

GLOBAL JOURNAL

OF HUMAN SOCIAL SCIENCES: A

Arts & Humanities

Psychology, Public administration, Library sciences, Sports, Arts, Media, Music



Process of Teaching and Learning

An Intertextual Reading of the Politics

Highlights

Qualitative Sociological Study

Inter-American Court of Human Rights

Discovering Thoughts, Inventing Future

VOLUME 22 ISSUE 10 VERSION 1.0

© 2001-2022 by Global Journal of Human Social Sciences, USA



GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: A
ARTS & HUMANITIES - PSYCHOLOGY



GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: A
ARTS & HUMANITIES - PSYCHOLOGY

VOLUME 22 ISSUE 10 (VER. 1.0)

OPEN ASSOCIATION OF RESEARCH SOCIETY

© Global Journal of Human Social Sciences. 2022.

All rights reserved.

This is a special issue published in version 1.0 of "Global Journal of Human Social Sciences." By Global Journals Inc.

All articles are open access articles distributed under "Global Journal of Human Social Sciences"

Reading License, which permits restricted use. Entire contents are copyright by of "Global Journal of Human Social Sciences" unless otherwise noted on specific articles.

No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without written permission.

The opinions and statements made in this book are those of the authors concerned. Ultraculture has not verified and neither confirms nor denies any of the foregoing and no warranty or fitness is implied.

Engage with the contents herein at your own risk.

The use of this journal, and the terms and conditions for our providing information, is governed by our Disclaimer, Terms and Conditions and Privacy Policy given on our website <http://globaljournals.us/terms-and-condition/menu-id-1463/>

By referring / using / reading / any type of association / referencing this journal, this signifies and you acknowledge that you have read them and that you accept and will be bound by the terms thereof.

All information, journals, this journal, activities undertaken, materials, services and our website, terms and conditions, privacy policy, and this journal is subject to change anytime without any prior notice.

Incorporation No.: 0423089
License No.: 42125/022010/1186
Registration No.: 430374
Import-Export Code: 1109007027
Employer Identification Number (EIN):
USA Tax ID: 98-0673427

Global Journals Inc.

(A Delaware USA Incorporation with "Good Standing"; Reg. Number: 0423089)

Sponsors: Open Association of Research Society

Open Scientific Standards

Publisher's Headquarters office

Global Journals® Headquarters
945th Concord Streets,
Framingham Massachusetts Pin: 01701,
United States of America

USA Toll Free: +001-888-839-7392

USA Toll Free Fax: +001-888-839-7392

Offset Typesetting

Global Journals Incorporated
2nd, Lansdowne, Lansdowne Rd., Croydon-Surrey,
Pin: CR9 2ER, United Kingdom

Packaging & Continental Dispatching

Global Journals Pvt Ltd
E-3130 Sudama Nagar, Near Gopur Square,
Indore, M.P., Pin:452009, India

Find a correspondence nodal officer near you

To find nodal officer of your country, please
email us at local@globaljournals.org

eContacts

Press Inquiries: press@globaljournals.org
Investor Inquiries: investors@globaljournals.org
Technical Support: technology@globaljournals.org
Media & Releases: media@globaljournals.org

Pricing (Excluding Air Parcel Charges):

Yearly Subscription (Personal & Institutional)
250 USD (B/W) & 350 USD (Color)

EDITORIAL BOARD

GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE

Dr. Arturo Diaz Suarez

Ed.D., Ph.D. in Physical Education Professor at
University of Murcia, Spain

Dr. Prasad V Bidarkota

Ph.D., Department of Economics Florida International
University United States

Dr. Alis Puteh

Ph.D. (Edu.Policy) UUM Sintok, Kedah, Malaysia M.Ed
(Curr. & Inst.) University of Houston, United States

Dr. André Luiz Pinto

Doctorate in Geology, PhD in Geosciences and
Environment, Universidade Estadual Paulista Julio
de Mesquita Filho, UNESP, Sao Paulo, Brazil

Dr. Hamada Hassanein

Ph.D, MA in Linguistics, BA & Education in English,
Department of English, Faculty of Education, Mansoura
University, Mansoura, Egypt

Dr. Asuncin Lpez-Varela

BA, MA (Hons), Ph.D. (Hons) Facultad de Filología
Universidad Complutense Madrid 29040 Madrid Spain

Dr. Faisal G. Khamis

Ph.D in Statistics, Faculty of Economics &
Administrative Sciences / AL-Zaytoonah University of
Jordan, Jordan

Dr. Adrian Armstrong

BSc Geography, LSE, 1970 Ph.D. Geography
(Geomorphology) Kings College London 1980 Ordained
Priest, Church of England 1988 Taunton, Somerset,
United Kingdom

Dr. Gisela Steins

Ph.D. Psychology, University of Bielefeld, Germany
Professor, General and Social Psychology, University of
Duisburg-Essen, Germany

Dr. Stephen E. Haggerty

Ph.D. Geology & Geophysics, University of London
Associate Professor University of Massachusetts,
United States

Dr. Helmut Digel

Ph.D. University of Tbingen, Germany Honorary President
of German Athletic Federation (DLV), Germany

Dr. Tanyawat Khampa

Ph.d in Candidate (Social Development), MA. in Social
Development, BS. in Sociology and Anthropology,
Naresuan University, Thailand

Dr. Gomez-Piqueras, Pedro

Ph.D in Sport Sciences, University Castilla La Mancha,
Spain

Dr. Mohammed Nasser Al-Suqri

Ph.D., M.S., B.A in Library and Information Management,
Sultan Qaboos University, Oman

Dr. Giaime Berti

Ph.D. School of Economics and Management University of Florence, Italy

Dr. Valerie Zawilski

Associate Professor, Ph.D., University of Toronto MA - Ontario Institute for Studies in Education, Canada

Dr. Edward C. Hoang

Ph.D., Department of Economics, University of Colorado United States

Dr. Intakhab Alam Khan

Ph.D. in Doctorate of Philosophy in Education, King Abdul Aziz University, Saudi Arabia

Dr. Kaneko Mamoru

Ph.D., Tokyo Institute of Technology Structural Engineering Faculty of Political Science and Economics, Waseda University, Tokyo, Japan

Dr. Joaquin Linne

Ph. D in Social Sciences, University of Buenos Aires, Argentina

Dr. Hugo Nami

Ph.D.in Anthropological Sciences, Universidad of Buenos Aires, Argentina, University of Buenos Aires, Argentina

Dr. Luisa dall'Acqua

Ph.D. in Sociology (Decisional Risk sector), Master MU2, College Teacher, in Philosophy (Italy), Edu-Research Group, Zrich/Lugano

Dr. Vesna Stankovic Pejnovic

Ph. D. Philosophy Zagreb, Croatia Rusveltova, Skopje Macedonia

Dr. Raymond K. H. Chan

Ph.D., Sociology, University of Essex, UK Associate Professor City University of Hong Kong, China

Dr. Tao Yang

Ohio State University M.S. Kansas State University B.E. Zhejiang University, China

Mr. Rahul Bhanubhai Chauhan

B.com., M.com., MBA, PhD (Pursuing), Assistant Professor, Parul Institute of Business Administration, Parul University, Baroda, India

Dr. Rita Mano

Ph.D. Rand Corporation and University of California, Los Angeles, USA Dep. of Human Services, University of Haifa Israel

Dr. Cosimo Magazzino

Aggregate Professor, Roma Tre University Rome, 00145, Italy

Dr. S.R. Adlin Asha Johnson

Ph.D, M. Phil., M. A., B. A in English Literature, Bharathiar University, Coimbatore, India

Dr. Thierry Feuillet

Ph.D in Geomorphology, Master's Degree in Geomorphology, University of Nantes, France

CONTENTS OF THE ISSUE

- i. Copyright Notice
 - ii. Editorial Board Members
 - iii. Chief Author and Dean
 - iv. Contents of the Issue
-
1. An Intertextual Reading of the Politics of Storytelling in *The Edible Woman*, *Surfacing*, *The Handmaid's Tale* and *Cat's Eye* by Margaret Atwood. **1-15**
 2. Religious Moderation based on Theological Value: A Qualitative Sociological Study in Islamic Boarding Schools (*Pesantren*) in Southeast Sulawesi Indonesia. **17-29**
 3. Sentiment Analysis System for Mapping Hate Speech against Women in Social Media using GIS System. **31-40**
 4. The Process of Teaching and Learning of the Reading and Writing of the Mother Tongue (Dulegaya) in Students from the Guna Original People in the Republic of Panama. **41-51**
 5. Races and Racial Identity: An Approach to their Theoretical Construction from their Focus for Fernando Ortiz. **53-57**
-
- v. Fellows
 - vi. Auxiliary Memberships
 - vii. Preferred Author Guidelines
 - viii. Index



GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: A
ARTS & HUMANITIES - PSYCHOLOGY
Volume 22 Issue 10 Version 1.0 Year 2022
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

An Intertextual Reading of the Politics of Storytelling in *The Edible Woman*, *Surfacing*, *The Handmaid's Tale* and *Cat's Eye* by Margaret Atwood

By Carla Scarano D'antonio

Abstract- My article explores how Margaret Atwood deconstructs dichotomous visions of women and proposes a reconstruction of women's identity in the dominant socio political context, suggesting alternative aesthetic systems. This implies self-knowledge and acceptance of both the good and the bad side of their identity; the acknowledgement of this reality is required in order to survive.

This acknowledgement engages the readers in a process of critical thinking about the world that surrounds them, that is, a world of language, though the story also refers to a 'real' world where things have happened and might occur again. Atwood's technique of both referring to a physical world and revisiting myths, fairy tales and literary classics gives space to a rethinking of the rules and roles of the dominant society. At the same time, it questions the readers' position in this world as well as power relations in society.

Keywords: aesthetics, storytelling, transformation, intertextuality, survival, polyphony.

GJHSS-A Classification: DDC Code: 701.17 LCC Code: B3614.C73



Strictly as per the compliance and regulations of:



An Intertextual Reading of the Politics of Storytelling in *The Edible Woman*, *Surfacing*, *The Handmaid's Tale* and *Cat's Eye* by Margaret Atwood

Carla Scarano D'antonio

Abstract- My article explores how Margaret Atwood deconstructs dichotomous visions of women and proposes a reconstruction of women's identity in the dominant socio political context, suggesting alternative aesthetic systems. This implies self-knowledge and acceptance of both the good and the bad side of their identity; the acknowledgement of this reality is required in order to survive.

This acknowledgement engages the readers in a process of critical thinking about the world that surrounds them, that is, a world of language, though the story also refers to a 'real' world where things have happened and might occur again. Atwood's technique of both referring to a physical world and revisiting myths, fairy tales and literary classics gives space to a rethinking of the rules and roles of the dominant society. At the same time, it questions the readers' position in this world as well as power relations in society.

The emphasis is on transformation but also on saving human culture in a wider perspective, which implies a tenacious survival and a constant metamorphosis. She challenges the narratives of the dominant society by exposing their inconsistencies and hypocrisies but confirms their power. This leads to multiple readings, resulting in a polyphonic concept of language.

Keywords: aesthetics, storytelling, transformation, intertextuality, survival, polyphony.

1. INTRODUCTION

My critical analysis of the intertextual dialogues in Margaret Atwood's novels reveals a constant conversation within the main text. The novels question and challenge the narratives of the androcentric dominant society via the recurring use of intertexts and allusions and invite a rethinking of traditional discourses. They prompt transformation in a politics of resistance within a world of language that acquires power via its aesthetical implications. The intertextual references are reversed, deconstructed and revised to suggest a different vision which is diverse, multiple and non-dichotomous. The intertextual dialogue attempts to change the narratives from within to form a new human view, a female view, and aims to save human culture in a wider perspective. This perspective is multifaceted and open; it is in progress and encompasses different aspects of being human.

In my article I argue that Margaret Atwood's use of intertexts aims to revise traditional narratives of the

patriarchal society in the sociopolitical context that existed at the time the novels I analyse were published. This attempted revision is also relevant at the time of writing in view of the risk of backlashes against women and human rights as well as against environmental concerns. Atwood's rewriting of these types of narratives is an attempt to remythologise the stories, myths and legends that construct our world, a world of language. The intertextual allusions and interpretations parody the texts in a dialogic mode that exposes the incongruities of the constricted roles of the patriarchal society. The intertexts are therefore a tool that deconstructs obsolete narratives and changes them from within and propose alternative visions. Thus, questioning and proposing are the two parallel paths Atwood adopts to envisage a change in a polyvalent view that is diverse, flexible and in flux. It is a work in progress that needs to adapt to different sociopolitical situations. In this new vision, she is committed to giving voice and space to marginalised groups, especially to women.

In this perspective, aesthetics and politics are strictly linked in Atwood's work in two ways. The first is that her novels expose the propagandistic attitude of the dominant society and its consumeristic and patriarchal values that force the individual into prescribed roles. The aesthetic practices of this society are manipulative and threatening and aim to control people. In this way, the political systems become aesthetic, that is, they rely on art and literature to convey and implement their ideologies and values.¹ On the other hand, and this is the second link, the narratives of the novels create a world of language, an aesthetic experience that proposes political alternatives to the status quo.

According to Greek philosophers, aesthetic is a sensory perception, an experience that aims to understand and value the properties of the object.² Kant spoke of aesthetic perception as being immediate but disinterested and as having no regard for whether the real existence of the object being perceived.³ Therefore, aesthetic perception and experience are connected to a

¹ Crispin Sartwell, *Political Aesthetics* (London: Cornell University Press, 2010), p. 1.

² Jerrold Levinson, 'Philosophical Aesthetics: An Overview', in *The Oxford Handbook of Aesthetics*, ed. by Jerrold Levinson, 2009, pp. 1-23 (3-4), available at < 10.1093/oxfordhb/9780199279456.003.000> [accessed 30 June 2021].

³ Ibid., p. 7.

world created by art; although they do not necessarily express what happens in the real world, they provide an interpretation and contribute to the understanding of changes and developments in society.⁴ The relation between aesthetics and politics is therefore temporal and is manipulated in favour of the dominant regime or in opposition and resistance to it.

According to Heidegger, artworks set up a world that culminates in poetic composition⁵ and aims for a collective transformation.⁶ Thus, the world of language of the text is the place where this dynamic artpolitical tension takes place in a conversation with traditional narratives that are manipulated by the dominant society. In opposition to the establishment, Atwood's novels envisage aesthetic alternatives that are nonetheless political too. The world depicted by the artist or novelist is re-experienced by the reader, who develops intertextual connections and relations in their interpretation of the text. According to Sartwell, 'Not all art is political, but all politics is aesthetic' and 'at their heart political ideologies, systems, and constitutions are aesthetic systems'.⁷ This concept and aesthetic practice are very important for understanding systems, regimes and/or ideologies. These systems use different media that are related to one another.⁸ In addition, these strategies affect people and guide them towards certain beliefs and attitudes. Therefore, 'understanding the aesthetics of politics' means understanding politics itself.⁹ This is especially true for totalitarian regimes, such as those based on Nazism and Fascism, as Sartwell remarks; a particular aesthetic was central to their programme and was used as propaganda in order 'to reshape the world'.¹⁰ Myths, folktales and music can therefore become the vehicle of these ideologies.¹¹ This is not only applicable to Fascism but also to anarchism and to alternative ideologies; their critique of the ideological constraints of the dominant society in a 'vision of liberation' implies that there is some aesthetic political system to replace the 'old view'.¹² This culminates in 'a competition to control the state and allocate its resources'.¹³ The process is a transformation that implies the involvement of the body.

All of these ideas are present in the novels I am going to analyse in the form of a dominant society that imposes rules and roles through different media and

expects the characters to comply with these patterns so that those in power can control their attitudes and reactions and profit from them. The economic aspect is not the only reason for the deployment of a particular aesthetic in politics; there is also and above all the necessity to exert power and to ensure that this control will endure over time and is perpetuated through the rules and roles imposed on the individual. The use and manipulation of the narratives in favour of the dominant society are therefore crucial to make this control effective in the long term, avoiding and/or suppressing any possible alternative discourse. During the narration, the protagonists of the novels become aware that complying with these rules and roles is not only constraining and restrictive but is also dangerous for their integrity. The roles proposed and imposed by society are diminishing and threatening, especially for women. This is revealed in the texts through the intertextual dialogue between the main texts and also through the intertexts and the response of the reader, who might contribute to changing the traditional narratives of the society they live in in a personal and social transformation that might trigger real change. Marion, the surfer, Offred and Elaine become aware of the diminished, constrained roles the society assigns them but cannot attain a complete transformation as the society they live in does not allow it.

Furthermore, the open endings of the novels that I analyse testify to Atwood having a sceptical view of all of the changes that are possible, because the narratives can be rewritten but old stories loom and the protagonists go back to a society that has not changed (*The Edible Woman* and *Surfacing*) or to an uncertain future (*The Handmaid's Tale* and *Cat's Eye*); neither case allows the protagonists to implement what they have learned or to be understood in the course of their stories. Nevertheless, in Atwood's last novel, *The Testaments*, and in recent talks and interviews, she reveals a more optimistic view. She trusts the new generation and recent movements such as MeToo, Extinction Rebellion and Black Lives Matter. According to the novelist, young people involved in these movements are committed to change and fight for civil rights and for a better future for the environment. She remarks that there are several possible futures; which one we end up having depends on people's choices and on the way they vote. My method of examining the intertextual references is therefore in line with and confirms Atwood's sociopolitical aims that are developed in language, that is, in her revision of patriarchal narratives in a dialogic mode. Her desire for change and her exploration of possible alternative 'truths' point to personal and human survival in a world that is risking social and environmental extinction.

Various critics have pointed out that Atwood uses intertexts in a parodic and ironic way to criticise

⁴ Joanna Hodge, 'Aesthetics and Politics: Between Adorno and Heidegger', in Joanna Hodge, *The New Aestheticism*, 2018, pp. 218-236 (218-19), available at <<https://doi.org/10.7765/9781526137821.00020>> [accessed 30 June 2021].

⁵ Ibid., pp. 224-25.

⁶ Ibid., p. 232.

⁷ Sartwell, p. 1.

⁸ Ibid., p. 2.

⁹ Ibid., p. 14.

¹⁰ Ibid., pp. 15 and 19.

¹¹ Ibid., p. 19.

¹² Ibid., p. 99.

¹³ Ibid., p. 100.

traditional discourses.¹⁴ In this sense, Atwood is in line with what Bakhtin and Kristeva claim about the novel:

The *novel*, seen as a text, is a semiotic practice in which the synthesized patterns of several utterances can be read.¹⁵

Thus, according to Kristeva, the novel cannot be considered to be an isolated product but is necessarily connected to other texts which gain value and are defined within the main text.¹⁶

In Atwood's work, the exposure of the incongruities, contradictions and threatening qualities of the intertexts in the context of the novels reveals the need to change the angle – to modify the stories, to rewrite them. Consequently, the constructed and constricted roles imposed by the dominant society on the individual are restricting, frightening and entrapping. In the novels, the characters, mainly female characters, struggle to find alternatives to these roles in order to survive. It is a process that does not reach a conclusion and involves many failures but maintains a hopeful view. It is a movement of coming and going in an intertextual dialogue that is complex and implies doubts and drawbacks. This dialogue suggests alternatives but never states conclusions in a constant exchange that engenders multiple interpretations.

II. *THE EDIBLE WOMAN*: RESHAPING THE BODY

The alluring but deceptive rules of the consumerist society depicted in *The Edible Woman* are challenged and questioned in the sociopolitical context of the novel through the intertextual references. The certainties they envisage and implement are disrupted in an ironic mode that reveals society's discrepancies and threatening undertones. At the same time, the dialogue between texts creates new possibilities or alternatives that are never definite or closed in the novel. At the end of the novel, the protagonist is open to an uncertain future that in part confirms the status quo. Therefore, the use of the intertexts is unsettling and also confirms the power of the subtexts and of the patriarchal discourse behind them. The novel attempts to rewrite the narratives, though partially and provisionally, in an endless process of revision that suggests different

interpretations and possible alternatives. As Bakhtin states, different influences between texts have a dialogic quality; diverse interpretations and multiple readings coexist and are always open and deny any 'absolute meaning'.¹⁷ This implies a dialogue and a negotiation between the reader and the texts within the main text that allow different interpretations.¹⁸ Therefore, the dialogue between texts creates different views in which the conclusion is always shifting and the final result is never attained. This reflects what Bakhtin and Kristeva say about the novel – that it opens up a world of language in an intertextual dynamic dialogue that is transgressive and polyphonic and in continuous progress. It unveils obsolete conventions and proposes different multiple interpretations.¹⁹

The body speaks a distinctive language in *The Edible Woman*, taking control of the protagonist's actions and leading her to an awakening, self-discovery and alternative identities to the stereotyped female roles that surround her. Her body speaks an ideological truth that opposes the roles assigned to her while her mind keeps aligning to the rules of society. The body voices rebellion and subversion; it takes action by running away, refusing food and vomiting, or, on the contrary, searching for renewal in a sexual exploration that encompasses sexual self-pleasure, cleaning, cooking and eating food, exploring the wilderness and connecting to the maternal *chora*. In this context, Marian's symbolic eating disorder reshapes her body, entailing possible alternatives that are in opposition to the roles dictated by the consumerist society. The final act of cannibalism (eating the woman-shaped cake) is a reappropriation of the body and the dissolution of the enemy via digestion: the woman-shaped cake is like a submissive glossy doll. The protagonist's search for a modelled female identity is indefinite at the end of the novel but needs to go beyond the examples of women she has around her, maybe to a distant past where no one will tell her 'you're just rejecting your femininity'.²⁰ This reshaping of the body has political implications that are expressed in the aesthetic manipulation of the

¹⁷ Dennis Cutchins, 'Bakhtin, Intertextuality and Adaptation', in *The Oxford Handbook of Adaptation Studies*, ed. by Thomas Leitch (New York: Oxford University Press, 2017), pp. 1-16 (pp. 2-3).

¹⁸ Ibid., pp. 4 and 6.

¹⁹ As Kristeva remarks, for Bakhtin the novel is 'polyphonic' and its narrative structure indicates 'a becoming', Julia Kristeva, 'Word, dialogue, and novel', in Kristeva, *Desire in Language*, p. 71.

²⁰ The statement is repeated twice in the book, the first time by Peter and the second time by Ainsley at the end of the story. Margaret Atwood, *The Edible Woman* (1969; London: Virago Press, 2009), pp. 95 and 345. Further references to this text will be placed in parentheses following quotations. Hill Rigney argues that Marian 'never truly grows up, partly because she rejects and denies her own feminine powers of procreation which [...] are symbolic of her potential for artistic creativity'. Barbara Hill Rigney, *Women Writers. Margaret Atwood* (Basingstoke: Macmillan Education, 1987), p. 5. However, Marian creates the cake at the end of the novel and she acquires a more mature self-awareness after rejecting the 'feminine mystique'.

¹⁴ See Sharon Rose Wilson, *Margaret Atwood's Fairy-Tale Sexual Politics* (Jackson: University Press of Mississippi, 1993), pp. 4-5; Gina Wisker, *Margaret Atwood: An Introduction to Critical Views* (London: Palgrave Macmillan, 2012), p. 11; Coral Ann Howells, *Margaret Atwood* (Basingstoke: Palgrave Macmillan, 2005), p. 9; Jane Brooks Bouson, *Brutal Choreographies* (Amherst: The University of Massachusetts Press, 1993), p. 6; Linda Hutcheon, *The Canadian Postmodern. A study of contemporary Canadian fiction* (Don Mills, Ontario: Oxford University Press, 2012), pp. 138, 144 and 146.

¹⁵ Julia Kristeva, 'The Bounded Text', in Julia Kristeva, *Desire in Language: A Semiotic Approach to Literature and Art*, ed. by Leon S. Roudiez (New York: Columbia University Press, 1980), pp. 36-63 (p. 37).

¹⁶ Ibid., p. 37.

language of the novel that deconstructs the narratives of the consumerist society and proposes an alternative self.²¹

The influence of advertisements and commercials is aggressively present in every part of the characters' lives. Of course, the purpose of the commercials is to improve sales, which is the reason why Seymour Surveys exists, but also to dictate gender roles.²² Their targets are mainly women, who do the daily or weekly shopping and provide the household not only with food but also with cleaning products, clothes, tools and appliances. Though the main case study of the story is Moose Beer, which is targeted at men, women, as the main shoppers, are the tasters and buyers of food. As Becker claims, Atwood's protagonists 'resist and refuse representation without forgetting the seductiveness of media images of women'.²³ In the novel, women are seduced and cherish the products displayed in the supermarket aisles and are soothed by 'gentle music', like cows who give 'more milk when sweet music [is] played to them' (213), as Marian notices when she does her weekly shopping. She reveals the alluring and deceitful strategies adopted by the consumerist society to induce people to buy and consume. The manipulative techniques confirm the fact that people are reduced to pure consumers, alienated from their desires and real necessities. The integrity of the self is endangered as each person acts like 'a somnambulist' in 'a euphoric trance'; people are exploited to give 'more milk', that is, produce and consume more. Marian's senses are deceived by the 'tinkly waltz' and the 'bright label'. Although she tries to defend herself by adopting counter-strategies, such as sticking to her list, choosing brands at random and ticking the things off her list, she is not 'immune'; she has to buy something eventually – she is complicit. The strategies implemented by the consumerist society therefore invade important parts of the self; they cannibalise the subject, depriving them of vital autonomy.²⁴

²¹ Some parts of this section on *The Edible Woman* were previously published in *Exchanges: The Interdisciplinary Research Journal*. Carla Scarano D'Antonio, 'Consuming and Being Consumed', *Exchanges: The Interdisciplinary Research Journal*, 7, 2, (2020), pp. 35-57, available at <<https://doi.org/10.31273/eirj.v7i2.446>> [accessed 30 June 2021].

²² Atwood worked for Canadian Facts, a market research company in Toronto in 1963. Rosemary Sullivan, *The Red Shoes. Margaret Atwood starting out* (Toronto: HarperCollins books Canada, 1998), p. 141. The name 'Seymour' suggests 'see more', a pun that ironically comments on the pretentious claims of the company whose aims are merely commercial; 'see more' implies surveillance and some sort of clairvoyance but actually the company's only aim is to 'sell more'.

²³ Becker, p. 34.

²⁴ 'You let the thing in you that was supposed to respond to the labels just respond, whatever it was; maybe it had something to do with the pituitary gland' (214). The pituitary gland regulates vital body functions, and therefore the passage refers to a dangerous intrusion into people's minds.

Commenting on the Moose Beer commercial, Duncan points out important intertextual connections, citing the *Decameron*, two Grimm Brothers' fairy tales and *Titus Andronicus* (58). He refers to the first and ninth stories in Fourth Day in the *Decameron*. Both stories are about the killing of the male lover (by the father in the first story and by the husband in the ninth). The hearts of the dead lovers are offered to the unfortunate female lover in each story, who eventually commits suicide. The Grimm Brothers' stories about cannibalism are 'The Robber Bridegroom' and 'Snow White'. *Titus Andronicus* has a notoriously violent sanguinary plot involving multiple murders, rapes and cannibalism. All the stories involve cannibalism, in the specific offering and possibly eating of the lover's (or the enemy's) heart, or of other parts of the body. The heart is also ironically and metaphorically evoked in the Valentine's Day heart-shaped cake that Marian buys and offers to Peter. Significantly, he eats the cake after making love, a performance in which Marian is guided and objectified, but Marian spits out the cake, feeling it spongy against her tongue 'like the bursting of thousands of tiny lungs' (258). It seems alive to Marian, warning her about the cannibalistic implication of her love story. Thus, the intertextual references to women's violent deaths are a warning for Marian, whose love life is in crisis and whose failure to attain love may lead to real or symbolic death in the form of starvation or self-effacement.

Therefore, the intertextual link made by Duncan between advertisements and violent stories of women's murders is a metaphorical anticipation of what is going to happen to Marian when she chooses to marry Peter in accordance with the conventions of the modern fairy tale and the fake romance in the commercials. This is her fate, unless she becomes aware of her state and keeps a record of what is happening, like the robber's bride. She needs to progress from being a victim to being a non-victim position to survive.²⁵ Nevertheless, Marian's progress is continuously mystified in the novel in a constant tension between complicity and rebellion in which her body attempts to reshape a more conscious alternative self.

At the end of the novel, the preparation of the woman-shaped cake Marian was supposed to personify is Marian's performative pre-language and body-language response to all the attempts at assimilation she has endured. It is an offering mainly conceived for Peter but also for the other characters in the story as an edible substitute that should satiate their consumerist hunger and grant her freedom and survival.²⁶

Consequently, the novel exposes the artificial world of consumerism that threatens the integrity of the individual to the point of cannibalism and self-

²⁵ Margaret Atwood, *Survival: A Thematic Guide to Canadian Literature* (1972; Toronto: Anansi Press, 2012), pp. 32-35.

²⁶ Atwood, *Conversations*, p. 15.

cannibalism. It is a form of self-victimisation, a destruction prompted by the aesthetic strategies of the consumerist society. The alternative is a total rebellion that has aesthetic and political implications. This rebellion starts from the body in a reappropriation that is vital; it leads to survival and to a more open, multiple vision of being a woman and being human. It is a new possible ontological vision that is never definite but is always in progress and a place where different possibilities and interpretations coexist. The dialogue between texts does not give a definite solution but creates a tension; it is a dialectic aesthetic process in which the self is momentarily reshaped but never attains a certain status.

