from the experience of the most miserable of all conditions in this world, that we may always find in it something to comfort ourselves from, and to set in the description of good and evil on the credit side of the account. (Defoe, 2021, p. 38)

He even goes as far as to thank God for everything he has been given, finally realizing his state is much better than many others he could have ended up in. As Pope says, “the balance of Happiness among Mankind is kept even by Providence” and “Fortune her gifts may variously dispose” (2016, p. 73,79). The full effect of his gratitude and understanding can be felt in the following words:

How mercifully can our great Creator treat His creatures, even in those conditions in

which they seemed to be overwhelmed in destruction! How can He sweeten the bitterest providences, and give us cause to praise Him for dungeons and prisons! (Defoe, 2021, p. 86)

His three-decade stay on the island shows his growth as a person, this “adventure” symbolizes a journey of finding himself through bonding with nature and its creatures, having to provide for himself and be sustainable, venturing into his own mind on a religious and spiritual quest, learning to value the right things in life as the slow realization of his place in the world gradually settles in. If we compare Robinson’s character at the beginning of the novel and at the end of it, we will see that he is no longer a religiously lost, wealth-driven man. He is a good Christian who, despite now being wealthy, cherishes relationships with people and seeks to satiate his adventure-hungry spirit.

## Conclusion

Due to the lack of research on this topic, a long and thorough analysis of the two compared works was required and resulted in birthing of this work, which will serve as a guideline for future generations determined to venture into this thematic. To answer the question of possible correlation between Alexander Pope’s *An Essay on Man* and Daniel Defoe’s *Robinson Crusoe*, a viable conclusion is that they, indeed, share a lot of similar ideas. As presented above and highlighted in the paragraphs, starting from the first Epistle – the Order of the Universe and Man’s place in it; the second – instructions for the Man to study himself; the third – relations between the Man and other living beings; and the fourth – the state of Man and Happiness; all of them can be found in both *Robinson Crusoe* and *An Essay on Man*, however contrasting the authors’ stances on them may be. That clearly points to some universal themes in the 18th century literature, seeing how both the works contain them.

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## **COLONISING MIDDLE-EARTH: A POST-COLONIAL STUDY OF TOLKIEN'S LEGENDARIUM**

### *Abstract*

The basic aim of this study is to examine J. R. R. Tolkien's magnum opus *The Lord of the Rings* through the prism of the post-colonial literary theory. The application of the theory will be conducted on the basis of Tolkien's three texts: *The Fellowship of the Ring*, *The Two Towers* and *The Return of the King* respectively. *The Lord of the Rings* represents a clash of civilisations, predominantly through the battle between the East and the West. In such a divided world of Middle-earth, smaller nations are forced to endure constant skirmishes between the two sides, all the while characters such as the Hobbits are exploited under the aggressive power of the colonisers. The study will focus on the (con)textual re-reading of Tolkien's works and the exploration of the following elements: the Manichaean world of Middle-earth, different echoes of Said's *Orientalism* and the stereotypical representation of 'the Other'. The objective of this paper is to present Tolkien's own perspective regarding the process of colonisation, with a particular emphasis on Tolkien's critique of the rising industrialism. Lastly, the study will examine the reasons why Tolkien's post-colonial critique remains prevalent in the 21<sup>st</sup> century. The paper concludes that Tolkien implemented a series of direct or metaphorical critiques which allow the readers to understand how smaller nations struggle through decolonisation.

**Key Words:** Tolkien, *The Lord of the Rings*, Post-colonial Theory, the Other, Industrialism

### **Introduction**

John Ronald Reuel Tolkien's legendarium is a fascinating world filled with various magical races, enchanted objects and mysterious locations. Tolkien's *The Lord of the Rings* represents some of the best pieces of fantasy literature ever created. His works remain popular throughout the 21<sup>st</sup> century. *The Lord of the Rings* is divided into three main novels: *The Fellowship of the Ring* (1954), *The Two Towers* (1955) and *The Return of the King* (1955). In fact, Tolkien's *The Lord of the Rings* is considered to be the start of the genre known as high fantasy and his work has had an enormous influence on

the genre as a whole (*The Lord of the Rings*, 2020). It should be noted that J. R. R. Tolkien's fantasy narrative also represents an important element for post-colonial studies, more specifically post-colonial literary theory.

The aim of this paper is to analyse Tolkien's narrative through the prism of post-colonial literary theory. This paper will be divided into three main chapters which will analyse Tolkien's legendarium through the application of the post-colonial theory. It will also draw upon the texts of Frantz Fanon and Edward W. Said – *The Wretched of the Earth* and *Orientalism* respectively. The two aforementioned post-colonial texts will help readers better understand the connection between Tolkien's magnum opus and the application of the theory. Furthermore, this study will help promote the significance of Tolkien's narratives within the realm of literary theory.

Firstly, this study will focus on the Manichaean concept of Tolkien's Middle-earth. It will predominantly define and explore how the term is related to Middle-earth and why Middle-earth is a divided continent. Since Middle-earth is a society which exists in a binary division, the never-ending battles between the East and the West represent the clash of civilisations. The paper will explore the binary division between the oppressor (the coloniser) and the oppressed (the colonised). Moreover, the readers will be able to recognise the mechanism of stereotyping which is frequently applied by various colonisers during the process of colonisation.

In the second section, the discussion shifts to Said's *Orientalism*. The second chapter deals with aspects of racism, ethnocentrism and racial stereotyping, all of which can be detected in Tolkien's novels. Also, the second chapter will analyse Tolkien's (literary) critique of rising industrialism. Since Edward Said tackled the notion of rising industrialism among the powerful colonial forces of Europe, this paper will predominantly focus on the rise of industrialism and analyse Tolkien's ecological critique, which is explicitly embodied in the role of Saruman the White.

Lastly, the subsequent chapter will focus primarily on the portrayal of 'the Other'. The final section of the study will deal with the process of 'othering'. In other words, it will describe the prejudice which exists among the Free Peoples of Middle-earth who perceive the forces of the East as 'the Other'. However, the portrayal of the hobbits is also important, because they are the characters who inhabit the West, yet they can still be perceived as 'the Other' by many other races and cultures of Middle-earth. The hobbits are presented as characters who endure suffering once their beautiful land of the Shire is colonised, whereby they are forced to take up arms and start the process of decolonisation. The aforementioned post-colonial references which can be tracked in *The Lord of the Rings* indicate the many layers of the narrative, and, furthermore, it should be noted that fantasy novels can be examined as fertile ground for the application of other literary theories and (con-)textual analyses.

## Middle-earth as the Manichaean World

Tolkien's Middle-earth undoubtedly represents a world which is divided into two main portions. Such a binary division is described through the portrayal of the East and the West. During the events of *The Lord of the Rings*, various characters who inhabit the lands of the West are portrayed as the heroes of the story, while on the other side, those races living in the East are perceived as 'the enemy' or as the hateful servants of the Dark Lord. In other words, Tolkien's narrative symbolises the so-called Manichaean world. The Manichaean world can be analysed through the prism of post-colonial literary theory and through the works of Frantz Fanon.

Frantz Fanon's contribution to the field of post-colonial studies cannot be disregarded. In his work, *The Wretched of the Earth*, Fanon analyses colonial binary divisions. Fanon (1963) argues the following: "The affirmation of the principle 'It is them or us' does not constitute a paradox, since colonialism, as we have seen, is in fact the organization of a Manichean world, a world divided up into compartments" (84). The lands of the West encompass countries which are predominantly inhabited by races described in a particularly peaceful or majestic manner, while the races and cultures of the East are usually associated with conquest, darkness, danger and destruction. Characters such as Galadriel, Elrond, Aragorn, Legolas or even Frodo and Bilbo live in the western territories. Many of such characters are forced to abandon their peaceful homes and venture into the unknown in order to face danger and destroy the Ring of Power. However, the One Ring can only be destroyed in the East. The East is mainly associated with the lands of Mordor and Harad. Sauron the Deceiver, Shelob, orcs, trolls and the men of Harad are the dark individuals and creatures which inhabit these unknown regions.

It should be noted that Tolkien's description of the characters from the West is filled with positive imagery: "Glorfindel was tall and straight; his hair was of shining gold, his face fair and young and fearless and full of joy; his eyes were bright and keen, and his voice was like music; on his brow sat wisdom, and in his hand was strength" (Tolkien, 1954, pp. 226-227). Glorfindel is an elf of the West, but he is also a character who is described in a favourable manner by the author. The beauty of his appearance and certain personality traits are emphasised and praised. However, on the other hand, the characters coming from the East are described as being almost animal-like:

Out of the turret-door the smaller orc came flying. Behind him came Shagrat, a large orc with long arms that, as he ran crouching, reached to the ground. But one arm hung limp and seemed to be bleeding; the other hugged a large black bundle. In the red glare Sam, cowering behind the stair-door, caught a glimpse of his evil face as it passed: it was scored as if by rending claws and smeared with blood; slaver dripped from its protruding fangs; the mouth snarled like an animal. (Tolkien, 1954, p. 906)

Shagrat is described less favourably by the author. His entire physical description represents aggression and beastly features. Evidently, he is a villainous character, unlike the majestic Glorfindel who is

depicted in a completely different light. The dichotomy of Tolkien's narrative becomes clear: Shagrat comes from the East of Middle-earth, he is the product of Mordor and he is associated with evil and darkness. Glorfindel lives in the West, he is the ally of the Fellowship of the Ring and he is a heroic individual. These two fictional characters are only some of the actual representatives of the Manichaeic setting within J. R. R. Tolkien's narrative. Besides the overly-negative portrayal of the Easterners, Tolkien does not provide his readers with much background information regarding the dwellers of the East. They predominantly appear as two-dimensional, faceless enemies and their personal stories do not affect the main core of the narrative (*A Post-colonial Rewriting of Lord of the Rings?*, 2012). The enemies of the Free Peoples of Middle-earth, predominantly the Easterners, attempt to conquer and defeat those characters who live in the West throughout the story of the Ring. Different races, such as the elves, humans, dwarves and hobbits of the West are under constant threat from the East. The Easterners apparently intend to defeat the West, subjugate the Free Peoples and colonise the entire Middle-earth. Therefore, as Fanon (1963) surmises: "The colonial world is a Manichean world" (41). Moreover, the world of Middle-earth depicts an epic clash of civilisations.

J. R. R. Tolkien's opus examines the nature of individual heroism in the midst of the clash of civilisation. On one side, there are the freedom-loving peoples of the West, and they have to clash with the merciless totalitarianism of the East: "*The Lord of the Rings* trilogy explores the nature of individual heroism in the midst of an epic clash of civilizations, one that pits freedom-loving peoples of the West against merciless totalitarians from the East" (Dreher, 2009). It becomes apparent that in Tolkien's writings, the Free Peoples are the ones defending liberty and personal freedom, while the forces of Mordor attempt to subjugate the Free Peoples and bind them to Sauron's will. The Manichaeic world of Middle-earth makes one aspect abundantly clear: the black-bodied orcs are constantly trying to destroy the world of men; therefore, such actions reinscribe the inevitable clash of civilisations for which the (predominantly) white race of men must prepare (Rees, 2020, p. 12). The portrayal of two civilisations echoes elements of stereotyping.

Tolkien presents stereotypes on both sides of his fictitious continent. The first stereotype can be observed among white Westerners who fight against black-bodied orcs. In post-colonial terms, Mushtaq (2010) defines stereotyping: "In post-colonial theory, 'stereotype' refers to the highly generalized views of the colonizers about the colonized" (25). Since Sauron, his orcs and generally all Easterners are described in a highly negative manner, we can conclude that they are the perfect example of stereotyping, because Mushtaq (2010) argues that: "Stereotyping can be defined as an image, mostly negative, of a person in relation with a group or society" (25). In other words, the Manichean setting is a binary world. It is a world which is divided into two segments wherein one side is represented as the noble hero and the other side is depicted as the ruthless villain. Tolkien's evil characters are stereotypical figures who live in the East and are predominantly perceived as ugly and dangerous beasts. In addition to that, Sauron and his servants appear as those characters who are willing to cross the binary division of the Manichaeic world and completely dominate all the lands of the West.

## Echoes of Edward Said's *Orientalism* in Tolkien's Writings

When considering post-colonial studies, Frantz Fanon's contribution cannot be forgotten. However, his ideas regarding the division of colonial societies are not the only aspects which can be examined in Tolkien's legendarium. Edward Said's monumental work *Orientalism* should also be taken into consideration, since his book can provide the readers with numerous pieces of information regarding post-colonial studies. Suffice it to say, Tolkien's legendarium harbours different echoes of Said's *Orientalism*. As it was established in the previous section, Tolkien presented a high degree of stereotyping in his novel. However, racial stereotypes and racism in general can be noted in *The Lord of the Rings*.

When considering the polarised communities of Middle-earth, we have to describe Said's views on the approach which some advanced cultures take when dealing with less-advanced cultures: "We recall additionally that human societies, at least the more advanced cultures, have rarely offered the individual anything but imperialism, racism, and ethnocentrism for dealing with "other" cultures" (Said, 1979, p. 204). The author undoubtedly favoured the Western folk through his imagery and descriptions, perhaps presenting them as morally superior to the creatures inhabiting the East. However, if advanced societies can offer racism and ethnocentrism to their adversaries, the question arises – what kinds of racial stereotypes exist in Tolkien's universe? Firstly, the basic hierarchy of creatures in *The Lord of the Rings* should be examined:

Tolkien's elves are at the top of the Middle-Earth hierarchy, while orcs are at the bottom, because of their corresponding moral and spiritual qualities (or lack of). In Tolkien's mythology, orcs are traditionally "monstrous"; they represent corrupted, twisted versions of elves and men. (Fimi, 2018)

The orcs of Mordor possess racial characteristics which can be perceived as stereotypical traits. Some of their basic traits include slanted eyes and swarthy complexions and their personal/mental qualities seem to be linked to their physique: "We never get a detailed description in the text, but recurring traits include slanted eyes and swarthy complexions. These elements sound straight out of Victorian anthropology, linking mental qualities and physique" (Fimi, 2018). Therefore, it is safe to assume that some racial prejudice does exist in Tolkien's magnum opus. J. R. R. Tolkien's racial prejudice seems to be implicit, while other personality traits are much more explicit: "Tolkien's racial prejudices are implicit in Middle-Earth, but his values – friendship, fellowship, altruism, courage, among many others – are explicit, which makes for a complex, more interesting world" (Fimi, 2018). Although Tolkien's novels portray a continent with divided communities, which flock together on one or the other side, the overall East-West distinction is not so easily made. During the events of the War of the Ring, not all villains live within the eastern borders of Middle-earth. There are certain evil characters who inhabit the western parts, as well. One such character is Saruman the White.

Saruman the White, the leader of the Istari, is one of the main antagonists throughout the story-like. He and the Dark Lord Sauron work together in order to defeat the Fellowship and the Free Peoples. Saruman's role is closely linked to rising industrialism in Middle-earth. Ecologically speaking, Saruman was directly responsible for the destruction of nature, deforestation and the building of ironworks in Isengard. Saruman symbolises the powerful rise of industrialism which occurred in Europe during the 19<sup>th</sup> century. Said (1979) argues: "It was certainly true that by the middle of the nineteenth century France, no less than England and the rest of Europe, had a flourishing knowledge industry of the sort that Flaubert feared" (190). Saruman dwells in the West and he exploits and corrupts nature in order to breed terrifying armies of the Uruk-hai warriors. Nature is but an object for Saruman because he and Sauron "view the natural world as an object, which can be used to fuel the flame of military industry. To these characters, nature is only valuable insofar as it can be used and exploited in their quest for power" (Darnov, 2022). Even in this regard, there is a binary division in Tolkien's legendarium. Certain characters, such as the hobbits, hold deep love and respect for nature, while other being such as the Dark Lord or the White Wizard perceive nature as industrial fuel:

In Tolkien's work, two distinct ways of viewing and understanding the earth emerge: like hobbits, there are those who respect it for its intrinsic value, and, like Saruman and Sauron, there are those who view it as industrial fuel. In this way, Tolkien begins to align the industrial consumption of nature with a sense of evil, not only because the characters who do so are evil themselves but also because the destruction of nature is used for explicitly evil purposes, namely, to convert the wholesome and inherit goodness which Tolkien attaches to natural ecology into the oppression and domination of other beings and even the earth itself. (Darnov, 2022)

The destruction of ecology is linked yet again to the personality of the character. The hideous appearance of the orcs reflects their aggressive and bloodthirsty personality, while the exploitation of nature is connected to the other two antagonists of the novel. Tolkien attached inherent goodness to natural ecology and those characters who disturb nature are undoubtedly foul and corrupt. As Darnov explains: "I consider *The Lord of the Rings* in terms of an environmental text in order to understand how Tolkien's legendarium gives rise to a critique of modernity's fascination with industrial progress that necessarily threatens nature" (Darnov, 2022). Saruman lives in the West, yet he uses industry to destroy nature. During the 19<sup>th</sup> century, powerful western countries such as France and England obtained great knowledge of industrialism and Saruman in Tolkien's fantasy also utilised his advanced knowledge and skill to develop industrialism. Saruman's character represents Tolkien's ecological critique. Tolkien perceived beauty in nature, yet he pointed out corruption of industry.