III. NATIONAL AND PERSONAL SEARCH FOR IDENTITY IN *SURFACING*

Atwood takes this aesthetic and sociopolitical perspective in her second published novel, *Surfacing*, which relates to national and personal identity; she elaborates these in this novel and also in *Survival* in the 1970s. The two texts are in a symbiotic relationship: *Survival* creates the 'critical context in which to read [Atwood's] own fiction'.²⁷ The novel is halfway between poetry and prose and is written in an experimental language that is connected to the disruptive function of the novel. By using this kind of language, the novel opens up to non-dichotomous visions that envisage multiple views of being human and encompass good and evil in the Canadian cultural and environmental context.²⁸

The intertexts are used in different ways. They highlight a diverse vision in a 'dialogic thought' that is in relation with the narratives of the main text. They parody traditional narratives in a thought-provoking perspective, proposing a different view that engages the protagonist and the reader in a quest at personal and national levels. The fairy tales are almost rejected and reversed or rewritten in a 'Canadian version';²⁹ they are parodied in order to expose their incongruence in the Canadian perspective and landscape. The stories about wendigos and werewolves, as well as stories related to human-animal beings, such as Napi the trickster and other indigenous legends, are considered to be the alternatives the protagonist suggests in the course of the narrative. Noticeably, Napi the trickster and the similar legendary figure of Old Man Coyote are

destroyers and creators. They help men but also kill and rape other creatures. They are loners and outsiders but are described as human-like characters. In this way, they encompass both the good and the bad side of humanity but in a supernatural way.³⁰ Wilson speaks of Atwood's characters as tricksters as well. They are able to manipulate and create possibilities.³¹ Therefore, the animal beings encompass a wider vision of being human that comprehends good and bad sides, that is, humanity as it should be. Furthermore, according to Hammill, 'the trickster continually disrupts efforts to establish fixed identities based on race, sexuality or gender, religion or social class'.³² This view questions and challenges the notion of identity in the Canadian context and suggests an alternative to the far-fetched roles the protagonist finds in the civilised society of the city that traumatised her. This is also clear in the protagonist's transformation into an animal being at the end of the novel and in her involvement with Joe, whom she refers to as a 'buffalo' or an animal that is covered with fur and that has little speech and is 'half-formed' (2, 186). In a similar but not exactly equal way, the classical myth involving Callisto and the Demeter and Persephone myth are rewritten in a universal view, exposing the diminished and debased role of women in a patriarchal society. In fact, the myths have a pre-patriarchal element that is positive and affirms women's right to self-determination. This element was changed and distorted in the course of the patriarchal narratives.³³ Therefore, a new ontological vision is proposed that in part revives the ancient meaning of the myths by exposing the traumatic experience inherent in the stories and revealing the possibility of rebirth. This rebirth necessitates overcoming trauma and acknowledging being a non-victim as well as a compromise with a society that has not changed and is hostile to women.

In this context of a search for cultural autonomy, the important intertexts I will analyse are the following Grimm Brothers' fairy tales: 'The Golden Phoenix', 'The Fountain of Youth', 'The Juniper Tree', 'The White Snake', 'Fitcher's Bird' and 'The Girl without Hands', which have been discussed by various critics, such as

²⁷ Coral Ann Howells, *Margaret Atwood*, p. 39.

²⁸ Some parts of this section on *Surfacing* were previously published in The Myth Studies Blog, University of Essex. Carla Scarano D'Antonio, 'Re-mythologizing Myths and Fairy Tales in Margaret Atwood's *Surfacing*', 28 January 2019, available at <https://essexmyth.wordpress.com/2019/01/28/margaret-atwood-surfacing/> [accessed 30 June 2021].

²⁹ Ronald Granofsky, 'Fairy-Tale Morphology in Margaret Atwood's *Surfacing*', *Mosaic: An Interdisciplinary Critical Journal*, 3 (Fall 1990), pp. 51-65 (pp. 51-52).

³⁰ See: Hugh A. Dempsey, *Napi, The Trickster*. (Victoria, Vancouver, Calgary: Heritage House Publishing Company Ltd., 2018), and *American Indian Myths and Legends*, ed. by Richard Erdoes and Alfonso Ortiz (New York: Pantheon Books, 1984).

³¹ Sharon Rose Wilson, 'Blindness and Survival in Margaret Atwood's major novels', in *The Cambridge Companion to Margaret Atwood*, ed. by Coral Ann Howells (Cambridge: Cambridge University Press, 2006), pp. 176-90 (p. 178).

³² Faye Hammill, *Canadian Literature* (Edinburgh: Edinburgh University Press, 2007), p. 1.

³³ See: Kathleen Wall, *The Callisto Myth from Ovid to Atwood: Initiation and Rape in Literature* (Kingston and Montreal: McGill-Queen's University Press, 1988), p. 9, and Maria Lynn, 'The Eleusinian Mysteries of Demeter and Persephone: Fertility, Sexuality, and Rebirth', in *Journal of Feminist Studies in Religion*, 4 (Spring 1988), pp. 27-54 (pp. 27-28).

Sharon Wilson, Elizabeth Baer and Ronald Granofsky.³⁴ The protagonist also refers to Canadian folktales and legends such as those about the *loup-garou*, werewolf stories and stories about wendigos. Ancient myths are evoked too, such as the myth of the Triple Goddess as well as the two myths involving Callisto and Demeter and Persephone respectively. indigenous art and culture are present in the form of pictographs.

In this quest for alternatives, the protagonist needs to acknowledge that she is both victim and victimiser. She looks for alternatives that cannot eventually deny her Western background in her reintegration into the civilised world of the city. There is a final compromise that nevertheless implies a revaluation of the Canadian wilderness and indigenous culture without denying the role of victimiser. Therefore, the woman's journey is a lonely one, as Adrienne Rich remarks in her poem 'Diving into the Wreck', that envisages a new point of view and implies compromise but also autonomy.³⁵ Differently from Campbell's hero's journey, which follows 'the rites of passage: *separation – initiation – return*', where the return is stressed as 'life-enhancing',³⁶ there is no reward, treasure or elixir for the heroine at the end of her experience.³⁷ The female hero present in *Surfacing* does not (and cannot) follow Campbell's pattern, that is, the pattern of traditional myths and fairy tales. Atwood reverses and subverts this pattern in the intertextual references, exposing the marginalisation of women in society, which is not a free choice or a temporary separation. The initiation into society is absent as the protagonist is excluded from the source of power and is reluctant to return to society.

However, the codes and rules of the hostile patriarchal world are so deeply rooted and internalised by the protagonist that she creates a disturbing and unreliable fantasy world where she is the victim of abusive relationships.³⁸ The journey to healing and renewal needs to involve rejecting her self-deceptive fantasies deriving from her cultural heritage, which

mainly refers to Western European fairy tales and myths. Therefore, she reverses the structure of the fairy tales in a deliberate mirroring that parodies that function as a subverting tool to explore alternative liberating possibilities.³⁹

The fairy-tale intertexts emphasise the obsolete quality of this mythical devalued past, which is parodied by the drawings the protagonist produces for *The Quebec Folktales* she needs to illustrate. They resemble the drawings she used to make when she was ten – fashion models imitating paper dolls and popular actresses that were 'constrained' in a 'slavery of pleasure' (36). The Golden Phoenix, a symbol of death and rebirth and the eternal power of creativity, is represented as 'a fire insurance trademark' and later reinterpreted as a 'mummified parrot' (170); the princess 'looks stupefied' and has 'one breast bigger than the other' and the giant guarding the fountain of life looks like a 'football player'. Thus, the evoked fairy tales, purged of the *loup-garou* stories and of the colour red, the colour sacred to indigenous peoples, highlight the debased, constrained roles the protagonist expresses in her drawings and expose the void quality of these roles in the Canadian (and universal) landscape: 'The Fountain of Youth and The Castle of the Seven Splendours don't belong here.'

The irony expressed in the drawings emphasises the obsolete quality of the myth; as Kristeva states, it 'tap[s] a meaning that is always already old, always out of date, as funny as it is ephemeral'.⁴⁰ As Granofsky claims, '*Surfacing* resists the "happy ever after" closure of the fairy-tale form. Her fantasy in itself is a "fairy-tale" that she must repudiate'.⁴¹ The text, therefore, expresses 'a tension between a traditional form and a critique of that form's unconscious sexism'.⁴² These stories need to be rewritten to be believable, as is highlighted in the parodic and reversed exposure of the intertexts through the protagonist's illustrations. This also reveals a different approach through visual language instead of written or spoken language that implies an attempt to find a different path that is related to indigenous pictographs that the surfer finds when she dives into the lake. These pictures help the protagonist in her journey of self-knowledge and self-awareness.

The end of the novel seems to suggest that the protagonist returns to civilisation, with all the risks implied in this. Her surfacing from and surviving the underworld and her traumatic memories have

³⁴ Sharon Wilson refers to the following fairy tales: 'The Golden Phoenix', 'The Fountain of Youth', 'The Juniper Tree', 'Fitcher's Bird', 'The Robber Bridegroom', 'The Girl without Hands', and 'The White Snake'. Sharon R. Wilson, *Margaret Atwood's Fairy-Tale Sexual Politics* (Jackson: University Press of Mississippi, 1993), p. 97. See also Elizabeth Baer, 'Pilgrimage Inward Quest and Fairy Tale Motifs in *Surfacing*', in *Margaret Atwood: Vision and Form*, ed. by Kathryn Van Spanckeren and Jan Garden Castro, pp. 24-34 (p. 24). See also Granofsky, p. 51.

³⁵ Wall, p. 155 and 175. Kathryn VanSpanckeren, 'Shamanism in the works of Margaret Atwood', in VanSpanckeren and Garden Castro, pp. 183-204 (183-84).

³⁶ Joseph Campbell, *The Hero with a Thousand Faces* (1949; London: Fontana Press, 1993), pp. 30, 35 and 36-37. Emphasis in the original.

³⁷ Nathalie Cooke claims that the quest narrative is exaggerated and parodied, and finally inconclusive. Nathalie Cooke, *Margaret Atwood: A Critical Companion* (1998; Westport, Conn.: Greenwood Press, 2004), p. 72-73. Gina Wisker claims that 'the quest is horrific and cathartic'; it valorises 'femininity, nature and the irrational', Wisker, pp. 20, 24. A similar conclusion is in Bouson, p. 40.

³⁸ Granofsky, p. 52.

³⁹ Ibid., p. 52. According to Sanders, 'a myth is never transported wholesale into its new context; it undergoes its own metamorphoses in the process'. Julie Sanders, *Adaptation and Appropriation* (London: Routledge, 2016), p. 81.

⁴⁰ Julia Kristeva, 'How Does One Speak to Literature?', in Julia Kristeva, *Desire in Language*, pp. 92-123 (109).

⁴¹ Granofsky, p. 54.

⁴² Ibid., p. 60.

transformed her thanks to her capacity to develop self-knowledge and self-awareness. This allows her to become a non-victim and triggers a process of self-determination and creativity that should lead towards a more autonomous self. Therefore, in the novel's world of language, where myths are neither transcendental nor eternal but nevertheless are powerful and influence personal and collective narratives, Atwood proposes possible alternatives by exposing the obsolete quality of traditional discourses that need to be reinterpreted and remythologised in the sociopolitical context.

IV. THE POLITICS OF STORYTELLING IN *THE HANDMAID'S TALE*

In Offred's struggle to survive, the 'dialogic thought' she engages in via her memories and her interconnections with the Gileadean artpolitical propagandistic discourse generate a creative aesthetic reconstruction of her fragmented self. It is a process of transformation that allows her to survive temporarily in the oppressive theocratic Republic of Gilead. Her language is disciplined, her voice is silenced and her body is used as a commodity to procreate in a disturbing dystopian, or anti-utopic,⁴³ society which emerged from a utopic religious experiment. Nevertheless, she survives, resisting, adapting and finally opposing Gilead's rules, playing between the gaps of apparent outward acceptance of her role and secret transgression. She manages to create her own role eventually, which is different from the one the society assigned her, in a relentless operation of remembering the past and rewriting her life in Gilead. This generates a constant questioning of Gileadean narratives that comment and refer to what has happened and might happen in the real world. Offred survives, though provisionally, in spite of the violence that surrounds her and the risks she takes in transgressing the rules of Gilead. She not only exposes the contradictions, abuse and atrocities she witnesses in parodic and ironic discourses⁴⁴ but also revises Gileadean narratives through a complex network of allusions and intertextual references. At the same time, the novel presents these brutalities as they are and encourages Offred's future reader to engage with them

critically and to deconstruct them as well as to take a stand.

The novel challenges the narratives of the Gileadean dystopic regime in an attempt to rewrite them from a female point of view, as Atwood claims in her essay 'George Orwell: Some Personal Connections'⁴⁵. She adds that 'this does not make *The Handmaid's Tale* a "feminist dystopia"' and emphasises the different perspective of the novel compared with dystopian classics; above all, she refers to her direct model, that is, to *Nineteen Eighty-Four*.⁴⁶ She not only started to write *The Handmaid's Tale* in 1984 but also mentions Orwell's essay on Newspeak that she connects to the 'Historical Notes'. According to Atwood, this connection reveals a positive view that is embedded both in Orwell's essay and in the 'Historical Notes'. In fact, 'the essay is written in standard English, in the third person, and in the past tense, which can only mean that the regime has fallen, and that language and individuality have survived'.⁴⁷ In a similar way, the 'Historical Notes' reveal that the Gilead regime is over and that it is now the object of academic study. This connection also emphasises the importance of language in Atwood's novel, which is connected to the intertextual dialogue and to the disruptive function and polyphonic quality of the novel. Kristeva claims that:

[T]he poetic function departs from the signified and the transcendental ego and makes of what is known as 'literature' something other than knowledge: the very place where social code is destroyed and renewed.⁴⁸

Kristeva calls this disruptive and heterogenous disposition semiotic and links it to the maternal *chora*, which is anterior to naming and to the father's law.⁴⁹ The narratives that Offred develops in the novel unsettle the constraints of Gilead and of civilisation in general, suggesting a rhythm that is multifaceted and polyphonic. Offred's identity is shattered, dissolved by the regime, and this allows her the possibility of a renewal which is accomplished through the intertextual dialogue and through language. The aesthetics of the political discourse is therefore confirmed both in the Gileadean narrative and in Offred's storytelling. It is 'an aesthetic of transformation' that destroys and reconstructs symbols,⁵⁰ and, in Offred's narrative, questions and defies Gileadean propaganda in a relentless resistance. It goes without saying that the power of the regime is also maintained through threats to and the oppression and execution of dissenters and transgressors.

⁴³ Atwood speaks of 'speculative fiction ... a logical extension of where we are'. Bouson, p. 136. The quote is from 'Writing Utopia', in Margaret Atwood, *Writing with Intent*, (New York: Carroll & Graf Publishers, 2004), pp. 92-93. Atwood also claims that '[t]he thing about utopias and dystopias is that they very quickly change into their opposite, and whether it is a utopia or dystopia depends on the point of view of the narrator'. Margaret Atwood, 'The Handmaid's Tale: a Feminist Dystopia?', in *Lire Margaret Atwood: The Handmaid's Tale*, ed. by Marta Dvorak (Rennes Cedex: Collection Interférences, Presses Universitaires de Rennes, 1999), pp. 17-30 (p. 19).

⁴⁴ Coral Ann Howells, *The Handmaid's Tale: York Notes Advanced* (London: York Press, 2003), p. 6.

⁴⁵ Margaret Atwood, *In Other Worlds: SF and the Human Imagination* (2011; London: Virago Press, 2014), p. 146.

⁴⁶ Ibid., p. 141-49.

⁴⁷ Ibid., pp. 146.

⁴⁸ Kristeva, 'From One Identity to Another', in Kristeva, *Desire in Language*, p. 132.

⁴⁹ Ibid., p. 133.

⁵⁰ Sartwell, p. 34.

Offred's discourse opposes Gilead through the polyphonic expression of her body language that explores the world around her through her senses. Her fragmented narrative is interspersed with flashbacks and constantly questions the novel's intertextual references, parodying and revising them in order to propose a different view, a female perspective, as Atwood claims. Survival is therefore attained through the female body which expresses a polyphony that engages the protagonist at intellectual and physical levels; it deconstructs Gileadean 'truths' and envisages different interpretations. Thus, traditional stories can be reinterpreted as myths that are not eternal or transcendent but historical.⁵¹ As Atwood claims, referring to Northrop Frye's theories, myths are stories, but stories 'of a certain kind'.⁵² They are serious stories that build identity and shape the culture of a country. Hence, though they can be revised, they maintain a power that cannot be completely erased; it emerges in art or political ideologies, according to Atwood.⁵³ Thus, the intertextual dialogue between the novel and biblical stories, myths, fairy tales and literary texts proposes a different vision, a female perspective that rebels against the linguistic manipulations expressed in Gilead and proposes alternatives that deconstruct traditional discourses in the Gileadean context. These alternatives open up different interpretations which are non-dichotomous and in flux.

The ironic and parodic use of intertexts and allusions not only highlights the message of the story but also emphasises the necessity of rewriting certain narratives; here the Bible is considered to be at the same level as myths, fairy tales and fictional works.⁵⁴ In fact, according to Atwood, 'Mythology precedes religion. What we usually mean by religion is theology and ritual.' These stories speak about the origin of the world and how people 'should or should not behave, but those stories are not consistent [...] the Bible is full of such examples'.⁵⁵ Therefore, the intertextual references both expose the incongruities of the mythical and biblical narratives according to what occurs in the Gileadean world and invite the reader to deconstruct them in a critical engagement with the story of abuse in the totalitarian regime. The sociopolitical context refers to totalitarian regimes such as Nazi Germany, Stalin's

USSR, Ceausescu's Romania and the Philippines, as well as the Puritan New England of the Founding Pilgrim Fathers and the revival of Christian Right movements during Reagan's presidency.

This engages the readers in a process of critical thinking about the world that surrounds them, that is, a world of language, an aesthetic reality, but it also refers to a 'real' world where things have happened and might happen again. Atwood's technique of both referring to a physical world and revising myths, fairy tales and literary classics provides space for a rethinking of the rules and roles in the dominant society and questions the readers about their position in this world as well as about power relations.⁵⁶

The amputated, manipulated and fragmented biblical intertextual references sustain the rules of the oppressive regime; nonetheless, they have ambiguous, sometimes reversed, implications, which simultaneously contradict them and which are present at the origin of the text. This is obvious in the name Gilead itself, whose etymological meaning refers to a rocky region east of the Jordan but also to a cairn representing Laban and Jacob's testimony in Genesis 31.

Laban and Jacob built a landmark with stones to seal their agreement after Jacob fled to Gilead with Laban's daughters, Leah and Rachel, with the goods Rachel stole from her father and a significant number of goats that Jacob bred, cheating Laban.

In the context of the novel, the intertextual reference highlights the ambiguity of the toponym and consequently of Laban and Jacob's story. It is a story of business competition where the shrewdest wins and the heap of stones is called as a witness, God's witness, between Jacob and Laban's marking of their territories and of their promise to watch over Laban's daughters.⁵⁷

Gilead is also a region of 'evildoers, marked by a trail of blood', according to the prophet Hosea,⁵⁸ which gives an additional layer of meaning to the name. Gilead is a witness, a beacon city on the hill, but it is also corrupted by business and stained by blood. These multiple meanings are already present in the Scriptures. The novel exposes these incongruities in the intertextual references that are developed at both ontological and historical levels. Therefore, there is not one interpretation and the Bible itself is not 'holy' in the sense of 'pure'; the characters of its stories are not 'perfect' but stained with blood and have greedy and ambiguous traits. The power of the biblical narrative is therefore confirmed and simultaneously exposed as contradictory at its root.

The central point in the use of biblical intertextual reference is the impregnation ceremony, during which the reading from Genesis 30:1–3 is interpreted as a right to rape in the business-like world

⁵¹ Julia Kristeva, 'How Does One Speak of Literature?', in Kristeva, *Desire in Language*, p. 103.

⁵² Atwood, *In Other Worlds*, p. 49.

⁵³ Ibid., p. 55.

⁵⁴ According to Howells, Gilead's discourses testify to an 'abuse of the Bible rather than an endorsement of its teaching', Howells, *The Handmaid's Tale*, p. 10. Nevertheless, Atwood does not treat the Scriptures as 'holy' writing in the theological sense of the word, but as historical narratives that can be interpreted and rewritten. See also Wisker, p. 94.

⁵⁵ Branko Gorjup, 'Interview with Margaret Atwood', in *Margaret Atwood: Essays on Her Works*, ed. by Branko Gorjup (Toronto: Guernica Editions, 2008), pp. 239-53, (p. 242).

⁵⁶ Reynolds and Noakes, p. 7.

⁵⁷ Genesis 31.

⁵⁸ Hosea 6. 8.

of Gilead where people are used as commodities. Furthermore, her intellectual awareness of the artificial and manipulative quality of the Gileadean regime, to which she never completely surrenders, culminates in her interpretation of the Lord's Prayer (Matthew 6:9–13).

Other important intertexts are *Nineteen Eighty-Four*, which is rewritten from a woman's perspective, and *Canterbury Tale*. Professor Pieixoto in the 'Historical Notes' mentions the reference to *The Canterbury Tales* in the choice of the title of Offred's story (313). The three stories linked to Offred's tale, 'The Wife of Bath's Tale', 'The Clerk's Tale' and 'The Second Nun's Tale', reveal examples of woman's behaviours that work as a referent model for Offred and are reinterpreted, parodied and rewritten in the narration.

Offred's story offers different suggestions in the course of the narrative. The intertextual reading highlights the necessity of rewriting obsolete discourses, which are never absolute, in a dialogue that negates dichotomous views and emphasises multiple perspectives that need to include different 'alternative truths' that are open to marginalised groups. She witnesses what occurs around her and is alert to backlashes that aim to negate women's voices: 'Denay Nunavit', that is, deny none of it, as stated at the end of the story in the 'Historical Notes'. The novel invites the reader to critically rethink the narratives of the regime through intertextual references. They expose in a parodic way the incongruities of Gileadean narratives that are already present in the origins of the intertexts and question the absolute validity of the regime's views, thereby suggesting that changes ought to be made to them. Offred's polyphonic fragmented narrative offers aesthetic alternatives that question and oppose the Gileadean discourse. Therefore, the novel suggests that there is an investigation of the alleged wholeness proposed by a society that is revealed to be propagandistic and based on profit and aims to control the individual. The novel challenges dichotomous views of oppressive and less oppressive societies, exposing what has happened and what might happen in the real world. This process is developed in a world of language, and becomes an aesthetic political vision that proposes alternative views of being human.

V. *CAT'S EYE*: THE AESTHETIC OF SIGHT

In *Cat's Eye*, a visionary dimension of time and space offers a different aesthetic perspective. The protagonist, Elaine Risley, whose traumatic experiences affect her perception of her past and define her future, is a painter. Her perception of reality is communicated through images that are represented in her pictures and are described in the novel in a reversed ekphrasis. The social rules are questioned in the intertextual connections, proposing a creative reconstruction that, though fragmented similarly to Offred's, suggests

alternatives. The novel does not offer definite solutions but allows experimentation. Thus, via the parodic and ironic use of intertexts and allusions, the narrative rewrites the protagonist's past in an attempt to search for possible options through her paintings and intertextual connections. This is chiefly revealed through sight⁵⁹ and encompasses a multi-layered retrospective reconstruction of her life that includes art, language and science, suggesting an alternative, creative view of being human.

I will consider Elaine's pictures as central intertexts; they have a crucial role in the narrative because they complete Elaine's story.⁶⁰ According to Sherrill Grace, they are the 'verbal equivalent' of Elaine's pictures,⁶¹ and for Fiona Tolan the paintings are manifestations of the protagonist's unconscious.⁶² Elaine's pictures are visual references that the novel creates; they interweave with other texts, such as the *Eaton's Catalogue*, commenting on them. In the foreword, Atwood remarks that the pictures are influenced by a number of Canadian visual artists. Therefore, the created intertexts have analogous subtexts in the 'real' world. They are reversed ekphrases because they are depicted through language, which creates the image, instead of having direct referent pictures in the 'real' world. In the intertextual dialogue, they work like the other intertexts, that is, they comment on, subvert and parody the master narratives. They are also linked to Riffaterre's concept of verisimilitude, that is, a consensus about the fictional world created by the novel that conforms with the norms and ideological model of the 'real' world. According to Riffaterre, they are 'signs of plausibility that make readers react to a story as if it were true'.⁶³ These signs 'constitute the system of verisimilitude'.⁶⁴ Therefore, 'fictional truth' depends on grammar⁶⁵ and is constructed inside the text.⁶⁶ I argue that these signs are part of the intertextual

⁵⁹ Contrary to what Sharon Wilson claims, Elaine's new vision does not involve touch (see Sharon Wilson, 'Eyes and I's', in *International Literature in English: Essays on the Major Writers*, ed. by Robert L. Ross (New York, London: Garland Publishing, 1991), pp. 226-39 (pp. 227-29)), but mainly sight, as Howells claims, Coral Ann Howells, 'Cat's Eye. Elaine Risley's Retrospective Art', in Nicholson, pp. 204-18 (pp. 210-11). Besides, the fairy tale 'The Snow Queen' is not an important intertext in this novel and Elaine does not personify the Snow Queen; instead she undergoes the experiences of Kay and Gerda. Sharon Wilson, *Margaret Atwood's Fairy-Tale Sexual Politics* (Jackson: University Press of Mississippi, 1993), p. 301.

⁶⁰ Ellen McWilliams, *Margaret Atwood and the Female Bildungsroman* (Farnham: Ashgate, 2009), p. 120.

⁶¹ Sherrill Grace, 'Gender and Genre: Atwood's autobiographical 'I'', in Nicholson, pp. 189-203 (p. 200).

⁶² Fiona Tolan, *Margaret Atwood: Feminism and Fiction* (Amsterdam: Rodopi, 2007), p. 188.

⁶³ Michael Riffaterre, *Fictional Truth* (Baltimore and London: The John Hopkins University Press, 1990), p. 2.

⁶⁴ *Ibid.*, p. 2.

⁶⁵ *Ibid.*, p. 6.

⁶⁶ *Ibid.*, p. 84.

dialogue,⁶⁷ and that verisimilitude is not only created by conformity with linguistic norms and 'cognitive processes we use in everyday life'⁶⁸ but also in the 'dialogic thought' that connects with the intertexts, which are both 'tangible' and created texts within the main text. This aesthetic perspective ironically comments on the sociopolitical context, exposing the incongruities and threatening rules imposed by society and, at the same time, proposes alternatives that imply an aesthetic system too.

Through the intertextual dialogue, the novel exposes the debased and rigid prescribed roles of modern society that threaten and endanger the individual to the point of annihilation. These roles amputate the self and do not allow transformation. Consequently, the novel proposes an alternative vision that is multi-layered and polyvalent. This vision is connected to the disruptive function of the novel that challenges traditional narratives, which embody the paternal function. According to Kristeva, the text is 'a force of social change' that is always in dialogue with other texts.⁶⁹ The 'semiotic *chora*' is the space where language and subject develop;⁷⁰ it is a female space where 'the subject is both generated and negated'.⁷¹ Therefore, the text implies 'the sum of unconscious, subjective, and social relations'⁷² and is a means of transformation as well as resistance and dissent. This is also connected with the concept of heterogeneity and to the novel as a polylogue, as Kristeva claims:

This heterogeneous is of course a body that invites me to identify with it (woman, child, androgyne?) and immediately forbids any identification: it is not me, it is non-me in me, beside me, outside of me, where the me becomes lost. This heterogeneous object is a body, because it is a *text*.⁷³

In the 'plural dialogue'⁷⁴ of the novel, where the subject 'is pulverized, dismembered, and refashioned according to the polylogue's bursts of instinctual drive',⁷⁵ the intertextual references and allusions work in polyvalent ways. In *Cat's Eye*, they are associated with the structure of the polylogue where visual art, language and science mesh in a comprehensive view in which different perspectives coexist.

The intertext of the *Eaton's Catalogue* is treated in a different way; it exposes the constricted roles of society but it also interweaves with Elaine's artwork, which is an intertext created in the novel. The practice of cutting images from catalogues and women's magazines reinforces the roles assigned to women in society, which are exposed and criticised in Elaine's paintings. She seems to comply with these roles in her girlhood but unconsciously rebels against them in her artwork. Her artwork is therefore the expression of her dissent, an ironic and ruthless critic of the prescribed roles. The paintings uncover hypocrisies and dissect the world and functions narrated in the novel in a figurative, neat painting style. Thus, Elaine's visual art voices her rebellion; it is a pre-language that expresses her revolutionary thought through her body. The 'dialogic thought' therefore develops a complex conversation within the main text that reflects the blurred and uncertain 'subject in process' of the protagonist.

Other works involved in the intertextual conversation are 'The Arnolfini Marriage' by Jan van Eyck, the myth of Icarus, and, in a different way, the recurring image of the cat's eye marble. Similarly to the *Eaton's Catalogue*, they interweave with Elaine's paintings, commenting on and criticising the narrative of the dominant society; they allow Elaine a reinterpretation of this narrative and a personal transformation that aims for survival. Thus, the master narratives have failed; they threaten the self and force it into constricted rigid roles to the point of annihilation, that is, suicide and insanity. In a perspective of survival, alternatives are proposed in the novel through the intertextual dialogue that is highlighted in the development of the protagonist's artwork.

The intertext of *King Lear* operates both as a parallel to and as a reversal of the main text. According to McWilliams, Atwood engages with Shakespeare's text in a complex intertextual dialogue that 'reveals her further engagement with – and rejects – the incarnation of the Bildungsroman intent on singular personal development'.⁷⁶ The Shakespearean text provides an example which is distorted and debased in the context of modern society, thereby questioning the possibility of the coming-of-age kind of story and the development of personal identity. The ambiguity of the sign allows a multifaceted interpretation that suggests a transformation which is not allowed in the rigid roles of the male-dominant society and emphasises the precariousness of the subject in motility. The appropriation works as a bricolage in the sense that it appropriates material from different ranges of things that are available.⁷⁷ The debasing of the narrative and themes of *King Lear* in the context of modern society

⁶⁷ Ibid., pp. 84-86. Riffaterre claims that 'fictional truth spurns referentiality' (p. 84) and links intertextuality to the unconscious described in fiction. In fact, he remarks that 'the intertext is hidden like the psychological unconscious' (p. 86).