## **‘Otherness’ in *The Lord of the Rings***

The previous section analysed several echoes of Said’s *Orientalism* which can be described in the close-reading of Tolkien’s magnum opus. However, other references should also be taken into consideration. Namely, Said (1979) states the following about the Orient: “It is also the place of Europe’s greatest and richest and oldest colonies, the source of its civilizations and languages, its cultural contestant, and one of its deepest and most recurring images of the Other” (1). A similar description of Tolkien’s own Orient can be used. The East of Middle-earth is a geographical setting which presents some of the most recurring images of ‘the Other’.

The term ‘otherness’ and ‘the Other’ are both products of the process which is called ‘othering’, and it should be noted that this type of a phenomenon can be examined in Tolkien’s literature. Brons (2015) explains the term ‘otherness’ and he states the following: “Othering often sets up a superior self/in-group in contrast to an inferior other/out-group, it can also create distance between self/in-group and other/out-group by means of a dehumanizing over-inflation of otherness” (72). It is important to consider and determine which side is responsible for the process of ‘othering’ and which side becomes the affected subject, that is to say ‘the Other’.

There are several instances in the text where different cultures/races of the West can be seen undergoing or subjecting other people to the process of ‘othering’. Many cultures and races are forced to unite and, thereby, have interactions with those people they deem ‘the Other’ (Liebherr, 2012, p. 86). Furthermore, it should be added that: “Many who claim that *LotR* is racist point to the fact that most of the allies of Sauron, the enemy, are of exotic appearance compared to the western look” (Brink, 2017, p. 8).

However, it is not only that orcs appear different than men or elves in Middle-earth. In Tolkien’s texts, particular characters who live in the West describe the dwellers of the East in a rather negative manner. For example, Faramir of Gondor describes the people from the East (Easterlings) and far south (Haradrim) as particularly wild and cruel, and these are negative characteristics, while the people of the West are described with positive lexemes, such as ‘fierce valour’, simply because they originate from the same western cultures as the Gondorians. It becomes apparent that the peoples of the West represent themselves as more sophisticated than the peoples from the East/South. Thereby, the peoples of the West try to present valid arguments for expanding their western territories (Brink, 2017, p. 9). Such as example of ‘othering’ is noticeable in Faramir’s speech: “And they made a truce with the proud peoples of the North, who often had assailed us, men of fierce valour, but our kin from afar off, unlike the wild Easterlings or the cruel Haradrim” (Tolkien, 1954, p. 678). The West is, therefore, portrayed as the superior in-group, while the East becomes the inferior out-group. *The Lord of the Rings* depicts the Easterners as something different; they are exotic non-humans, black orcs, extremely aggressive and dangerous, or they simply appear as ruthless and wild men who are inferior to western cultures. However, Tolkien’s Easterners are not the only individuals who can be perceived as ‘the Other’. In fact, there are characters who live in the far West and who can still be analysed as individuals who

underwent the process of ‘othering’. The Shire Hobbits, for example, are such individuals. They are a small nation who lives nearly unnoticed by everyone else in the West or East.

The hobbits are creatures of the West who become the focal point of *The Lord of the Rings* narrative. Their role cannot be disregarded if Tolkien’s mythos is to be adequately understood. The hobbits are a smaller nation and they live separately from the affairs of the world, adoring their homeland called the Shire:

A great part of the overall contentment with the hobbit way of life comes from their deep love of the Shire (from Old English *scir* meaning a «district»). *The Shire is the region where most hobbits live, in the northwest section of the land of Eriador*. Tolkien, like many English authors before him, is in love with his own “shire” (the Midlands in his case) and therefore naturally fosters in his hobbit characters a parallel love for their homeland. (Harvey, 2016)

The hobbit race is almost completely removed from the rest of the heroes and/or villains of the story. They rarely interact; however, it is due to Frodo’s courage that the One Ring destroyed. By being the inferior out-group, the hobbits can be perceived as another example of ‘the Other’ and the implications of the term. In other words, they also undergo the process of ‘dehumanisation’. However, the ‘othering’ process of the hobbits and the Shire happens much later in the narrative, near-by the very ending. The hobbits are dehumanised under the rule of Saruman the White, who takes over full control of the Shire at one point in the story. Saruman’s reign is, however, interrupted by the return of Frodo and his hobbit friends. They lead a rebellion in order to stop Saruman’s dehumanising effects: “To begin with, the hobbits return to find the Shire despoiled and dehumanized by the debased Saruman and his men. Frodo’s companions lead a rebellion, and Saruman is slain by his former servant” (Rosegrant, 2015, p. 136). Saruman called himself Sharkey once he took over the Shire and transformed the land’s beauty and green scenery into another realm of machinery, similarly to Isengard prior to the final chapters.

But since Sharkey came they don’t grind no more corn at all. They’re always a-hammering and a-letting out a smoke and a stench, and there isn’t no peace even at night in Hobbiton. And they pour out filth a purpose; they’ve fouled all the lower Water, and it’s getting down into Brandywine. If they want to make the Shire into a desert, they’re going the right way about it. (Tolkien, 1954, p. 1013).

Yet again, those characters who destroy nature and subjugate others are defeated. Saruman/Sharkey is defeated and the dehumanised hobbits manage to stop his industrial engineering. The hobbits endured great subjugation under Saruman’s short rule, however their rebellion was fruitful. The process of decolonisation becomes apparent. Saruman’s colonisation of the Shire backfires and the hobbits, in their struggle, liberate and decolonise their green lands. Saruman cannot carry on “slavery to animal-like degradation, he loses control, the machine goes into reverse, and a relentless logic leads him on to

decolonization” (Fanon, 1963, p. 16). ‘The Other’, in this case the Shire hobbits, are liberated. Peace is returned, the forests are revived and Frodo and his cousins continue with their lives. It becomes apparent that the process of decolonisation is a struggle. In this case, Saruman colonises and subdues the hobbits. He takes over their properties and dehumanises the original Shire folk. The hobbits are ‘otherised’, while Saruman becomes the superior force. Nevertheless, Saruman’s conquest and his alleged superiority is ended once Frodo and his companies return. They carry out the process of decolonisation, and the industry-driven White Wizard is killed. Saruman does not manage to uphold his rule over the Shire, the hobbits stop being his slaves, they are no longer enslaved and Saruman’s plan goes into reverse – the White Wizard is defeated once decolonisation begins.

## Conclusion

This paper analysed J. R. R. Tolkien’s famous work *The Lord of the Rings* through the prism of post-colonial studies. Namely, the paper was divided into three main sections which explored different elements of post-colonial literary theory. The study focused on several primary aspects: the binary division of the Manichaeic world of Middle-earth, the clash of civilisations, various reference of Said’s *Orientalism*, racial and stereotypical representations, ‘otherness’, Tolkien’s critique of modern industrialism, and how the process of decolonisation stops the rising oppression of the coloniser.

Tolkien’s legendarium is a mystical place which belongs to the world of fantasy and literature. However, more often than not, Middle-earth reflects the nature of real life and the actual universe. In this regard, the readers are able to observe numerous references which mark the process of (de) colonisation. Middle-earth is a place of magic, awe, inspiration, dreams and nightmares, yet there is more reality in Tolkien’s writings than one would expect. This study represents a valuable contribution to contemporary literary theory. Since Tolkien studies are not particularly prevalent in the Balkans, this paper can serve as an inspiration for any future publications. In other words, the paper disseminated the important information regarding Tolkien and his marvellous opus, but it also helped the readers better understand *The Lord of the Rings*. Moreover, the paper may affect the readers in such a way that they will also produce different types of academic papers, studies and monographs which will tackle and combine Tolkien’s writings with different kinds of literary theories and/or criticisms. J. R. R. Tolkien’s legendarium remains a prominent piece of fantasy literature which can be studied, analysed, re-examined and tackled from various angles of literary studies.

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## **PSYCHOPATHIC TENDENCIES OF RODION ROMANOVICH RASKOLNIKOV IN *CRIME AND PUNISHMENT***

### *Abstract*

*Crime and Punishment* is a novel written in 1866. It is the second written novel by Fyodor Mikhailovich Dostoyevsky in Russia. Upon his arrival from a 4-year-long labor camp duty in Siberia, Dostoyevsky decided to become a writer. His full-length novels follow complex characters, through which he earned the title of one of the most mature writers of his period and even after. In *Crime and Punishment* the main character is Rodion Romanovich Raskolnikov, a young law student, who finds interesting ways in dealing with serious life situations and hardships. Even to this day, so many years after the initial publication, Raskolnikov remains one of the most complex and mysterious characters that have ever been written. The complexity of his character can be explained in numerous psychological ways. Depicting a character's psyche can be best explained through the qualitative method of research. Using information and connecting it to the concrete source of our research. Researching and understanding such a complex character, as Rodion Raskolnikov is, takes time. There must be an analytical inquiry into the environment he lives in and the people he surrounds himself with. Taking into consideration the full scope of the character's internal and external circumstances we may come to more concrete conclusions and understandings, the final aim of this paper is to provide examples and explanations of psychopathic tendencies in not-so-fully psychopathic character.

**Keywords:** Raskolnikov, Dostoyevsky, Crime and Punishment, psychopathic behavior

### **1. Introduction**

Human behaviorism is one of the most interesting subject areas to examine and unfold. Mixing this subject area with literature one gains a variety of books and characters to study. One of the most prominent authors known for his maturity and the most complex take on human behavior is Fyodor Mikhailovich Dostoyevsky. Dostoyevsky was a Russian author who wrote in various styles. The characters he created and wrote about are prominent and analysed to this day, but still concerning the complexity of their being, not fully. His most known novel is *Crime and Punishment* written in 1866. The novel follows one of the most mysterious characters ever created Rodion Romanovich Raskolnikov. Dostoyevsky's characters are scattered in his literature and are known to go through certain turmoil. That turmoil can resonate from the inside or the outside, meaning an inner feeling or an environmental influence. The beauty of these characters as such, Raskolnikov specifically, is the variety and liberty

one can take with resonating with them. Through these resolutions, Dostoyevsky showcases not only Raskolnikov but himself as well. Through Raskolnikov, we learn to understand and accept change and hardship as they and as we make them. Raskolnikov being complex means that through him there is a large scope of different behaviouristic aspects. This study presents examples and explanations of psychopathic tendencies in a not-so-fully psychopathic character. *Crime and Punishment* commences a journey through which we acquire information about ourselves. To fully comprehend Rodion Raskolnikov, it is essential to recognize both the external and internal circumstances of his life, along with Dostoyevsky and how his life relates to Raskolnikov's, Raskolnikov's time in St. Petersburg, as well as the psychopathic way of life and how it relates to Raskolnikov's.

## **2. Fyodor Mikhaylovich Dostoyevsky (Фёдор Михайлович Достоевский)**

Fyodor Dostoyevsky, also spelled Dostoevsky, was a Russian novelist who was born in Moscow, Russia, and died in St. Petersburg, Russia. His psychological infiltration into the deepest corners of the human heart, combined with his unparalleled moments of brightness, had a heavy impact on 20th-century fiction. Dostoyevsky is among the greatest writers of all time. His theories influenced literary modernism, existentialism, and many psychological, theological, and literary ideas, which made him predict how Russia's revolutions would act if they obtained power. "There was a feeling that the West had played out its role, that Russia was a young country with a boundless future. Dostoevsky strongly shared this mood and this feeling. Dostoevsky thinking is prophetic and intuitive rather than analytical and logical" (Beveridge, 2009, p.10).

### **2.1. His life and works**

Fyodor Dostoevsky was born in a working-class Russian family in November 1821. While his family was better situated than others, his father worked for a poor hospital and personally witnessed the poverty and disappointment of Russian society during the nineteenth century. Fyodor's father was promoted multiple times at the hospital when he was a child, while also acquiring lands and serfs. Dostoevsky's subsequent life would be strongly influenced by his exposure to Russia's feudal system regime. Dostoyevsky came to be more engaged in the works of Alexander Pushkin, Russia's greatest poet, and his short story "The Queen of Spades" heavily influenced *Crime and Punishment*. The year 1837 marked his mother's passing of tuberculosis, named consumption at the time. Later that year in May, he followed his father's desires and enrolled in the military engineering college in St. Petersburg, which was at the time one of the best educational institutions in the country. Dostoyevsky, on the other hand, was indifferent to the training, and luckily, some of his classmates shared his dislike of martial studies and passion for literature, leading to the formation of a literary society around him. Dostoevsky's first novel, *Poor Folk* (also known as *Poor People*), was published in 1846 and highlighted the lives of poor Russians and their relations with the elite. As Blitz discussed,

Even the great Russian critic Vissarion Belinsky praised the novel for being socially conscious and written with great skill. Taking Dostoyevsky under his wing, he introduced him to several Russian writers, poets, and artists. At least one Dostoyevsky biographer believed that this was not a good thing. Said Dmitry Grigorovich, 'I can say with confidence that the success of *Poor People*, as well as the admiration of Belinsky, definitely had a negative influence on Dostoyevsky.' Grigorovich goes on to describe how Dostoyevsky became arrogant, insufferable, and too confident. (2015)

Later on, he fully published his second work, *The Double*, which received harsh critics and Dostoyevsky's reputation was bruised. Dostoyevsky began to have physical and psychological health problems that will later grow into epileptical issues, as a result of the negative publicity. He, too, ran into serious financial difficulties. This compelled him to request aid from Belinsky and his socialist colleagues. They would converse, eat, discuss the difficult times, and criticize serfdom. The Petrashevsky Circle was the title given to this weekend group. All of this stopped when 35 members of the group were imprisoned on April 23, 1849. A note was also delivered to police officials, requesting that Dostoyevsky be arrested by name. Hall highlighted that on Tsar Nicholas I's orders, the execution would be carried out by a firing squad in a public square. The phrase "performed" is particularly apt since the entire execution was just that: a performance, often known as a sham death, intended to terrorize the prisoners and dissidents. On direct orders from the Tsar, a messenger appeared on horseback waving a white flag and urging the armed men to stop the execution as the guns were loaded and aimed. This was not a pity party. It had all been well arranged. Every little aspect had been meticulously planned, from the blindfolds to the firing squad to the extremely convenient last-minute messenger to create psychological torture. (Hall, 2018). Given this pardon, the convicts were not given free rein, far from it. Fyodor and some of his fellow inmates were transported to Siberian labor camps, where they endured over four years. Dostoyevsky was still expected to accommodate in the Siberia Battalion after his release in 1854. But, most likely humbled, he resorted to writing. *The House of the Dead*, a semi-autobiographical novel about life in a Siberian prison camp, was published in 1854. He continued writing to reclaim his literary reputation. *Crime and Punishment*, a novel about a student plotting to kill a pawnbroker to steal her fortune and rid the world of her was published in 1864. Later on, Dostoyevsky accumulated even more guilt on top of his mounting gambling debts. Dostoyevsky's work *The Idiot*, a novel about a completely virtuous and beautiful soul, was written when he was away from Russia. Dostoyevsky referred to his hero as "Prince Christ" in his notes, as he sought to create a character free of hatred and base desire. All must come to end, and so does his works and life. *The Brothers Karamazov*, Dostoyevsky's final novel, was his major masterwork and is now regarded as a masterpiece of Western literature. Fyodor Dostoyevsky was one of the Big Three Russian novelists that placed his characters through strong hardships. "His novels are shot through with the themes of redemption through suffering and of the obligation to forgive everything because everyone is unconsciously responsible for whatever happens." (Chamberlin, 1948, p. 34). *The Brothers Karamazov* was published in 1880 and a year later, in 1881, we say farewell to Fyodor Mikhaylovich Dostoyevsky.