⁶⁸ Ibid., p. 10.

⁶⁹ Michael Payne, *Reading Theory: An Introduction to Lacan, Derrida, and Kristeva* (Oxford UK and Cambridge USA: Blackwell Press, 1993), p. 180.

⁷⁰ Ibid., p. 177.

⁷¹ Ibid., p. 169.

⁷² Ibid., p. 165.

⁷³ Julia Kristeva, 'The Novel as Polylogue', in Julia Kristeva, *Desire in Language*, pp. 159-209 (p. 163). Emphasis in the original.

⁷⁴ Ibid., p. 173.

⁷⁵ Ibid., p. 186.

⁷⁶ McWilliams, p. 115.

⁷⁷ See Oxford reference <<https://www.oxfordreference.com/view/10.1093/oi/authority.20110803095526906>> [accessed 1 August 2019].

therefore implies that a consumerist approach is used in the intertextual practice.

The theme of sight is crucial in the novel, as it is in *King Lear*. But while in the play the emphasis is on the acquisition of an interior, spiritual and insightful way of seeing, in the novel it is a detached way of seeing which dissects the object⁷⁸ and controls and judges the individual.⁷⁹ This occurs both in Elaine's first approach to biology and then in her approach to painting; this way of seeing is prompted by the progressive vision of the cat's eye marble. It is also clear in the men's gaze that constantly watches, controls and judges women.⁸⁰ In this way, Elaine feels constantly watched and judged by her best friends, who have internalised the rules and roles of the patriarchal society that are dictated in school and in the family and are symbolised in the novel in the pictures of the *Eaton's Catalogue* and of other women's magazines.⁸¹

Sight is therefore reinterpreted in *Cat's Eye*; it is a powerful means of knowledge but it is not, as in *King Lear*, a means to acquire spiritual growth or insightfulness. It dissects individuals and objects and eventually allows Elaine to have a more realistic and objective vision of the world that surrounds her. The intertext is rewritten from a different angle that emphasises the ruthlessness of sight in modern society. It is a powerful sense that dissects rather than heals, and judges and entraps but does not have any spiritual outcomes and does not allow vital transformations.⁸²

Elaine reconstructs her self through the recollections of her memories that are mirrored in the retrospective exhibition of her paintings after the traumatic experience she has in the hole, where she lost her power (107); it is a 'time marker' with a 'before' and an 'after', which she has momentarily erased from her memory. The episode that took place in the hole symbolically connects to the experience of being a woman, which means being reduced to nothing by the practice of modern society. Therefore, 'to be female is to be dead, to be buried beneath the weight of social expectations'.⁸³ Elaine needs to find an alternative door to go through to escape the black square of nothingness that Cordelia and society have forced her into. The trauma will echo throughout her life, causing indelible consequences.

The pictures are created texts that refer to analogous products that are present in the 'real' world. They are verbalised in the novel as reversed ekphrases, that is, described through language. Similarly to the other intertexts, they refer to and comment on the narrative in a subversive dialogue that challenges stereotypical images in advertisements, catalogues and magazines, dissecting 'reality'. They reveal a multi-layered perspective and present a complete but fragmented vision that encompasses the literary, scientific and artistic threads of the novel in an attempt to rewrite the narratives at wider comprehensive levels. They acknowledge the lack of perfection, the necessity of assuming one's responsibilities both at a universal and at a personal level, and the need for multiple visions.

Some of the pictures are particularly interesting in this perspective and in Elaine's personal story, such as the series of pictures featuring Mrs Smeath.⁸⁴ They ironise her role, exposing her faults, hypocrisies and ugliness by using a realistic pictorial technique involving egg tempera, which is flat and clear.⁸⁵ They reveal Elaine's unconscious thought that she expresses through art, thereby becoming a creative non-victim in the pictorial production. She merges different traumatic experiences in these pictures that caused her to feel a persistent hate towards Grace's mother, such as the 'dying turtle heart' in 'White Gift', or Mrs Smeath's sadistic attitude in 'Leprosy'.⁸⁶ The paintings reveal and comment ironically on what Elaine could not remember when she painted them; they also release her hatred and have a therapeutic function. At the same time, the paintings are interwoven in the narration, giving clues about Elaine's feelings – her anger and her difficulty in forgiving. In Chapter Seventy-one she revisits these pictures, looking at Mrs Smeath's eyes that now seem 'defeated ... uncertain and melancholy, heavy with unloved duty' (405).

Significantly, the last painting of the retrospective exhibition, 'Unified Field Theory', summarises Elaine's journey, recalling her most traumatic experience, which was when she almost froze to death in the ravine. She was saved by the apparition of the Virgin of Lost Things, who holds 'an oversized cat's eye marble' (408) in the picture. This underlines the

⁷⁸ See: Roberta White, 'Northern Light: Margaret Atwood's *Cat's Eye*' in *Margaret Atwood*, ed. by Harold Bloom (1992; New York: Bloom's Literary Criticism Infobase Publishing, 2009), pp. 159-182 (p. 175)

⁷⁹ See: Molly Hite, 'An Eye for an 'I': the disciplinary society in *Cat's Eye*', in *Various Atwoods*, ed. by Lorraine, M. York, (Concord, Ontario, Anansi, 1995), pp. 191-206 (p. 194)

⁸⁰ See: p. 121, 124-5, 128, 138, 312, 397 and 419.

⁸¹ 'This is a watching bird watching YOU' (138, 397).

⁸² According to Davidson, the dissecting marble vision reflects 'Mrs. Smeath's earlier treatment of Elaine', Davidson, p. 33.

⁸³ Davidson, p. 47.

⁸⁴ See pp. 86, 225, 338 and 352. According to Roberta White, Mrs Smeath's name is 'a portmanteau of "Smith" and "Death" representing "the forces of anti-art"', White, p. 175.

⁸⁵ Significantly, Elaine uses simple pictorial techniques linked to domesticity, such as drawing with pencils, and she paints with egg tempera, implying the use of food and pots (p. 326). Her figurative style is mocked by Jon, whose abstract pictorial approach and use of acrylics are considered 'pure painting' (317). See also Ernst H. Gombrich, *The Story of Art* (1950; London: Phaidon Press, 2006), p. 179.

⁸⁶ Elaine's hatred is the consequence of Mrs Smeath's backing Cordelia's bullying attitude towards Elaine, saying that it is 'God's punishment' that 'serves her right' (180).

importance of the object in the course of the narration both in terms of its size and in terms of its position at the centre of the image, where the Virgin Mary's heart should be. It is the source of vision as well as the instrument that has allowed Elaine to have a clearer, more realistic view. Thanks to the marble, she could acknowledge her traumatic experiences and transform herself from being the controlled object of the Other's gaze to becoming the subject of this gaze; looking through the marble, she recalls her memories, projecting her self into a more hopeful future. In fact, the cat's eye marble comes back at the end of Chapter Sixty-nine and becomes the magic lens through which she sees 'her life entire' (398), remembers her lost memories and reconnects her past to her present, reconstructing her space-time dimension and defining her future, though temporarily.

The ending remains open and uncertain. Elaine is a contradictory blurred figure until the end, and eventually she goes back to live in her 'cage'.⁸⁷ Nevertheless, she has recollected her past, although she is not completely aware of all its implications and is open to the future, in which there is enough light 'to see by' (421). The nondisjunctive function of the novel is therefore confirmed and opens to further developments within the network of intertextual connections. These connections suggest an alternative aesthetic system could exist in the sociopolitical context of the dominant society of the novel.

VI. CONCLUSION

My primary purpose has been to explore the relationship between the novels I chose to analyse and the intertextual references; this engenders a discussion that questions societal narratives in a world of language and attempts to change those narratives from within. The aesthetics of the political discourse of the novels dissent from and oppose the propagandistic narratives of the dominant society, exposing both their incongruities and their damaging effects on the individual and proposing alternative systems. The novels problematise female roles in society and suggest options that are open to further developments and are in progress. The intertextual references merge with the theoretical discourse in an ongoing dialogue that assumes the involvement of the reader, who might alter their views and take a stand. The moral commitment of Atwood's oeuvre does not exclude ambiguities, backlashes and possible tragic scenarios. Nevertheless, her emphasis on possible alternatives reveals hopeful visions that are open to transformation and other perspectives that reach beyond the ends of the novels.

In my article, I have endeavoured to discuss and disclose the intertextual network in Margaret Atwood's oeuvre. The complex intertextual references in her novels includes both 'tangible' intertexts and created intertexts in a conversation that goes beyond the ending. This confirms the polyvalent characteristic of the Atwoodian novel, that is, the novel as polylogue, as Kristeva claims.⁸⁸

The polyvalences and ambiguities of the sign open the possibilities of the subject to multiple interpretations and attitudes that are 'transfinite', that is, they are heterogeneous and go beyond the finite meaning of the sentence. Their significance is multiple in time and space according to the different contexts and interpretations. The semiotic experience takes place in language,⁸⁹ where the body expresses itself in the semiotic *chora* which are linked to the disruptive quality of the novel. The 'speaking *subject*' is therefore 'a questionable *subject-in-process*',⁹⁰ a shifting identity that is open to the change that is available in the different possibilities offered by the diverse contexts that the individual traverses. New possible interpretations are therefore envisaged that echo traditional narratives but also produce alternative meanings that represent a creative though temporary and fragmentary attempt at renewal.

Thus, the novels exist in a constructed world of language, a 'cultural world'⁹¹ where art's function is 'an essential human activity [...] a way of explaining or controlling the environment'.⁹² At the same time, art is related to hope in terms of its creative quality;⁹³ the same act of creation and therefore production stimulates hope and renewal. It is an open process that resists closure and offers 'hesitation, absence or silence' but also new possibilities and therefore envisages different artpolitical systems.⁹⁴ The storyteller's road is 'a dark road'⁹⁵ they need to follow to make their voice heard like the Sybil,⁹⁶ a voice that urges that it must be heard in a world where writing is necessarily 'political' and where the intertextual dialogue reflects the power relations of societal narratives.⁹⁷ These power relations are not absolute and can be changed, because 'power is ascription'.⁹⁸ Hence,

⁸⁸ Julia Kristeva, 'The Novel as Polylogue', in *Kristeva Desire in Language*, pp. 159-209 (p. 173).

⁸⁹ *Ibid.*, p. 162.

⁹⁰ Julia Kristeva, 'From One Identity to Another', in *Kristeva, Desire in Language*, pp. 124-47 (p. 135). Emphasis in the original.

⁹¹ See: Atwood, *Conversations*, p. 53, and Umberto Eco, *Lector in Fabula: La Cooperazione Interpretativa nei Testi Narrativi* (Milano: Bompiani, 2016), p. 132.

⁹² Atwood, *Conversations*, p. 53.

⁹³ Atwood, *Conversations*, p. 220.

⁹⁴ Coral Ann Howells, *Margaret Atwood*, p. 10.

⁹⁵ Margaret Atwood, *Negotiating with the Dead* (2002; London: Virago Press, 2003), p. 158.

⁹⁶ *Ibid.*, p. 161.

⁹⁷ Atwood, *Conversations*, p. 137.

⁹⁸ *Ibid.*, p. 149.

⁸⁷ See: Howells, 'Cat's Eye. Elaine Risley's Retrospective Art', p. 216.

Atwood's attempt to rewrite traditional narratives and suggest alternatives is her political and artistic response to the incongruities and flaws of our system.

REFERENCES RÉFÉRENCES REFERENCIAS

1. Atwood, Margaret, *Two-Headed Poems* (New York: Simon and Schuster, 1978)
2. Atwood, Margaret, ed., *The New Oxford Book of Canadian Verse in English chosen by Margaret Atwood* (Don Mills, Ontario: Oxford University Press, 1982)
3. Atwood, Margaret, *Cat's Eye* (1988; London: Virago Press, 1990)
4. Atwood, Margaret, *Conversations* (1978; London: Virago Press, 1992)
5. Atwood, Margaret, *Murder in the Dark* (1983; London: Virago Press, 1994)
6. Atwood, Margaret, *The Handmaid's Tale* (1985; London: Vintage Books, 1996)
7. Atwood, Margaret, *Survival: A Thematic Guide to Canadian Literature* (1972; Toronto: Anansi Press, 1996;)
8. Atwood, Margaret, *Surfacing* (1972; London: Virago Press, 2002)
9. Atwood, Margaret, *Negotiating with the Dead* (2002; London: Virago Press, 2003)
10. Atwood, Margaret, *Writing with Intent: Essays, Reviews, personal Prose 1983-2005* (New York: Carroll & Graf Publishers, 2005)
11. Atwood, Margaret, *The Edible Woman* (1969; London: Virago Press, 2009)
12. Atwood, Margaret, *In Other Worlds: SF and the Human Imagination* (2011; London: Virago Press, 2014)
13. Baudrillard, Jean, *Simulacra and Simulation* (1981; Ann Arbor: University of Michigan Press, 1994)
14. Baudrillard, Jean, *The Consumer Society. Myths and structures* (1970; London: Sage, 1998)
15. Berger, John, *Ways of Seeing* (1972; London: Penguin Books, 2008)
16. Bhabha, Homi, 'Of mimicry and man: The Ambivalence of Colonial Discourse', *October*, 28, *Discipleship: A Special Issue on Psychoanalysis*, 1984, pp. 125-33 (p. 126), available at: <<http://www.marginalutility.org/wp-content/uploads/2010/12/01.-Bhabha.pdf> >
17. Blanchard, Olivier Jean, 'Reaganomics', in *Economic Policy*, 2 vols, V, (October 1987), pp. 15-56
18. Bloom, Harold, ed., *Margaret Atwood's The Handmaid's Tale* (Philadelphia: Chelsea House Publishers, 2001)
19. Bloom, Harold, ed., *Margaret Atwood* (1992; New York: Bloom's Literary Criticism Infobase Publishing, 2009)
20. Bouson, J. Brooks, *Brutal Choreographies* (Amherst: The University of Massachusetts Press, 1993)
21. Campbell, Joseph, *The Hero with a Thousand Faces* (1949; London: Fontana Press, 1993)
22. Carroll, Lewis, *Through the Looking Glass* (1871; London: Penguin Books, 1994)
23. Chipley Slavicek, Louise, *Life among the Puritans* (San Diego, CA: Lucent Books, 2001)
24. Cixous, Hélène, *Le Rire de la Méduse et autres ironies* (Paris: Galilée, 2010)
25. Cooke, Nathalie, *Margaret Atwood: A Critical Companion* (1998; Westport, Conn., London: Greenwood Press, 2004)
26. Coste, Françoise, "'Women, Ladies, Girls, Gals...': Ronald Reagan and the Evolution of Gender Roles in the United States' *Miranda*, 12 (2016) <<https://doi.org/10.4000/miranda.8602>>
27. Crouse, Eric R., *The Cross and Reaganomics: Conservative Christians Defending Ronald Reagan* (Lanham, MD: Lexington Books, 2013)
28. Cutchins, Dennis, 'Bakhtin, Intertextuality and Adaptation', ed. by Thomas Leitch, *The Oxford Handbook of Adaptation Studies* (New York: Oxford University Press, 2017), pp. 1-16
29. Davidson, Arnold, E., Davidson, Cathy N., eds, *The Art of Margaret Atwood: Essays on her Work* (Toronto: Anansi, 1981), pp. 139-47 (p. 145).
30. Davies, Madeleine, 'Self/image: Reading the visual in Atwood's fictive autobiographies' *Contemporary Women's Writing*, 11 (2017), pp. 373-90
31. Delbanco, Andrew, *Writing New England: an anthology from the Puritans to the present* (London: The Belknap Press of Harvard University, 2001)
32. Dempsey, Hugh A., *Napi, The Trickster*. (Victoria, Vancouver, Calgary: Heritage House Publishing Company Ltd., 2018)
33. Dvorak, Marta, ed., *Lire Margaret Atwood: The Handmaid's Tale* (Rennes Cedex: Collection Interférences, Presses Universitaires de Rennes, 1999)
34. Eco, Umberto, *Lector in Fabula: La Cooperazione Interpretativa nei Testi Narrativi* (Milano: Bompiani, 2016),
35. Erdoes, Richard, and Alfonso Ortiz, eds, *American Indian Myths and Legends*. (New York: Pantheon Books, 1984)
36. Faludi, Susan, *Backlash: The Undeclared War against American women* (New York: Three Rivers Press, 1991)
37. Foley, Michael, "'Basic Victim Positions" and the Women in Margaret Atwood's The Handmaid's Tale', *Atlantis*, 2 (Spring/printemps, 1990), pp. 50-58 available at <<http://journals.msvu.ca/index.php/atlantis/article/download/4251/3495/> >

38. Foucault, Michel, *Histoire de la Sexualité I: La Volonté de Savoir* (Paris: Éditions Gallimard, 1976)
39. Foucault, Michel, *Power/Knowledge: Selected Interviews and Other Writings, 1972-1977* (1972; Brighton, Sussex: The Harvest Press, 1980)
40. Gaskill, Malcom, 'At the House of Mr Frog', *London Review of Books*, 43, 6, March 2021, pp. 21-24
41. Gorjup, Branko, ed., *Margaret Atwood: Essays on Her Works* (Toronto: Guernica Editions, 2008)
42. Granofsky, Ronald, 'Fairy-Tale Morphology in Margaret Atwood's *Surfacing*', *Mosaic: An Interdisciplinary Critical Journal*, 4 (Fall 1990), pp. 51-65
43. Gombrich, Ernst H., *The Story of Art* (1950; London: Phaidon Press, 2006)
44. Hammill, Faye, *Canadian Literature* (Edinburgh: Edinburgh University Press, 2007)
45. Hill Rigney, Barbara, *Women Writers. Margaret Atwood* (Basingstoke: Macmillan Education, 1987)
46. Hodge, Joanna, 'Aesthetics and Politics: Between Adorno and Heidegger', in Joanna Hodge, *The New Aestheticism*, 2018, pp. 218-236 (218-219), available at <<https://doi.org/10.7765/9781526137821.00020>>
47. Howells, Coral Ann, *The Handmaid's Tale: York Notes Advanced* (London: York Press, 2003)
48. Howells, Coral Ann, *Margaret Atwood* (Basingstoke: Palgrave Macmillan, 2005)
49. Howells, Coral Ann, ed., *The Cambridge Companion to Margaret Atwood* (Cambridge: Cambridge University Press, 2006)
50. Hutcheon, Linda, *The Canadian Postmodern: A study of Contemporary Canadian Fiction* (1988; Don Mills, Ontario: Oxford University Press, 2012)
51. Ingersoll, Earl G., ed., *Waltzing Again: New and Selected Conversations with Margaret Atwood*, (Princeton, NJ: Ontario Review Press, 2006)
52. Jardine, Alice, *At the Risk of Thinking: An Intellectual Biography of Julia Kristeva*, ed., Mari Ruti (New York: Bloomsbury Publishing, 2020)
53. Kołodziejuk Feldman, Ewelina, 'Mothers, Daughters, Sisters: The Intergenerational
54. Transmission of Womanhood in Margaret Atwood's *The Handmaid's Tale* and *The Testaments*', *Elope*, 17, 1 (2020), pp. 67-85, available at <<https://doi.org/10.4312/elope.17.1.67-85>> [accessed 25 March 2021].
55. Komlos, John, 'Reaganomics: A Watershed Moment on the Road to Trumpism', *The Economists' Voice*, January 2019, pp. 1-21
56. Kristeva, Julia, *La Révolution du Langage Poétique* (Paris: Éditions du Seuil, 1974)
57. Kristeva, Julia, *Desire in Language: A Semiotic Approach to Literature and Art*, ed., Leon S. Roudiez (New York: Columbia University Press, 1980)
58. Kristeva, Julia, *Powers of Horror: An Essay on Abjection* (New York: Columbia University Press, 1982), available at <<http://frankenstein200morning.qwriting.qc.cuny.edu/files/2018/02/Kristevapowersofhorrorabjection.pdf>>
59. Lacroix, Jean Michel, and Jacques Leclair, eds, *Margaret Atwood: The Handmaid's Tale/Le Conte de la Servante. The Power Game* (Paris: Presse de la Sorbonne Nouvelle, 1998)
60. Lauter, Estella, *Women as Mythmakers: Poetry and Visual Art by Twentieth-century Women* (Bloomington: Indiana University Press, 1984)
61. Lehtinen, Virpi, and Luce Irigaray's *Phenomenology of Feminine Being* (Albany: SUNY Press, 2014)
62. Levinson, Jerrold, 'Philosophical Aesthetics: An Overview', in *The Oxford Handbook of Aesthetics*, ed. by Jerrold Levinson, 2009, pp. 1-23 (3-4), available at <[10.1093/oxfordhb/9780199279456.003.000](https://doi.org/10.1093/oxfordhb/9780199279456.003.000)>
63. Lynn, Maria, 'The Eleusinian Mysteries of Demeter and Persephone: Fertility, Sexuality, and Rebirth', in *Journal of Feminist Studies in Religion*, 4 (Spring, 1988), pp. 27-54
64. McNay, Lois, *Foucault and Feminism* (Cambridge: Polity Press, 1992)
65. McWilliams, Ellen, *Margaret Atwood and the Female Bildungsroman* (Farnham: Ashgate, 2009)
66. Nicholson, Colin, ed., *Margaret Atwood Writing and Subjectivity: New Critical Essays* (New York: St. Martin's Press, 1994)
67. Norwich, Julian, *Revelations of the Divine Love* (London: Penguin Books, 1998)
68. Nischik, Reingard, ed., *Margaret Atwood Works and Impact* (New York: Camden House, 2000)
69. Payne, Michael, *Reading Theory: An Introduction to Lacan, Derrida, and Kristeva* (Oxford: Blackwell Press, 1993)
70. Propp, Vladimir, *Morphology of the Folktale* (1928; London: University of Texas Press, 1975)
71. Reynolds, Margaret, and Jonathan Noakes, *Margaret Atwood: Essential Guide* (London: Vintage, 2002)
72. Riffaterre, Michael, *Fictional Truth* (Baltimore and London: The John Hopkins University Press, 1990)
73. Ross, Robert L., ed., *International Literature in English: Essays on the Major Writers* (New York, London: Garland Publishing Inc, 1991)
74. Sanders, Julie, *Adaptation and Appropriation* (London: Routledge, 2016)
75. Sartwell, Crispin, *Political Aesthetics* (London: Cornell University Press, 2010)
76. Shead, Jackie, *Margaret Atwood: Crime Fiction Writer: The Reworking of a Popular Genre* (Abingdon: Routledge, 2015)
77. Sheckels, Theodore F., *The Political in Margaret Atwood's Fiction: The Writing on the Wall of the Tent* (Farnham: Ashgate, 2012)
78. Sontag, Susan, *On Photography* (1977; London: Penguin Books, 1979)

79. Sullivan, Rosemary, *The Red Shoes: Margaret Atwood Starting Out* (Toronto: HarperCollins books Canada, 1998)
80. *The Holy Bible: Authorized King James Version* (London: New American Library, 1974)
81. Tolan, Fiona, *Margaret Atwood: Feminism and Fiction* (Amsterdam: Rodopi, 2007)
82. VanSpanckeren, Kathryn, and Jan Garden Castro, eds, *Margaret Atwood: Vision and Form* (Carbondale: Southern Illinois University Press, 1988)
83. Wall, Kathleen, *The Callisto Myth from Ovid to Atwood: Initiation and Rape in Literature* (Kingston and Montreal: McGill-Queen's University Press, 1988)
84. Wilson, Sharon Rose, *Margaret Atwood's Fairy-Tale Sexual Politics* (Jackson: University Press of Mississippi, 1993)
85. Wisker, Gina, *Margaret Atwood: An Introduction to Critical Views* (London: Palgrave Macmillan, 2012)
86. Woodcock, George, *Surfacing to Survive: Notes on the Recent Atwood*, available at <<https://journalhosting.ucalgary.ca/index.php/ariel/article/view/31946>>
87. York, Lorraine M., ed., *Various Atwoods* (Concord, Ontario, Anansi, 1995)
88. Young, Serenity, *Women Who Fly: Goddesses, Witches, Mystics, and Other Airborne Females* (New York: Oxford University Press, 2018)



This page is intentionally left blank



GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: A
ARTS & HUMANITIES - PSYCHOLOGY
Volume 22 Issue 10 Version 1.0 Year 2022
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Religious Moderation based on Theological Value: A Qualitative Sociological Study in Islamic Boarding Schools (*Pesantren*) in Southeast Sulawesi Indonesia

By Ipandang, Muhammad Iqbal & Khasmir

Abstract- This article focused on the study of religious moderation based on theological values in three Islamic Boarding Schools (Pesantren) in Southeast Sulawesi, namely Pesantren al-Muhajirin Darussalam Konawe, Pesantren Ummu Sabri Kendari, and Pesantren Darul Mukhlisin Kendari. This study used a qualitative approach with a case study design. The data collection techniques used were in-depth interviews, participatory observations, field notes, and documentation. Data analysis in this study was done using interactive data analysis by Miles, Huberman, and Saldana. This study found that the construction of religious moderation in Islamic boarding schools emerged from the basis of religious textualscriptural combined with the performance of rationality (reason). This combination emerge to a dialogical pattern of harmony between the text and the context to color the behavior and social actions of the community. Precisely this attitude of religious moderation can prevent residents of Islamic boarding schools from behaving radically both in attitude and thought, so the outputs of pesantren can accept all forms of differences in religion and respect the beliefs believed by others in the community.

Keywords: *theological values, religious moderation, and pesantren.*

GJHSS-A Classification: DDC Code: 215 LCC Code: BL245



Strictly as per the compliance and regulations of:



Religious Moderation based on Theological Value: A Qualitative Sociological Study in Islamic Boarding Schools (*Pesantren*) in Southeast Sulawesi Indonesia

Ipandang ^α, Muhammad Iqbal ^σ & Khasmir ^ρ

Abstract- This article focused on the study of religious moderation based on theological values in three Islamic Boarding Schools (*Pesantren*) in Southeast Sulawesi, namely *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari. This study used a qualitative approach with a case study design. The data collection techniques used were in-depth interviews, participatory observations, field notes, and documentation. Data analysis in this study was done using interactive data analysis by Miles, Huberman, and Saldana. This study found that the construction of religious moderation in Islamic boarding schools emerged from the basis of religious textual-scriptural combined with the performance of rationality (reason). This combination emerge to a dialogical pattern of harmony between the text and the context to color the behavior and social actions of the community. Precisely this attitude of religious moderation can prevent residents of Islamic boarding schools from behaving radically both in attitude and thought, so the outputs of *pesantren* can accept all forms of differences in religion and respect the beliefs believed by others in the community. This attitude of religious moderation in Islamic boarding schools also emerge to religious behavior that is tolerant and respectful of differences in society.

Keywords: theological values, religious moderation, and *pesantren*.

I. INTRODUCTION

The discourse on religious moderation is getting stronger nowadays along with the development of radicalism and acts of religious intolerance in Indonesian society, including in Southeast Sulawesi, due to the thin attitude of religious moderation. Therefore, through a moderate and inclusive education pattern (Fahri et al., 2019; Haryani, 2020); radicalism and acts of religious intolerance can be said to be "eradicated", especially Islamic education. This assumption sparks the emergence of critical studies on moderation in Islamic education such as studies conducted by, among others, Siswanto which analyzed Islamic moderation values in curriculum construction (Siswanto, 2019); Ekawati, et al., which focused on forms of moderation of Islamic higher education curriculum (Ekawati et al., 2019); Rusli, et al., which described Islamic moderation in the view of the academic community (Rusli et al., 2019); Mahrus, et al.,

which examined Islamic education moderation in ancient manuscripts (Mahrus et al., 2020); also, Najib which examined Islamic education moderation on the historical trajectory of Indonesian education (Najib, 2018).

It is common if religious moderation is believed to stimulate the stability of social life (Akhmadi, 2019), because it is considered a counter opinion from the two poles of Islam's extremities (right or left extreme of Islam) (Faiqah & Pransiska, 2018). These assumptions, or facts, encourage Islamic educational institutions and religious institutions such as *pesantren* to initiate mainstream religious moderation, as indicated in the conclusions of research by (Zubaedi & et al., 2020), Fathurochman et al. (Fathurrochman et al., 2020), or Ni'am research (Ni'am, 2015), and Somantri & Dahwadin's research (Dani Somantri & Dahwadin, 2020). Some of these studies seem to confirm the dynamics of religious moderation formed by *pesantren* in various regions, including Southeast Sulawesi. This phenomenon is because the strong resilience of the *pesantren* can contribute to the development of the community's social life. This resilience arises from socio-religious identity and the ability to adapt to the community's identity within ethnic, cultural, and religious plurality (Abubakar & Hemay, 2020).

Pesantren al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari seek to mainstream religious moderation as the main basis for the attitude of the Islamic boarding school community. Normative values that form religious moderation are designed from theological discourse. The internal circles of the three Islamic boarding schools consider that the theological anchor has a very strong impetus, especially to foster religious moderation within the Islamic boarding school community. Meanwhile, on the other hand, a study conducted by Marzuki stated that moderation in Islamic boarding schools emerged and developed from the application of the core values of multiculturalism (Marzuki et al., 2020); or, a study conducted by Aziz, which has a slightly different conclusion, that moderation arise from the knowledge of *fiqh* and *ushul fiqh* possessed by the students (Aziz, 2020). Indeed, the range of epistemology of this religious moderation in Islamic boarding schools needs to be recognized for its success in creating a situation of tolerance and harmony in society.

Author: Institut Agama Islam Negeri (IAIN) Kendari.

e-mails: ipandangiainkendari@gmail.com,

muhammadiqbal@iainkendari.ac.id, khasmir06@gmail.com

Even, Islamic boarding schools often position religious moderation as a social-ethical value. However, this religious moderation often remains untouched by residents of traditional (*salaf*) and modern (*khalaf*) Islamic boarding schools, the majority of whom tend to internalize more formal religious moderation. As stated in the results of studies conducted by (Ahdar et al., 2020) as well as Hasan (Hasan, 2018) which concluded that the cultivation of religious moderation in Islamic boarding schools tends to be a formality. This pattern is different from the style of internalizing religious moderation in *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari because these three Islamic Boarding Schools have institutionalized theological values as a paradigmatic basis for religious moderation actions for all of their residents. One of the implications is the creation of thoughts, attitudes, and actions that are colored by the values of tolerance, respect, and tolerance among others.

This condition must be admitted. The moderation attitude instilled by Islamic religious institutions such as the *pesantren* of Al-Muhajirin Darussalam Konawe, *pesantren* of Ummu Sabri, and the *pesantren* of Darul Mukhlisin Kendari will have an impact on the diversity of the community around the *pesantren*. It is written in Zarkasyi's research that religious moderation can bring a dynamic and tolerant society like the Indonesian people (Zarkasyi, 2018). It was also able to create a progressive situation and a generation that has a moderate view (Arifinsyah et al., 2020). The civitas academics of these three *pesantren* know that religious moderation is a reaction to extreme religious attitudes (i.e., right radical extreme or left-liberal extreme). Therefore, they are trying to prepare Southeast Sulawesi's people to understand religious, regional, and modern literacy. This effort is oriented so that attitudes and actions of tolerance of religious harmony emerge, thereby breaking the growth of religious extremism that can damage the socio-religious balance of the people of Southeast Sulawesi.

Therefore, the development of tolerance, harmony, and the attitude of togetherness of the people

of Southeast Sulawesi which is based on the reality of religion is very dependent on the attitude of religious moderation. This means that the socio-religious and social dynamics of Southeast Sulawesi are strongly influenced by the attitude of religious moderation practiced by its adherents (ummah). So the statement of this study is that the stronger religious moderation is internalized in the people (adherents of Islam), especially in those who practice it, the stronger the tolerance for community harmony that is fostered. Therefore, this study aimed to analyze the theological-based religious moderation and look at its logical implications in Southeast Sulawesi society.

II. FOCUS DAN RESEARCH METHOD

Based on the construction of the research context, this study focused on theological values that are the basis for religious moderation in three Islamic Boarding Schools in Southeast Sulawesi, namely *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari. The research question was how are the constructions and implications of religious moderation based on theological values that exist in *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Umm Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari? Therefore, this study sought to understand and interpret the behavior of religious moderation based on theological values.

This study is field research using a qualitative approach with a case study design. The unit of analysis lay in "religious moderation behavior based on theological values as seen from religious attitudes". The data on religious attitudes were in the form of social actions, culture, and behavior of the subjects (namely, the Islamic boarding school community). The data collection techniques used were in-depth interviews, participatory observations, field notes, and documentation. Nine subjects were used as informants who were selected purposively. The informants consist of:

No.	Name	Status	Gender	<i>Pesantren</i>
1.	<i>Ustadzah</i> Fauziah	<i>Ustadz</i>	Female	<i>Pesantren</i> of Ummu Sabri Kendari
2.	<i>Ustadz</i> Adib	<i>Ustadz</i>	Male	<i>Pesantren</i> of al-Muhajirin Darussalam Konawe
3.	<i>Ustadzah</i> Sarlina Kaenda	Leader	Female	<i>Pesantren</i> of Darul Mukhlisin Kendari
4.	Hermansyah	<i>Santri</i>	Male	<i>Pesantren</i> of Darul Mukhlisin Kendari
5.	<i>Ustadz</i> Arif	<i>Ustadz</i>	Male	<i>Pesantren</i> of al-Muhajirin Darussalam Konawe
6.	Muhammad Hanif	<i>Santri</i>	Male	<i>Pesantren</i> of Ummu Sabri Kendari
7.	<i>Ustadz</i> Imanul Muttaqin	Leader	Male	<i>Pesantren</i> of Ummu Sabri Kendari
8.	<i>Ustadzah</i> Wahaya	<i>Ustadz</i>	Female	<i>Pesantren</i> of Darul Mukhlisin Kendari
9.	Herlina Vebriyanti	<i>Santri</i>	Female	<i>Pesantren</i> of al-Muhajirin Darussalam Konawe

The data collected were analyzed using the qualitative data analysis model of Miles, Huberman, and Saldana consisting of data collection, data

condensation, data exposure, and conclusions. Meanwhile, to see the validity of the data, this study used triangulation of data and sources, peer

discussions, an extension of participation, and consulting the data findings with informants and religious sociologists.

III. THE CONSTRUCTIONS OF RELIGIOUS MODERATION IN *PESANTREN*

Moderation is an action in the form of a balance between belief and tolerance. The belief owned remains on the path or axis of tolerance for other beliefs. Therefore, moderate religiosity is a naturalistic – scientific belief and is full of tolerance values. Therefore, attitude and thought moderations are middle measures between radicalism and liberalism. From the attitude of religious moderation, patterns of empowerment will emerge in the internality and externality of Islamic boarding schools. For example, empowering women (Bosra & Umiarso, 2020a), or creating a noble personality (Huda et al., 2020), so there is a study stating that because there are Islamic schools – read: Islamic boarding schools – Indonesian society becomes a moderate society (Zuhdi, 2018). Even, as the conclusion stated in a study conducted by Asrori that through the preservation of the five souls and the motto, *Pesantren* Gontor becomes a moderate Islamic educational institution (Asrori, 2020).

From this framework, it is clear that moderation is a form of action that supports human values. Rabasa & et al. limit that the ummah –read: the moderate Muslim community– is a community that has thoughts and actions in favor of freedom of worship, supports gender equality, and opposes terrorism and acts of violence (Rabasa, 2007). The construction of religious moderation developed by *pesantren* supports a plurality seeking peaceful coexistence and tolerance. This construction seems to have become an essential part of the *pesantren* paradigm. As Salamuddin's research concludes, *pesantren* always carry moderate Islamicism and reject religious and state radicalism (Salamuddin, 2019).

Religious moderation in *pesantren* is a construction of views or attitudes continuously striving to take a middle position between two opposing perspectives. Therefore, these two attitudes will never dominate in the thoughts and attitudes of civitas academics of *pesantren*. In other words, the *pesantren* community with moderate values are Muslims who value wisdom in every aspect that is opposite and position themselves no more than the proper portion. Moderation in this context is an active attitude towards the formation of contributive socio-religious behavior. Therefore, in his research, Somer states that moderation is interactive between religious and secular actors (between religious subjects and those who separate religion from the state), multidimensional and reversible (Somer, 2014).

However, it should also be realized that the *pesantren* community will not be able to free themselves

from the influence of society, traditions, or even certain ideologies. In this context, the normative values of revelation (i.e., al-Qur'an and al-Hadith) become the standard for positioning themselves amid social and religious diversity. In the general sense today, moderation is an attitude that represents a balance in religious beliefs, views, and morality. When correlated with religious behavior (read: Islam), it is a religious procedure that is not excessive in every case; or not extremity on belief.

Islam teaches complete surrender to God Almighty, the Creator. This servitude to God manifested in the readiness to follow His instructions and avoid His prohibitions in social life. Through this theological awareness, the *pesantren* community are more "servants" only to God and are not enslaved by other entities. However, this theological orientation does not reduce the human dimension, which is the locus of applying this awareness. This theological orientation is where the essence of the value of justice between humans as servants and caliphs; between sacred objects and human subjects. So, as Ushama said in his research, moderation refers to the best integration, fairness, and excellence in all aspects (Ushama, 2014). So, this means that the integration of divine and humanitarian awareness can benefit the *mashlahat* of self, others, and society based on social justice and tolerance principles. Also included in this context is the attitude to maintain and contribute to the integrity of a nation (state).

The frame of mind can be found in every religion in the form of belief. Loving the country is part of faith. The balance between religious life and nationality is a significant capital for the benefit of society. Religious moderation is the most appropriate content of values and practices to realize the use of the *mashlahat*. Menski's research also concludes that religion and the state need moderation awareness of plurality (Menski, 2018).

In essence, a moderate, fair, and balanced mental attitude is the key to managing the diversity of society. In being solemn to build the nation and the people, every member of the *pesantren* has equal rights and obligations to develop a peaceful and reassuring life together. These conditions can be realized when every member of religious institution can become a moderate human being and a human being who carries out his spiritual awareness. As has been stated, the teaching to be moderate does only not belong one particular religion but exists in the traditions of various religions. All religious principles uphold all religious doctrines by acting reasonably, tolerantly, respecting each other, and having proportional character. No single religious doctrine advocates persecuting/unjust; or teaches excessive, more extremist attitude. These attitudes are expressed by the *pesantren* community

based on the value of divine awareness oriented to worship alone.

Therefore, the religious moderation of the *pesantren* community can be likened to a clock pendulum that moves from the edge and tends towards the center of axis (centripetal). However, it never stays static, especially when dealing with social realities. The attitude of religious moderation raised by the *pesantren* community is dynamic, moves creatively, and provides solutions. The *pesantren* continue to filter the values and culture of people's lives so that *pesantren* can stand as patrons for the community. The religious moderation of the *pesantren* tends to contest correct values or even left-leaning; the values are also more contextual.

When tolerance is evolutionarily (gradually) degraded, it is caused by the assumption that the giver of the tolerance has a more dominant or higher level (the majority) than the recipient of the tolerance (the minority). So the *pesantren* can position itself as a neutralizer of this inequality through efforts to reinterpret the value of religious moderation. In this case, the *pesantren* are more creative in contextualizing the religious doctrine so that it has the value of conformity with the reality of society, including virtual communities. Kawangung's research also provides the same solution that the tolerance model requires contextual modification: religious moderation as a basis for social interaction that is more acceptable to all citizens (Kawangung, 2019). This condition means that religious moderation's contextual value opens space for assimilation and dynamic integration of Islamic doctrine. Thus, the moderate attitude greatly determines the process of translating Islamic doctrine into the religious doctrines of the community.

Operationally, religious moderation constructed by Islamic boarding schools is heavily influenced by two things, namely reason and revelation. These two entities are constantly struggling with a single orientation, goal, and desire. This means religious moderation formed is born from the framework of the balance of the potential of humanity and divinity. Precisely when partiality for reason appears, it can be considered as an extreme left pattern. In fact, it often results in the birth of an attitude of ignoring the text, or what is known as liberalism. On the other hand, a literalistic understanding of religious texts can also lead to conservative and rigid attitudes. Even, they will only accept the absolute truth of a scriptural interpretation of religion. Here, the role of reason (intellectuality) actually supports the growth of the value of religious moderation. A study conducted by Ostebo revealed that dynamics like this occur in the younger generation of Muslims in Ethiopia (Østebø & Shemsedin, 2017).

Moderate Islamic boarding schools will try to compromise both sides. They move to the left to benefit from the potential of their rationality (reason) but do not

only stay on the extreme sides. Instead, they swing to the right to be guided by the text, while still understanding the context. Therefore, the attitude of religious moderation in Islamic boarding schools has characteristics – read: the indicators –, including having a national commitment; tolerance; anti-violence; and contextual (accommodating to local culture). These four indicators can be used to analyze the weakness or strength of values of religious moderation practiced by Islamic boarding schools, or even to measure the magnitude of the vulnerability of Islamic boarding schools. This vulnerability needs to be identified to anticipate the dynamics that will occur, so appropriate steps can be taken to strengthen religious moderation.

IV. THE CONSTRUCTION OF RELIGIOUS MODERATION BASED ON THEOLOGICAL VALUE

For the three *pesantren* (al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and Male and Female Gontor Konawe Selaan) moderation is an act that manifest a balance between belief and tolerance. The belief that owned remains on the path or axis of tolerance for other beliefs. Therefore, moderate religiosity is a naturalistic, scientific belief full of tolerance values. Therefore, their moderation thinking and attitude is a middle measure between radicalism and liberalism. The attitude of religious moderation gives rise to patterns of empowerment towards the internality or externality of the *pesantren*. The empowerment is oriented towards the benefits of people -students, *ustadz*, or *pesantren* administrators- and the community around the *pesantren*. Various *pesantren* activities encourage community development, such as empowering women through skills training or even having programs to create noble personalities.

Therefore, the community around the *pesantren* transforms into an academic community that emphasizes the values of tolerance, cooperation, and kinship. One of the *ustadz* of the *Pesantren* Ummu Sabri Kendari told the researchers that:

"The *pesantren* indeed made various efforts to build a civilized society morally and by action. I once had occasional conversations with the community, and he said that if there were Islamic educational institutions like *pesantren*, the Kendari community could become a moderate society. This statement can be said to be the impact and positive influence of *pesantren* on the community's social life—no wonder the community expects other essential roles of *pesantren* for themselves"(Interview's result, 2022a)

On the other hand, the three *pesantren* emphasize the meaning of actions based on religion as contributive actions: actions that benefit oneself, fellow religious people, or even people of other religions. Thus, *pesantren* teach and internalize the values and

norms of social harmony through respect for others, tolerance, and tolerance (*tepo sliro*).

From this framework, it is very clear that the moderation attitude of the three Islamic boarding schools (in this study) is manifested in one form of action that supports human values. They tend to put a limit that Muslim – read: the Islamic boarding school community itself – is a moderate community whose attitude and thought support freedom of worship and gender equality, and are in opposition to terrorism and other acts of violence. Therefore, they continue to embody the value of tolerance for other Muslims who have different thoughts and adherents of other religions, traditionalize egalitarian relations between men and women, and strongly challenge any forms of terrorism. In fact, they often spearheaded humanitarian movements through Islamic boarding schools education programs, such as the gender-based critical study of the yellow book (*kitab kuning*) or religious plurality.

These limitations and phenomena show that the religious moderation in the three *pesantren* is designed through empowerment and the development of human resource competencies. The three *pesantren* also have moderate pro-democracy views and care about human values with a strong religious basis. In this view, egalitarian relations, religious plurality, and tolerance are built from their religious attitudes. All these constructions are aligned with Islamic religious principles and norms. Usually, it upholds the value of human humanity so that their attitudes and actions are often against violence and acknowledge the harmony of social life. It is expected if the educational principles applied in the *pesantren* are in the form of equality between the humanity of men-women or young and old; highest respect for cultural and religious diversity, and also upholds tolerance. Because humans are declared to have the same duties and obligations, what distinguishes them is only the level of piety. An *ustadz* from *Pesantren* al-Muhajirin Darussalam Konawe stated:

"The religious values of the *pesantren* instilled follow our nature as human beings. Moreover, we want to live in harmony, peace, and prosperity. Therefore, the ideals of the *pesantren* are very noble for the society they want to build: a society based on religious values and nobility of morality" (Interview's result, 2022b).

The concept of moderation practiced by *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari more elaborates on human values. It was able to positively influence the construction order of the religious and social life of the *santri*. Some *santri* think educational institutions such as *pesantren* are positioned as laboratories for religious moderation through a socio-religious approach to religion and society. This means that the religious moderation taught and applied by the three *pesantren* encourages the growth of moderate attitudes such as respect for

differences or tolerance for the diversity of other people. Attitudes have grown in the community around the *pesantren* in order to be able to develop peaceful life coexist. In a broad context, the moderation pattern of Islamic religiosity developed by the *pesantren* is oriented towards the current countermeasures against the strengthening of radicalism in society.

This pattern was raised to present a peaceful and loving diversity of religion. The *Ustadz* of the *Pesantren* Darul Mukhlisin, Kendari, stated that:

"A peaceful life order cannot be created with a rigid and intolerant religious attitude. This diversity will create much chaos in society. Whereas Islam as a religion does not teach an intolerant attitude towards the order of differences in society. It wants a life that is orderly, peaceful, and full of joy based on the grace of God Almighty. Therefore, this *pesantren* strongly encourages efforts to create the value of harmony in people's lives based on the teachings of Islam" (Interview's result, 2022c).

The moderation in the three Islamic boarding schools mainly stems from the religious ethics contained in the Qur'an. The last estuary of these dynamics forms actions that require proper rights, namely actions that provide reasonable rights by taking the middle way so as not to exceed the boundaries of Islamic shari'ah. However, its actions remain within the freedom to innovate, eliminating extremism or extreme action. The attitudes commonly seen in the *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari are strongly tied to the mission of Islam -namely, the representation of QS. al-Anbiya verse 107. The characters that appear cannot be separated from Islamic values, such as the attitude of prioritizing moderation – the representation of the QS. Al-Baqarah verse 143-it always sided with the truth (*hanif*) – the form of the QS. Ar-Rum verse 30-and continues to uphold justice – the spirit of the QS. al-Maidah verse 8.

They push for these characters to embody and present themselves as the best exemplary community. They are aware that behavior and speech are concrete evidence that society can imitate. This ideal hope contributes to the formation of a humanist, liberated, and transcendent attitude; everything comes with the spirit of applying QS. Ali Imran verse 110. Indeed, attitudes and actions that arise from ethical-religious awareness will strengthen the nuances of religion with an attitude of moderation. The implication is that the behavior that continues to be displayed by residents of *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Umm Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari supports the firmness of the religious attitude of *rahmatan lil 'alamin*, which can be seen through behaviors of modesty, cooperation, tolerance, non-extremist (right or left) and pluralist in the aspect of religious behavior without ignoring the basic principles of Islam. Even today, the pluralist attitude is highly

prioritized by the residents of *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari. Attitudes and actions are firmly attached to the residents of the *pesantren*, and one resident said that:

"Giving a sense of peace through acts of compassion in religion is a principle. Moreover, this principle needs to be translated into our behavior in society so that our fellow Muslims or Christians can feel religion's benefits. So we should provide shade in social life" (Interview's result, 2022d).

The attitudes and actions of the residents of the *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari illustrate that it has practiced the principles and values of moderation. It cannot be separated from the ethical-religious values contained in the Qur'an. Within this framework, the primary character of Islam is reflected that distinguishes the moderation *manhaj* of Islam from the existing methodologies in other ideologies, beliefs, and philosophies.

The religious moderation attitude of the *pesantren* is an attitude and act of rejection of the dimension of extremity in the form of injustice, evil, and dehumanization. It is nothing but a reflection of the original human nature that is pure and has not been polluted by negative influences. However, they are aware that the formulation of the functionalization of moderation attitudes and actions in the life of society and the state is a significant factor. This formulation means that religious moderation in *pesantren* needs to be placed amid real people's lives, not in the form of a discourse containing theoretical concepts.

Residents of the *Pesantren* al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari believe that the concept of religious moderation arises from the firmness of ethical values of Islamic doctrine as there is truth amid falsehood. It is justice amid injustice, positioning oneself in the middle between the right and left extremities, and resisting exaggeration because extreme attitudes in religious acts are contrary to the moderation principle of the *pesantren*. Such as partiality in understanding, attitudes, and actions at one of the poles of liberal religious action or extreme-conservative. Therefore, religious moderation at this time is very much needed by *pesantren* to answer society's problems. One of them is intended to counteract extremism and radicalism so that the three of the *pesantren* emphasize the value of moderation towards *pesantren* residents and society. The administrators of the three of these *pesantren* strongly believe that the involvement of religion in the social order of social life dramatically influences the attitudes and actions of citizens.

Thus, the religious moderation raised by the three of these *pesantren* has the power to build a tolerant and humanist society. It can also create a fair

attitude by standing on one of the two weights. This conclusion is in line with many people who recognize the significance of religious moderation in the *pesantren*. The *Ustadz* of the *pesantren* of al-Muhajirin Darussalam Konawe admits that:

"Unbalanced religious conditions ultimately require religious values and norms. This value is normative teaching from religion so that it goes beyond the aspect of rationality and finds harmony in the aspect of feeling. This imbalance, in essence, really requires a comprehensive, balanced, just, and moderate Islamic middle way" (Interview's result, 2022e).

These Islamic boarding schools cut the understanding of intolerant and discriminatory religion that destroys social unity. However, on the one hand, they are aware that creating moderate and tolerant citizens in religion cannot be separated from social dynamics as well as the value of community wisdom. They believe that there is a moderate, liberal, fundamental, and extreme division of Islam in society, it cannot be separated from the political constellation and different judgments. But still, according to the residents of the three Islamic boarding schools, Islam only has one division, namely Islam *rahmatan li al-'alamin*; which soothes and brings peace to people's lives.

Although the concept of religious moderation was constructed at the *Pesantren* al-Muhajirin Darussalam Konawe, the *Pesantren* Ummu Sabri and *Pesantren* Darul Mukhlisin are stuck in the "in-between" position. However, the concept of moderation is not ultimately compromising by mixing all elements, nor is it isolating itself by refusing to meet with other elements. This character in their paradigm is a proportional attitude in looking at all problems with a balanced attitude or neither extreme nor liberal attitude. To realize this construction, they try to open a critical interpretation space for the knowledge of the books studied, especially the sacred Islamic religious texts. Even the *Pesantren* of Ummu Sabri Kendari emphasizes the value of tolerance described in the religious textbooks in the *pesantren*. It is expected that the discourse emerges from the surface of the *pesantren* from its citizens' attitudes and daily actions framed by religious moderation values.

Therefore, the moderation attitude manifested in these *pesantren* cannot be separated from the normative sources of Islamic religion (i.e., al-Qur'an and al-Hadith). Millions of Muslims, including *pesantren* residents, have used the holy texts of the Qur'an and al-Hadith to legitimize their attitudes and behavior. Even these texts are also assessed that:

"Not a few of the Qur'an and al-Hadith are used as normative support for their interests. It is positioned to support their actions such as war, maintain various hopes, preserve beliefs, and strengthen their collective identity to face various problems. Therefore, these various interests seem to have gained legitimacy" (Interview's result, 2022f).

This means that the position of Al-Qur'an is very central for Muslims, including for the residents of *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari. Thus, it is reasonable that the function of Al-Qur'an is to inspire and legitimize their religious moderation. Ethically, as stated by an ustadz, that Al-Qur'an (such as QS. al-Baqarah verse 143 and QS. al-Maidah verse 66) is the standard and ethical behavior of religious moderation in Islamic boarding schools. The values of moderation that are applied actually give rise to an attitude of glorifying humanist attitudes and actions between the fellow and inter-religious people. From this attitude framework, researchers call it a humanist-religious moderation attitude, which is a kind of moderation attitude that is oriented towards the development of humanist values based on the ethics of Al-Qur'an.

Regardless of this attitude, in real terms, *residents* of Islamic boarding schools are very attached to – or, strongly bound with – Al-Qur'an and Al-Hadith. Therefore, the massive use of the holy texts of Al-Qur'an and Al-Hadith has implications for the efforts of the three Islamic boarding schools to interpret the verses according to their perspective and approach. Even now, when deciphering the meaning of the verses of Al-Qur'an and Al-Hadith. They are very consistent with the paradigm of moderation. Generally, in Southeast Sulawesi, including Kendari, the interpretation of the verses of Al-Qur'an (and al-Hadith) can be grouped into two opposing slices, namely traditionalist and modernist groups. However, those Islamic boarding schools are able to adopt the methodology of traditionalist and modernist groups to find a moderate interpretation methodology. For them, Al-Qur'an can be freely interpreted according to the surrounding context in order to provide enlightenment for the community (Muslims and others). However, in the epistemological face of the three Islamic boarding schools, the categorization in understanding Islamic sources is designed in the face of contextual Islam. This face recognizes difference and diversity, as well as different spaces of truth. In fact, the three Islamic boarding schools stay away from the textual framework, namely the pattern of Muslims who seek uniformity (anti-plurality) and claim that only themselves are right.

This condition through moderation methodology, *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari provide a solid theological foundation for their intellectuality. This pattern is used so that the form of socio-cultural manifestation of the face of embodied Islamic religiosity does not tend to be Salafism-conservative or modernist-liberal. It is aware that the dynamics of diversity in Islamic society today need to be responded to with religious attitudes that can create a safe and harmonious life order. The religious

attitude must be moderate and tolerant by sticking to the normative values of the Qur'an and al-Hadith. To practice this attitude, an atmosphere of social, economic, or even religious diversity is created through student discussion forums, seminars, and the real life of santri in the community inside and outside the *pesantren*.

This religious moderation leads to the transformation of the Islamic movements of *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Umm Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari in the social life of the community. There are several characteristics of their moderation attitude, among others, *first*, is the ability to combine the traditionalist (*salafiyah*) and modernist-renewal (*tajdid*) dimensions. *Salafiyah*, in this context, is interpreted as an attitude of returning to the first generation in understanding religion and returning all religious issues to Al-Qur'an and As-Sunnah of the Prophet. Meanwhile, *tajdid* is an attitude of adjusting understanding to or with the pattern and rate of development of the times with the spirit of liberation from the shackles of boredom and blind faith. *Second*, is the ability to balance between constant (*tsawabit*) and changeable (*mutaghayyirat*) religious doctrines. This ability makes the mindset of the three Islamic boarding schools more dynamic so that they are not trapped in the stagnation of the socio-religious problems of society.

Third, is the ability to foster a critical attitude, so they are more alert in order to avoid the wrong way of understanding Islam. There are at least three models that represent the wrong attitude – this attitude is strongly avoided *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Umm Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari –, namely stagnant, stubborn, and constant understanding of Islamic doctrines (*tajmid*); distorting understanding, deviating, and obscuring the essence of Islamic doctrines (*tamyii*), as practiced by the syncretic community; and also partial understanding and separation of one dimension of doctrine from another (*tajziah*). And *fourth*, is the ability to understand Islam universally and comprehensively, covering all dimensions, such as the spiritual (*imani*, spiritual), social (*ijtima'i*), political (*siyasi*), jurisprudential (*tasyri'i*) as well as civilization and culture (*hadlari*) dimensions.

From the conceptualization of religious moderation, the residents of *Pesantren* al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari, when looking at the problems of social-religious relations, are not partial. It is natural if their moderation attitude impacts the social relations of humanity and religion, which are bound to one unit. Because the orientation put forward by the three of this *pesantren* is a religious orientation integrated with the humanist-religious unity. Partialistic orientation only forms one dimension and weakens

(even eliminates) other dimensions; This is what *pesantren* in Southeast Sulawesi are worried about. If only the human dimension is formed, it will cause social unrest such as violence in the name of religion. This implication is worried about by the *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and the *Pesantren* Darul Mukhlisin Kendari. One *Ustadz* stated that:

"Attitudes and actions that emerge from religion lead to the growth and development of human values. It is undeniable that religion is a source of inspiration and action for diversity in society so that later, religion can encourage the emergence of an ideal society according to religious ideals. Even in Indonesia, religion is often used as a legitimator for specific communities' actions and political interests" (Interview's result, 2022g).

Without skepticism, efforts to defend oneself and the truth on the values believed by *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Umm Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari are actions recommended for the residents of the Islamic boarding schools themselves or the community. However, this attitude does not deny the value of truth believed by other communities, especially those with different views. For example, the dynamics of the Islamic movements around the three Islamic boarding schools that have extreme orientations (FPI, HTI, LDI, JT) do not make themselves appear tougher (fierce). Although sometimes at the level of discourse and action, these extreme Islamic movements appear tougher than mainstream Islamic movements such as Muhammadiyah and NU. *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Umm Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari remain moderate (admitting the existence of other communities, being tolerant of different views, and never forcing their will with violence), so that socio-religious relations in the three Islamic boarding schools' environment remain conducive.

The attitude of religious moderation is recognized by the residents of the *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari arising from the spirit of translating divine awareness within themselves. They gave an example that the values that underlie moderation are derived from verses of the Qur'an, such as respecting plurality and opening up space for interaction (it was taken from QS. al-Hujurat verse 13); religious expression with a polite and wise attitude (it was sourced from QS. al-Nahl verse 125); opening up sacred space in line with the principle of providing convenience according to ability – not burdening the people- (it was inspired by QS. al-Baqarah verse 185 and 286, and QS. al-Taghabun verse 16). All of these values participate in building the community of three of these *pesantren* has a high

level of harmony. In one analysis, the *Ustadz* of the *Pesantren* of Ummu Sabri Kendari stated that:

"The harsh and extreme religious attitude is due to an attitude that does not heed the rules in practicing religious doctrine. Therefore, when practicing these doctrines creates confusion and religious anomalies. When a religious anomaly appears, people no longer need other values such as egalitarian values, humanism, or justice in their social actions. Finally, if this happens, society will be restless and full of chaos" (Interview's result, 2022h).

Residents of *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari are aware that they have a big role to play in Islamic movements. Religious moderation is focused on each *pesantren* program and movement. However, there are people who are less enthusiastic about the efforts of the religious mass movement in building harmony. In the analysis of one of the *Ustadz* of the *Pesantren* Darul Mukhlisin Kendari, he was said that:

"However, the Islamic religious movement keeps a "time bomb" which can explode at any time, destroying the ideal of community peace. These problems emerged from the womb of a plurality of religious movements' vision, mission, and concepts movement that is not following the mission of moderation. This plurality often creates sharp factions between one religious movement and another" (Interview's result, 2022i).

This condition concerns *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Umm Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari because it can cause erosion of peace and hinder the realization of religious moderation. In this context, the three Islamic boarding schools are trying to build awareness about togetherness in building a strong community. It is reasonable that the residents of the three Islamic boarding schools assume that the religious movements "feel" that they have the ability to carry the burden alone -as "single fighters"-; or even that they prioritize community egocentricity rather than togetherness in the name of religion – read: *ukhuwah islamiyah*. So efforts to improve and build a harmonious society are only ideals without facts.