## 2.2. How his life Correlates to Raskolnikov's

Dostoyevsky is not the first author that uses his works and characters to communicate inner conflicts, ideas, wishes, and political or family values. Dostoyevsky was a troubled man and most of the characters he created were depicted as troubled in certain ways and had a problem maintaining their health, both physical and psychological, but still having stamina. The title represents a new trend among famous novelists who had built their careers during Dostoyevsky's absence from the literature sphere to center their texts on the contrast of grand themes. *Crime and Punishment* perfectly captures the substance of St. Petersburg that Raskolnikov materialized to have been created by the city itself. Dostoyevsky created this fusion as a result of his own hectic life. Because of this heavy communication present, we learn to know not only the character in question but Dostoyevsky himself, and he forces us to realize how little we know ourselves. The first and most prominent point in the relationship between Dostoyevsky and Raskolnikov is the issue of mental illness. "He was plagued with epilepsy throughout his adult life and was subject to depression, episodes of paranoia, and occasional hallucinations" (Beveridge, 2009, p. 32). The lack of stability is present in both Fyodor and Raskolnikov. Because of his epilepsy, Dostoyevsky suffered from hallucinations and very vivid dreams. In *Crime and Punishment*, one of the main points in Raskolnikov's character is his vivid dreams. Dostoyevsky understood and knew what being poor in such times was like. How that craving for wealth and desperation for something better changes you from the inside out. "Until his second wife brought some order into his business affairs and finances, Dostoyevsky lived in a morass of debt and poverty, unable to resist the importunities of grasping and needy relatives and plagued with the fatal illusion that he could make a fortune at the roulette table" (Beveridge, 2009, p.35). Another main point in their correlation is their Siberian labor camp punishment. Not only does Dostoyevsky utilize his prison experience to gain insight into criminal psychology, but he also used it to create *Crime and Punishment*. There, he observed some of Russia's most vicious and vile prisoners, including men who killed children for the mere delight of it, as "House of the Dead" reveals. Some of Dostoyevsky's most famous psychopathic figures may have been inspired by such fearsome humans. However, Dostoyevsky's knowledge of criminal psychology may not be the only thing he gained from his time in camp and transferred it into *Crime and Punishment*. The third and final communication point will be the mentioning of Alexander Pushkin. Since Dostoyevsky followed his work and utilized Alexander Pushkin in his literary studies, he mentions him and his brilliance through Raskolnikov. "At times monstrous images were created, but the setting and the whole picture was so truthlike and filled with details so delicate, so unexpected, but so artistically consistent, that the dreamer, where he an artist like Pushkin" (Dostoyevsky, 2000, p. 49). What authors do is give liberty to readers to acknowledge even the tiny details.

## 3. St. Petersburg of Crime and Punishment

The immediate importance of St. Petersburg, that crucial environment, is what sets the tone of the book from the very beginning. "On an exceptionally hot evening early in July, a young man came out of the garret in which he lodged in S. Place and walked slowly, as though in hesitation, towards K. Bridge"

(Dostoevsky, 2000, p.3). Rodion Raskolnikov, the novel's protagonist, seems to be an odd tour guide. Tracing his steps across St. Petersburg takes visitors away from the magnificent palaces and fairy-tale cathedrals to provide a unique picture of the city in action.

### 3.1. The Feel of St. Petersburg

St. Petersburg, in *Crime and Punishment*, is filthy and stifling. People lay drunk in the streets in broad daylight, children beg for money and everyone is crammed into small and barely living adaptable flats. It depicts Raskolnikov's manic state as the novel develops towards the exposure of his crimes. The truest depiction of the lifeline that Dostoyevsky created between Raskolnikov, and St. Petersburg is the most essential explanation of the city and Raskolnikov himself. Deciding to use this lifeline Dostoyevsky showcases the smells, sounds, sights, and locations vividly. The novel takes place in the summer of 1865, known as a horrid heat that envelops the city. Dostoyevsky hints at this heat and lifeline in the first description of the city:

The heat in street was terrible: and the airlessness, the bustle and the plaster, scaffolding bricks and dust all about him, and that special St. Petersburg stench, so familiar to all who are unable to get out of town in summer – all worked painfully upon the young man's overwrought nerves. The insufferable stench from the pot-houses...completed the revolting misery of the picture. An expression of the most profound disgust gleamed for a moment in the young man's refined face. (Dostoyevsky, 2000, p. 4)

In this story, Dostoyevsky provides lines that give life to St. Petersburg and Raskolnikov simultaneously. Explaining his nerves being affected by various stench, St. Petersburg has these odors and meek pictures surely because of Raskolnikov's questionable behavior. Furthermore, when there is a certain change in Raskolnikov, St. Petersburg mirrors that notion. Upon returning home one night, Raskolnikov comes across a familiar view through which the city shows a certain change in the novel's protagonist:

He stood still, he gazed long and intently into the distance: this spot was especially familiar to him. When he was attending the university, he had hundreds of times – on his way home – stood still on this spot, gazed at this truly magnificent spectacle, and almost marveled at a vague and mysterious emotion it roused in him. It left him strangely cold; this gorgeous picture was for him blank and lifeless. (Dostoyevsky, 2000, p. 100)

A view that once charmed him, has suddenly turned lifeless, just like him. Dostoevsky relates these changes to Raskolnikov's thoughts and in a passage in *Crime and Punishment* that recounts Raskolnikov's thoughts right before the murder (part 1, chapter 6). Raskolnikov envisions a redevelopment of St. Petersburg, just how Napoleon envisioned reconstructing Paris, which is a new connection Dostoyevsky creates. Establishing equilibrium between St. Petersburg and Paris and Raskolnikov and Napoleon, as Raskolnikov's behavior progresses and when he comes to terms with

some of his unusual tendencies he comes to terms with the city as well. “It was stifling as before but he eagerly drank in the sinking, dusting town air” (Dostoyevsky, 2000, p. 134). The reflection of each other gives the novel a comforting atmosphere.

### 3.2. The Social and Religious Aspects of St. Petersburg

Raskolnikov becomes mentally ill as a result of Dostoevsky’s use of obedience and eventually brings himself in to handle the consequences of his actions. To understand Raskolnikov we must meet and understand his environment, the physical state of the burgh, and the people it constitutes. Each appearance in the novel is imprinted by religion and it serves as a moral compass. “He is the One, He too is the judge. And we shall all come forth, without shame and shall stand before him” (Dostoyevsky, 2000, p. 21). Religion and belief in God are very widely and easily expressed in the novel. Raskolnikov responds that he believes in God when confronted with the question by magistrate Porfiry. Of course, many times throughout the work where Raskolnikov’s faith appears to be tested, and where he displays pessimistic ideas and rejects believing in a soul or an afterlife, complicates this response. Raskolnikov is enveloped in the faith of Russian Orthodox as a product of his time, but as a young scholar, his religious convictions are put to the test throughout the story. Raskolnikov believes that because he is worthier to others, he has the jurisdiction to make decisions for them. The outcome of these thoughts results in planning to murder Alyona, a pawnbroker who deceits her clients. He has convinced himself that the world would be a better place after this act. After beating her in the head with an ax, he takes a pocketbook from around Alyona’s neck and detects “...two crosses, one of cypress wood, and one of copper, and an image in silver filigree... The purse was stuffed very full; Raskolnikov thrust it in his pocket without looking at it, flung the crosses on the old woman’s body and rushed back into the bedroom.” (Dostoyevsky, 2000, p. 69-70). This moment depicts a demonstration of his religious views. Even the plot changes later on, when he confesses to the murders that he committed seeking redemption and Sonya giving him a cross to wear. These are essential moments where Raskolnikov understands his crime and punishment, and welcomes both like an old friend. An interesting notion that comes up is the importance of clothing of an individual in the novel.

In *Crime and Punishment*, the religious theme that would dominate Dostoevsky’s subsequent fiction emerges as a central element for the time. Dostoevsky embedded this theme not only in the behavior of characters, but also in their clothing references and the clothing itself. Redirected the inherited focus of the physiological sketch, in which actor’s apparel was principally a socio-economic indicator, to investigating with intense spiritual power. Clothing now symbolized a character’s spiritual state, specifically, his/her acceptance or rejection. (Tucker, 2000, p. 253)

The hat from an expensive German hatter that Raskolnikov wears “...but completely worn out, rusty with age, all torn and bespattered, brimless and bent on the side in a most unseemly fashion.” (Dostoyevsky, 2000, p. 4-5) The representation of the ruined and bent hat, symbolizes Raskolnikov as such, both his

religious and behavioral views. Besides the religious regards, establishing a bigger research ground, it is important to mention certain social ingredients Dostoyevsky added to the plot showcasing the society 1860s Russia. There are a few moments of depiction of money and money depicting power. An interesting insight is how Jews were illustrated as power and money holders.

In Russia, Jews were just emerging from the nightmarish thirty years under Nicholas I, years of oppression, bureaucracy, and a tight net of specifically oppressive measures designed with antisemitic malice. The reign of Alexander II (1855-1881), marked by a mitigation of former cruelties, brought expectation of a general liberalization. (Perlmann, 1962, p. 162)

This realization of this fact is triggered by a line from the novel, “She is as rich as a Jew” (Dostoyevsky, 2000, p. 57). Dostoevsky used this novel to explore the nihilism that gripped Russian youth in the 1860s as a result of transformations that happened within its society.

#### **4. Psychopathy**

Psychopaths are portrayed as cold, callous, and inhuman individuals. This portrayal that psychopaths hold condemns them as a person of complete lack of emotion and cut from their humanity can be a misconception. Every mental illness is illustrated in a spectrum, so there is the fluidity with the terminology of who can call a psychopath. Psychopaths also feel intense anguish from separation, divorce, the loss of a loved one, or frustration with their abnormal behavior. “A critical analysis of psychopathy cannot be undertaken without considering the historical and sociopolitical aspects of the idea of deviance and violence that have generated the idea of a psychopath as a psychic entity” (Federman, Holmes, Jacob, 2009, p. 39)

##### **4.1. Psychopathic way of life**

Rigid, deceitful, antisocial, and narcissistic attitudes and behaviors are prominent within psychopaths. “...we are not told at what point the psychopath’s personality stopped developing; there is no inquiry into the unconscious. The psychopath is both the sum total of twenty different psychological states and any one of its parts” (Federman, Holmes, Jacob, 2009, p. 41). According to Amy Morin’s research on typical signs that are quite common in psychopaths or people with psychopathic behavior, she starts with superficial charm and proceeds to explain psychopaths are often likable on the surface. They’re typically good conversationalists, and they share stories that make them look good. Secondly, they have a constant demand for stimulation, which frequently entails breaking the rules. Psychopaths have a distorted self-perception. They consider themselves to be powerful and entitled and advocate unconcerned feelings towards others. They may believe that others are overreacting when their feelings

are wounded. Psychopaths seem harsh and emotionless for longer periods. When it suits them well, however, they may display a theatrical exhibition of emotions. They respond to events based on how they feel and do not carefully consider the dangers and advantages of their decisions. Instead, they desire instant gratification. As a result, individuals may quit a job, terminate a relationship, relocate to a new city, or purchase a new car in the heat of the moment. (Morin, 2021). When dealing with psychopathic behavior it is of utmost importance in recognizing psychopathic behavior and proceeding with caution. "...if we are able to identify biomarkers of psychopathy, and importantly, factors that could be informative in determining an individual's potential for violent behavior and potential for rehabilitation, we will be better equipped to develop effective intervention and treatment strategies" (Virginia Commonwealth University, 2019). The sooner an individual is to recognize and understand a psychopath, the better. A psychopath has more control over you if you lose your calm since he will realize that he can manipulate your emotions. At all times, maintain a calm demeanor. As interesting as psychopaths are to analyze there should be certain precautions in upholding any kind of relation with them.

## **5. Raskolnikov as the Main Point of the Novel**

As the main protagonist and narrator of the novel, Raskolnikov can be depicted through two characters. He can behave like a certain character way one minute and then behave as completely a different character the next. These activities lead one to believe he has two personalities or is a dual character. A great description of his character lies in a paragraph said by Razumihin:

...he is morose, gloomy, proud and haughty, and of late, and perhaps for a long time before, he has been suspicious and fanciful. He has a noble nature and a kind heart; he does not like showing his feelings and would rather do a cruel thing than open his heart freely. Sometimes, though, he is not at all morbid, but simply cold and inhumanly callous (Dostoyevsky, 2000, p. 184).

### **5.1. Raskolnikov's Notions of Psychopathic Behavior and Tendencies**

In the immediate moment, it is easy to elaborate on Raskolnikov as a psychopath, this is the admission of understanding regarding his mind. The war within Raskolnikov's mind rages on beneath the hush, although his dejection and proximity to confession indicate developmental characteristics. What is completely profound in research about Raskolnikov's mental state is that Raskolnikov is truthfully a sociopath with psychopathic tendencies that gives the audience an allure that he is a full spectrum psychopath. Raskolnikov exhibits multiple psychological forms and proclivities, within those proclivities, psychopathy takes place to a certain point and he was aware of it at times, even at the beginning of the story. "But even at that moment, he had a dim foreboding that this happier frame of

mind at this moment was not normal” (Dostoyevsky, 2000, p.9). Continuing to decipher a character’s psyche is a handful of tasks, but a fruitful one regardless. Raskolnikov is a very hard-bitten character that changes his approach to situations very hastily and was not fond of any social activities or people. “...he felt immediately his habitual irritable and uneasy aversion for any stranger who approached or attempted to approach him” (Dostoyevsky, 2000, p. 11). At times in his lodgings, he would “creep down the stairs like a cat and slip out unseen” (Dostoyevsky, 2000, p.3) and “...become so completely absorbed in himself and isolated from his fellows” (Dostoyevsky, 2000, p. 3). The page count of the quotation clearly states and illustrates how we meet Raskolnikov within the first pages. The act of complete anti-socialness and aversion toward people, and his regard for his mind being content in a not so content situation. At times he was completely aware of the environment around him in a very psychotic way. “...he knew indeed how many steps it was from the gate of his lodging house: exactly seven hundred and thirty” (Dostoyevsky, 2000, p. 5). He would count these steps without even realizing he counted them and “...he was going now for a ‘rehearsal’ of his project, and at every step, his excitement grew more and more violent” (Dostoyevsky, 2000, p. 5). There was excitement that brewed in him before the murder and he enjoyed the violence it produced with it. Relishing in breaking the rules and enjoying the outcomes in which he is not caught. His attention and awareness turn on regardless if he wishes to or not, considering a situation and establishing a ground from which he can manipulate and gain information. “Hence in the company of other drinkers they try to justify themselves and even if possible obtain consideration” (Dostoyevsky, 2000, p. 12).

Raskolnikov has very fluid behavior, a mysterious character that can remain alone in some sort of a category. Every analytical approach of Raskolnikov depicts him differently, which is the beauty of complex characters. Through Raskolnikov, we discover ourselves. Situations full of hardships and unexpected turns and how each of us reacts differently to them. Raskolnikov’s mind is an art form that should be intently analyzed because at times it works completely on his own, without any regard for his emotions. “He thought of nothing and was incapable of thinking; but he felt suddenly in his whole being that he had no more freedom of thought, no will, and that everything was suddenly and irrevocably decided” (Dostoyevsky, 2000, p. 56). The days before the murder, he had set himself on planning it and had a peculiar dream of someone brutally killing a horse with an ax. After that dream, he took the idea of using the same weapon in his plans. He believed that the dream he had was a message from God and he is the one to get rid of Alyona Ivanovna, the terrible and sinful pawnbroker. The rational, moral choices have left him completely “... as regards to the moral question,... his casuistry had become keen as a razor, and he could not find rational objections in himself” (Dostoyevsky, 2000, p. 63). His decision to commit this crime so surely and hastily elaborates a moment of lack of emotion and remorse, regarding how brutal the act of the murder was and the weapon used. The night of the murder is where his psychotic proclivities shine the most, up on finding the murder weapon he regards “‘When reason fails, the devil helps!’ he thought with a strange grin” (Dostoyevsky, 2000, p. 65). Another example of Raskolnikov finding comfort in larger forces accompanying him and helping him in this endeavor. Embodying the trait of narcissism by considering himself the chosen one for the task. The task came into the light and Raskolnikov “...had sometimes thought that he would be very much

afraid. But he was not very much afraid now, was not afraid at all” (Dostoyevsky, 2000, p. 65). The act of the murder was truthfully horrid, two heavy ax blows and then the unexpected murder of Alyona Ivanovna’s sister, Lizaveta. He carefully collected his being and carefully stepped around the bodies to not get smeared with blood. Upon his escape from her room, no one saw him, “He positively smiled at himself” (Dostoyevsky, 2000, p. 69). The reason Raskolnikov murdered the two sisters is his poverty and thought that killing them would solve all his problems. He relied mostly on the income his mother sent him but that income was scarce the situation was handled in an interesting manner. In the novel, even the people that surround themselves with Raskolnikov have noticed his behavior. “‘He loves no one and perhaps he never will,’ declared Razumihin” (Dostoyevsky, 2000, p. 185). Raskolnikov has shown these psychopathic proclivities more than once, but his character changes. Dostoyevsky has written the perfect character that depicts this common idea of each of us thinking we know ourselves. Through Raskolnikov’s lenses, he showed him how a long journey he has ahead, but so do we and Dostoyevsky himself.