Pesantren al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and Darul Mukhlisin Kendari believe that the character of Islamic doctrine is very moderate. However, it is covered by the paradigm and radical and liberal attitudes of particular communities. Therefore, applying religious moderation in the *pesantren* is difficult because the three of these *pesantren* require pioneering efforts. The moderation attitude becomes a reference for its citizens' thinking, acting, and acting. Naturally, suppose they are required to distance themselves from the attitude of fanaticism and absolutism to their own beliefs or paradigms. In that case, this attitude also raises awareness of the unity of humanity so that it is difficult for them to accuse other communities of being heretics (*tabdi*), shirk (*tasyrik*), or

kafir (*takfir*). If this attitude is not developed, radicalism and religious extremism will inevitably develop significantly if it is elaborated on Wahhabism, supported by the development of exclusively interpreted violent verses. In this context, the three of these *pesantren* are trying to shape the knowledge of *pesantren* residents and the community following Islamic religious moderation values.

Based on this religious mission, Islamic diversity at the *Pesantren* al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and the *Pesantren* Darul Mukhlisin Kendari continues to represent moderate Islamic values originating from Islamic theological doctrine. The moderation of its religion is strongly tied to the awareness of divinity which describes the wisdom in unraveling and responding to extreme and liberal points. Starting from that religiosity, the religious moderation attitude of the *pesantren* emerged and developed to form the militancy of Islamic *dakwah*. It is as if their condition reflects the religiosity of the Muslims, who protect the order of beliefs of other people. It is natural that other beliefs – such as the existence of Christianity or other religious movements – can live safely and peacefully in the environment around the *pesantren*. We need to underline the principle of respecting all religions in an egalitarian way, but they do not think all religions are the same.

The construction of religious moderation in fact has positive implications for religious social relations in society. The religious moderation by *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari was developed from divine awareness, so their attitudes and actions continuously apply religious-spiritual values. Therefore, all the constructions of their lives (namely, the residents of the three Islamic boarding schools) cannot be separated from the ethical dimensions of Al-Qur'an and As-Sunnah – divine values – including religious views, attitudes, and actions. This means the attitude of religious moderation that they have built is a logical consequence of this divine awareness. This is what researchers termed religious moderation based on theological values.

V. IMPLICATIONS OF RELIGIOUS MODERATION BASED ON THEOLOGICAL VALUE

Pesantren al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari, through their attitude of religious moderation, continue to proclaim that theologically humans have a noble and equal position. The position of humans is not determined by ethnicity, language, and religion that distinguish socially. Thus, human virtue is determined by the degree of piety, not the underlying social reality. In this context, religious moderation

encourages the recognition of all existences and treatises, beliefs, and civilizations of religions and other nations. This attitude is believed by the residents of the three Islamic boarding schools as a solution to resolving conflicts over differences in beliefs and religions. This is because it is also able to develop the ability to accommodate modernity, be tolerant of differences, and be liberative. This is also recognized in the conclusion of a study conducted by Saleh that the existence of (religious) moderation in Islam is able to eliminate the dynamics of threats to national defense (Saleh, 2020); or, in the conclusion of a study conducted by Ibrahim reveals that universal values such as justice, balance – read: moderation –, and progress can be used to deradicalize extremists (Ibrahim, 2018).

Thus, he encourages an integrative development pattern between the profane and sacred dimensions, between humanity and divinity. Therefore, the compatibility between religious attitudes and behavior dimensions with Islamic religious doctrine is continuously intertwined. The implication is that the *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari implement their education by integrating the roles of reason and revelation. Epistemologically, it tries to unite the dimensions of *Burhani* and *Bayani*; until it also combines the ontology of *pesantren*, namely between written books (*qauliyyah*) and verses that lie in the universe (*qauniyyah*). In this context, it can be said that religious moderation fosters methodological wisdom in the scientific foundation of *pesantren*. Therefore, they believe that the totality of Islamic religiosity does not hinder the relation (linkage). In this context, the relation is the dynamics of modernity (science and technology) with the spirit of religiosity. It is undeniable that Islamic moderation has finally been created in the three of the *pesantren* covering the dimensions of *aqidah*, sharia, and *tasawuf*, whose orientation is to recognize the truth of ratio and revelation, even intuition.

Naturally, religious moderation affects the *pesantren* scholarship, such as the attitude of openness to accepting diversity. This attitude is reflected in the wisdom of responding to various sects and diversity in religion. They are aware that the rationality of the ummah does not uniformly accept the meaning of the Qur'an because it is highly dependent on the breadth of insight and ideology of each ummah. However, these differences do not prevent the *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari from cooperating with other parties based on humanitarian principles. Their principle, religious knowledge is very open to critical dialogue; even having the principle of believing in the most authentic religion of Islam does not mean having to insult other people's religions or even make

them infidel. Ustadz of *Pesantren* Darul Mukhlisin Kendari stated that:

"We believe that Islam's form of religious moderation is one of the best concepts. One of the forms is the attitude of giving freedom of religion and carrying out their beliefs. The manifestation of religious freedom is by opening a vast space for the implementation of worship of adherents of other religions according to the doctrines of their respective religions. So in the community, any religious community such as Christianity, Hinduism, or Buddhism can freely practice their religion. Moreover, we – the Muslims – actually show tolerance for other religions. We may later formulate an atmosphere of religious freedom through joint programs such as dialogue and theological debates between religious leaders" (Interview's result, 2022c).

They know that reason and revelation are very important in the scientific construction of *pesantren*. Revelation is revealed as a guide to unravel the meaning of life and a source of inspiration to develop science. The ratio can understand revelation (*qauliyyah* and *qauniyyah*) with the help of the five senses as an epistemological device. Thus, there is a close relationship between ratio and revelation to reveal the truth that comes from God. Although, on the one hand, the role of the ratio in the treasury of Islamic thought is still being debated for its validity amid the scholarly discourses of the *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari. However, the capacity and authority of the ratio will determine the pattern of thinking about religious diversity, especially amid social reality. The implication is that if the space for rationality is vast, it will emerge into a rational religious style; or vice versa. Therefore, the three of these *pesantren* bind the capacity and authority of the ratio with Quranic ethics. Based on this phenomenon, it can be confirmed if the three *pesantren* glorify Islamic values as articulating their religious identity.

They aim to integrate it so that there will be no more stagnation of scientific development in Islam. The three of these *pesantren* have long been swing the dogmatic problems and stupidity in thinking in Islam. It even considered that the cause of the decline experienced by Muslims on the historical stage was the stagnation of thought. Therefore, the *pesantren* try to promote the moderation of thought in science between religion and rationality. It believes that the ratio (the source of science) and revelation (the source of religion) cannot be contradicted. From this ideal, *Pesantren* al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari tried to rationalize the understanding of Muslims who were very dogmatic and not "grounded." One of them is optimizing the ratio's potential and authority while still being guided by religious, ethical values (Islam); the intellectual potential is integrated with religious ethics.

The *pesantren* explained vulgarly that the revelation brought by the Prophet Muhammad essentially only provided the basics of education – read: science. In contrast, the ratio task explains the essence conveyed by revelation and elaborates on the reality of humanity and nature. This function of ratio in understanding revelation is called dynamic creation, whereas, in the treasury of Islamic studies, it is called *ijtihad*. This pattern of potential integration is also capable of developing scientific creations on the stage of Islamic civilization. Even now, there have been efforts to integrate them, namely: through the process of Islamizing science; through an integrative-inter connective process that refers to philosophical dimensions such as the ontological, epistemological, and axiological aspects; and through integrative-interconnectivity, which is broken down into three domains, namely: integrative-interdependence, complementary-integrative, and qualitative-integrative domains. *Santri* of *Pesantren* Ummu Sabri Kendari describes that:

"Uniting reason and religion is an attempt by this *pesantren* to make the *santri* more active in their activities. Take part in the field of work and also in socio-religious activities. All of this will have more meaning intended worship life gets happiness in this world and the hereafter" (Interview's result, 2022a).

Interestingly, *Pesantren* al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari teach that rationality (reason) has a very high position in developing science. In fact, it is also able to influence the religiosity of Muslims through the interpretations it produces. Therefore, the three Islamic boarding schools invite their residents (people) to think and use their rationality while staying within the ethical boundaries of Al-Qur'an. This means they want a critical rationality that is ethical and dignified to build a religious attitude. Indeed, there is an agreement that religious rationalization is a must so that Islamic doctrines are maintained and have a function in modern life. Even today, the scientific tradition leads to scientific unity (*wahdat al-ulum*) because science is obtained from rationality and revelation (religion).

This growing awareness cannot be separated from socio-religious problems in society, like the emergence of religious movements with various styles and interpretations of Al-Qur'an which consist of the conservationist and extremist-liberalist ones. *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari teach that understanding Al-Qur'an cannot let go of rationality, but it is necessary to balance the role of rationality with the guidance of the ethics of Al-Qur'an. Even, on the one hand, Al-Qur'an encourages the creativity of the rationality to research the *qauniyyah* verse to lead to the development of science and technology. Therefore, maximizing the rationality

function carried out by the three Islamic boarding schools to understand the verses of *qauliyyah* (Al-Qur'an) and *qauniyyah* (universe) can actually implement the Islamic doctrines that do not look fierce and cruel. Therefore, a study conducted by Bosra & Umiarso revealed that religious moderation built by Islamic boarding schools is based on divine awareness. It is reasonable that their attitudes and actions continue to represent religious-spiritual values. Thus, the dimensions of life of *residents of Islamic boarding schools* cannot be separated from the ethics of Al-Qur'an including religious views, attitudes, and actions (Bosra & Umiarso, 2020b).

Religious moderation which has implications for scientific construction at *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari actually encourages the development of inclusiveism. This ism views existing isms – or even other religions – as containing the teachings of social harmony. In fact, it is also possible to provide advantages and benefits for themselves or others both intra and inter-religious. This religious tolerance is continuously articulated in the form of religious attitudes. Because the three Islamic boarding schools are orienting themselves towards the point of inclusive religion, they need openness to hear the "truth" of other religions - or isms - without sacrificing religious principles. So clearly, The inclusive spirit that has *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari is the spirit of seeking the truth and having a dialogue with it. They are more likely to lead to an attitude of openness through dialogue in unraveling scientific truth. It could be other programs that have an impact on social harmony, so the order of community life is formed from the Islamic religious foundation.

It is reasonable that the educational theology proponents of *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari are the basic principles of Islam rahmatan lil alamin; namely the pillars of Islamic moderation. Therefore, the values embedded in the education system do not lead to an attitude of hating other religions, demeaning non-Muslims, or being hostile to violence. Differences in views, concepts, or even insights do not become a barrier to interact within their scientific framework. This attitude is reminiscent of the historical fact that since the establishment of these Islamic institutions (namely, *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Umm Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari), they have advocated embracing non-Muslims to work together to build society. So, automatically the teachings of Islam that they raise promote the value of peace, not violence. In addition, the three Islamic boarding schools are currently starting to shift the direction of their scientific construction to the integration-interconnection segment.

Therefore, the dictum "maintaining good old traditions, while taking new, better traditions" (*al-muhafadzah ala al-qadim al-salih wa al-akhdhu bi al-jadid al-aslah*) is the right step to build the education system.

Pesantren al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari actually apply educational values based on religious moderation. This effort is actually a transformation in their own education system. In fact, this pattern really needs to be developed by all Islamic boarding schools (both traditional (*salaf*) and modern (*khalaf*) Islamic boarding schools) in Southeast Sulawesi. At least there is a reason behind it, namely, the need to develop Islamic understanding based on critical dialectics of text and context. The critical and dynamic struggle of the text and context will give birth to constructive thoughts, because it frees the interpreter from fanaticism. In fact, this process will create a living text that is constantly relevant to the context. However, this step has opened wide space for the authority of rationality in *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari. This polarity also has an impact on the social life of the people in Southeast Sulawesi.

VI. CONCLUSION

Based on the description and analysis of the data, this study can conclude that the construction of religious moderation in Islamic boarding schools arises from the basis of religious textual-scriptural combined with the performance of rationality (reason). This combination gave birth to a dialogical pattern of harmony between the text and the context to color the behavior and social actions of the community. Precisely this attitude of religious moderation can prevent residents of Islamic boarding schools from behaving radically both in attitude and thought, so the outputs of Islamic boarding schools can accept all forms of differences in religion and respect the beliefs believed by others in the community. This attitude of religious moderation in Islamic boarding schools also gives birth to religious behavior that is tolerant and respectful of differences in society. Even the religious attitudes of residents of Islamic boarding schools are strongly influenced by two things, namely, reason and revelation; both profanity and sacrality dimensions. This is what ultimately teaches people to be able to be religious in a comprehensive manner that is not only oriented to the theocentric dimension but also to the anthropocentric dimension.

REFERENCES RÉFÉRENCES REFERENCIAS

1. Abubakar, I., & Hemay, I. (2020). *Pesantren Resilience: The Path to Prevent Radicalism and Violent Extremism*. *Studia Islamika*, 27(2), 397–404. <https://doi.org/10.36712/sdi.v27i2.16766>

2. Ahdar, Halik, A., & Musyarif. (2020). Moderation and Mainstream of Pesantren / Madrasah Education. *Kuriositas: Media Komunikasi Sosial Dan Keagamaan*, 13(1), 14–37.
3. Akhmadi, A. (2019). Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia's Diversity. *JInovasi: Urnal Diklat Keagamaan*, 13(2), 45–55. <https://doi.org/https://doi.org/10.52048>
4. Arifinsyah, A., Andy, S., & Damanik, A. (2020). The Urgency of Religious Moderation in Preventing Radicalism in Indonesia. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 21(1), 91–107. <https://doi.org/10.14421/esensia.v21i1.2199>
5. Asrori, S. (2020). Lanskap Moderasi Kegamaan Santri, Refleksi Pola Pendidikan Pesantren. *Jurnal Ilmu Sosial Indonesia (JISI)*, 1(1), 16–26. <https://doi.org/10.15408/jisi.v1i1.17110>
6. Aziz, A. (2020). AKAR MODERASI BERAGAMA DI PESANTREN (Studi Kasus di Ma'had Aly Sukorejo Situbondo dalam Terbentuknya Nilai-Nilai Moderasi Beragama). *Ar-Risalah: Media Keislaman, Pendidikan Dan Hukum Islam*, 18(1), 142–157. <https://doi.org/10.29062/arrisalah.v18i1.348>
7. Bosra, M., & Umiarso. (2020a). The Mainstreaming Women's Empowerment in Gender Islamic Boarding School. *Talent Development & Excellence*, 12(1), 2866–2881.
8. Bosra, M., & Umiarso. (2020b). Theological Moderation in the Islamic Boarding School (Pesantren): Phenomenological Prophetic Social Study in Pesantren in East Java. *Akademika: Jurnal Pemikiran Islam*, 25(1), 117–138. <https://doi.org/https://doi.org/10.32332/akademika.v25i1.2369>
9. Dani Somantri, M., & Dahwadin, D. (2020). the Message of Religious Moderation in Tanbih Qadiriyyah Naqsyabandiyah (TQNs) Pondok Pesantren Suryalaya Tasikmalaya. *Teosofia: Indonesian Journal of Islamic Mysticism*, 8(1), 51–68. <https://doi.org/10.21580/tos.v8i1.4404>
10. Ekawati, E., Suparta, M., Sirin, K., Maftuhah, M., & Pifianti, A. (2019). Moderation of Higher Education Curriculum in Religious Deradicalization in Indonesia. *TARBIYA: Journal of Education in Muslim Society*, 6(2), 169–178. <https://doi.org/10.15408/tjems.v6i2.14886>
11. Fahri, M., Intizar, A. Z., & 2019, U. (2019). Moderasi Beragama di Indonesia. *Jurnal.Radenfatah.Ac.Id*, 25(2), 95–100. <https://doi.org/https://doi.org/10.19109/intizar.v25i2.5640>
12. Faiqah, N., & Pransiska, T. (2018). Islamic Radicalism Vs Islamic Moderation: Efforts to Build the Face of Peaceful Indonesian Islam. *Al-Fikra: Jurnal Ilmiah Keislaman*, 17(1), 33–60. <https://doi.org/http://dx.doi.org/10.24014/af.v17i1.5212>
13. Fathurrochman, I., Ristianti, D. H., & Arif, M. A. S. bin M. (2020). Revitalization of Islamic Boarding School Management to Foster the Spirit of Islamic Moderation in Indonesia. *Jurnal Pendidikan Islam*, 8(2), 239–258. <https://doi.org/10.14421/jpi.2019.82.239-258>
14. Haryani, E. (2020). Pendidikan Moderasi Beragama Untuk Generasi Milenia: Studi Kasus Lone Wolf” Pada Anak di Medan. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 18(2), 145–158. <https://doi.org/10.32729/edukasi.v18i2.710>
15. Hasan, M. (2018). Wasatiyyah Islam in The Pesantren Islam Education Tradition Framework. *Karsa: Journal of Social and Islamic Culture*, 26(2), 177–194.
16. Huda, M. C., Sukirno, S., & Ma'mun, S. (2020). Pesantren and Takzir in Indonesia: Lawrence Friedman's Legal System Perspective. *Jurnal Penelitian*, 17(1), 43–54. <https://doi.org/https://doi.org/10.28918/jupe.v17i1.2755>
17. Ibrahim, H. (2018). The Principle of Wasatiyyah (Moderation) and the Social Concept of Islam: Countering Extremism in Religion. *Al-Itqan*, 1 (November), 39–48. website: <http://journals.iium.edu.my/al-itqan/index.php/alitqan/index>
18. Interview's result. (2022a). *Personal Communication*.
19. Interview's result. (2022b). *Personal Communication*.
20. Interview's result. (2022c). *Personal Communication*.
21. Interview's result. (2022d). *Personal Communication*.
22. Interview's result. (2022e). *Personal Communication*.
23. Interview's result. (2022f). *Personal Communication*.
24. Interview's result. (2022g). *Personal Communication*.
25. Interview's result. (2022h). *Personal Communication*.
26. Interview's result. (2022i). *Personal Communication*.
27. Kawangung, Y. (2019). Religious Moderation Discourse in Plurality of Social Harmony in Indonesia. *International Journal of Social Sciences and Humanities*, 3(1), 160–170. <https://doi.org/10.29332/ijssh.v3n1.277>
28. Mahrus, E., Prasajo, Z. H., & Busro, B. (2020). Messages of Religious Moderation Education in Sambas Islamic Manuscripts. *Madania: Jurnal Kajian Keislaman*, 24(1), 39–48. <https://doi.org/10.29300/madania.v24i1.3283>
29. Marzuki, Miftahuddin, & Murdiono, M. (2020). Multicultural education in salaf pesantren and prevention of religious radicalism in Indonesia. *Cakrawala Pendidikan*, 39(1), 12–25. <https://doi.org/10.21831/cp.v39i1.22900>
30. Menski, W. (2018). Religion, Governance and the Need for Plurality-Conscious Moderation. *South Asia Research*, 38(1), 92–102. <https://doi.org/10.1177/0262728017725647>
31. Najib, A. (2018). Patterns of Islamic education moderation in Indonesian history. *Didaktika Religia: Journal of Islamic Education*, 6(1), 107–124.
32. Ni'am, S. (2015). Pesantren: The Miniature of Moderate Islam in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 5(1), 111–134.

33. Østebø, T., & Shemsedin, W. (2017). Ethiopian Muslims and the discourse about moderation. *Journal of Modern African Studies*, 55(2), 225–249. <https://doi.org/10.1017/S0022278X17000015>
34. Rabasa, A. (2007). *Building Moderate Muslim Networks*. RAND Corporation.
35. Rusli, R., Muchtar, A., & Afriyanto. (2019). Islamic moderation in higher education. *Opcion*, 35(89), 2899–2921.
36. Salamuddin, S. (2019). MENEGUHKAN ISLAM NUSANTARA: Nahdlatul Ulama dan Falsafah Pendidikan Pesantren Musthafawiyah. *Journal of Contemporary Islam and Muslim Societies*, 3(1), 36–67. <https://doi.org/10.30821/jcims.v3i1.2001>
37. Saleh, A. J. (2020). Indonesia Islamic Moderation for National Defence. *Advances in Social Sciences Research Journal*, 7(9), 569–578.
38. Siswanto. (2019). The Islamic Moderation Values on the Islamic Education Curriculum in Indonesia: A Content Analysis. *Jurnal Pendidikan Islam*, 8(1), 121–152. <https://doi.org/https://doi.org/10.14421/jpi.2019.81.121-152>
39. Somer, M. (2014). Moderation of Religious and Secular Politic: a Country's "Centre" and Democratization. *Democratization*, 21(2), 244–267. <https://doi.org/https://doi.org/10.1080/13510347.2012.732069>
40. Ushama, T. (2014). Is Islam a Religion of Moderation or Extremism? A Study of Key Islamic Teachings. *Asian Social Science*, 10(8), 184–197. <https://doi.org/10.5539/ass.v10n8p184>
41. Zarkasyi, H. F. (2018). Appraising the Moderation Indonesian Muslims with Special Reference to Muhammadiyah and Nahdlatul Ulama. *Addin: Media Dialektika Ilmu Islam*, 12(1), 1–30. <https://doi.org/10.21043/addin.v12i1.4179>
42. Zubaedi, & et al. (2020). The Construction of Religious Moderation Values in Islamic Boarding Schools (Pesantren): Efforts to Prevent Radicalism in Indonesia. *Journal of Talent Development and Excellence*, 12(2s), 3613–3623.
43. Zuhdi, M. (2018). Challenging moderate muslims: Indonesia's muslim schools in the midst of religious conservatism. *Religions*, 9(10), 1–15. <https://doi.org/10.3390/rel9100310>





This page is intentionally left blank



GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: A
ARTS & HUMANITIES - PSYCHOLOGY
Volume 22 Issue 10 Version 1.0 Year 2022
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Sentiment Analysis System for Mapping Hate Speech against Women in Social Media using GIS System

By Mohammad N. Shatnawi & Nawras Shatnawi

Akdeniz University

Abstract- This study aims to map hate speech against women in the Middle East using a Geographic Information System (GIS) and sentiment analysis, with the goal of identifying patterns. The hate speech terms that were utilized in the research were gathered from more than 3600 women in the study region, according to the data. Furthermore, sentiment analysis was employed to assess the hate speech phrases that were picked from Twitter throughout the period 2017 to 2020, according to the study. In order to classify the study area into different classes based on different factors such as the number of Twitter users in the country, the number of females in the country, and the impact of hate speech words in each country of the study area, the Weighted Overlay method was used in conjunction with a Geographic Information System (GIS). The findings revealed that the region might be divided into five categories depending on the presence of hate speech. Saudi Arabia and Egypt were classed as having very high levels of hate speech, whilst Bahrain and Qatar were classified as having extremely low levels of hate speech.

Keywords: python, GIS, sentiment analysis, hate speech, social media, tweeter, women.

GJHSS-A Classification: DDC Code: 345.730256 LCC Code: KF9345



Strictly as per the compliance and regulations of:



© 2022. Mohammad N. Shatnawi & Nawras Shatnawi. This research/review article is distributed under the terms of the Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0). You must give appropriate credit to authors and reference this article if parts of the article are reproduced in any manner. Applicable licensing terms are at <https://creativecommons.org/licenses/by-nc-nd/4.0/>.

Sentiment Analysis System for Mapping Hate Speech against Women in Social Media using GIS System

Mohammad N. Shatnawi ^α & Nawras Shatnawi ^σ

Abstract- This study aims to map hate speech against women in the Middle East using a Geographic Information System (GIS) and sentiment analysis, with the goal of identifying patterns. The hate speech terms that were utilized in the research were gathered from more than 3600 women in the study region, according to the data. Furthermore, sentiment analysis was employed to assess the hate speech phrases that were picked from Twitter throughout the period 2017 to 2020, according to the study. In order to classify the study area into different classes based on different factors such as the number of Twitter users in the country, the number of females in the country, and the impact of hate speech words in each country of the study area, the Weighted Overlay method was used in conjunction with a Geographic Information System (GIS). The findings revealed that the region might be divided into five categories depending on the presence of hate speech. Saudi Arabia and Egypt were classed as having very high levels of hate speech, whilst Bahrain and Qatar were classified as having extremely low levels of hate speech. It is advised that the findings be compared to those obtained using other techniques of sentiment analysis and that the procedure be used in other places with comparable political and social situations.

Keywords: python, GIS, sentiment analysis, hate speech, social media, tweeter, women.

1. INTRODUCTION

Social media is transforming the face of culture and communication in the world. Social media in the Middle East has dramatically altered the way we speak to our friends, and live our lives in general. The decentralized nature makes it a perfect place to create and exchange ideas, data, images, videos, art, music, and more for amateurs and professionals alike. In 2020, around 3.8 million people using social media platforms, which is over half the population of the planet. People spent 144 minutes per day on social media, which mean the average person will spend more than six years of their lives on social media. (Kanyi, 2020). There are several advantages to social media, such as individual communication, collaboration, promoting access to information through open sources, offering a democratic forum for alternative viewpoints that cannot be heard in the mass media, creating autonomous self-governing institutions, encouraging citizen journalism, and collective knowledge. (Fuchs, 2006). At the same time, there are several consequences such as online

harassment, trolling, cyber-bullying, and hate speech which has been investigated in the current study. Although the term "hate speech" is widely used, there is no universally accepted definition for it. Most countries have adopted legislation prohibiting expressions according to the definitions of "hate speech" that differ slightly when defining what is prohibited (Synodinou et al, 2019). The term hate speech is understood as any kind of communication in speech, writing or behavior, that attacks or uses pejorative or discriminatory language with reference to a person or a group on the basis of who they are (UN, 2019). Twitter defines hate speech as any tweet that 'promotes violence against other people on the basis of race, ethnicity, national origin, sexual orientation, gender, gender identity, religious affiliation, age, disability, or serious disease (Twitter, 2020) Although the terms of services of these platform typically forbid hateful and harassing speech, applying these rules still challenging, as automatically identifying hate speech is not enough measured (Waseem & Hovy, 2016). As we move into a moment of heightened scrutiny of social media platforms, their scope, and use, as well as the new technologies on which they are built, continue to expand. And it is ingrained in the daily lives of a large number of individuals. Despite the fact that social networking services state behavioral guidelines, users feel free to express themselves as if no restrictions exist (Cemal, 2014). Although women have reaped significant benefits from the internet and social media in terms of power and visibility, as well as access and opportunity, they are also vulnerable to hate speech in the digital realm (Scheuber, 2012). Women are specifically targeted by online hate speech, according to research, and this damages women in long-term ways. It violates women's fundamental rights and freedoms, as well as their dignity and equality, and has a negative influence on their life on all levels. It has an effect on their mental health and well-being, as well as their social and financial development, resulting in societal costs (European Union, 2014).

Twitter, a social networking platform, was completely unknown just a few years ago. However, it soon became very popular among the wealthy and famous, resulting in a tremendous increase in users from the general public (Bembenik et al., 2018). Twitter is a social media service that allows users to send real-time messages known as tweets. Tweets are limited to 280 characters and can contain photographs, videos,

Author α: Communication Faculty, Akdeniz University, Turkey.

e-mail: med.shatnawi@gmail.com

Author σ: Associate Professor of Civil Engineering; Department of Surveying and Geomatics Engineering, Al-Balqa Applied University, AL-Salt (19117), Jordan. e-mail: nnshatnawi@bau.edu.jo

references, and resources (Karle, 2020). Users on Twitter can follow each other. You can see someone's tweets in your Twitter 'timeline' if you follow them. You can either write your own tweets or retweet information that has already been tweeted. Retweeting allows for the rapid and efficient dissemination of information to a large number of people. Users on Twitter can follow each other. You can see someone's tweets in your Twitter 'timeline' if you follow them. You can either write your own tweets or retweet information that has already been tweeted. Retweeting allows for the rapid and efficient dissemination of information to a large number of people (help.twitter.com). A hashtag is a phrase preceded by the hash sign (#) that is used on social networking websites and apps, particularly Twitter. Topics are frequently marked with hashtags. This is mostly done to make their tweets more visible (Agarwal et al., 2011). These witty phrases originated on Twitter and have since spread to practically every social media platform.

a) *Hate speech in the Middle East*

One of the bad consequences of the growth of social media platforms has been the proliferation of hateful comments posted on these platforms. Social media has created an environment in which many people consider it appropriate to make derogatory and threatening comments without remorse (Hayes, 2014).

The use of the Arabic language in social media is widespread and constantly increasing. The Arab Social Media Report estimates that as of 2017, Facebook users in the Arab region accounted for 8.4% of all Facebook users, with more than 150 million Arab users. The total number of monthly active Twitter users in the Arab region is estimated to reach 11.1 million in March 2017, making up about 4% of all Twitter users (Salem, 2017).

According to the SkyLine International report on monitoring hate speech in the Middle East, there was an increase in incitement and hate speech in the media sectors in 2019, which leads to violence, chaos, conflict and evil in society. (SkyLine International, 2019).

Women in the Middle East face increasing harassment and online hate speech as they continue to fight sexual harassment on the streets. Over the years, the digital space has often proven to be a hostile environment for women around the world, as many have engaged in hacking, breaches of privacy, online smear campaigns that threaten freedom of expression, and increasing gender-based violence (Leslie, 2020). According to a 2019 report by the Arab Center for the Advancement of Social Media, one-third of young women surveyed said they had been exposed to violence and online hate speech, including having their accounts hacked, their personal information posted and inappropriate pictures posted.

Hate speech has been spreading recently, especially in the Middle East (Billingham & Bonotti 2019). During the Arab Spring, people protested for their rights regardless of their gender (Bilgen, 2019). However, it is well known that Middle Eastern societies are conservative. Therefore, women's participation in such actions is generally not accepted by the public; for example, causing hate speech against women participating in demonstrations via social media (Andersen & de Silva, 2018). Due to the increasing hate speech on the Internet, this study aims to examine the role played by social media in the spread of hate speech against women in the Middle East.

b) *Hate Speech on social media platforms*

Online social media platforms and microblogging websites attract internet users more than any other website. The services offered by Twitter, Facebook and Instagram are becoming more and more popular among people of different backgrounds, cultures and interests. Their content is growing rapidly and is a very interesting example of so-called big data. Big data, automatic analysis of people's opinions and structure/distribution of users in networks etc. It attracts the attention of the researcher who is interested in (Watanabe et al., 2018).

While these platforms offer an open space for people to discuss and share their thoughts and ideas, their nature and the large number of posts, comments and messages exchanged make it nearly impossible to control their content. Moreover, given the different backgrounds, cultures and beliefs, many people tend to use offensive and hateful language when arguing with people who do not have the same background (King and Sutton, 2013).

The increasing popularity of social media platforms such as Twitter for both personal and political communication has led to an increase in the number of users on these platforms (Stieglitz & Dang-Xuan, 2013). Twitter is the most popular social media tool among internet users worldwide with 500 tweets per day (Mallek et al., 2017).

Twitter is a social media tool where users can send very short messages known as tweets. Tweets are short messages that are limited to 140 characters in length, but the length has recently changed and the number of characters has been expanded to 280 (Hansen et al., 2019). And these (quick and text messages) and are also used by users to convey their messages briefly, which makes Twitter different from other social media platforms.

In recent years, social media platforms (especially Twitter) have been used to spread hate messages. According to studies by Singh and Diamond (2020: 140), there are approximately 500 million tweets, racial insults or hate speech on Twitter per day (Felmlee

et al., 2019). Undoubtedly, social media has become a place where people can express their anger and hatred without punishment.

For example, the total number of Twitter users in Arab countries is currently more than 11 million with 27.4 million tweets per day (Alruily, 2018). Hate speech has become a phenomenon in Arab social media. Online hate speech can facilitate the banning of toxic text content. The complexity, non-formality, and ambiguity of the Arabic dialects prevented the provision of necessary resources for Arabic hate speech detection research (Mulki et al., 2019).

The volatile political/social atmosphere in Middle Eastern countries has always been associated with intense debate; Much of it took place on Twitter. With the participation of more than one opposing party in such discussions, related tweets contain hate speech (Salem, 2017). Twitter in the Middle East has changed since the Arab Spring. Activists are given the opportunity to spread their message by reaching an audience they could only dream of before the internet. It has been revealed that the number of online hate speech in Middle Eastern countries has increased since the Arab Spring (Murthy, 2018). The increase in hate speech on Twitter may be due to women taking to the streets to demand their rights. As it is known, since the geography of the Middle East is conservative, such actions of women on the street are not accepted by the public. Women's participation in protests led to hate speech against them through social media.

Sentiment analysis can be defined as a process that automates mining of attitudes, opinions, views and emotions from text, speech, tweets and database sources through Natural Language Processing (Kharde and Sonawane, 2016). Avinash et al, (2017) proposed a novel metaheuristic method (CSK) which is based on K-means and cuckoo search for twitter sentiment analysis. The proposed method has been used to find the optimum cluster-heads from the sentimental contents of Twitter dataset. The efficacy of proposed method has been tested on different Twitter datasets and compared with particle swarm optimization, differential evolution, cuckoo search, improved cuckoo search, gauss-based cuckoo search, and two n-grams methods. Experimental results and statistical analysis validate that the proposed method outperforms the existing methods. Concavar (2013) investigated how hate speech finds a place in the new media and how this discourse is put into circulation as a result of the features of the new media. The study revealed that the relationship between hate speech and the mechanisms of power and the media is a result of the structure of language and ideology. Ring (2013) made a recommendation to encourage self-regulation on the part of social media companies, which involves a move from a ".com" generic top-level domain to one called ". social." In order to be part of the consortium of

companies included on the ".social" domain, which will hopefully include YouTube, Facebook, Twitter, Instagram and others, an organization must abide by the industry-developed, uniform rules regarding what kinds of hate speech content are and are not permitted on these sites.

II. STUDY AREA

The study area is located in the Middle East region. The Middle East is divided geographically into three regions:

1. Bilad al-Sham (Levant) region which includes: Jordan, Lebanon, Palestine, and Syria (Chantawannakul vd., 2018: 72)
2. Arab Gulf region includes: Bahrain, Iraq, Kuwait, Oman, Qatar, Saudi Arabia, United Arab Emirates, and Yemen (Rasul, 2018: 127).
3. North Africa region includes: Algeria, Egypt, Libya, Morocco, Sudan, Tunisia and Western Sahara (Oduntan, 2015: 170).

For this study, Jordan, Saudi Arabia, Lebanon, Qatar, Oman, United Arab Emirates, Kuwait, Bahrain and Egypt were selected. Countries of North Africa were excluded as they have their own accent and terms of hate speech, while Syria, Iraq, Palestine and Yemen were excluded due to the unstable political situation in it. Figure 1 shows the location of the study area.

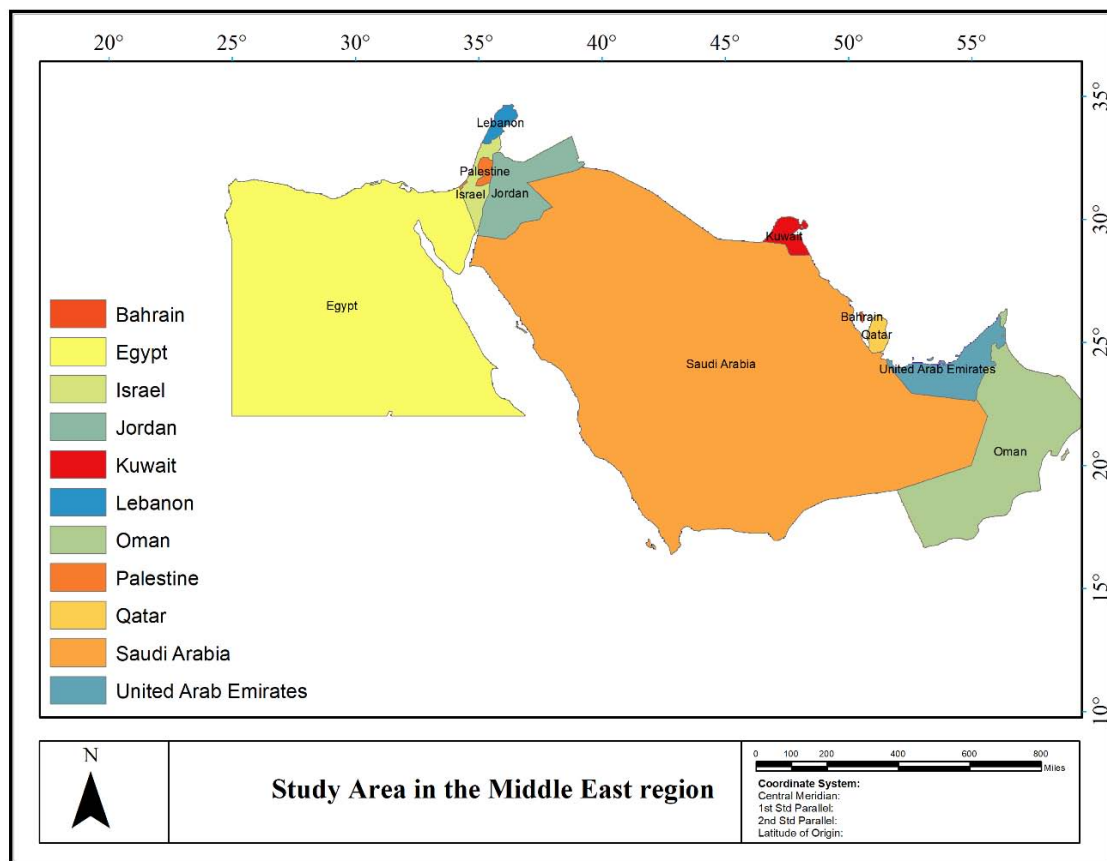


Figure 1: Location map of the study area in the Middle East Region

Population of the countries in the study area of media users and number of Twitter users were collected from Datareportal (2021) and presented in table 1. In addition to that, number of females, number

Table 1: Population, Number of females, number of media users and number of Twitter users in the study area (Datareportal, 2021)

Country	Population (Millions)	No. of Females	No. of media users	No. of Twitter users
United Arab Emirates	9.94	3081400	9840000	210600
Saudi Arabia	35.08	14803760	27800000	796800
Qatar	2.91	724590	2870000	36252
Oman	5.16	1754400	4140000	33032
Lebanon	6.80	3372800	4370000	49093
Kuwait	4.30	1664100	4250000	87500
Jordan	10.24	5058560	6300000	37149
Egypt	103.3	51133500	49000000	296000
Bahrain	1.50	605440	1500000	23652

III. METHODOLOGY

Hate speech mapping started with data collection by designing and distributing a survey to women in the study area. The questionnaire was designed to capture data through an online Survey. A total number of 3850 responses were collected, only

3600 completed responses were included in the analysis. The survey consisted of two parts; one asking about the most hate speech words used in the area and the second part to rank the words based on their negative impact on women. Table 2 shows the results of the survey in which 5 is the most negative impact hate speech word and 1 is the least.

Table 2: Ranking of hate speech words in the study area

Hate Speech Word	Spinster	Unmarried	Your Place is in the Kitchen	You're a Girl	Women Have Half a Brain
Most Negative impact	5	4	3	2	1

Sentiment analysis was applied on the collected words for the last three years using Python program designed for this purpose, a polarity of 0.2 is used in this analysis: if the polarity is greater than 0.2, then the sentiment is positive, while if the polarity is less than -0.2 then it considered as negative, and zero polarity means

that the sentiment is not clear. The collected numbers of the Tweets then used in overlay analysis using GIS system. Table 3 shows the number of tweets of each hate speech word in each country as obtained from the sentiment analysis.

Table 3: Sentiment Analysis Results of Most Negative impact hate speech words

Country	Spinster	you're a girl	Unmarried	your place is in the kitchen	Women have half a brain
Bahrain	1406	1005	403	545	317
Egypt	6647	6704	3716	2999	2618
Jordan	3078	3433	1074	851	1252
Kuwait	3292	2747	2203	1659	1114
Lebanon	2598	1840	1959	1559	867
Oman	2373	1875	1574	1101	474
Qatar	639	748	683	309	361
Saudi Arabia	5056	3169	1469	1079	4762
United Arab Emirates	2474	418	326	735	309

GIS Spatial Analyst tools applied overlay analysis on the collected numbers of the Tweets. Overlay analysis is a group of methods applied in optimal site selection or suitability modeling. It is a technique that applies a common scale of values to diverse and dissimilar inputs to create an integrated analysis (Al-Omari et al, 2020). Overlay analysis often requires the analysis of many different factors that may not be equally important. Even within a single raster, one must prioritize values. Prioritization values have been done in weighted overlay method based on the opinions of the respondents. Figure 2 shows the followed methodology in this study.

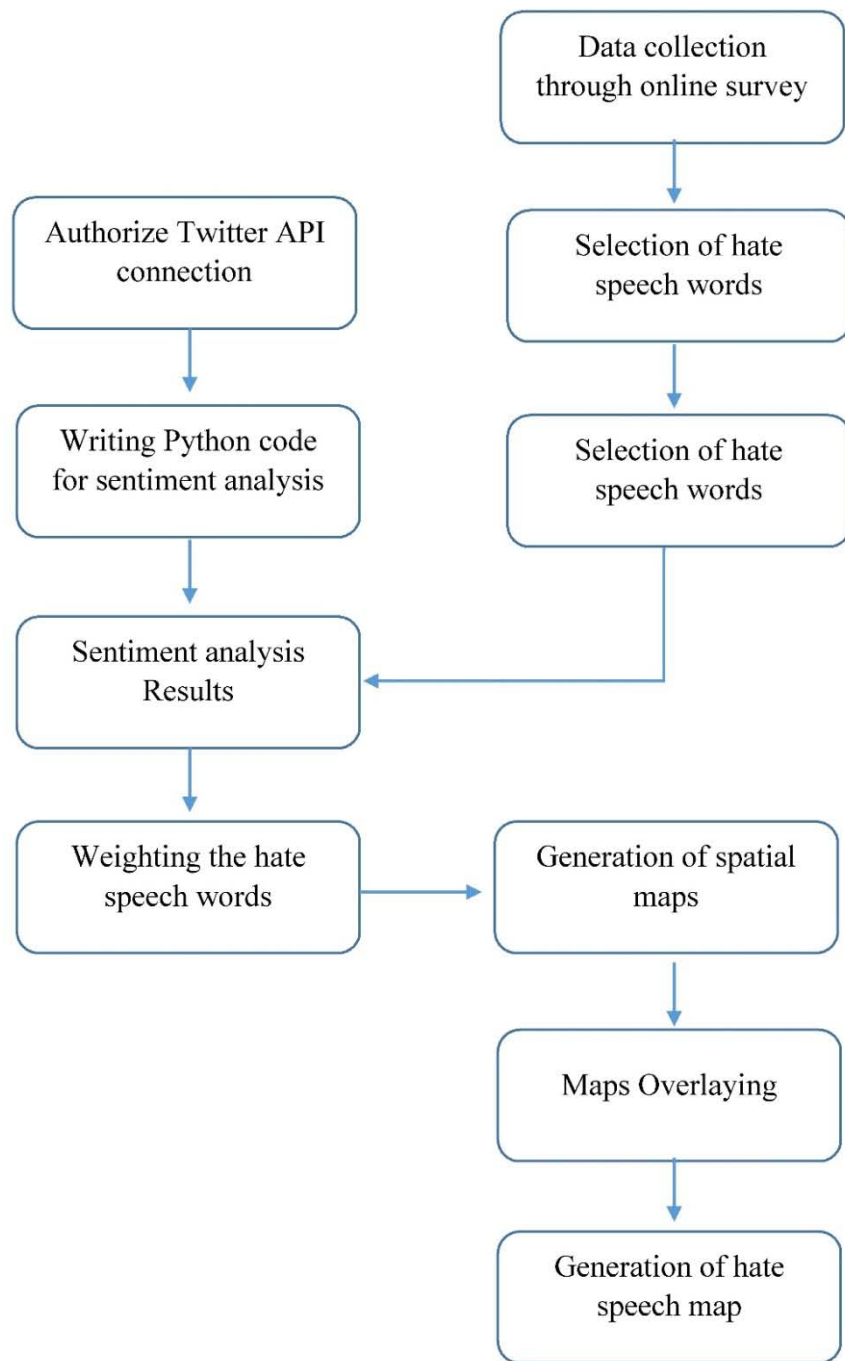


Figure 2: Flow chart of the followed research work methodology

IV. RESULTS AND DISCUSSION

The distribution of the hate speech based on the negative impact of each word with respect to the total number of tweets in each country is shown in Figure 3. It is not necessary to classify the hate speech in the countries based on this factor only, as the number of tweets is relative to the total number of media users and Twitter users as well.

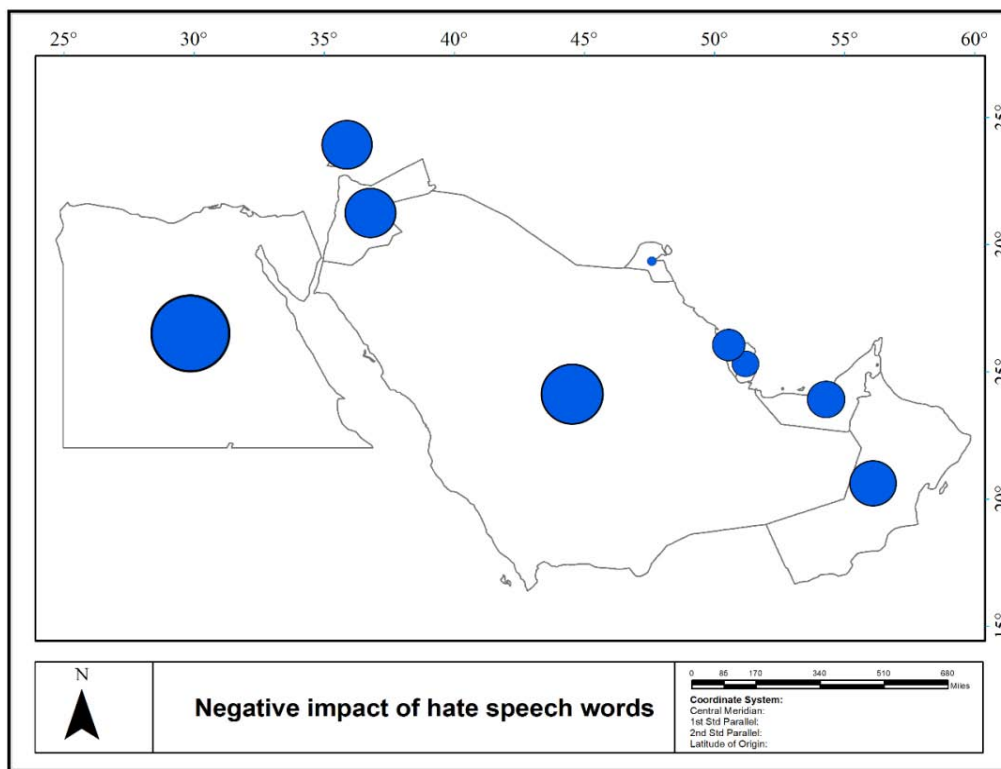


Figure 3: Distribution of negative impact of hate speech words in the study area

Based on Figure 3, the results showed that Egypt is the most country in the study area of negative impact hate speech words followed by Saudi Arabia. Jordan and Lebanon came in the second place followed

by Oman and United Arab Emirates. Next to that Bahrain and Qatar came, and in the last place is Kuwait. For more robust results, the number of media users is used in the mapping and scaled as shown in Figure 4.

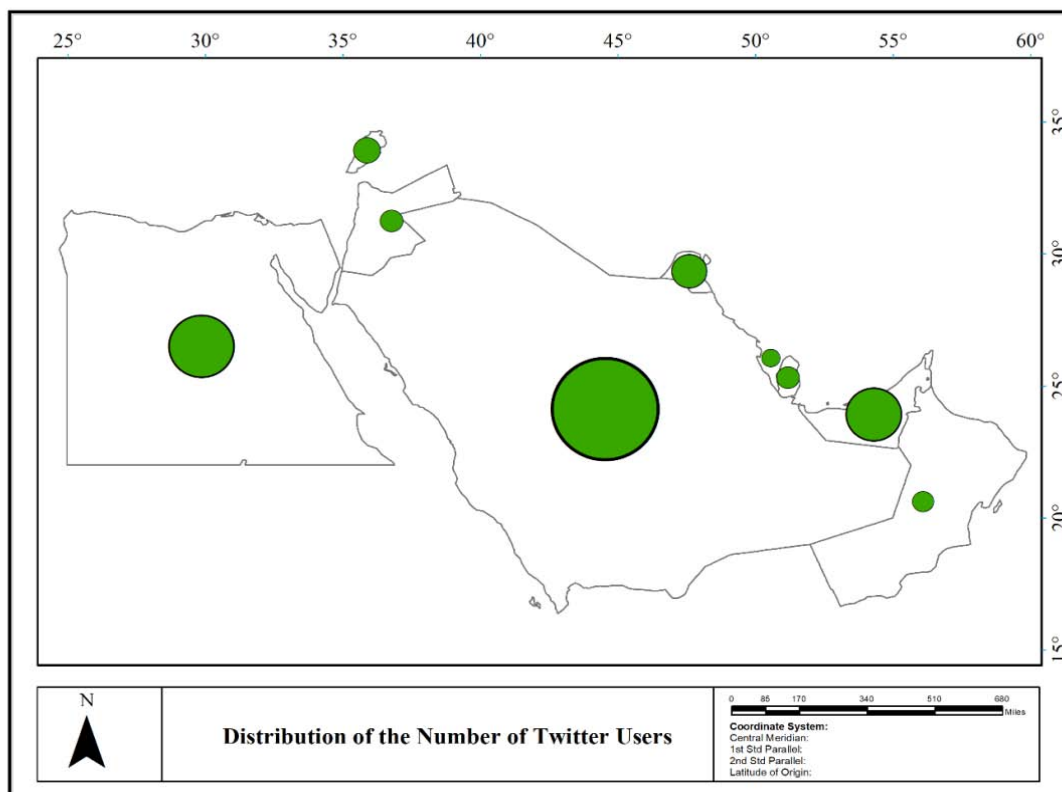


Figure 4: Distribution of the of Twitter Users in The Study Area

It is obvious that Saudi Arabia has the largest number of media and Twitter users followed by Egypt and United Arab Emirates. Kuwait and Lebanon came in the second place, while Jordan, Oman and Qatar have close number of Twitter users.

Figure 5 illustrates the results from using overlay method in GIS Spatial Analysis. In this figure the study

area is divided into 5 categories based on the hate speech. Very high hate speech area, high hate speech area, moderate hate speech area, low hate speech area and very low hate speech area as summarized in table 4.

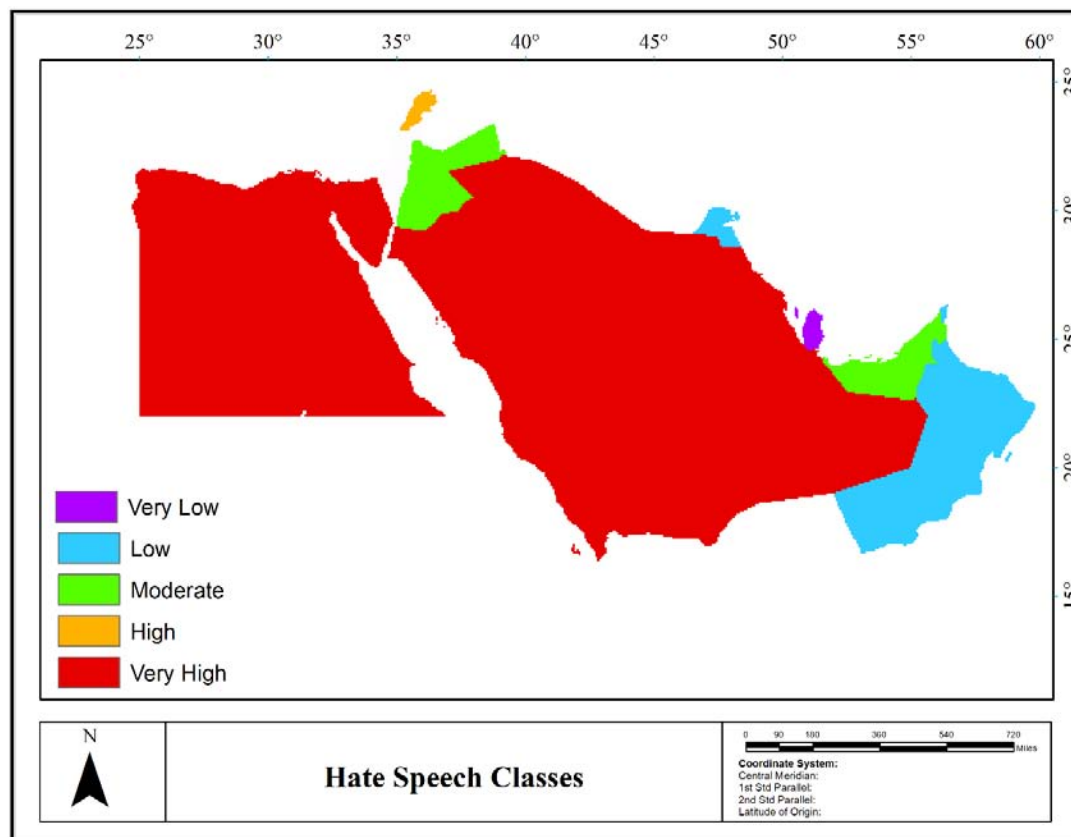


Figure 5: Study area categories based on hate speech

Table 4: Hate speech classes in the study area

Hate Speech Class	Very high	High	Moderate	Low	Very low
Country	Saudi Arabia Egypt	Lebanon	Jordan, United Arab Emirate	Oman, Kuwait	Qatar, Bahrain

The results showed different distribution of hate speech according to the all factors. Saudi Arabia and Egypt came in the very high class of hate speech. Lebanon is considered a high hate speech area, while Jordan and United Arab Emirate are moderate hate speech areas. In contrast, Oman and Kuwait are considered as low hate speech areas, and in the last place Qatar and Bahrain.

V. CONCLUSIONS AND RECOMMENDATIONS

In this research, the primary focus is on mapping hate speech in the study region. The suggested technique also attempted to categorize the region into hate speech classes based on a variety of characteristics ranging from very high to extremely low levels of hate speech. The data for the overlay approach

that was employed in this research came from replies to an online survey that was issued to the women in the study's geographic region. From the responders, the words with the greatest negative effect were gathered and passed into Python code that assessed hate speech terms over a period of three years in the past. The findings revealed that it is not essential that Saudi Arabia and Egypt be both classified as having extremely high hate speech levels, but Jordan and the United Arab Emirates are classified as having moderate hate speech levels. According to the findings, Qatar and Bahrain are in the extremely low hate speech classification category.

Conflict of interest

The authors declare that they have no known competing financial interests or personal relationships

that could have appeared to influence the work reported in this paper.

REFERENCES RÉFÉRENCES REFERENCIAS

- Agarwal, A., Xie, B., Vovsha, L., Rambow, O. & Passonneau, R. (2011). "Sentiment Analysis of Twitter Data". *Department of Computer Science*, Columbia University, New York.
- Al-Omari, A., Shatnawi, N., Khedaywi, T. et al. Prediction of traffic accidents hot spots using fuzzy logic and GIS. *Appl Geomat* 12, 149–161 (2020). <https://doi.org/10.1007/s12518-019-00290-7>
- Alruily, M. (2018). "Issues of Dialectal Saudi Twitter Corpus". *The international Arab journal of information technology*, 1(1): 1-8.
- Andersen, R ve de Silva, P. (2018). *Routledge Companion to Media and Humanitarian Action*. Taylor & Francis, Abingdon.
- Bembenik, R., Skonieczny, L., Protaziuk, G., Kryszkiewicz, M. & Rybinski, H. (2018). *Intelligent Methods and Big Data in Industrial Applications*. Springer, Berlin.
- Bilgen, M. (2019). *The Arab Spring: On Mass Protests and Political Openings*. İşik University press, İstanbul.
- Billingham, P & Bonotti, M. (2019). "Introduction: Hate, Offence and Free Speech in a Changing World". *springer link*, 22(1): 531-537.
- Cemal, D. (2014). *Democratic Strategies and Citizen-Centered E-Government Services*. IGI Global, Pensilvanya.
- Chantawannakul, P., Williams, G. ve Neumann, P. (2018). *Asian Beekeeping in the 21st Century*. Springer, Berlin.
- Datareportal (2021) available online: <https://data.reportal.com/>
- European Union. (2014). *Estimating the costs of gender-based violence in the European Union (Report No: 978-92-9218-499-5)*. gige. Luxembourg
- Hansen, D., Shneiderman, B., Smith, M. & Himelboim, I. (2019). *Analyzing Social Media Networks with NodeXL*. Morgan Kaufmann, Massachusetts.
- Hayes, D. (2014). *A Practical Guide to Computer Forensics Investigations: A Prac Gui to Comp for Inv_p1*. Pearson IT Certification, Hoboken.
- Kanyi, W. (2020). *Analyzing Global Social Media Consumption*. IGI Global, Dauphin.
- Karle, M. (2020). *A Social Media Survival Guide: How to Use the Most Popular Platforms and Protect Your Privacy*. Rowman & Littlefield location, Washington.
- Kharde, V., Sonawane, S.S. (2016) Sentiment Analysis of Twitter Data: A Survey of Techniques. *International Journal of Computer Applications*, 139(11): (0975 – 8887).
- King, R. & Sutton, G. (2013). "High times for hate crimes: Explaining the temporal clustering of hate-motivated offending". *Criminology*, 51(4): 871–894.
- Koncavar, A. (2013) Hate Speech in New Media. *Academic Journal of Interdisciplinary Studies*. 2(8): 675-681.
- Leslie, R. (2020). *Handbook of Research on Cyberbullying and Online Harassment in the Workplace*. IGI Global, Pensilvanya.
- Mallek, F., Belainine, B. & Sadat F. (2017). "Arabic social media analysis and translation," *Procedia Computer Science*, 117(1): 298-303.
- Mulki, H., Haddady, H., Ali, C. & Alshabani, H. (2019). "L-HSAB: A Levantine Twitter Dataset for Hate Speech and Abusive Language". *Third Workshop on Abusive Language Online*. 28 Temmuz - 2 Ağustos 2019, Florence: 111-118.
- Murthy, D. (2018). *Twitter Digital Media and Society*. John Wiley & Sons, New Jersey.
- Oduntan, G. (2015). *International Law and Boundary Disputes in Africa*. Routledge, Abingdon.
- Pandey, A., Rajpoot, D.S., Saraswat, M. (2017) Twitter sentiment analysis using hybrid cuckoo search method. *Information Processing & Management* 53(4): 764-779 DOI: 10.1016/j.ipm.2017.02.004
- Rasul, M. (2018). al'azmat alkhaliyat alrrahnt: al'asbab waltadaeiat qatar, almamlakat alsaeudiata, al'iimarat alearabiata, albahrayni, misr. markaz alkitab al'akadimii, Amman.
- Ring, C.E. (2013) Hate Speech in Social Media: An Exploration of the Problem and Its Proposed Solutions. Doctor of Philosophy dissertation in Journalism and Mass Communication University of Colorado.
- Salem, F. (2017). *Social Media and the Internet of Things towards Data-Driven Policymaking in the Arab World (Rapor No: 7)*. MBR School of Government. Dubai.
- Scheuber, K. (2012). "Gender and The Prohibition of Hate Speech". *QUT Law & Justice Journal*, 12(2): 132-150.
- Singh, S. & Diamond, S. (2020). *Social Media Marketing for Dummies*. John Wiley & Sons, New Jersey.
- Skyline. (2019). Monitors Hate Speech in Arab Media Raporu (Rapor No: 3). Skyline International, Stockholm.
- Stieglitz, S. & Dang-Xuan, L. (2013). "Social Media and Political Communication - A Social Media Analytics Framework". *Springer*, 3(1): 1277–1291.
- Twitter (2020) Twitter help, available on: <https://help.twitter.com>
- UN (2019) united nations strategy and plan of action on hate speech, Available on: <https://www.un.org/en/genocideprevention/documents/UN%20Strategy>

%20and%20Plan%20of%20Action%20on%20Hate%20Speech%2018%20June%20SYNOPSIS.pdf

34. Watanabe, H., Bouazizi, M. & Ohtsuki, T. (2018). "Hate Speech on Twitter: A Pragmatic Approach to Collect Hateful and Offensive Expressions and Perform Hate Speech Detection". IEEE Access, 16(1): 13825-13835.
35. Fuchs, C. (2006). "The Self-Organization of Virtual Communities". *Journal of New Communications Research*, 1(1): 101-137.
36. Synodinou, T., Jogleux, Ph., Markou, Ch. & Prastitou, Th. (2019). EU Internet Law: Regulation and Enforcement. Springer, Switzerland.
37. Waseem, Z., ve Hovy, D. (2016). "Hateful Symbols or Hateful People? Predictive Features for Hate Speech Detection on Twitter". HLT-NAACL: 88-93.





GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: A
ARTS & HUMANITIES - PSYCHOLOGY
Volume 22 Issue 10 Version 1.0 Year 2022
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

The Process of Teaching and Learning of the Reading and Writing of the Mother Tongue (Dulegaya) in Students from the Guna Original People in the Republic of Panama

By Aminta S. Caro Mercado

Universidad de Panamá

Abstract- This research suggests the analysis and promotion of the mother tongue; "dulegaya" in the bilingual zone, which should start from elementary school, but in practice, the teacher does not promote this language: before, in fact, he contributes without knowing it to its irreparable loss, even in those cases in which, with the best good intention, its revaluation is sought. At the same time, knowledge of the official language is acquired by sacrificing the mother tongue, since the idea that bilingualism should be fought has been internalized in the educational system. Thus, even when the prohibition on the use of dulegaya in the educational environment of Guna Yala is not in force, the teacher is not prepared to accept linguistic-cultural pluralism and will try to achieve cultural homogeneity by curtailing the learning process of the mother tongue. This motivates us to carry out the present investigation. Through it, it is intended to collect the greatest amount of information, in order to summarize what has been investigated to recognize the possible causes of school failure of our dules students (gunas), during the reading and writing learning process; that motivate us to be preventive and make the necessary adjustments during our teaching practice.

Keywords: mother tongue, reading, writing, teaching-learning.

GJHSS-A Classification: DDC Code: 407 LCC Code: PB1



Strictly as per the compliance and regulations of:



The Process of Teaching and Learning of the Reading and Writing of the Mother Tongue (Dulegaya) in Students from the Guna Original People in the Republic of Panama

El Proceso de Enseñanza y Aprendizaje de la Lectura y Escritura de la Lengua Materna (Dulegaya) en Estudiantes Del Pueblo Originario Guna en la República de Panamá

Aminta S. Caro Mercado

Resumen- Esta investigación sugiere el análisis y promoción de la lengua materna; "*dulegaya*" en la zona bilingüe lo cual debería comenzar a partir de la escuela primaria, pero en la práctica, el maestro no promueve esta lengua: antes, de hecho, contribuye sin saberlo a su pérdida irreparable, aún en aquellos casos en que, con la mejor buena intención, se busca su revalorización. Al mismo tiempo, el conocimiento del idioma oficial se adquiere sacrificando la lengua materna, ya que en el sistema educativo se ha internalizado la idea de que el bilingüismo debe ser combatido. Así, aun cuando la prohibición de usar el dulegaya en el ámbito educativo de Guna Yala no está en vigencia, el maestro no está preparado para aceptar el pluralismo lingüístico-cultural y procurará lograr la homogeneidad cultural cercenando el proceso de aprendizaje de la lengua materna. Esto nos motiva a efectuar la presente investigación. Mediante la misma, se pretende, recopilar la mayor cantidad de información, a modo de compendiar lo investigado para reconocer las posibles causas del fracaso escolar de nuestros educandos dules (gunas), durante el proceso de aprendizaje de lectura y escritura; que nos motiven a ser preventivos y efectuar los ajustes necesarios durante nuestra praxis docente.

Palabras clave: lengua materna, lectura, escritura, enseñanza-aprendizaje.

Abstract- This research suggests the analysis and promotion of the mother tongue; "*dulegaya*" in the bilingual zone, which should start from elementary school, but in practice, the teacher does not promote this language: before, in fact, he contributes without knowing it to its irreparable loss, even in those cases in which, with the best good intention, its revaluation is sought. At the same time, knowledge of the official language is acquired by sacrificing the mother tongue, since the idea that bilingualism should be fought has been internalized in the educational system. Thus, even when the prohibition on the use of dulegaya in the educational environment of Guna Yala is not in force, the teacher is not prepared to accept linguistic-cultural pluralism and will try to achieve cultural homogeneity by curtailing the learning process of the mother tongue. This motivates us to carry out the present investigation. Through it, it is intended to collect the greatest amount of information, in order to summarize what has been investigated to recognize the possible causes of school failure of our dules students (gunas), during the reading and writing learning process; that motivate us to be

preventive and make the necessary adjustments during our teaching practice.

Keywords: mother tongue, reading, writing, teaching-learning.

I. INTRODUCCIÓN

En las sociedades letradas existe, hasta el día de hoy y fundamentalmente en los países pobres, un alto porcentaje de personas que solo pueden hacer uso del idioma hablado. Ellas forman parte de ese problema de gravísimas consecuencias como es el analfabetismo, entendido aquí en su sentido más tradicional.

Existe analfabetismo porque al ser la escritura una tecnología, el aprendizaje de la lectura y escritura adquiere la característica de artificialidad, aunque, en el ser humano lo artificial es realmente natural a su esencia. Es esta la razón por la cual este aprendizaje ha devenido en instruccional e institucional. Al no tener acceso todas las personas a la educación formal institucional, básicamente por factor económico, quedan al margen de este aprendizaje, con todas las gravísimas consecuencias que ello implica. El aprendizaje de la lengua materna en su fase oral, e incluso en sus primeros atisbos de la fase escrita, se realiza en el entorno hogareño y familiar extenso. Allí ese proceso de enseñanza y aprendizaje se caracteriza por ser espontáneo, aunque no totalmente carente de método.

Lo que ocurre es que los padres, casi sin darse cuenta, aplican los métodos con los cuales ellos aprendieron a leer y a escribir, así como las primeras nociones de aritmética. Si ello ocurrió hace muchos años puede producirse un desfase no muy recomendable, aunque muy difícil de evitar, porque, como veremos más adelante, el entorno familiar juega un papel sumamente importante y, por ello mismo, los docentes deben tenerlo siempre presente.

Es por ello, que en este artículo segmentamos temas puntuales sobre la importancia de la lectura y la escritura como procesos dinámicos constructivos, el entorno familiar lector y su vinculación con el proceso de enseñanza-aprendizaje de la lectura y la escritura, la

Author: Departamento de Didáctica y Tecnología Educativa de la Facultad de Ciencias de la Educación de la Universidad de Panamá.
e-mail: sorifer0300@hotmail.com

Lengua como herramienta de cohesión social e instrumento de adquisición de lectura y escritura. Además, de incluir otros tópicos sobre la enseñanza institucionalizada y sistemática, que se lleva a cabo considerando los principios científicos, teóricos y prácticos, que constituyen el fruto de las investigaciones realizadas por especialistas en la materia de los más diversos países. Actualmente comprendemos mejor lo que viene a ser la apropiación de la lengua escrita por parte de los niños.

II. MÉTODOS

La presente investigación de tipo descriptivo, basada en la Teoría Stephen Krashen¹ le corresponde a un estudio a nivel de doctorado, presentando los problemas más amplios sobre; *El proceso de enseñanza y aprendizaje de la lectura y escritura de la lengua materna (dulegaya) en estudiantes de la etnia Guna*. El propósito principal de este estudio consistió en analizar la relación e influencia de los factores que afectan el adecuado aprendizaje de la lectura y la escritura de la lengua materna, a través de la metodología utilizada por los docentes para su aprendizaje, así como los hábitos y actitudes que presentan los estudiantes desde el entorno familiar hasta en las relaciones dentro del aula escolar. El análisis investigativo tuvo como escenario el Centro de Educación Básica General Simral Colman en la Comarca Guna Yala, específicamente en 2° grado A y B; los estudiantes presentan dificultad durante el proceso de lectura y escritura. Debido a esta situación, creemos oportuno orientar y capacitar a los docentes y acudientes; procurando acciones tendentes a optimizar el proceso de enseñanza y aprendizaje de nuestros educandos mediante la utilización de fichas lexicales.

III. DESARROLLO

Kenneth Goodman citado en (Vigliones, 2015) ha enfatizado, al igual que otros especialistas, que sin significado no hay lectura. Pero, por otra parte, consideramos que no se puede desconocer que los lectores no pueden lograr significado sin utilizar el proceso descodificador. Goodman precisa, con gran perspicacia, que el sentido que va a dar el lector al texto leído va a depender de factores tales como el propósito del lector, de su cultura social, de sus conocimientos previos, de su control lingüístico, de sus actitudes y esquemas conceptuales. Nos recuerda, asimismo, que tanto la escritura como la lectura son procesos dinámicos y constructivos. Que la enseñanza de la lectura y escritura debe estar en concordancia con lo que él denomina "*lenguaje integral*" (erróneamente

interpretado en algunos programas escolares donde aparece un área o asignatura de "*comunicación integral*") para el cual siempre se debe tener en cuenta lo que el niño aporta, que no es tan solo un aporte individual sino fundamentalmente social.

Toda lectura es interpretación y lo que el lector es capaz de comprender y de aprender a través de la lectura depende fuertemente de lo que el lector conoce y cree antes de la lectura. Diferentes personas leyendo el mismo texto variarán en lo que comprendan de él, según sean sus contribuciones personales al significado. Pueden interpretar solamente sobre la base de lo que conocen.

Es muy importante tener presente, que de acuerdo con el modelo de aprendizaje de la lectura y escritura como un procesamiento descendente, el ser humano posee capacidades tanto para el lenguaje oral como para el escrito y dichas capacidades se desarrollan a partir de estructuras que el sujeto construye en interacción con el medio social alfabetizado y por ello antes de conocer y dominar el proceso descodificador puede ya otorgarle un determinado sentido a lo escrito. Ello debido a que nos encontramos totalmente inmersos en una cultura escrita. La escritura y la lectura se van develando mucho antes que el niño entre en contacto con una institución educativa.

Como dice (Arnáez, 2009), los estudios sobre la enseñanza de la lengua, la lectura y la escritura constituyen dos de los pilares fundamentales sobre los que se sustenta la construcción del saber y del saber-hacer lingüísticos y sociales.

Hoy está perfectamente establecido que no es cierto que se aprenda única y exclusivamente en la escuela. La denominada educación sistemática es importantísima pero ella no tiene la exclusividad de la enseñanza. Algo más, ella tiene que actuar teniendo en cuenta que los estudiantes, independientemente de sus edades, llevan un cúmulo no sólo de conocimientos previos, sino de actitudes, aptitudes, aspiraciones, problemas, otros.

Descodificación y comprensión no son dos etapas en el aprendizaje de la lectura y escritura. Esto es fundamental comprender y asumir. No es que primero se tenga que enseñar a descodificar y después a comprender, o al revés. No podemos repetir el error que no hace muchos años atrás se cometió acerca de aprender para leer y leer para aprender que hacía que la enseñanza del proceso descodificador se centrara en el primer año de primaria, para continuar en los siguientes grados con el leer para aprender, es decir la lectura al servicio del aprendizaje.

El aprender a leer y escribir implica los dos procesos conjunta y simultáneamente. De esto se desprende que lo importante es el cómo lo enseñemos. Allí se marca la diferencia. Que se puede aprender a leer y escribir con métodos inadecuados, es una

¹ Krashen afirma que la capacidad de usar una lengua solo se adquiere inconscientemente tras comprender los mensajes. Según él, sentarse en un aula no hará que puedas entender, hablar o escribir una lengua.

realidad. Algo más, hay que tener presente que lo que ahora sabemos sobre el proceso de la lectura y de la escritura, así como de su aprendizaje y enseñanza, es algo relativamente reciente.

Nuestros padres fueron alfabetizados, metodológicamente, muy diferente que nosotros y nuestros hijos lo han sido, a su vez, con la técnica que actualmente se aplica. Esto es muy importante tener presente, porque si perdemos la perspectiva histórica no tendremos una comprensión adecuada de este proceso evolutivo y cómo lo que hoy aplicamos es parte de ese proceso histórico. Si bien es cierto que con diferentes métodos (e incluso antimétodos) se puede llegar al objetivo de enseñar a leer y escribir, ello no significa que la metodología no interesa, que se puede tener carta blanca para aplicar cualquier método. La regla fundamental es que dicha enseñanza debe estar de acuerdo con las últimas investigaciones, con los últimos aportes de los estudiosos de este campo. Conocer los aportes de profesores que a la vez que docentes de aula son investigadores constituye algo sumamente valioso, porque la teoría al margen de la práctica no posee la contundencia de lo que se experimenta. De allí la importancia de una práctica investigativa eminentemente experimental. Tienden al fracaso aquellas elucubraciones (no dejan de ser ello) basadas solo en los estudios de gabinete.

1. El entorno familiar y su vinculación con el proceso de enseñanza-aprendizaje de la lectura y la escritura

En el entorno familiar la vinculación de los procesos de enseñanza-aprendizaje de la lectura y la escritura son muy importantes para el desenvolvimiento del ser humano en la sociedad actual, se reconocen como instrumento cultural que contribuye a la construcción y diferenciación de la identidad del educando, pues esta como memoria histórica da cuenta de la relación que existe entre la escritura, lectura y conocimiento de sí mismo, suscribe el proceso de construcción de la identidad del yo; desarrolla la autoconciencia, y amplía los procesos de intersubjetividad en relación con otros. Actualmente, sabemos mucho más acerca de la etapa de la lectura antes de saber leer y sobre la cual se vienen desarrollando programas y talleres de lectura y escritura. Partiendo de esta concepción amplia, hemos ubicado tres grandes etapas en el proceso de formación de un lector: La primera es aquella en la que el niño no lee, sino que otros "lo leen" y se extiende desde el nacimiento hasta el inicio de la lectura alfabética. La segunda es la etapa en la que el niño comienza a leer con otros y, por lo general, suele coincidir con el ingreso a la educación formal y con el proceso de alfabetización propiamente dicho. La tercera etapa concluye con el lector autónomo, aquel que es capaz, no sólo de alcanzar un nivel adecuado

de competencias lectoras, sino de encontrar en la lectura una opción permanente de desarrollo intelectual, emocional, cultural y vital.

La experiencia que lleva a cabo (Luna, 2019) señala que La lectura y la escritura forman parte de la vida cotidiana y acompaña al hombre a lo largo de la vida. La lectura y escritura es un complejo y hermoso aprendizaje que abre las puertas a un mundo de conocimientos con valiosos instrumentos didácticos, sobre todo si tomamos en cuenta que tanto el gesto como la palabra hablada son instrumentos que una vez emitidos cumplen su función y son solo retomados hasta que el recuerdo lo permita. Leer y escribir debe considerarse un medio para la expresión liberadora, la creación y movilización de pensamiento que permite reinterpretar y transformar el entorno continuamente, por eso se le reconoce como elementos básicos de la formación de los individuos.

2. La Lengua como herramienta de cohesión social e instrumento de adquisición de lectura y escritura

La lengua es, quizá, el único medio por el cual se lleva a cabo el proceso de socialización entre los seres humanos, a través de ella el hablante construye significados para intercambiarlos dialogando con los demás en el marco de los significados sociales y culturales. Hemos visto cuando una persona no exterioriza fácilmente sus ideas, opiniones, sentimientos o participa muy poco en las conversaciones informales o formales le resulta difícil tener buena relación social con los demás. En este sentido, la lengua es un instrumento ineludible para establecer conexión social entre las personas por el hecho de que nos permite utilizar el conjunto de signos lingüísticos para expresarnos oralmente sobre cualquier tema que deseamos abordar en nuestras conversaciones cotidianas. La existencia humana está indisolublemente vinculada a las relaciones sociales proyectadas dentro de la compleja naturaleza del diálogo; el ser humano en ningún caso es un actor solitario en la vida sino alguien que actúa con los demás, usando el sistema de signos propios de la lengua, inventados por nuestros antecesores, para comunicarse. La adquisición de la competencia comunicativa implica aprender a utilizar el lenguaje como medio regulador de nuestras interacciones con los demás, en la medida en que conocemos y compartimos los significados culturales en el núcleo de un determinado grupo social. (Vygotski, 2018), el gran psicólogo ruso, deja las cosas lo suficientemente claras al referirse a la gran importancia del lenguaje, pues él considera que los signos y las palabras sirven a los sujetos como un medio de contacto social con las personas.

❖ *La Lengua como instrumento cultural*

La lengua es una herramienta cultural de cada pueblo en el sentido de que nos valemos de ella para



nombrar las cosas y para preservar y transmitir los elementos culturales acumulados en el seno de una determinada comunidad de una generación a otra. La lengua es un producto cultural y la lengua es productora de la cultura; son dos aspectos interconectados, que no son posibles el uno sin el otro porque no podrían actuar sin la presencia del otro. Es decir, si no existiera la lengua no habría forma de comunicar y difundir la cultura hacia los demás y a las siguientes generaciones; y si no existiera la cultura no tendría sentido la existencia de la lengua, porque no tendría nada que comentar y hablar. La lengua nos permite hablar de todo lo que abarca la cultura: los productos audibles, visibles, comestibles, la historia, las actividades cotidianas de las personas, etc.

La lengua es el medio excelente que empleamos para expresar oralmente nuestros conocimientos generados por nuestra cultura y para dar y recibir instrucciones sobre el cúmulo de actividades que realizan las personas para su subsistencia. Es tanto como decir que la lengua nos acompaña todos los días y en todas partes en el quehacer de los seres humanos.

❖ *La Lengua y el desarrollo cognitivo*

La lengua es una herramienta para la construcción, desarrollo y expresión del conocimiento, así como el ordenamiento de la experiencia; constituye la base material del pensamiento humano. Cuando una persona tiene problema en el manejo de la lengua le impide desarrollar de forma adecuada su pensamiento, porque no puede terminar de integrarse plenamente sin el uso correcto de este instrumento de aprendizaje. A través del lenguaje conocemos, comunicamos y construimos los significados de lo que vamos aprendiendo en el curso de nuestra vida. La función elemental de la lengua estriba en que con ella el ser humano adquiere a la vez un sistema de productos sociales y culturales y un instrumento de conocimiento de la realidad y de sí mismo, pues no habrá ser humano completo que se conozca y se dé a conocer hacia los demás, sin un nivel avanzado de posesión de su lengua. El ser humano se conoce a sí mismo expresando lo que lleva dentro mediante el uso de la lengua, y le sirve como medio para apropiarse de los nuevos conocimientos; también organiza nuestra experiencia y nuestra conducta e influye y modifica la experiencia y la conducta de los demás.

En resumidas palabras, el lenguaje es un mecanismo del pensamiento y del desarrollo cognitivo. El uso de la lengua materna o de la lengua que se domina con fluidez es determinante en el desarrollo cognitivo del ser humano por el hecho de que le va permitiendo comprender el significado de los aprendizajes que se le van presentando en su vida cotidiana. De esta manera, el sujeto desarrolla y expone su conocimiento a través del empleo de la lengua; situación que no ocurre en Ailigandi, Guna Yala; donde

el educando es obligado a aprender en lengua desconocida para él. La lengua es clave para asimilar los conocimientos que se van adquiriendo en el transcurso de la vida de cada ser humano, ya que nos sirve de instrumento primordial para preguntar, exponer y apropiarnos de los conocimientos acumulados en nuestra cultura y para la comprensión de los aprendizajes. Asimismo, los sujetos que transmiten los conocimientos también lo hacen con la ayuda indiscutible de la lengua porque es el mecanismo por el cual se comunica, transfiere y proporciona explicación acerca de los contenidos y actividades de aprendizaje.

En definitiva, la lengua que manejamos nos sirve para construir nuestros conocimientos, aclarar y resolver dificultades en este proceso. Por ello consideramos prudente acelerar los mecanismos necesarios para promover provechoso aprendizaje durante el proceso de lectura y escritura en todos los educandos de nuestros pueblos originarios.

3. El rol de la lengua materna durante el proceso de enseñanza y aprendizaje

La lengua materna juega un papel fundamental en el proceso de enseñanza y aprendizaje de los alumnos y las alumnas de educación primaria bilingüe en el sentido de que para apropiarse del conocimiento en cualquiera de las áreas previstas en el currículo educativo implica comprender, en gran medida, el discurso en que se expresa cada una de esas parcelas del conocimiento.

Gran parte del proceso de enseñanza y aprendizaje que se fomenta en el salón de clases se lleva a cabo empleando la lengua, ya sea oral o escrita. Como sabemos, los docentes proporcionan un conjunto de informaciones, explicaciones, exposiciones y recomendaciones a los educandos con el fin de fomentar adecuadamente el desarrollo y la práctica de los procesos cognoscitivos del alumnado, utilizando para este proceso el sistema de signos lingüísticos. Además, los niños que asisten a la escuela llevan consigo un conjunto de experiencias y conocimientos que los expresan en su lengua materna debido a que es su principal y único medio de comunicación que tienen para manifestar su cúmulo de conocimientos y comunicarse con los demás.

Enseñar y aprender es básicamente un proceso de comunicación entre los educandos y el docente y entre los mismos alumnos. La comunicación permite a los actores educativos interactuar, conversar e intercambiar puntos de vista en el salón de clases. El aprendizaje es un largo y complejo proceso de construcción del conocimiento que el niño lleva a cabo conversando con los demás y consigo mismo a través del uso del lenguaje, utilizando como un instrumento mediador en sus interacciones sociales. El empleo de la lengua en el proceso educativo permite, en gran medida, la internalización de los conocimientos, que

supone la incorporación al plano individual (intrapsicológico) de lo que previamente ha pertenecido al ámbito de nuestras interacciones con los demás (interpsicológico). La internalización hace referencia a la reconstrucción interna de una operación externa (Vygotski, 2018). Dicho en otros términos, en el desarrollo cultural del niño, toda función aparece dos veces: primero, en el ámbito social (entre personas), y posteriormente, en el ámbito individual (en el interior del propio niño). Cuando hablamos del aprendizaje escolar, el desarrollo cognitivo del niño, primero ocurre en el ámbito escolar a través de sus interacciones con el profesor y con sus compañeros, y como resultado de su encuentro con los demás, se apropia de los nuevos aprendizajes; todo ello es posible llegar a ese plano empleando la lengua como instrumento central para apropiarse de los significados de las actividades escolares.

La lengua materna es, pues, un elemento muy importante en el proceso educativo por el hecho de que permite capturarla esencia de los saberes escolares y llegar a la comprensión real y crítica de los conocimientos que se transfieren y aprenden en la escuela. El lograr la comprensión efectiva de los contenidos de la enseñanza no sólo hace crecer y ampliar el conocimiento, sino también le permite al educando ser más consciente de las cosas que hace tanto en la escuela como en su vida cotidiana, y de las cosas que afectan o favorecen una vida armónica y democrática. Empero, sólo se logran asimilar esas cuestiones empleando la lengua materna (ya sea oral o escrita). Difícilmente el niño puede llegar a ser consciente por sí mismo sin la intervención y orientación de los demás; esta colaboración o ayuda se lleva a cabo, en gran medida, usando la lengua materna (oral o escrita); somos conscientes cuando otras personas nos dicen (lengua oral) lo que es importante, por ejemplo, conservar la cultura, la lengua o que es necesario organizarnos y luchar para cambiar algunas cosas que afectan nuestra vida, etc.; y también cuando leemos libros nos hace consciente (lengua escrita), siempre y cuando logremos comprender el contenido de lo que leemos. En este sentido, el uso de la lengua materna en el proceso de enseñanza y aprendizaje permite a los educandos lograr un aprendizaje significativo y percibir las injusticias sociales –cuando el docente aborda de manera crítica los contenidos curriculares– y reflexionar acerca de múltiples temas que se abordan en el aula.

4. La lengua materna y su efecto en la práctica pedagógica bilingüe actual

A pesar de que la lengua materna juega un papel decisivo y actúa como un instrumento indispensable en el proceso de aprendizaje escolar, su uso y enseñanza en la práctica docente bilingüe es escaso y deficiente. Diversas investigaciones realizadas en el ámbito de la educación bilingüe demuestran que

el uso y la enseñanza de esta lengua es muy limitado y sólo ha servido como medio de transición hacia la lengua española, lo que ha dado lugar que sólo se usa fundamentalmente en los primeros grados de primaria, donde la función que se le asigna es sólo la de facilitarle a los educandos su adaptación a las demandas educativas y lograr que se alfabeticen en castellano.

En Panamá, los planteamientos de la Dirección Nacional de Educación Intercultural Bilingüe (DNEIB) en favor del uso y la enseñanza de la lengua materna y del castellano en las diferentes actividades y en todos los grados del proceso educativo, proponiendo que éstas deben ser tanto objeto de estudio como medio de comunicación, es decir, una educación bilingüe que privilegie el uso y la enseñanza de las lenguas vernáculas y la lengua nacional para que los educandos se apropien de conocimientos, habilidades y destrezas, hábitos, actitudes y valores que les permitan comunicarse oralmente y por escrito en ambas lenguas, no han trascendido en la práctica docente del profesorado y sólo se han quedado como un ideal más de esta instancia educativa. Por tanto, en la denominada educación bilingüe no se están logrando los propósitos orientados a alfabetizar a los educandos en las dos lenguas.

Las observaciones realizadas en el Centro de Educación Básica General Simral Colman, en torno al uso oral de la lengua materna en el proceso de enseñanza y aprendizaje revelan que el dulegaya (lengua guna) se ve afectada por la exagerada combinación que se hace con el español. Esto se manifiesta constantemente en la práctica docente; cuando los profesores y las profesoras explican, exponen, aclaran y resuelven dudas acerca de los diversos contenidos que abordan en su enseñanza recurren a una gran cantidad de préstamos de palabras y frases en español. Esta situación, en la mayoría de los casos, se torna aún peor cuando el profesor o profesora desempeña su práctica educativa fuera de su grupo étnico debido a que entre profesor y alumnos no comparten la misma lengua, obligando al docente a hablar mucho más en español que en la lengua materna de sus alumnos. Asimismo, se observa que la enseñanza de la lengua materna (lectura y escritura) es todavía peor porque la mayoría de los profesores bilingües tiene grandes dificultades para leer y escribir el idioma materno o indígena que supuestamente domina, por eso sólo enseña algunas palabras y muy escasas oraciones en esta lengua, prefiriendo privilegiar la enseñanza de la lectura y escritura del idioma español.

Refiriéndose a la lengua materna, la Propuesta Curricular de Educación Bilingüe Intercultural Guna (2011), expresa en la página 172 lo siguiente: *“Lengua materna como medio de comunicación en el proceso de enseñanza y aprendizaje, y como materia de*

estudio para su mantenimiento y desarrollo". El área (Comunicación Oral y Convivencia), busca desarrollar las competencias comunicativas y lingüísticas de los niños gunas, para que logren comprender y expresar mensajes orales y escritos de manera competente, en distintas situaciones comunicativas y con diversos interlocutores. Los dos idiomas (dulegaya y español) deberán ser utilizados como medios de comunicación en el proceso de enseñanza y aprendizaje y como materias de estudio formal y sistemático".

La falta de uso y enseñanza adecuada de la lengua materna en la práctica docente bilingüe pueden deberse a los fenómenos siguientes:

- ❖ Los profesores y las profesoras no están alfabetizados en su propia lengua y, por ende, desconocen la gramática de su lengua materna.
- ❖ La gran mayoría de los docentes tiene un dominio exclusivamente oral de su idioma materno, y lo habla mezclando con el español; prácticamente le dificulta leerlo y escribirlo (Hamel, 2001)
- ❖ Muchos de ellos están adscritos a escuelas bilingües de regiones en que no se habla su lengua materna. Esta ubicación laboral la mayoría de las veces se da por la propia voluntad del profesorado que tiene que ver la búsqueda de la comodidad laboral, y algunas veces ocurre por la disposición de las autoridades educativas para cubrir las escuelas ubicadas en comunidades marginadas.
- ❖ La alta valoración del castellano y la actitud contradictoria hacia la lengua indígena que goza de un prestigio bajo y, con mucha frecuencia, es considerada un "dialecto" que no cuenta con gramática y escritura. La exagerada valoración del español explica por qué los profesores bilingües acentúan mucho la adquisición de la lectura y escritura desde el primer grado de primaria, ignorando que los niños y las niñas aún no manejan el español oral (Hamel, 2001)

Los fenómenos enunciados arriba son los que obstaculizan no sólo el uso y la enseñanza eficiente de la lengua materna, sino también la comprensión de los aprendizajes, pues el empleo de una lengua distinta a la lengua materna de los niños y las niñas dificulta, en gran medida, comprender el significado real de cada una de las actividades de aprendizaje.