## **5.2. The Change in Raskolnikov’s Character**

One of the reasons *Crime and Punishment* is regarded as one of the greatest works of literature is because of Raskolnikov’s depiction. He begins as a doubter and pragmatist who seeks to murder for a variety of reasons. Specifically, his pursuit of a reason to fill the gaping hole in his existence. His pessimism has weighed him down to the point where he feels compelled to kill to fill the void in his existence. He is not just aimless, but also full of unattainable ambitions, such as his desire to be a Superhero like Napoleon Bonaparte, a person who sets his own rules and imposes his will on society as a whole. His crime was a means of defying contemporary society’s laws, but his inability to enforce his will over that of society at large eventually leads to shame, which overcomes his drive to fill the emptiness in his psyche. Raskolnikov’s remorse eventually overcomes him, and his acceptance of his guilt leads to him fully comprehending the scope of his crimes and accepting responsibility for his crime. He does not turn out to be the great man he aspired to be, and he ends up on the wrong side of the law, murdering an innocent woman who plagues him. Raskolnikov’s need to fill this emptiness consumes his life, overshadowing his actions, ambitions, and future, yet the novel’s greatness lies not in the crime he commits, but in his coming-of-age moment when he realizes who he is and overcomes his urge to fill this void.

## **6. Conclusion**

To understand a character, thorough research must be gathered. To know him takes a lifetime. The maturity and complexity that Raskolnikov represents as a character to be analyzed are ground-breaking. Raskolnikov is the character that you part a lifetime only to understand. The way Fyodor Dostoyevsky connects Raskolnikov strongly to St. Petersburg creates the idea of St. Petersburg being the main protagonist’s mirror and, in a way, a character of his own. The way St. Petersburg prospers now is a correlation to how we can prosper as well. Creating Raskolnikov has been not only a moment to

showcase the impeccable question of human behavior, but also creating a character with values most can connect to. When you give Raskolnikov a bit of your life to understand him, he will forever carry this intangible bond between questions about what is real and how to handle reality and hardships, no matter how gruesome they may be. This paper illustrated only a smidge of Raskolnikov as a character. The always questioned but never answered character is the abrupt sociopath who gave us a challenge of a lifetime.

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## EXPLORING LIMINALITY IN *WUTHERING HEIGHTS*

### *Abstract*

This paper explores the concept of liminality in *Wuthering Heights* by Emily Brontë. The concept is observed through different aspects such as the setting of the novel, liminal spaces, characters, and their relation to one another as several ideas and abstract concepts such as dreams, periods of time, the supernatural realm and its entities, and the liminal space between life and death. The liminal in the novel contributes to its mystery and power. Liminal spaces that were observed are the moors, the Wuthering Heights, the Thrushcross Grange, windows and thresholds. The moors were the crucial liminal space placed between the two main estates. The contrast between the two estates was used to represent the similarities and differences of the characters. When it comes to characters, the emphasis was on two protagonists, Heathcliff and Catherine, and two contributing characters, Nelly and Lockwood. Heathcliff and Catherine were observed in terms of their position in society, the connection between them and the relationship they had. Nelly and Lockwood were viewed through some of their actions that contributed to the liminality of the main characters.

Lastly, dreams, ghosts and the gap between life and death were explored as the states in which characters often abode.

**Keywords:** liminality, threshold, *Wuthering Heights*, Emily Brontë, moors, supernatural

### **Introduction**

“Speaking very broadly, liminality is applicable to both space and time. Single moments, longer periods, or even whole epochs can be liminal. Liminal places can be specific thresholds; they can also be more extended areas, like “borderlands” or, arguably, whole countries, placed in important in-between positions between larger civilizations” (Thomassen, 2009, p. 16). Oxford Dictionary provided two definitions of the term *liminal*; it relates to a transitional or initial stage of a process, and it is occupying a position at, or on both sides of, a boundary or threshold. Turner (1985) defines liminal as “a state between two relatively fixed or stable conditions” (p. 46). Liminality can be observed through

situations, places, events, and characters. They are often connected with rituals, deities, and burial sites.

Emily Brontë sets the story of liminal characters in a liminal setting and constant liminal space. *Wuthering Heights* is a novel place on the most liminal place, the moors between two large estates, Wuthering Heights and Thrushcross Grange. The moors are the perfect liminal space due to their position between land and water and between the two estates. These estates differ in the nature and culture of their inhabitants. It is found that inhabitants' cultures share attributes with the estates' natures. For instance, Wuthering Heights are on a margin of society, trying to adopt characteristics of Thrushcross Grange while at the same time being influenced by the moors. At the same time, Heathcliff and Catherine are wild, passionate, ferocious and vigorous in their attempt to conform to the rules of society. Edgar and Isabella Linton, who live on the Thrushcross Grange are civilized and docile and behave as is expected of them from society. Furthermore, these characters occupy places that are in between, meddling with and violating the natural forces and energy of space. Besides the two estates, Brontë uses mirrors, windows and doorways for the liminal spaces in the novel.

Characters are often found in liminal spaces, literally and figuratively. They are stuck in between or on both sides at the same time, for instance, in society, in a physical place, in their dreams, between life and death, and as supernatural forces. In this way, Brontë creates suspense and the reader might question whether the described events are real or not.

### **Liminality in *Wuthering Heights***

Brontë uses different entities as liminal spaces; places, characters, concepts, society, life and death, and even supernatural entities, such as ghosts. These entities are connected to each other emphasizing their liminal traits.

The setting of the novel is a liminal space, the moors. They are placed between two main estates: Wuthering Heights and Thrushcross Grange. In shape, it is something between the heights and a valley that the two estates represent. Also, the way these places are described is different due to their different nature. The moors are a liminal space due to several reasons; firstly, they are placed between Thrushcross Grange and Wuthering Heights. Secondly, they are a border between the land and the sea. Despite its wilderness, coldness and not-so-appealing nature, Catherine and Heathcliff view the moors as the only place where they can be true to themselves. This is due to their characters being aligned with the attributes of the place. Heathcliff and Catherine have spent a lot of their childhood in this place, and it represents a safe hiding place. Heathcliff and Catherine go through liminal states of mind and frequently draw conclusions and come up with decisions once out of that state. According to Turner (1985), the reward can be connected with this state: "The arcane knowledge or "gnosis"

obtained in the liminal period is felt to change the inmost nature of the neophyte, impressing him, as a seal impresses wax, with the characteristics of his new state. It is not a mere acquisition of knowledge, but a change in being. "(p. 51)

The moors are the sacred place for Heathcliff and Catherine. Heathcliff often spends his time on the moors when he needs to find his peace, for instance, when Catherine returns from the Thrushcross Grange, he leaves for the moors and claims that he "will be good" (Bronte, p. 70) upon returning to Wuthering Heights. This might indicate that he chooses the place for some sort of meditation and pondering, and finds his peace with the new situation. Similarly, Catherine shares the sentiment regarding the moors. Her mind frequently wanders to the moors and recalls memories related to it. During her delirious state of sickness, she remembered the birds flying over their heads in the middle of the moor (Bronte, n.d., p. 156). As previously mentioned, the moors were not a pleasant place with the coldness, humidity, and fog, but for Catherine, it was a place of beauty with birds flying. Naturally, if birds inhabit a place, one imagines a beautiful, green place with trees, the sun, and water. And this exactly might be the image Catherine and Heathcliff have in mind while thinking about the moors. The moors at the same time invade Catherine's life through different phases of it; her childhood, adulthood, delirious states, and death where the "heath and bilberry-plants have climbed" (Bronte, n.d, p. 215) over her grave coming up from the moors.

The main reason for Catherine and Heathcliff to feel their belonging to this liminal space is due to them being liminal characters themselves. They are wild, untamed, and feel in balance only when they are together, which was frequently the case at the moors. Once separated and brought into civilization, they both feel torn apart from their roots and cannot find peace apart from each other.

Thrushcross Grange is a beautiful and kempt place with gardens and civilized inhabitants. Wuthering Heights has the potential to be a lovely place, but the influence of wild moors is also notable. It is somewhat in between wildness and civilization and its inhabitants exhibit a similar character. Wuthering Heights is a dark and mysterious place. Characters inhabiting it are fierce, passionate, wild and in Catherine's words, "half savage and hardy and free" (Bronte, n.d., p. 160).

"Wuthering Heights is skewed by extremity: it is an architectural torsion wuthering between stability and instability." (Vine, 1994, p. 340) The stability of the Heights is broken by the infiltration of the Lintons who are on the complete opposite spectrum; tame, meek, docile, and civilized. In the same way, the Thrushcross Grange's stability was shaken by Catherine and her temper. It might seem as if the two estates were given human characteristics, they became alive and rejected occupants who did not fit with the overall energy of the property. The characters who do not belong suffer due to the liminal gap between them.

Vine (1994) gave an interesting explanation in regard to Wuthering Heights and the stability and threats imposed onto the property:

According to the OED a “wuther” (a variant of Scots and dialect English “whither”) can mean “an attack, onset; a smart blow, or stroke” (the house, in this sense, is constantly under attack from the outside); but it can also mean “to tremble, shake, quiver,” so that “wuthering” names “a quivering movement” or “a tremble” that convulses from within rather than attacks from without. In this sense, the house’s wuthering is taken inside instead of remaining on the outside, and the Heights wuthers internally; the remorseless buffeting that threatens the house’s exterior structure is found to condition its inside, too. The house’s wuthering itself wuthers between the internal and external. (p. 340)

Wuthering Heights might be observed as a liminal space between stability and instability, between internal and external attacks and dangers. Vine (1994) continues:

Trembling between internality and externality, wuthering becomes a movement of othering: a passing of boundaries that takes the outside in and the inside out, where the familiar is made strange (the domestic interior Lockwood encounters is riven by the storms it should exclude) and the strange comes to inhabit the familiar. (p. 340)

Besides the two estates and moors, Brontë utilizes doorways, mirrors and windows as liminal spaces and a threshold between real and supernatural. Windows, similarly to cliffs and moors, are liminal spaces due to their position between two definite places. Windows represent a boundary between the outside and inside and the characters often look through them; for instance, when Cathy and Heathcliff observe inside the Linton’s house. There is a distinct difference between Heathcliff and Cathy on one and the Lintons on the other side. The former is quite wild, free-spirited, and somewhat uncivilized. The latter are civilized and held a different, higher status in society. The importance of windows as liminal spaces is notable at the beginning of the novel where the windows are mentioned as “narrow and deeply set in the wall, and the corners defended with large jutting stones” (Brontë, n.d, p. 5). This scene depicts Mr. Lockwood’s first impression of the estates where he is ushered by Heathcliff. This crossing over the literal threshold represents crossing the liminal one, too. Mr. Lockwood is quite persistent in his visits, and every time he crosses the boundaries and enters deeper into the liminal space of Wuthering Heights. His encounter with Catherine’s ghost occurs at the window. The liminality of the place may be ascribed to the window being a barrier between reality and dreams and imagination. Catherine also appears from the liminal space, the moors; however, she is stuck in the window, unable to enter the room, unable to cross the threshold between the worlds.

The setting of the novel is liminal and as it could have already been observed, the characters follow the same pattern. The novel begins with Mr. Lockwood as a narrator. He is a stranger who is constantly trying to get to know more about the property and the owner himself:

We enter Wuthering Heights through the voice of Lockwood, who devotes the first three chapters of his narrative to what he twice calls the “repetition of my intrusion.” These intrusions are, to be sure, the literal incursions he makes into the house of Wuthering

Heights, but they function no less as attempts to penetrate Wuthering Heights-as-text. The outsider, conventional in language as well as understanding, makes repeated efforts to force his way to the penetralium. Yet one knocks vainly for admittance at these locked doors, and, on his second visit, the intruder enters only by means of violence which almost matches that of Wuthering Heights itself. (Jacobs, 1979, p. 50)

Lockwood's name indicates that he is a stranger, an intruder, locked out of the property as well as the lives of the protagonists. He is unable to grasp the ways of the inhabitants of the two estates throughout the novel since he is completely alien to their lives. Although he is able to physically invade the liminal space by visiting the estates, he will never succeed in entering the psychological liminal spaces of the other characters. Despite his dream and supernatural encounter with Catherine's ghost, his explanations are always rooted in reality. In his attempts to find out more about events in the estate, he tries to involve Nelly.

Nelly observes and participates in the events in the novel which makes her a liminal character. She is between subjectivity and objectivity and although she might not realize it, she impacts and alters the course of events. Nelly has spent her whole life with Heathcliff and Catherine because she was a child at the same time. She differs from them, and this helps her to be a somewhat unbiased observant of the events. Being a child makes her a liminal character. Furthermore, her position in their circle is not fully defined because she is a part of their world but also inferior as a servant. However, Nelly still thinks highly of herself and exhibits some pride and arrogance compared to the other servants. This contributes to her position in a liminality spectrum due to the perplexing circumstances.

Heathcliff is entirely a liminal character. He is brought to the Heights as an outsider, an orphan, and frequently called gipsy who are often viewed as liminal characters due to their living on the borders of the society: "how (Mr. Earnshaw) could fashion to bring that gipsy brat into the house" (Brontë, p. 46). Vine (1994) explains that "Heathcliff comes from outside, from the other, introducing an instability into the world that precariously incorporates him, and he is never stably lodged in any of the social places he assumes" (p. 341). Although he is now living at Heights, he is never/has never been wanted there. His appearance and status are liminal and on the threshold between his past and present. Mr. Earnshaw shows affection to him which angers his son, Hindley. This leads to further alienation of Heathcliff and him being pushed outside of the household. His position as a child is never/has never been fully defined or secure. Even his first introduction is expulsion from the family, "when he is in, he is out, and when he is incorporated, he is also excluded" (Vine, 1994, p. 342).

His real name is unknown, and he was given the name of Mr. Earnshaw's dead child (Brontë, n.d, p. 47). In this way, Heathcliff may be described as a character between life and death. Part of his name describes a liminal place, a cliff which is a border between the land and the sea. Furthermore, "Heathcliff" was his only name making it his name and surname, hence incomplete. At some point, he is compared to a devil placing him in a liminal place between a man and a demon: "as dark almost as if

came from the devil” (Brontë, n.d., p. 45). In relation to coming from the devil, Heathcliff is constantly observed as something that might be supernatural or coming from some supernatural force. Ashliman (1997) provides an intriguing observation:

A creature begotten by some supernatural being and then secretly exchanged for the rightful child”. This is rooted in beliefs that “supernatural beings can and do exchange their own inferior offspring for human children, making such trades either in order to breed new strength and vitality into their own diminutive races or simply to plague humankind. (para. 3)

As in many Gothic novels, the main character is an antihero which poses the question of whether Heathcliff is a villain or a hero in the novel placing him in a liminal space. Despite being a complete intruder, an outsider of the society, he manages to use the same society for his own goals; for instance, a social position as an adult and wealth. “Strikingly, his entire history in the novel is framed in terms of taking the place of others: his history, as Nelly Dean puts it, is “a cuckoo’s” (Brontë, n.d., p. 43). He takes the place of Earnshaw’s dead son, takes over Earnshaw’s affection, Hindley’s place as a master of Heights and Linotons’ place as the master of Thrushcross Grange. Vine furthermore notes that “it is not just literal places that Heathcliff usurps but social and symbolic places too” (Vine, 1994, p. 342).

Heathcliff’s liminal places are frequently connected with Catherine. She struggles with choosing between Heathcliff, who represents her desire, and Edgar, who holds a suitable social status; therefore, she is stuck in between. Furthermore, more than any other character, she is stuck between life and death as a supernatural entity, a ghost. Her daughter, Cathy, is often compared to her and none of them can be placed in a certain category and as such can be considered liminal characters. Catherine spends plenty of time with Heathcliff as a child and her behaviour was more befitting a boy rather than a girl when compared to Isabella’s, for instance. Catherine is quite passionate, stubborn, and wild and spends her time in the moors. She undergoes transition when injured and spends some time at the Lintons’. This leads to her acquiring more feminine behaviour and possibly to her later issues with choosing a partner. Catherine is stranded in the liminal space between what she wants to do and what she is aware society expects her to do. Catherine realizes the greatness of the love they had and even though that love was something otherworldly, it is still impacted by society because she claims that it would degrade her position if she would marry Heathcliff (Brontë, n.d., p. 102). Despite being isolated from the rest of society, she learns through her connection with the Lintons what kind of behaviour is appropriate. However, nature clashes with culture leading to Catherine’s fall. “I am Heathcliff” (Brontë, n.d., p. 104) is the pivotal line in understanding Catherine’s view of her soul being united with Heathcliff’s. Their liminal positions, however, differ in terms of stability and causes, wherein Catherine is rather unstable and her liminal attributes come from within herself. Heathcliff’s liminal position is imposed by others and constant throughout the novel.

Liminal characters in the liminal setting are consequently trapped in liminal concepts, not only real but imaginary spaces that even transgress and transcend into the supernatural realm. The liminal events

frequently occur at liminal hours, for instance at midnight, or during the seasons that might be regarded as liminal, such as spring. Spring can be considered a liminal and a season of rebirth. Catherine dies and Cathy is born in spring. Since it is between winter and summer, it might be viewed as a season between life and death. Catherine dies at midnight gasping: “the clock is striking twelve! It’s true, then; that’s dreadful!” (Brontë, n.d., p.156) Midnight can also be considered a liminal period of the day because it is between two days and does not fully belong to either. Her truth refers to her claims that the house is haunted, and she might have seen the other side of life, the death. Furthermore, the characters often recall the past and cling to it. Catherine remembers the childhood she had with Heathcliff and later he cannot let her go of her even in death. She apparently haunts him not letting go either. In this way, the two characters are stuck in a liminal space between life and death, reality and fantasy.

One of the ways that liminality is represented is through dreams. The consciousness is between being awake in the real world and the world outside of ourselves. Catherine dreams of wine and water: “I’ve dreamt in my life dreams that have stayed with me ever after and changed my ideas; they’ve gone through and through me, like wine through water, and altered the colour of my mind.” (Brontë, n.d., p.101) The colour of wine, red can relate to passion and blood. This emphasizes her wild, uncivilized side. Catherine is a person that often changes her mood; therefore, even her dreams can have a double interpretation. It is not rare that these dreams include ghosts and characters bordering reality with dreams. These dreams are so real to them and leave visible traces in the real-world blurring boundaries between them and making them more real than they actually are. In Lockwood’s dream of Catherine, she is not simply a ghost, but rather made of flesh and blood. Lockwood claims: “I should hardly know who was dead, and who was living.” (Brontë, n.d., p.369) This line describes the whole concept of liminality in the novel. The characters are constantly in some state between life and death, and boundaries are blurred. In some instances, it becomes difficult to confirm what is reality and what are dreams and where one ends and the other starts. In Catherine’s case, the narration starts when she is already dead. However, her ghost reappears in Mr. Lockwood’s window. Here, Mr. Lockwood breaks the window and cuts his hands crossing the barrier between real and the realm of dreams and death. Catherine is buried close to the moors and her soul wanders in an attempt to come back home to Wuthering Heights.

Even after her death, Catherine is haunting the Heights and Heathcliff, and this continues their interdependence. When Catherine’s ghost appears, Heathcliff ignores reality and calls her in. It can be questioned why they believe in ghosts, but we need to remember that: “Yet the inhabitants of the region around the Heights, the people Nelly calls “country folks” (Brontë, n.d., p. 426), see ghosts and are not ashamed to admit it” (Krebs, 1998, p. 44). It can be argued that Heathcliff realizes his liminal position and seeks a way out of it, however, his actions just pull him in deeper. The fact that Catherine still wanders in the realm of living indicates that she has not transcended the realm of the dead and is constantly seeking the companionship of Heathcliff who is alive. Her soul cannot find peace in death without him and his in living without her. This state tortures both and, as Catherine cannot come back to life, the only way for their unity is in death, and Heathcliff joining her in the grave. This leads to Heathcliff getting into the grave with Catherine placing him in a liminal space; he is alive but

communicating with the dead. His last days among the living he spends in a delirious state:

Now, I perceived he was not looking at the wall, for when I regarded him alone, it seemed, exactly, that he gazed at something within two yards distance. And whatever it was, it communicated, apparently, both pleasure and pain, in exquisite extremes: at least, the anguished, yet a raptured expression of his countenance suggested that idea. (Brontë, n.d., p. 420)

Catherine's indecisiveness is constantly placing her in liminal spaces. While in delirium caused by her sickness, she dreams of dying and reaching the afterlife: "heaven did not seem to be my home, and I broke my heart with weeping to come back to the earth; and the angels were so angry that they flung me out, into the middle of the heath on the top of Wuthering Heights; where I woke sobbing for joy." (Brontë, n.d., p. 102) – Catherine argues with angels refusing to let her soul remain in heaven. She is flung out of it as a fallen angel would be. The mere fact that she was a gentle girl with such a demonic character is liminal as she does not belong to either the good or bad side. "Like Milton's Satan, Cathy rejects heaven's regimen, exceeding its perfection in a demonic return to the world it excludes" (Vine, 1994, p. 349).

## Conclusion

Emily Bronte employs different entities to represent liminal spaces in *Wuthering Heights*. Some characters are constantly more or less in those liminal spaces; for instance, Heathcliff. Some characters are just mere observers like Mr. Lockwood. Nelly is one of the characters that is an observer and a participant at the same time. The relationship between Heathcliff and Catherine causes a shift in energy in liminal spaces. Heathcliff's liminality is not deliberate; it is socially fixed and ascribed to him, while Catherine's liminality is more fluid and deliberate to some extent. Heathcliff's liminality is represented in terms of his origin, society, and place in the Wuthering Heights family and household. Catherine is a liminal character due to her inability to choose a definite place or a partner.

Their liminal spaces are not just literal in the forms of the two estates, windows, and doorways, but also in the forms of unconscious states, such as dreams, delirium states, hallucinations, and even supernatural and paranormal activities, and the characters being stuck between angels and demons, the good and evil, life and death. The novel contains dark and Gothic elements, it is otherworldly and mysterious, and it is a story of humans with a supernatural and unearthly ability to love.

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## **Part IV: Cultural Studies**

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## **UNEQUAL RESPONSE TO REFUGEE CRISES IN THE 21<sup>ST</sup> CENTURY: THE CASE OF SYRIA AND UKRAINE**

### *Abstract*

The footage coming out of Ukraine has been devastating, but it echoes a very similar crisis. In 2015 and 2016, a large number of refugees, mostly from Syria, arrived on Europe's doorstep seeking refuge. Although the EU was urged to take action, not all member states were willing to take their share. It has been quite difficult to get to terms with how quickly people seem to react and care when the refugee crisis is inside of Europe, compared to when it happens in the Middle East. It is disappointing and upsetting that the world does not react with equal amount of interest and outrage. Europe's response to Ukrainian refugee crisis has been remarkably generous and united. Images of good Samaritans from European countries offering their homes and food to Ukrainian refugees are a contrast to the idea of nationalism in parts of Europe regarding how other refugees, such as those from Syria, are still being treated. The aim of this paper is to investigate the reasons why Europe takes a different approach to the ongoing Ukrainian refugee crisis as compared to the Syrian refugee crisis that has lasted for over a decade now. This paper is based on the qualitative research method, focusing primarily on collecting and analyzing the available text and video data in the sources on the research topic. With Ukrainian refugees being welcomed in Europe, nations have been accused of double standards in their treatment of refugees from other conflicts. The research will reveal the actual motives behind those double standards.

**Keywords:** refugee crisis, Ukraine, Syria, double standards

### **Introduction**

The Russian invasion of Ukraine launched on February 24, 2022 has displaced almost 4 million people with millions more at risk. The European Union nations have been swift in their response to the Ukrainians crossing over. The last time that Europe had a major refugee crisis was in 2015, when more than one million Syrians reached Europe. The response back then was quite the opposite, much more of a "closed-door" response with the exception of some countries that had much more of an

“open-door” policy. A comparison of the fate of the Ukrainians with the refugees from the Middle East has brought to the fore the double standards of the European Union. The author Serene Parekh states that the countries in Eastern Europe responded to the refugee influx in 2015 not with open arms and not by welcoming refugees with soup and chocolate bars, but with an open hostility (Khalid, 2022). So, what are the reasons behind the different treatment of the Ukrainian and Syrian refugees? While the European Union countries have been remarkably generous and united in regards to the Ukrainian refugee crisis, they denied such a treatment to the Middle Eastern or Syrian refugees in particular, which indicates to the factors such as racial bias, anti-Muslim sentiment, and geopolitical motivation.

## **Racial Bias**

The way Ukrainian refugee crisis has been framed by the Western media and the world officials points to racial bias and double standards in their previous treatment of the Syrian refugee crisis. The world has responded differently to Ukraine vs. Middle East crisis when it comes to the different race of refugees. Former Deputy Prosecutor General of Ukraine, David Sakvarelidze, stated the following: “It’s really emotional for me because I see European people with blue eyes and blond hair being killed, children being killed every day with Putin’s missiles” (TRT World, 2022, 1:50-1:59). There has been certain hypocrisy of media coverage that elevates Ukrainian refugees over Middle Eastern concerning their race. Some of the media coverage focused on white and Christian Ukrainian refugees. NBC News correspondent Kelly Cobiella stated the following: “These are not refugees from Syria, these are refugees from neighboring Ukraine. I mean, that, quite frankly, is part of it. These are Christians. They’re white” (TRT World, 2022, 2:42-2:57).

Other correspondents brought up the class backgrounds of Ukrainian refugees, as compared to those of refugees from low-income nations. CBS News correspondent Charlie D’Agata, while describing the situation in Kyiv, Ukraine, as Russian troops advanced causing thousands of Ukrainian civilians to flee the capital, said the following: “This isn’t a place, with all due respect, like Iraq or Afghanistan that has seen conflict raging for decades. You know, this is a relatively civilized, relatively European city – I have to choose those words carefully, too – where you wouldn’t expect that or hope that it’s going to happen” (TRT World, 2022, 0:31-0:51). Similar to this statement, the ITV News correspondent, Lucy Watson reported, “Now the unthinkable has happened to them. And this is not a developing Third World Nation. This is Europe” (TRT World, 2022, 4:15-4:23).

Al Jazeera English anchor Peter Dobbie seemed to downplay the experiences of refugees from the Middle East and North Africa: “And what’s compelling is just looking at them, the way they’re dressed, these are prosperous – I’m loathe to use the expression – these are prosperous, middle-class people. These are obviously not refugees trying to get away from areas in the Middle East, which are still in a big state of war. These are not people trying to get away from areas in North Africa. They

look like any European family that you would live next door to” (TRT World, 2022, 3:29-3:56). In his article on Russia’s invasion on Ukraine, published in *The British Telegraph*, Daniel Hannan said the following: “They [Ukrainians] seem so like us. That is what makes it so shocking. Ukraine is a European country. Its people watch Netflix and have Instagram accounts, vote in free elections and read uncensored newspapers. War is no longer something visited upon impoverished and remote populations” (“Ukraine Conflict”, 2022). We also hear statements that Ukrainians are civilized, and this language of being civilized and cultured plays into a stereotype that people from the Middle East and Africa are somehow culturally and morally inferior.

As a response to biased coverage of the Ukrainian refugee crises, in February 2022, the Arab and Middle Eastern Journalist Association (AMEJA) issued a written statement calling on all news services and press associations to be mindful of any kind of bias in reporting the war in Ukraine. After tracking both implicit and explicit instances of racist media reportage that elevates the importance of some refugees over others, AMEJA specifically stated that it,

[...] condemns and categorically rejects orientalist and racist implications that any population or country is “uncivilized” or bears economic factors that make it worthy of conflict. This type of commentary reflects the pervasive mentality in Western journalism of normalizing tragedy in parts of the world such as the Middle East, Africa, South Asia, and Latin America. It dehumanizes and renders their experience with war as somehow normal and expected. (2022)

This clearly points out that news organizations should and must stand in full solidarity with civilians from all over the world who are victims of war in order to soothe stereotypical behavior and abolish biased responses to refugee crises.

### **Anti-Muslim Sentiment**

Different attitudes of European countries towards non-European and non-white refugees can be connected to the anti-Muslim sentiment and Islamophobia, which automatically binds the term “terrorism” to Middle Eastern nations who are prevalently Muslim.

Refugees from the Middle East are considered largely responsible for an increase in violent crime, Muslim terrorist attacks, and disruption of world peace. Accordingly, European refugees are presented as sympathetic and civilized, whereas those from the Middle East are portrayed as dangerous and backward. Bulgaria’s Prime Minister Kiril Petkov said Ukrainians are “intelligent and educated,” emphasizing that they “are not the refugees we have been used to, people whose identity we are not sure of, people with unclear pasts, people who could have been terrorists“ (Horton, 2022). Petkov has

also insisted on diplomatic support by prioritizing Bulgaria's strategy towards deescalating tensions in Ukraine, as well as using all opportunities through diplomatic means to resolve the "conflict."

Hungary stands for as one of the most vocally anti-refugee governments in Europe. The Hungarian Prime Minister, Viktor Orban stated that they "will not import crime, terrorism, homophobia and a brand of anti-Semitism that sets synagogues ablaze. [...] there will be no outlaw districts, no riots and no gangs hunting for our wives and daughters" (Peto & Fenyo, 2016). Speaking about the refugee crisis in Europe, Viktor Orban declared that it has become a matter of public safety, increasing a terrorist threat and violating the public safety. However, Hungary is now allowing Ukrainians and others who are legally residing in Ukraine to cross the border and enter their country ("Hungary allows everyone coming from Ukraine to enter the country", 2022). Orban is also known for attacking the European Union migration policy, claiming that Muslim refugees are invaders seeking better lives and that they pose a danger for the Christian traditions of Europe.

Speaking on behalf of the reelected Nationalist Polish Government, MP of the ruling Law and Justice Party, Dominik Tarczynski, stated that they took in 2 million Ukrainians but that they will not receive even one Muslim to their country, and that is why Poland is so safe. When he was reminded that Poland broke EU law in 2015 by refusing to share the refugee burden, Tarczynski tried to wash away those accusations by claiming that neither Germany nor France, that are considered to follow EU laws, received as many refugees as they should. He went further saying that Poland or Europe in general are not responsible for what is happening in Syria (Al Jazeera English, 2019, 1:40-3:30). In one of his interviews, Tarczewski also stated that it is a matter of Europe being Christian and that for him a multicultural society is not of any value. He also added that the virtues of the Polish nation are Christian culture, Roman law, and Greek philosophy, and that no one wants Sharia law in Europe (Al Jazeera English, 2019, 5:30-6:15). Although he constantly claims it is about safety and legality, his anti-Muslim rhetoric says differently.

In addition to that, many authorities from Eastern Europe have always claimed that it is not the matter of Muslims or Islamophobia but safety. They are defending themselves by saying that they do not want any illegal immigrants, aiming at refugees from the Middle East. Politicians and state officials are constantly pointing out at terrorist attacks committed by radical Islamists, which, in their opinion, are not condemned by Muslim leaders. However, European government officials should be the ones renouncing the racist immigration policy.

### **Geopolitical Motivation**

Geopolitical motivation also may help to explain why Europe is treating this crisis differently in comparison to the Syrian refugee crisis.

Unlike Syrian or other Middle Eastern refugees, Ukrainians are granted legal rights to enter the European Union and stay there for up to three months. As reported by Khalid, the author Serena Parekh claims that one of the reasons Ukrainians are being persecuted by Putin is because of their desire to be members of the EU and to be more like European countries. That gives rise to a sort of obligation in the sense that Ukrainians are fighting for their right to be like Europeans and therefore, Europeans have an obligation to help them (Khalid, 2022).

We are seeing Ukraine's neighboring countries like Poland, Romania and Slovakia accepting every single Ukrainian that reaches their territory. The UN reports that out of 4 million people who have left Ukraine until 29 of March, Poland has taken in around 2,337,000 refugees. That makes Poland a leading country in accepting refugees, followed by Romania, Moldova, Hungary, and Slovakia ("How many Ukrainians have fled their homes," 2022). As a reminder, in November 2021, Polish security forces were deployed along the Poland-Belarus border to stop around 2,000 refugees and migrants who spent weeks in freezing winter conditions ("Poland blocks hundreds of migrants," 2021). Poland's government has long been proud of its strong stands against migration, while other European nations welcomed in hundreds thousands of people fleeing war, Poland stood firm with its border strictly closed for non-Europeans.

Moreover, the European Union has triggered temporary protection so that the millions of refugees from Ukraine can very quickly have protection, social assistance, and access to healthcare, schooling for their children, or the possibility of working. All 27 EU countries triggered a never before used law called the Temporary Protection Directive. That law would allow Ukrainian refugees to stay in EU countries for three years without needing to apply for asylum, despite Ukraine not being a member of the European Union (European Commission, 2022). The same EU shut its borders during the migrant crisis of 2016 after initially accepting refugees, and then paid Turkey billions of dollars to keep those same refugees from crossing into Europe (Kirişçi, 2021). As stated by Leah Zamore from the NYU Center on International Cooperation, the European Union itself is supporting those frontline states with a new directive saying that Ukrainians that reach the EU will be allowed to stay there up to three years with access to services, schooling of children and possibilities to work (2022). However, regardless of where the refugees are from, they will need reintegration services and immediate support.

Refugees are generally viewed in a negative light due to the so-called breaking of social cohesion; however, the majority of refugees integrate very well into society and contribute to it economically, culturally, socially, and even politically. This topic may occasionally provoke a substantial reaction, but equally over time, the society learns to cope and accept refugees as a benefit and not a burden. What we know from refugee crises from all over the world is that refugees are remarkably adaptable, and if they are given the tools and support to actually rebuild their lives, they will do so by becoming incredibly constructive members of their new communities. They have a lot to offer, and hopefully, that is what we are going to see.

## Conclusion

Europe's response to the Ukrainian refugees, though commendable, has brought to light its double standards in regards to race, religion, and geopolitical position of nations facing refugee crisis. From all the above-mentioned statements, it is hard not to notice the hypocrisy of media coverage that elevates Ukrainian refugees over those from the Middle East. We certainly should care about Ukrainians, but not because they are white, Christian Europeans. It is as if the world is trying to make an excuse for why the West should get involved, in terms of embracing these refugees and providing help to them. The same treatment should be provided to people of non-European descent and non-Christian, who are not blue-eyed and blond-haired as has been reported in media. One should encourage and help refugees simply because they are fleeing a war.

The struggles of being a refugee are too familiar to Bosnians. Just 30 years ago, a brutal war in Bosnia and Herzegovina caused nearly two million people to flee from their homeland. Nowadays, migrant travelers are rushing in, fleeing war and persecution in their home countries. Bosnia, as a small country with scant resources, has seen waves of refugees who assume this territory as a way station on their dream-laden towards sanctuary or greater prosperity. If anyone, Bosnians can understand the pain and suffering of all refugees and internally displaced persons. Telling about the experiences of all refugees, regardless of their race, ethnicity, religion or geopolitical importance, creates empathy in society. It also teaches future generations to be compassionate, generous and very well aware that war can happen anywhere and to anyone.

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## **THE IMPACT OF THE INTERNET ON WARS: SARAJEVO 1992 AND KYIV 2022**

### *Abstract*

The Russian government tried to support their reasons to invade Ukraine by using different types of propaganda in their media, commonly used during the 20<sup>th</sup> century. However, because the Internet is the primary source of information today, these tactics are less powerful and efficient than they were just 30 years ago, as in the example of the Bosnian war. This paper aims to compare the two wars: one before the mass use of the Internet and the other happening today. Using the evidence based on technological advances, a way of life, and the people's awareness then and now will give us the parallel between these two periods. These changes can be seen in almost every aspect of our lives today and how we fight wars.

**Keywords:** war, social media, Bosnian war, Ukrainian war, Internet

### **Introduction**

Fighting wars anywhere on the planet has always impacted the entire world to some degree. Having the Internet today as a foundation of mass globalization did not have an impact on our past, but it does affect our present, and it will affect our future. We have adopted “a thing” that we heavily rely on for thirty years, and it would almost be impossible to go forward without it. We have had many scientific and technological discoveries over centuries that became a standard of our lives, such as electricity, vaccines and other drugs, vehicles, fast-speed communication devices, and many more. If we remove only one of them, we can agree that our journey toward the future and further progress will be very slow-paced, and in our present countries, governments, corporations, and individuals would have different levels of power and the importance of their roles. Because of that, we can also include the Internet on this list. The Bosnian war started in 1992, thirty years ago, when the Internet still was not a member of this list, the world functioned, and the war was being fought without it. In 2022, it is a basic service; it helps the world perform “smoothly,” and the Ukrainian war is being fought in its era. When people live their lives in the time and place of war, their primary (and often only) goal is to survive and live, and their bodies and minds feel as few consequences as possible, which is a natural instinct

in humans. The Internet can help those people achieve that goal more easily now in the Ukrainian war, unlike the people in Bosnia and Herzegovina in the 1990s, as well as make billions of people aware of what is happening in Ukraine and what happened in Bosnia. The Internet has changed how we live during wars, how we access information, how we react to the suffering of others, and how aware we are of what's happening in the world, and it affects our economy.

### **Access to Information**

Controlling the flow of information is crucial in war, no matter the sides. What people know and what they are aware of, or on the contrary, what they do not know, can change the course of any conflict in the world. What we can witness in the Ukrainian war is how public the leaders are, how far their words can be heard, and how their actions are seen. Even more interesting is that in the era of the Internet, public actions can never be erased, meaning that almost everything will be “remembered” in some way. During the twentieth century, the primary sources of news were newspapers and TV programs; in the twenty-first century, the main source was the Internet. The main differences between these two sources are their ease of use and how easily they can be spread.

When it comes to TV houses (privately owned or publicly owned), we often forget they are companies that work for profit and have some agenda. Powerful people can easily influence them, they can easily be censored, etc. We can see that in the case of the Bosnian war and the media that operated in that period. The most noticeable TV house at that time was PINK TV (owned by Željko Mitrović), operating in Serbia; as journalist Tamara Skrozza said, “Pink offered an escape from the reality and problems of war to the people in Serbia by offering cheap entertainment and propaganda that was used to make people blind to the horrors that were happening nearby them” (Skrozza, 2022). From this, we can see all the flaws that a TV house can have: a man with a questionable reputation owns it, it offered its services to the regime of Milošević, had benefits for doing so, censored the truth of war, and was offering a replacement content that worked in favor of the regime, and some members of the regime will even say in favor of people. Since that was happening when the Internet was starting to become global, there were no alternatives for people (those who supported the regime and those who were against it) to see what was going on less than 200 kilometers from Belgrade. Not knowing the truth on time can have long-lasting consequences in the future, especially for younger generations that were not born yet. As of 2022, many people in Serbia are still not aware of what really happened in the 1990s or even that the siege of Sarajevo ever occurred, primarily due to the propaganda still being produced by the governments over the years and primarily by PINK TV. To visualize just how dangerous it is when a single man owns the media flow in a country, Mira Marković (wife of Slobodan Milošević), as one of the leaders of the regime described her former friend and ally Mitrović as “moral and social atheist” (Skrozza, 2022), stating just how dangerous he can be to his allies and people that lived through horrors of war thirty years ago and people that are living today.

A similar situation is happening in the Russia and Ukrainian war, the same template that Milošević used is being used by Putin thirty years later. Even though the same tactics are used, the results are not as expected, thanks to the Internet and sources that the current regime can truly censor. Unlike the Bosnian war and young generations in Serbia who were unaware of what was happening because of PINK propaganda, young generations in Russia are somewhat aware of what is happening in Ukraine and are the biggest category of people that oppose the war (Elliot & Nurinjayan, 2022). This is because these generations are used to having an abundance of information and searching by themselves and rarely follow the news from the classical media. According to the Press Freedom Index, Russia regularly scores low points regarding the freedom of media, which ranked Russia in 155<sup>th</sup> place (Anonymous, 2022).

Another critical factor in the era of the Internet is hackers who can use the Internet for their plans. This is something that we can see in the Ukrainian war in many different situations, such as when a group called Anonymous hacked the TV stations in Russia and broadcasted the real footage of what was happening in Ukraine. This is one of the actions that could not have taken place during the Bosnian war, and the consequences can still be felt.

### **Impact of the Internet on People's Reaction and Awareness**

As we stated before, having information is crucial in any war, and the place where ordinary consume a hefty dose of information and produce it is also social media. Social media have played a significant role in protests, revolutions, terrorist attacks, movements, and freedom of speech. Ukrainian war is the first large-scale war where social media are being used as a tool to fight, a way to show the horrors of war. Ukrainians have used social media's power to amass large-scale support for Ukraine (Bernod & Childs, 2022).

President Vladimir Zelensky and his officials have regularly used social media to seek help for their country regarding weapons, sanctions, and medical aid. The most common platform they use is Twitter. Government officials have used this platform due to its ease of use, and people are most direct there in terms of language, opinions, and footage. Hashtags took the role of slogans, such as #stopthewar, #stopputin, #helpukraine that represent the way of choosing sides and making efforts to stop the war. There was no such word construction during the Bosnian war that could become trending in the world.

Besides the official people using social media, ordinary people mainly use them to express their anger, grief, and solidarity with the people of Ukraine. Unlike Twitter, where people are usually going into debates and using more direct language, Instagram is a platform where people try to get attention using different types of graphical content and messages, such as posting flags of Ukraine in their stories with messages of solidarity or changing their profile photos into colours of Ukraine. These small but chain

actions show that people are aware of what is happening and that they want it to end.

### **Impact of the Internet on the Economy and Refugees**

In the globalized world, it is imperative that the economy works fast and efficiently, and the SWIFT (Society for Worldwide Interbank Financial Telecommunication) system allows that. Sometimes referred to as the “Gmail of global banking” it is responsible for managing transactions in more than 11 000 financial institutions around the globe (Durkee, 2022), and most of people use it daily. When the war in Ukraine broke out, one of the suggested sanctions was excluding Russian financial institutions from it, which would make its economy unable to finance the war. SWIFT was developed in the 1970s, and it replaced the system called TELEX that was used until then by using better algorithms, technologies, and security protocols. It is important to remember at the same time, the Internet was being distributed globally, and even though it became mainstream in the 1990s, it also impacted SWIFT (Zimmerman, Empsak, 2022).

As more and more banks and countries became part of SWIFT and started using the Internet, it became more important for the fluency of global transactions, especially for countries whose economies heavily depend on exports, such as Russia (oil and gas). This is, of course, a massive problem for Russia since it would only be able to charge its exports the way it did now. Still, it is also no less of a problem for countries imposing this sanction since they cannot collect their debts in Russian institutions. It is essential to understand what a tool is and what is using it; SWIFT is using the Internet to manage transactions since, so far, it is the technology used by most people and thus has become the core of global banking.

During the Bosnian war (1992-1995), the Internet became mainstream, and unlike Bosnians, millions of people had access to it. That is why SWIFT could not deliver many financial donations to Bosnia since the banks needed undisturbed means of communication with the countries abroad. However, Russia has a big economy that cannot fall overnight; it will stagnate over time, and it can still use the Internet, besides SWIFT, to manage transactions. The Russian population will experience the most problematic consequences for several reasons: the economy would stagnate because the exports will decrease since the buyers would not have a way to pay for them, inflation would rise all around the world as a countereffect of its stagnation in exporting goods, and much less Russian capital would circulate in the West and vice versa, as well for the ordinary Russians that no longer would be able to send nor receive money globally.

## Conclusion

The Bosnian and Ukrainian wars show how the world behaved in the past and behaves now; they show us how much a thirty-year period can change how we live and use our voice. Fighting the wars has also changed even though the templates for producing those wars have remained the same. Even though we can record events in the digital age the way we could not in the past, the perception of what someone considers to be accurate and to be false is still individual; that is why it is crucial to have as many sources of events that have happened and that have marked the history of the world for future generations as well for the living ones. This paper aims to be a source.

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## **THE SECULARIZATION OF WESTERN SOCIETY — DO PEOPLE NO LONGER NEED RELIGION?**

### *Abstract*

Religion has played a big part in the development of humankind. It helped set clear rules and provided people with simple answers to existential questions before science could provide us with more complex explanations. Because of religion, nations had the motivation to grow bigger and stronger, expanding their territory by fighting in the name of God. Although religion has the power to bring those who believe in the same doctrines together and give them a purpose in life and a feeling of belonging, it also has great power in setting people against each other. Religion was usually the reason behind the most bloody conflicts in the World's history. All of it is because a group believes their truth is the only acceptable truth. Over time, more and more individuals realized they did not fit into a society based on one religion. They felt misunderstood and alienated. However, those people still needed to be part of something meaningful and be able to share their beliefs with others. That is why in the 19th and 20th centuries, many rebellious souls started to share their ways of seeing the world by creating new religious movements, pejoratively named sects and cults. However, currently, it seems like a growing number of people have ceased believing in God. Especially teenagers and young show their dislike of the idea of religion, although older people express their disaffection with the church more often too. Why is this phenomenon happening right now? Did Homo Sapiens evolve too much to believe in greater power than itself? Or maybe the secularization of society is only an illusion?

**Keywords:** secularization, religion, Western society

### **Introduction**

More clearly than ever, we notice the fast-growing secularization of society, especially among young citizens of highly developed Western countries. More and more Millennials and Gen Zs declare themselves as atheists or agnostics. I can tell from the experience of a young person who grew up in Poland — which I consider to be a developed Western country, that a vast majority of my social circle does not go to Church or practice the religion their parents brought them up in.

Naturally, we still celebrate Christmas and other holidays. However, as I observed, modern people treat holidays more like the occasion to spend quality time with their friends and family rather than celebrate, for example, the anniversary of Jesus' birth. Moreover, over time, holidays like Christmas or Easter have begun to look more like pop-culture events rather than sacred celebrations. The first things that come to our mind when we think about Christmas and Easter are, usually, Santa Claus and Easter Bunny, not Jesus Christ.

Young adults I know mainly declare they do not believe in God. However, some still somehow participate in Church life, for example, by taking the sacrament of Confirmation or deciding to have a Catholic wedding. Interestingly, in most cases, they do it because they do not want to disappoint the elders in their families, or even are pressed by them to do so, or because church weddings feel fancier. Rarely do they genuinely believe in the sacred value of those sacraments.

Although my experience can be biased and should not be the only relevant point to support this thesis, I believe it was crucial to show the first-hand perspective of the representative of the group of educated young adults who share mostly left-wing or liberal political beliefs. The group of conservative young people could have a different experience; however, I believe they would still notice the process of secularization among their peers.

Examples of people's discouragement from religion are visible in daily television programs and even more on the Internet, especially on social media platforms like "Twitter" or "Reddit". There are numerous headers in online newspapers saying something like: "Millennials Are Leaving Religion And Not Coming Back" or "GEN Z IS THE LEAST RELIGIOUS GENERATION. HERE'S WHY THAT COULD BE A GOOD THING.". Although newspapers try to keep a neutral undertone in their articles, posts created by Internet users on social media platforms more often speak negatively about the phenomenon of religion and have pejorative undertones.

As Christianity is the most followed religion in the world, it is no surprise that a significant percentage of those posts and articles, when they refer to religion, mean Christianity or different variations. Western society is predominantly Christian, so when discussing secularization in most cases, we suggest that more and more people leave the Christian Church. Because of our upbringing, we associate the word religion with Christianity.

The questions arise: What exactly is religion? How was it created, and what was its purpose?

The definition of "religion" must be presented to start the analysis. Encyclopedia Britannica indicates that religion is: "human beings' relation to that which they regard as holy, sacred, absolute, spiritual, divine, or worthy of especial reverence. It is also commonly regarded as consisting of the way people deal with ultimate concerns about their lives and their fate after death."

Cambridge Dictionary writes that religion is: “the belief in and worship of a god or gods, or any such system of belief and worship”. Religion cannot be simplified to the act of believing in God or gods because Christians, Krishna witnesses, and Satanists all believe in God. Yet, Christianity is a religion, while the other two are considered sects, which is already a separate term. The most commonly known Polish encyclopedia - *Encyklopedia PWN*, points out that the most important aspect of religion is that it focuses on the relationship between a human and the sacred.

Polish Priest Andrzej Zwoliński, in his book *Anatomia sekty* (The Anatomy of a Sect), writes about the origins of the word “religion”. According to him, the term - *religio* originally had various meanings. It meant precision in fulfilling moral obligations to everything godlike and conscientious, but also piety and godly fear. The word *religio* has its origins in the Latin language, and at the beginning, the term was used to describe both Christian beliefs and pagan beliefs; that is why some believers, in order to distinguish them from one another, were adding an adjective *vera* to the noun *religio*. Together, those words meant: “the true religion”, and were used in relation to Christianity.

As mentioned before, since Christianity is the most popular religion in the world, religious scholars, while doing their research, usually analyze religion and events concerning this phenomenon from the perspective of Christianity or compare other religions to this particular one. However, as we can deduce from the definitions presented above, the term religion refers to a variety of different belief systems whose primary goal is to focus on the relationship between humans and the unknown, higher force.

As we now know what the word “religion” means, it is time to discover this phenomenon’s origins and primary purpose. How was religion created?

It has all begun with our detailed way of communication. Our language enables us to present what we want to say to other members of our kind extremely descriptively. Even though other animals also have their languages, they can only exchange simple information with each other. As human speech becomes more and more precise and flexible, homo sapiens talk with each other more often. They no longer exchange only information essential for survival, like where food is or where they choose to sleep to be safe. Their conversations become more casual. They discuss everyday life, who likes whom, who will have a baby, etc. In other words, they gossip.

Although nowadays, gossiping can be considered a vice by some people, according to the famous anthropologist Yuval Noah Harari, while gossiping, people can pass down a lot of helpful information about human relationships, and thanks to that, they can form bigger and better-coordinated groups.

However, flexible and detailed speech, as well as gossip, are not the only elements that put homo sapiens at the top of the food chain. The one thing that really has brought humans together and helped

them create everything we have today was the ability to talk about things that do not exist. Humans can specifically describe immaterial phenomena to one another. It may seem of little use, but this particular skill has actually helped us invent myths. People have used them to explain every occurrence they did not understand. Myths have brought people closer and made it easier for them to cooperate by the sheer fact of a shared culture. Eventually, at some point in the evolution of homo sapiens, humans created a myriad of myths about so many different topics that they began to establish laws around them. They have grown to believe they must respect specific principles because supernatural powers rule the universe. This is how people started to form “religions”. Religion is one of the major factors that enable humans to unite with someone they do not know. Even when two people do not speak the corresponding language, they still can connect and cooperate, just because they follow the same spiritual rules.

To sum up, a powerful tool has been created because of homo sapiens’ ability of highly descriptive speech that lets them express their ideas. Its label is religion, and its primary application - bringing large crowds together and making them easier to govern.

Later in history, Christianity outnumbered other, less popular belief systems. As the number of followers grew, Church began to become more politically active by establishing new rules and laws. This phenomenon became an inflammatory factor for many military conflicts and religious persecution, not only between Christians and the followers of other religions but also between people who profess other variants of Christianity. Despite violent religious conflicts, the majority of Western society was built on principles dictated by the Christian Church.

Over time, especially in the late 19th century and the beginning and middle of the 20th century, more and more individuals realized they did not fit into a society based on one religion. They felt misunderstood and alienated. However, those people still needed to be part of something meaningful and be able to share their beliefs with others. That is why, during that time in history, many rebellious souls started to share their ways of seeing the world by creating new religious movements, pejoratively named sects and cults.

Nowadays, it seems that the generation of young adults is not willing to even rebel against the Church anymore. They just do not want to have anything to do with religion. The number of people who joined rebellious new religious movements or invented new sects or cults significantly decreased since the late 20th century.

Why did people drift away from religion or even new religious movements?

First, we rely more on science now. Science provides us with answers to many existential questions, and what is even more important is that it gives us proof. Humans are curious creatures; to this day,

science cannot provide evidence of God's existence, making us less likely to believe in this higher force.

Second, along with the development of the Internet, people gained access to an infinite base of knowledge, which makes them able to check the information they receive swiftly. Thanks to that, we are less prone to manipulative techniques used by sects and other religious groups because we see how two-faced and dishonest those organizations can be.

Third, Millennials and Gen Zs are one of the most progressive and tolerant generations. At the same time, the Church is still highly conservative and bases its beliefs on ancient manuscripts unsuitable for modern society.

As we can see, there are many reasons modern people from highly developed Western countries are drifting away from religion, especially Christianity and other conservative religions like those from the Abrahamic group, such as Islam and Judaism. However, is the secularization of Western society really that big of a problem? Do people no longer need religion?

My answer to this question is, no, we do need religion. People will always need religion. Religion was a phenomenon that glued humans together and gave them the purpose to grow, develop, and organize. Without religion, we would not be in the place we are today. We are spiritual beings, but our lust for power and ego may come in the way. I believe that the secularization of Western society is a misunderstood concept. As I have proven in this paper, society started to identify religion with mainly Christianity and the Catholic Church. However, as we learned from the definitions and the origins of religion, this phenomenon is not only about Christianity; it is about the perception of the world and the relationship of humans with the divine. In my opinion, the modern generation of young people is becoming more religious than ever. We appreciate our planet more; we try to be eco-friendly and care about animals. Numerous people study the relationship between our world, other planets, stars, the Sun, and the Moon. I believe those actions are closer to the original concept of religion than those preached by the Church.

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## **WOMEN IN ADVERTISEMENTS THROUGH HISTORY - CRITICAL DISCOURSE ANALYSIS OF TWO ADVERTISEMENTS**

### *Abstract*

This research paper deals with the discourse analysis of two advertisements published in the USA in 1968 and Australia in 2013 in regards to two different products; a painkiller Anacin and healthy pre-cooked microwavable meals by Lean Cuisine, respectively. The main goal of the paper is to observe and explain the treatment of women in advertisements, therefore, the chosen ads were published during different years for different social groups but both are concerning women and their perceived role and duties in society. The research paper takes into consideration linguistical (grammatical and lexical) and non-linguistical (images) elements of the advertisements. The advertisements are observed from three different perspectives of discourse analysis: formal, functional, and social. Furthermore, the language of the advertisements was observed through four main properties of language which include language ambiguity, language situated in the world, language and social identity and language in relation to other modes. The paper identifies different types of Discourse apart from the Discourse of Advertising, such as Discourse of Law, Discourse of Science, and Discourse of the Internet. Additionally, enticed social identities are identified as well as the participants including addresses. The perceptions and expectations of society are observed and compared between the two advertisements. Finally, the paper observes and explains social ideologies promoted in the corresponding societies.

**Keywords:** discourse of advertising, discourse analysis, four properties of language

### **Introduction**

Woods (2006) starts off his introductory chapter by posing several questions about the definition and the role of advertising. He states that dictionaries “focus primarily on its function as a public notice or announcement” (p. 1). Furthermore, he describes techniques used by sellers not only to inform but to convince the consumer to purchase the advertised product. Woods claims that this genre is immensely powerful in its main function as a promotional device and drawing and maintaining the attention of consumers as well as maintaining the “availability and desirability of a product, service or brand” in our minds (p. 2).

The power of advertising comes from linguistic and non-linguistic elements and a significant amount of it comes from language (Woods 2006; Cook 1996). However, language is not the only means of persuasion. Advertising utilizes images and symbols as well as sounds, slogans, catchphrases, jingles and puns (Woods, 2006). These linguistic elements are combined with logos, images and symbols to create a unique and recognizable message that the ad is trying to convey. The main goal of advertising is to promote and persuade and ads employ different intertwined strategies to achieve such goals. However, advertising utilizes other types of discourse and is tightly connected and interpreted in society, culture and the given social contexts. The advertisements are always targeted certain populations and promote certain propaganda and ideologies specifically tailored for the social group (Jones, 2012).

The Discourse of Advertising relies heavily on language as one of the two main components of advertisements. This research paper is based on discourse analysis and analysis of the language used for advertising. Jones (2012) extends the definition of discourse analysis and adds that discourse analysis is “not just the study of language, but a way of looking at the language that focuses on how people use it in real life” (p. 2). Van Dijk (1993) in his research paper tried to define Critical Discourse Analysis (CDA) further and examine its relationship between social and political circumstances. According to him “CDA should deal primarily with the discourse dimensions of power abuse and the injustice and inequality that result from it” (p. 252).

It is important to note that CDA is not a single specific theory but it derives its analysis from various theoretical backgrounds (Zienkowski et al., 2011). He agrees with Fairclough and Wodak (1997) that “CDA sees discourse – language use in speech and writing- as a form of social practice”.

The linguistic analysis of the paper was based on three different perspectives and four main assumptions: language is ambiguous – involves interpretation of the given text based on different perspectives which makes the meaning unclear; language is always in the world – it is interpreted based on where, when and why it is used; the way we use language identifies social identities and belonging to certain social groups and; language is always used with other modes such as tone of voice, gestures, facial expressions, and never on its own (Jones, 2012). Moreover, formal analysis is concerned with grammatical and linguistic features of the language, its cohesion, coherence, and intertextuality. The functional approach is concerned with the actions of people such as requesting, apologizing, inviting, and warning. Finally, social analysis is concerned with different types of Discourse as well as the attitudes, values, and ideologies that are promoted by authors and addressees.

Plenty of research has been conducted to examine the importance of advertising in the social context and the role of women in advertising in particular. Patterson (2009) in “Women in Advertising: Representations, Repercussions, Responses” examines the representation of women in advertising and stereotypes such as being a mother, wife, objectification, subordination and assault, and abuse. Depending on the year and the particular society, women were represented either in a stereotypical way with flaws or as strong and powerful creatures. These depictions are used to promote certain

ideologies and propaganda, to retain or refuse standards, and to preserve or question the status quo. Loeb (1994) explains commercials and advertisements of Victorian culture from the last 19th century emphasizing domestic ideology, community and social emulation among other aspects. Dickenson (2016) examined the portrayal of Australian women in advertising in the twentieth century through their careers, education, professions and successful women who “made it”. Dickenson follows the progress of women being stereotypically portrayed based on their gender to promote significant contributions women made in developing the industry. Cortese (2007) observes advertising as social life and claims that “advertising is indeed a very powerful social force” (p.12). According to Cortese, advertisements are using our preferences and „popular culture to which we are already sympathetic and empathetic”.

## Methods

This paper analysed two advertisements published at different times, on two different continents and for different societies. The first advertisement was published by Whitehall Laboratories Inc in 1968 and it advertises the painkiller Anacin (Figure 1).

**Figure 1:** *Anacin/ Housewife Headache, USA, 1968*



The second advertisement was published by Simplot Australia in 2013 advertising pre-cooked healthy meals (Figure 2).

Figure 2: *Lean Cuisine, Australia, 2013*



Both posters have been found on the Internet. The paper included an analysis of visual and textual, linguistic and non – linguistic aspects of the advertisements. The linguistic analysis consisted of grammatical and lexical analysis as well as the four properties of language. The non – linguistic analysis included an analysis of images. The advertisements were observed from a social point of view and ideologies that are being promoted in line with the social values that existed in corresponding time periods.

The text of the first advertisement:

When boredom and emotional fatigue bring on “Housewife Headache” Making beds, getting meals, acting as family chauffeur — having to do the same dull, tiresome work day after day — is a mild form of torture. These boring yet necessary tasks can bring on nervous tension, fatigue and what is now known as “housewife headache.” For this kind of headache, you need strong yet safe relief. So take Anacin. Anacin is a special fortified formula. It gives you twice as much of the strong pain-reliever doctors recommend most — as the other leading extra strength tablet. Minutes after taking Anacin your headache goes so does its nervous tension and fatigue. Despite its strength, Anacin is safe and taken as directed. It doesn’t leave you depressed or groggy. : See if you don’t feel better all over with a brighter outlook after taking 2 Anacin Tablets.”

The text of the second advertisement:

Lean Cuisine 97%, fat-free

“Thanks for being ready before I am.”

Thanks Lean Cuisine

When you're rushing to get out the door there's never time to cook yourself a meal. Let alone one that's 97% fat-free. Luckily, we've done it for you! Our mouth-watering meals microwave in minutes so you'll always have a delicious meal before you can say “I'll be ready in ten!”

## Discussion

Advertisements frequently use large images that are supported and explained by the following text. The first poster depicts a rather sad woman, with tired eyes looking into the distance, and some wrinkles on the forehead indicating tiredness and fatigue. There are several smaller images of her pasted on the “forehead” indicating her possible thoughts and worries. Interestingly, these thoughts show that she is concerned with what is normally perceived as female chores; ironing, washing dishes, grocery shopping and taking care of the children. These smaller images tell the reader that the female on the poster is rather busy with all the things she has to do around the house as a mother and a housewife. Below the large title and quite lengthy text that explains the advertisement further, there is another photo of a happy wife with her husband. They look elegant, wearing beautiful attire and the wife has her hair and makeup done. She wears jewellery and looks pretty and relaxed. These two scenes separate her day and evening/nightlife; she is busy and tired during the day but relaxed and carefree during the evening and night.

The second poster displays a woman, getting ready for a possible night out. She is modern in her way of dressing, with luxurious jewellery, and hair and makeup done. She is elegant in the black jumpsuit and there is a red bag visible in the background. There are two tags on the photo, one showing “Lean Cuisine”, the product that is being advertised and another one as a thank you note to Lean Cuisine. Compared to the first poster, there is less text included and it is given in a smaller print. The image is of a successful and confident young woman and it does not need a lot of explaining apart from the given pictures. The “Thank you” tag shows a pre-cooked, healthy meal that the woman is thankful for.

The first poster's title is written in a different font and letter size. The first part of it talks about the reason for the woman to look sad; she is bored and emotionally fatigued. This part is written in cursive which may be interpreted in correlation with the mentioned feelings. The largest font is given to the diagnosis assigned to such feelings: a “housewife headache”. Observed through ambiguity as one of

the language properties, the title is quite ambiguous due to its two possible meanings; the headache might be experienced by the wife due to the tiresome work or it might be a headache experienced by the husband because of a tired wife. Normally, a wife would be tired at the end of the day. The proposed medicine, Anacin, is supposed to relieve her of that headache so she can be as happy as the image depicts when she is with her husband.

On the opposite side, the second poster does not contain ambiguity in the sense that it might be interpreted in a different manner. However, they used one of the stereotypical female flaws, taking a lot of time to get ready, in an amusing and funny way. They embraced women as they are, with all their flaws and positive traits, and adjusted the product to suit them, rather than the other way around. “Thanks, ready, I am” are the enhanced words in the title emphasizing the main message; the product is ready before women are and that is its advantage.

The discourse of the given posters can be observed through three different perspectives: formal, functional, and social. The formal approach is concerned with grammatical and lexical features of the text, its cohesion, coherence, intertextuality and the overall patterns of the text. The first poster contains more text but both texts are coherent and connected in a meaningful whole. The first advertisement is connected with several lexical chains connecting the text throughout, such as lexical chains for headache, housewife, house chores (making beds, getting meals, acting as the family chauffeur, dull, tiresome work, necessary tasks), medicine (Anacin, relief, strong pain-reliever) and different feelings (boredom, emotional fatigue, nervous tension, fatigue, groggy, depressed, brighter outlook). The first paragraph described the chores that a wife has to do and which causes the housewife headache. It is connected to the title by mentioning housewife, headaches and chores. Determiner of these refers to the previously mentioned chores.

The second paragraph uses “for this kind of headache” to connect the rest of the text to the title and the first paragraph. The pronoun *you* in the first sentence of the paragraph is ambiguous in regards to the addressee, which might be a wife or a husband. However, the following part insinuates that it is the wife who should take the medicine. The pronoun *it* is referencing Anacin in the last several sentences of the second paragraph. Conjunctions are not common in advertising, therefore, only a few of them can be found (so, and, yet). The second paragraph is a solution to the problem stated in the first. The sentences are simple but complete and the language is formal and somewhat scientific.

The “Lean Cuisine” advertisement includes far fewer textual explanations. The title omitted the word ready (ellipsis). One of the tags shows that the product is 97% fat-free with an asterisk. The asterisk is explained in the longest given text below. Once again, the pronoun *you* is used for the addressee, however, it is clear that it is written for women. The second sentence is almost a continuation of the first one starting with “let alone” referencing a meal from the previous sentence. The third sentence is offering a solution to the problem stated in the first two sentences and starts with the adverb *luckily*. In this sentence, the pronoun *it* references the activity of cooking a meal (we’ve done it for you). The

last sentence goes back to mentioning meals and using the pronoun *you* expressing intimacy with the consumer. They use colloquial language and use commonly used expressions acting as exophora: “I’ll be ready in ten” making the circumstances close and familiar. The text is coherent and cohesive due to the grammatical and lexical features that include lexical chains regarding you (yourself, I) and meal (fat-free, mouth-watering, delicious). Consistent with advertising discourse, the conjunctions are scarce.

Functional analysis of these posters reveals the action and the aim of the advertiser. The main goal of advertising is to inform, promote and persuade the customer to purchase the product and we can see that these two ads do not differ in their function. The first advertisement is informing the reader about the painkiller and the second one informs us about healthy pre-cooked meals. Furthermore, the first advertisement uses imperative to tell the reader to do something: “So take Anacin”, while we cannot find such constructs in the second advertisement. Both ads contain legal information; the first one has a copyright sign next to “Whitehall Laboratories Inc” and the second one has the same sign next to the name of their product. In addition, they mentioned the name of the ad creator, Venus Leco178, warning the consumer against reproducing the ad in any form for profits. While the first ad directly invites the consumer to use the medicine, the second ad does that in an indirect way by bringing up all the benefits of the product and the conveniences it will bring to the consumer. The sentences are constructed in such a way that it seems that the consumer has already purchased the product and is just receiving further instructions for use. Since the second advertisement is created in modern times, one of the tags contains the Facebook link to their website inviting the consumer to visit it and get more information regarding the product. The function of the texts is rather complex and cannot be simply reduced to actions of informing and promoting.

The social approach to analysis is concerned with different types of discourse included in the advertisement, participants, authors and their attitudes, values and ideologies. The social approach can be observed along with the remaining three language properties: language in the world, language and social identity and language with other modes.

Besides the discourse of advertisements, both ads utilize other types of discourse. The first text employs Discourse of medicine and pharmacy (clinical) and science by talking about the painkiller, Anacin, its “fortified formula”, pain-relievers and doctors’ recommendations. Furthermore, they use Discourse of Law by using copyright signs. Similarly, the second text is using the copyright sign and the name of the content creator, indicating the Discourse of Law. Additionally, they use Discourse of Internet by leaving their contact Facebook information link. Since the product is food-related, there are certain words related to cuisine and meals.

Although they are using similar types of discourse, the agenda and ideologies differ. Considering the fact that the language is situated in the material world, it is related to social context and in relation to history, other languages and relationships. These two ads are placed in different countries, on different

continents and during different periods of time. The first advertisement was published in the USA while the second one in Australia. There is a significant difference in the type of society these ads were published for. The USA ad was published in 1968 while the Australian one in 2013. The author of the first ad was a medical institution, Whitehall Laboratories Inc., while the Australian advertisement was created for “Lean Cuisine” by “Hello, I’m Venus”, an advertising company.

The author of the first text is a laboratory promoting their product. They are trying to portray themselves to be a helping hand in difficult times and offer the solution to an existing problem. They are targeting women and men but the product is made for the female population. The female population is presented as housewives with no other jobs to do or tasks to perform apart from being wives, mothers and housewives who cook, clean and take care of their husbands and children. In the second ad, however, the opposite situation is presented; the authors are targeting women but these women are emancipated, and there is no man or husband in the picture. Ad creators are a modern advertising company who, according to them, “get women”. This is the image they are trying to show through the ad by humorously using stereotypes. Moreover, “Lean Cuisine” is promoting healthy eating habits and offers low-calorie food for busy women with careers who do not have time to cook. They are breaking down stereotypes that women belong to the kitchen and offer women these healthy and quick meals so that they can enjoy other activities instead of spending time cooking and cleaning. The difference between the two ads is noticeable in the social identities that are being enticed; Anacin’s ad is asking women to sacrifice themselves and take even two tablets, the one of which “gives twice as much of the strong pain – reliever doctors recommend”. Women are expected to perform all the chores and duties and not be “depressed, groggy” and always keep a “brighter outlook”. Shortly, they are asked to ignore and neglect their feelings so that they may appear lovely and attractive to their husbands through their everlasting happiness. Contrary to the Anacin ad, the Lean Cuisine ad promotes modern women with careers, celebrating their success and desire to live their lives to the fullest. They promote a positive attitude and convert negative stereotypes incorporating them into the normality of everyday life.

The difference between different values and attitudes can be explained through different social contexts. Although the 1960s were marked by different movements including the Civil Rights movement, women were still mostly confined to their homes. They were expected to be housewives and to look pretty for their husbands. The 60s were the age of changes and this ad might be seen as an attempt to preserve the status quo. On the other hand, the Lean Cuisine ad was published recently during the modern era. Although women are emancipated and entered the workforce, there is still a plethora of discrimination cases as well as traditional patriarchal views that women’s place is in the kitchen despite the education and career. This ad does exactly that, putting the successful woman in the kitchen but in a way that (it) helps her achieve her goals and have it all.

Besides using linguistic elements to promote certain ideologies, these ads use non – linguistic modes, too. These photos show different facial expressions, gestures and clothing in particular to enhance the message. The first advertisement promotes the man’s world and describes women as being

emotionally weak creatures while the second ad depicts women as strong and powerful capable of great accomplishments while keeping their femininity as well as originality and individuality.

## Conclusion

The paper analysis has shown that the two ads contain certain similarities and differences in regards to the linguistic and non-linguistic elements. Both ads include images and symbols as non-linguistic elements of advertisements. They depict women in their “natural habitat” performing ordinary, daily tasks common for the certain year and the type of society. Furthermore, advertisements contain text that is cohesive and coherent. The sentences and paragraphs are connected by different linguistic devices, grammatical and lexical features such as usage of lexical chains and referencing with limited use of conjunctions which is a common feature of advertising. The language is more formal in the first ad compared to the more colloquial language of the second ad. Additionally, the language of the ads shows its four basic properties. Ambiguity is more noticeable in the first advertisement, particularly in the title. Several types of Discourse have been identified in both advertisements, besides the prevalent Discourse of Advertising; Discourse of Law was identified in both ads, Discourse of Science in the first ad and Discourse of the Internet in the second ad. Moreover, the language is interpreted in the social context and promotes certain social ideologies. The USA advertisement promotes a role of women who are confined to their homes, housewives, whose duties are perceived through house chores and constant happiness although supported by very strong medication. The more recent advertisement celebrates women’s success and careers and supports their decision to step out of the kitchen and pursue more varied activities. The promoted product helps women maintain a healthy lifestyle despite the hectic schedules they might have and provided a myriad of opportunities for relaxation. It is evident that different social contexts demanded different advertising and promotion of particular ideologies supported by imagery and linguistic devices employed in advertising.

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## **MALICE AT THE PALACE**

### *Abstract*

On Friday, November 19<sup>th</sup>, 2004, there was an incident between players and fans at a National Basketball Association (NBA) game. The incident is also widely known as Pacers-Pistons brawl between two NBA teams the Indiana Pacers and the reigning champions from last year Detroit Pistons. The commotion took place at The Palace in Auburn Hills, Michigan, United States of America. Pacers were leading the game with the score 97-82 and 45.9 seconds left to play in the 4<sup>th</sup> quarter. This is when Pistons' center Ben Wallace tried to lay the ball up but was hard fouled from behind by Pacers small forward Ron Artest. This caused a shove from Wallace of Artest and a scuffle ensued. The fight was broken up quickly, but it escalated when a fan, Josh Green, threw a drink at Ron Artest, who was lying on the scorer's table trying to compose himself. Artest charged another fan, whom he thought threw the drink, named Michael Ryan and the situation went even more berserk with the fight between fans and players. The referees ended the game. The aim of this paper is to discuss the aftermath, which brought up quite a lot of points of order to resolve and a lot of overblown, unfair, racist comments and innuendos towards the players, pressuring NBA to "clean up" their ranks and set the rules and give out punishments to stop this thug-like mentality in the NBA. The improvement of arenas security and racial stereotypes, perception of a black man are the most predominant points to bring up now. Today, with a lot of new information and even documentaries like Netflix's Untold: Malice at The Palace, we have all the facts we need to understand this malicious event. We see a lot of prejudice towards, not just the African American male, but a well-paid African American athlete and how it affected the players that were suspended and the effect that it had on today's athletes.

**Keywords:** Malice, Indiana Pacers, Detroit Pistons, thug-mentality, racism, prejudice

### **1. Introduction**

Pacers-Pistons brawl was one of the most shocking events and most frightening brawls of the early 2000s. Suspensions were handed out to the players from the NBA and criminal charges were raised and

seen through for the fans that initiated and participated in the all-out fight. The mentality, protocols, rules and behaviour of the fans, players and the league were changed. Malice at The Palace was a brawl between the Indiana Pacers and Detroit Pistons of the National Basketball Association and the fans that had an immense effect on the sporting world like no other event, causing an overflow of unprecedented ramifications like changes to security, dress-code and behavioural code for the players and for the fans in particular, but changes to the mentalities of the sports community and people of the world, in general.

## **2. Perception of African-Americans**

Perceptions of African-American men in general, athletes in particular, were disastrous. United States of America, to this day, have racial issues and questions that are unsolved. Today, there are less problems and better conditions, laws, circumstances for African-Americans. However, 18 years ago things were much different. This was one event, but significant actions took place that brought up real problems on the big stage, the nationally televised NBA game, served on the silver platter for the world to see what kind of things are happening everywhere in the country.

### **2.1. On the Court “shenanigans”**

You can see in a video recorded by the cameraman on the court and security cameras that, while he was trying to get Ron Artest out of the basketball court, Reggie Miller was about to be sprayed with mace until a number of people around and himself had to stop and convince the police officer that this is not some fan or a player that started or is participating in the brawl, it was a basketball icon and legend Reggie Miller. In the video you can see the officer approaching Reggie and Ron, two black males, while around him are loose fans, all white males. According to Miller: “A police officer runs up to us and has his mace out and is getting ready to spray Ron in his face. ... But I just remember that officer and that mace in his hand running up to us and getting ready to...probably spray all of us but more so, Ron. That’s the one thing I remember vividly from that, other than the whites of Ron’s eyes” (Mooney, 2021). If we read the quote in its entirety, it is shocking and blasphemous that a famous name, great person, legendary basketball player, accomplished individual and more importantly innocent individual, must state who he is or he is going to get sprayed while other perpetrators are running around wildly, causing havoc. It does not matter how famous or rich you are as a black male living in America, the prejudice will be the same. What was mostly on display is how fans, predominantly of Caucasian skin tone, were behaving. They were charging down to the court and at players, as if they were entitled to, as if they have been held back by the moral, state and etiquette laws in everyday life and now the final drop had spilled the water of frustration and hatred over the boundaries of the glass and they get to show their true colours and feelings. According to Mooney, “It all happened incredibly quickly! Pacers’ players

were going into the stands to get at fans who had thrown things at them. Fans were running down on to the court to get at or antagonize Pacers' players who had, in their eyes, wronged their Pistons' players" (Mooney, 2021). This quote illustrates the debacle and the sheer chaos that was happening at that time, home players versus visiting players, home fans versus visiting players. The common denominator in the latter sentence is very much obvious. If you are an African-American man living in America, whether you are rich and famous or just an ordinary citizen, the scrutiny of your skin colour and the stereotypes will always be present, maybe not with same vigour, but it is going to be enough to threaten or alert the individual.

## **2.2. Off the Court "Shenanigans"**

Most of the NBA players, then and now, are African-American youth or adults and factoring in the prejudice, then and now, it is a very uncomfortable position to be in and even dangerous. There is the letter of the law and heart of the law. The letter of the law is what is written, should be obeyed and no one should have different standards. The heart of the law is when we take the matter and situations in perspective and judge it morally from different angles, not just following through with the law, as the law says. According to Craig (2016): "The NBA players, who were predominantly young, urban, Black males, were characterized as part of hip hop culture, more specifically "thugs", whereas the arena attending spectators were seen as belonging to boardroom/ "corporate "culture"".. The league back then had harsher penalties for their players than the government had for the criminally charged fans. The NBA was trying to protect their fans, main income of money and risk alienating their players. After all, this is business first and apparently the "workers" are not as protected as the "customers" are. The NBA had a reputation of being "thug-like" and the mainstream media was heavily criticizing the whole association. The malice that happened at the Palace was the breaking point. According to Jackson (2020): "They want to blame us to save the league. They didn't wanna put it on the fans" (Russ, 2020). The NBA did not want to put the blame on the fans and endure them taking notice and feeling otherwise towards this incrimination. NBA commissioner David Stern knew what he was doing. The NBA was not as established as it is today and he was doing what was best for the league, not what was best for its players. The world is not always black and white, there is that grey area of operation and this is considered as a prime example.

## **2.3. Thoughts on Players**

Many people quickly decided to blame the NBA players and chastise them nationally on television, radio, newspapers and everyone had their opinion on what should have happened and who crossed the line, whether it was a professional reporter on television, a writer who had been writing newspaper columns for half of his life or just some random everyday people who were too judgemental. So many

things happened during the game and after the game, it would be an unfair to blame it all on Ron Artest who charged the fan or Stephen Jackson who was clearly trying to defend his teammates from getting assaulted. “Indianapolis Star columnist Mark Monteith encapsulated the goings-on at the Palace that Friday night this way. ‘There were roughly a half-dozen elements that caused that brawl to happen. If Artest doesn’t make that hard foul on Wallace, it doesn’t happen. If Ben Wallace doesn’t react the way he did, it doesn’t happen. If the referees control the situation, it doesn’t happen. If Artest doesn’t go lay down on the scorer’s table, it doesn’t happen. If the fan doesn’t throw his beverage, it doesn’t happen. There was a continuation there, a succession of things. You take away any one of them and the whole thing doesn’t happen.’” (Mooney, 2021). If you were to eliminate a fan throwing a cup at Ron, this whole scenario plays out differently. If he is not charged by the fan on the floor, things would have developed differently. The fans were a big problem during this game because if they follow the basic code of behaving properly, like a normal human being, none of this would have to transpire. Adding fuel to the fire can only make the fire grow larger and consume more, which is exactly what happened on several occasions during this game. Players get into small scuffles all the time on the court and fans should not feel obligated to prologue the fights but to stay in their seats. It is not allowed for a fan to come on the court at any point in time of a basketball event in the stadium, making these instances like a Detroit Pistons fan going towards Artest in a fighting stance. This simply cannot and should not be tolerated.

### **3. The NBA Reforms**

The National Basketball Association presented several reforms, whether it was to the players code of conduct and how they dress or rules and laws for the fans and behaviour demanded and expected from them once inside the arena, during the game and leaving the arena grounds. Before this incident there were a lot of guidelines that were unclearly defined or simply not obeyed and the NBA had to revise these problems and fix them.

#### **3.1. Security Staff**

NBA immediately increased the number of security staff. In the video, it is visible to see the lack of security guards and police officers. At the time of the trial, prosecutors leading the trial who were reviewing the security tapes from the arena in order to determine who was involved in the brawl and who is deserving of a legal charge had many questions about the lack of the police force inside the arena in case of a fight breaking out. If the police officers had been placed properly with the arena security, maybe the situation would not have escalated and we would not be talking about this event. According to Sandoval (2004): “Some NBA teams immediately increased protection of players and arenas, while the NBA reminded teams of existing security procedures.” This is a rule that should have been here from the start, additional security is always a bonus and you never know what might

happen and how may certain things play out. Basketball players hear a lot of bad language said to them and many people will argue that the taunts they receive are in line of what they do, that it is in their job description. And they should be always provided with the protection. “That is one thing that The Palace was not, necessarily, in 2004. Safe. Especially given the intensity with which these two teams played against each other whenever they had faced each other. There were only three police officers in the arena when this incident broke out. Security was minimal. There was nothing preventing fans from intruding upon or impeding the players or the game action” (Mooney, 2021). Others say that they should be treated like other employed people, being sure that no one yells profanities and harsh language in a normal working environment. The fact of the matter is these discussions are trivial and whether someone decides to cross the line of humane behaviour, staff security and members of police force deployed should be there to stop any unwanted acts.

### **3.2. Drinking Limitations**

In 2004, the arena policies for alcohol limits and dosage were not so limiting. Fans could order an abundance of alcohol infused drinks as long as they knew what they wanted to drink, and they could afford it. It was only a matter of time when unsupervised ordering was going to cause a problem. Be that as it may, after the incident in Auburn Hills, the NBA changed these policies drastically by adding not only a limit for purchasing alcohol drinks but adding new limitations. According to ESPN.com (2005): “The league imposed new security guidelines on February 17, 2005, for all its arenas. These new policies included a size limit of 24 US fl oz (710 ml) for alcohol purchases, a hard cap of two alcoholic beverages per purchase for any individual person, and a ban of alcohol sales after the end of the third quarter.” Having too much to drink in an environment that can be as passionate as any other is never a good idea. The drinking limit should have been already there, since the additional security was not.

### **4. Conclusion**

Malice at The Palace or Pacers-Pistons Brawl was an altercation of the Indiana Pacers and Detroit Pistons of the National Basketball Association, and fans, which had an extraordinary influence on the world of sports, leading to changes in security, dress-code, and how to behave, for fans and players, along with changes to the mindsets of the basketball world and people worldwide in overall. This malicious event not only drew questions about the security of players and codes of conducts for fans, but it served as an excuse to share hateful commentary towards successful African-American players just because of their skin tone was also a part of this whole debacle. This fight of great proportions left a mark on the NBA and everyone on the world started to pay attention. The happenings after the event or the aftermath were vicious not only for the fans that were criminally and legally charged but for

the players that were primarily defending themselves, they also received suspensions and major fines. This would also serve as a blackmark on their careers, as later they were looked at differently. There is a particular satisfaction about writing this topic and introducing this event and its ramifications to my peers who might not have heard about it at all. Be that as it may, after every thunderstorm comes the rainbow and looking back at this event and how many positive changes have happened since, it would not be of ill thinking that it was a good thing that it happened.

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