5. Enfoque metodológico de la Educación Intercultural Bilingüe EBI Guna

Los procesos de construcción de los aprendizajes están relacionados, de forma estrecha, con la progresión que los niños desarrollan en la comprensión de la complejidad del mundo que lo rodea. Por eso la simplificación o descomposición del conocimiento en pequeñas partes para ser enseñadas una por una, no favorecen la comprensión de las múltiples dimensiones de la realidad que le rodea, en este entendido, se la presenta desde el principio en

toda su dimensión, y son los niños quienes, de acuerdo a sus capacidades desarrolladas, alcanzan la comprensión cada vez más compleja.

El planteamiento nos va a llevar a la acentuación de los siguientes principios metodológicos:

- ❖ El aprendizaje ha de ser significativo y construido por el estudiante. La construcción es un proceso cognitivo interno facilitado por la experiencia personal, por los conocimientos previos por el contacto con las fuentes de conocimiento y por la interacción social.
- ❖ El aprendizaje debe ser funcional, que sirva para la vida personal y colectiva del estudiante guna.
- ❖ El aprendizaje debe ser motivado. Aquí tienen su importancia las expectativas de éxito por parte de los padres, de docentes y de la comunidad educativa.
- ❖ El aprendizaje, siempre que sea posible, debe ser por descubrimiento. Debe ser socializado. Es primordial la participación activa de los niños gunas, en diversos equipos y situaciones grupales para aprender a convivir, tolerarse, respetarse, competir, colaborar. La participación en equipos de trabajo y de juego, es un factor decisivo en la formación de actitudes de aceptación entre los coterráneos y de otras comunidades.
- ❖ El aprendizaje deberá ser mediado. El docente es el mediador que facilita la construcción de los aprendizajes significativos: selecciona los contenidos y los estímulos, crea el ambiente, define y guía las actividades, establece los criterios de evaluación.
- ❖ Es muy importante que el aprendizaje también sea diferenciado basado en ritmos, actividades, opciones, programas.

La Educación Intercultural Bilingüe (EBI) es fundamentalmente, educación en valores y actitudes. La primera y más importante adquisición de valores, actitudes y normas de conducta, se realiza en el seno de la familia y de los grupos que conforman la vida infantil, mediante la socialización.

Según (Williamsom, 2004), en América Latina y el Caribe no hay un concepto dominante en uso, que trate de la educación y la interculturalidad, sino varios que coexisten y se articulan de maneras muy difusas, plásticas, prácticas, políticas, dependiendo de las características de las sociedades capitalistas latinoamericanas y caribeñas y sus expresiones, urbanas o rurales, integradas o excluidas, del pluralismo étnico, racial, nacional, lingüístico

El modo más eficaz de adquisición de nuevas actitudes, sigue siendo el modo originario: el contagio social. Si las mismas actitudes correspondientes a un mismo valor, se viven simultáneamente en los diversos grupos de pertenencia y referencia, esas actitudes y ese valor son fácilmente asimilados por el sujeto.

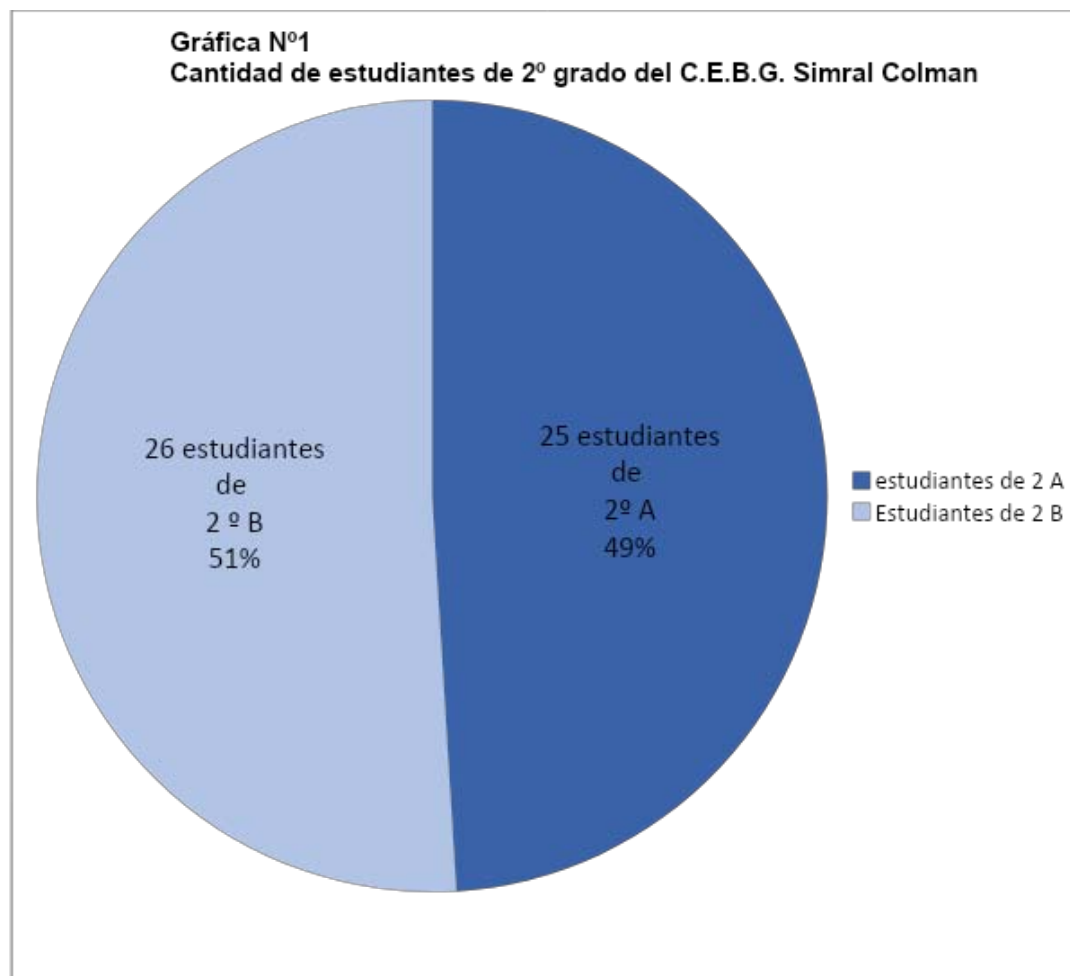
Es difícil, pero imprescindible, intentar la acción sinérgica de la familia, de la escuela, de los grupos sociales, de la comunidad, de la sociedad, para una

eficaz educación de los valores. Esto exige conjugar los esfuerzos de la educación institucional y de la educación no formal.

6. Análisis y resultados de los datos

Cuadro N° 1: Cantidad de estudiantes de 2° grado del C.E.B.G. Simral Colman

Descripción	Cantidad	%
Estudiantes de 2° A	25	49%
Estudiantes de 2° B	26	51%



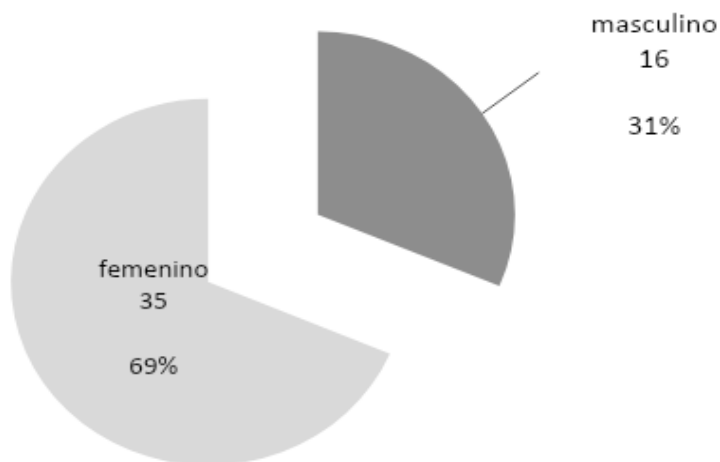
Gráfica N°1: Cantidad de estudiantes de 2° grado del C.E.B.G. Simral Colman

Cuadro N° 2: Cantidad de estudiantes de 2° grado por sexo del C.E.B.G. Simral Colman

Sexo	Cantidad	%
Masculino	16	31
Femenino	35	69

Gráfica N° 2
Cantidad de estudiantes
por sexo

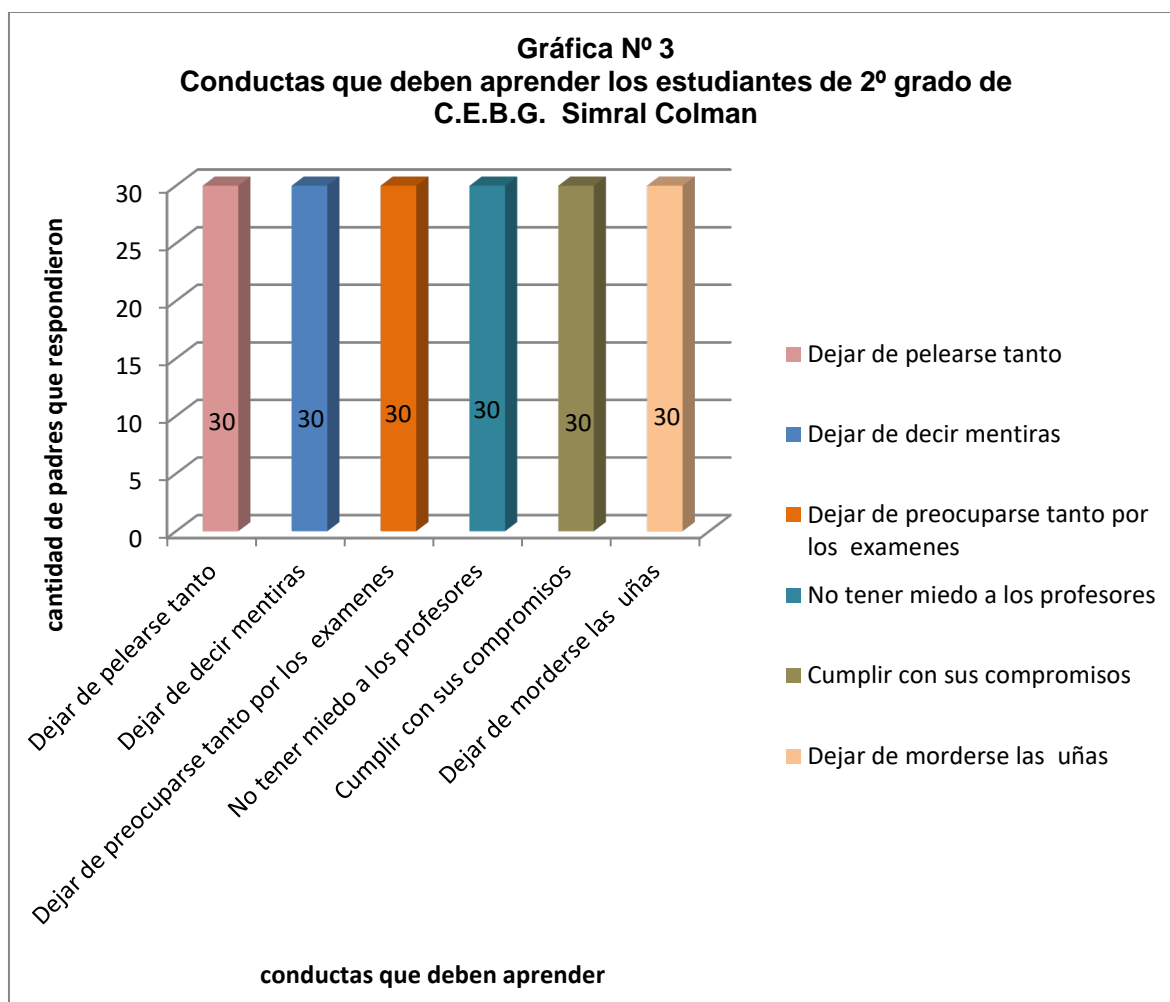
■ masculino ■ femenino



Gráfica N° 2: Cantidad de estudiantes por sexo

Cuadro N° 3: Conductas que deben aprender los estudiantes de 2° grado del C.E.B.G. Simral Colman

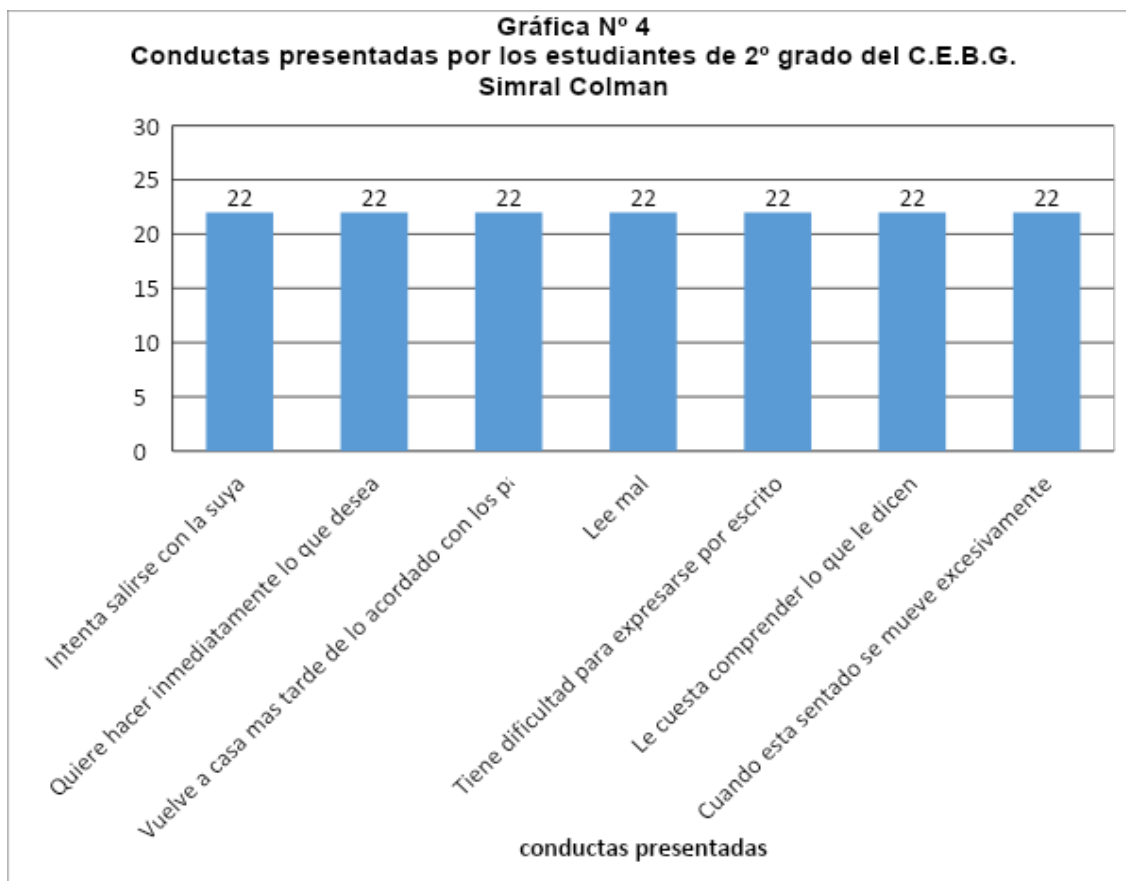
Conductas que deben aprender los estudiantes	Cantidad	%
Dejar de pelearse tanto	30	58
Dejar de decir mentiras	30	58
Dejar de preocuparse tanto por los exámenes	30	58
No tener miedo a los profesores	30	58
Cumplir con sus compromisos	30	58
Dejar de morderse las uñas	30	58



Gráfica N° 3: Conductas que deben aprender los estudiantes de 2º grado de C.E.B.G. Simral Colman

Cuadro N° 4: Conductas presentadas por los estudiantes de 2º grado del C.E.B.G. de Simral Colman

Conductas presentadas por los estudiantes	Cantidad	%
Intenta salirse con la suya	22	43
Quiere hacer inmediatamente lo que desea	22	43
Vuelve a casa más tarde de lo acordado con los padres	22	43
Lee mal	22	43
Tiene dificultad para expresarse por escrito	22	43
Le cuesta comprender lo que le dicen	22	43
Cuando está sentado se mueve excesivamente	22	43



Gráfica N° 4: Conductas presentadas por los estudiantes de 2º grado del C.E.B.G. Simral Colman

IV. DISCUSIÓN Y CONCLUSIONES

Decir que el aprendizaje de una lengua materna en su primera fase es fundamentalmente espontáneo, no significa concluir que sea algo simple. Tenemos que ser consciente que ese aprendizaje es un proceso sumamente complejo y relativamente largo. ¿Cuánto tiempo transcurre entre los primeros balbuceos de un bebé y un hablar que puede ser considerado relativamente fluido, aunque con un léxico bastante reducido? Se aprende una lengua materna, y también por supuesto una segunda lengua, mediante ensayos y errores. Y, lo que es importante destacar, con la participación del quehacer instruccional y educativo del medio hogareño y familiar. Estos aprendizajes son consecuencia del proceso de socialización.

- ❖ Es en la escuela en donde se enseña al niño entre otras cosas a leer y escribir para comprender e interpretar el pensamiento de los demás, así como para expresar el propio. Para lograr este propósito es indispensable que los docentes del Centro de Educación Básica General Simral Colman, reconozcan la relación que hay entre la lengua que usa el niño y como iniciarlo en la adquisición del lenguaje escrito; lo cual les permitirá facilitar el proceso de lectura y escritura en ellos.
- ❖ La lectura es un proceso interactivo enmarcado en el aula y atribuye al maestro el papel esencial de

crear situaciones de aprendizaje (como la utilización de fichas lexicales), las cuales promueven que los estudiantes desarrollen las habilidades y la capacidad para alcanzar los niveles de mayor complejidad del proceso. Por ello es preciso que como docentes facilitadores de nuestros educandos durante el proceso de lectura y escritura reconozcamos los estilos y ritmos de aprendizaje de cada uno de ellos, a modo de individualizar la construcción de sus propios aprendizajes.

- ❖ Es preciso que los docentes que laboran en las comarcas aúnen esfuerzos para motivar a sus educandos de forma tal que valoren su cultura, su lengua, sus tradiciones y sus costumbres; despertando así, su deseo de aprender, construir y crear.
- ❖ Al docente no le queda una tarea fácil de acometer. Hoy, el docente de primaria debe tener una buena preparación teórica que abarque desde las doctrinas lingüísticas hasta la estructura de su propia lengua, pasando por las variedades dialectales o lingüísticas de las regiones en cuestión, y una vocación sin límites. Por ello, el conocimiento y el cuidado de la lengua materna no exime a ninguno de los que laboran en poblaciones originarias.

REFERENCIAS BIBLIOGRÁFICAS

1. Arnáez, P. (2009). La lectura y la escritura en educación básica. *Revista Educere*, 6-12.
2. Hamel, R. (2001). Lengua, educación y autonomía indígena: derechos lingüísticos y legislación. *Revista La Jornada*, 3.
3. Luna, H. (2019). Familia y maestros en el proceso de enseñanza-aprendizaje de la lectoescritura. Una responsabilidad compartida. *Revista Conrado*.
4. Vigliones, E. (2015). Implicancias de diferentes modelos de la ciencia en la comprensión lectora. *Universidad de San Luis*, 79-93.
5. Vygotski, L. (2018). La teoría del aprendizaje y el desarrollo de Lev. *Revista Educación, Desarrollo y Ciencia Escrita*, 14-17.
6. Williamsom, G. (2004). ¿Educación Multicultural, Educación Intercultural Bilingüe, Educación Indígena o Educación Intercultural?*. *Revista Cuadernos Interculturales*, 23-24.





This page is intentionally left blank



GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: A
ARTS & HUMANITIES - PSYCHOLOGY
Volume 22 Issue 10 Version 1.0 Year 2022
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Races and Racial Identity: An Approach to their Theoretical Construction from their Focus for Fernando Ortiz

By M.Sc. Arletty Dalés Cueva & Dr. C. José Luis Aguilera Amaro

Universidad de Oriente

Abstract- The race and racial identity become in variables inside Fernando's conceptions Ortiz, it figures eminent of the Cuban XX century that dedicated their life entirely to understand the Cuban thing and their essence. Their contribution is indispensable for the understanding of the pillars in which settle the traditions, the customs, the idiosyncrasy, in short, the same life, the legacy and the historical memory of the Cuban town.

These phenomenons are analyzed from the theoretical point of view. However, a practical component that has in the racial question a foundation of discriminatory behaviors starting from the characteristic fenotipic and antropomorfic different from the human being underlies. The purpose of this investigation is to systematize the theoretical contributions of the Cuban ethnology in this address, necessary for the realization of any inquiry type regarding the Cuban culture.

Keywords: race, racism, culture, racial identity.

GJHSS-A Classification: FOR Code: 220399



Strictly as per the compliance and regulations of:



Races and Racial Identity: An Approach to their Theoretical Construction from their Focus for Fernando Ortiz

Razas e Identidad Racial: Una Aproximación a su Construcción Teórica desde el Enfoque de Fernando Ortiz

M.Sc. Arletty Dalés Cueva ^α & Dr. C. José Luis Aguilera Amaro ^ο

Resumen- Las razas y la identidad racial devienen en variables dentro de las concepciones de Fernando Ortiz, figura eminente del siglo XX cubano, que dedicó su vida por entero a entender lo cubano y su esencia. Su contribución es imprescindible para la comprensión de los pilares en los cuales se asientan las tradiciones, las costumbres, la idiosincrasia, en fin, la vida misma, el legado y la memoria histórica del pueblo cubano.

Se analizan estos fenómenos desde el punto de vista teórico. Sin embargo, subyace un componente práctico que tiene en la cuestión racial un fundamento de conductas discriminatorias a partir de las características fenotípicas y antropomórficas diferentes del ser humano. El propósito de esta investigación es sistematizar los aportes teóricos del etnólogo cubano en esta dirección, necesarios para la realización de cualquier tipo de indagación respecto a la cultura cubana.

Palabras clave: raza, racismo, cultura, identidad racial.

Abstract The race and racial identity become in variables inside Fernando's conceptions Ortiz, it figures eminent of the Cuban XX century that dedicated their life entirely to understand the Cuban thing and their essence. Their contribution is indispensable for the understanding of the pillars in which settle the traditions, the customs, the idiosyncrasy, in short, the same life, the legacy and the historical memory of the Cuban town.

These phenomena are analyzed from the theoretical point of view. However, a practical component that has in the racial question a foundation of discriminatory behaviors starting from the characteristic phenotypic and anthropomorphic different from the human being underlies. The purpose of this investigation is to systematize the theoretical contributions of the Cuban ethnology in this address, necessary for the realization of any inquiry type regarding the Cuban culture.

Keywords: race, racism, culture, racial identity.

Author α: Profesora Asistente del Departamento de Filosofía, Facultad de Ciencias Sociales, Universidad de Oriente, Cuba.
e-mail: arletty@uo.edu.cu

Author ο: Profesor Auxiliar del Departamento de Filosofía, Facultad de Ciencias Sociales, Universidad de Oriente, Cuba.
e-mail: jaguilera@uo.edu.cu

I. INTRODUCCIÓN

El pensador cubano Miguel Limia plantea que "el cubano y la cubana actuales se encuentran ante disyuntivas de carácter epocal, no sólo nacionales, que les empujan por necesidad a cuestionarse a fondo la naturaleza de su identidad y sus perspectivas de despliegue ulterior, tanto en los marcos colectivos como estrictamente personales". (Limia, 2008, p. 35)

Esto conduce a la consideración de que hoy es de vital importancia para la comprensión de la naturaleza identitaria del cubano, recurrir a las fuentes teóricas más significativas del pensamiento nacional, en el que ocupa un lugar cimero el denominado tercer descubridor de Cuba: Fernando Ortiz. Sobre la base de sus estudios culturales indagó en la vida cotidiana desentrañando algunas de las claves científicas en ese proceso, entre ellas la transculturación. No es posible entender el desarrollo de la nacionalidad cubana sin emplear este recurso teórico-metodológico.

El estudio de este tema implica reconocer su alcance. Por un lado se destaca la implicación social del color de la piel, marcador por excelencia de la clase y la posición sociales. Por otro, la connotación de la racialidad en el proceso de desarrollo de la identidad cultural. En ese marco, se concibe el racismo como pieza analítica clave por su incidencia negativa en la sociedad cubana.

Por tales motivos se realiza la presente investigación titulada: *Raza e identidad racial: una aproximación teórica a su construcción desde el enfoque ortiziano*, persiguiendo como **objetivo** analizar las consideraciones de Fernando Ortiz en torno a las razas e identidad racial teniendo en cuenta su significación sociocultural para la conformación de la identidad cultural en Cuba.

II. FERNANDO ORTIZ Y LAS RAZAS

Fernando Ortiz estudió el fenómeno racial. Según el investigador es uno de los conceptos más difíciles de definir por la ciencia y del cual señala: "(...)

Pocos conceptos hay más confusos y envilecidos que el de raza. Confuso por lo impreciso, envilecido por los despreciables menesteres políticos y sociales en que ha sido empleado.” (Ortiz, 1946, p. 17)

En este sentido, se evidencia que su investigación en torno al tema racial no obedece a una mera curiosidad científica sino a la necesidad de combatir una problemática social real, que alteraba y desequilibraba el sistema de relaciones sociales en su época, el racismo, donde el fascismo se convirtió en más que una ideología defensora de la existencia de una raza única, la aria, sino que se condujo en la práctica a un conjunto de acciones de exterminio en masa. En el caso de Cuba con un reflejo transfigurado por el fenómeno de la colonización española que legó en parte un futuro de discriminación sociocultural.

La autora Arletty Dalés afirma que según Fernando Ortiz, algunos filólogos aseguran que *raza* es voz latina, otros que sánscrita, y otros, que semita. Son diversas las etimologías latinas, pero la más común indica que *raza* procede de radio, radias. Según Jean Finot, el primer uso del vocablo *raza* fue en el año 1600, derivado de radix, que significa raíz. Otra etimología latina hace nacer el vocablo *raza* del bajo latín radia y del clásico radius, que significa rayo.

Como puede observarse muchos son los orígenes dados a la voz raza. No obstante, según refiere Fernando Ortiz: “la derivación semita da una explicación más verosímil, más breve y más plena de sentido”. O sea, es la más acertada entre todas las ofrecidas. Este vocablo fue aplicado primero a los animales para señalar su casta y, al extenderse metafóricamente a los humanos, llevó consigo implícita una concepción de animalidad, por lo que la palabra tuvo generalmente desde su origen, un sentido despectivo.

En este sentido, el término raza es la base para la aparición del racismo como doctrina según la cual todas las manifestaciones histórico-sociales del hombre y sus valores (o antivalores) dependen de la raza, y que enuncia la existencia de una superior (“aria” o “nórdica”) destinada a ser guía del género humano. En el caso de Cuba, aunque las características raciales arias no se correspondieron con el patrón racial español se hace coincidir con sus rasgos, sobre todo por aquellos que los heredaron, representando un símbolo de autoridad por ser los “descubridores” de la *civilización de las Indias*. (Dalés, 2009)

Ortiz apunta que la palabra *raza* tiene muchas acepciones desde tres puntos de vista: biológico, político y cultural. En lo biológico, no es sino un concepto metodológico de clasificación, inferior a los de *especie* y *género*, análogo al de *subespecie*. En lo político, se trueca peligrosamente con frecuencia por los conceptos y voces de *nación*, *gente*, *casta* y *clase*. En lo cultural, se confunde erróneamente con el concepto moderno de cultura, es decir, como el

conjunto de medios sociales que tiene un dado grupo humano para luchar por su vida. (Ortiz, 1946, p. 386). Esto evidencia que el vocablo *raza* puede ser entendido de variadas maneras en correspondencia con los propósitos para los que se emplee. Cuando se convierte en un pretexto para la discriminación representa un equívoco desde todo punto de vista.

E. A. Hooton entiende que: “La raza es una gran división de la humanidad, cuyos miembros, aun cuando individualmente variados, se caracterizan como grupo humano por una cierta combinación de rasgos morfológicos, principalmente no adaptativos, los cuales proceden de su común descendencia” (Ortiz, 1946, p. 50). Definición aceptada por Ortiz quien agrega además que “una raza debe estar constituida por un gran conjunto de seres humanos con caracteres semejantes, permanentes, hereditarios, claramente definibles y presentes en todos sus miembros” (Ortiz, 1946, p. 50).

En su obra *El Engaño de las razas* demuestra científicamente que sólo se puede hablar de este término en un sentido cultural, rebatiendo por completo su fundamentación biologicista o criticando su manipulación política, negando estos enfoques desde una perspectiva realista. En ella llega a la conclusión después de un exhaustivo análisis que la existencia de razas humanas constituye un engaño, por cuanto, sólo se podría hablar de estas cuando estén presentes en un grupo de seres humanos todos los caracteres que antes se señalaron. Como no es posible, entonces puede afirmarse que científica y biológicamente las razas no existen.

A pesar de ello, el investigador cubano considera que este vocablo se continuará empleando con el propósito de remarcar las diferencias entre los hombres por sus rasgos fenotípicos desiguales y servir como pauta de determinados intereses dominantes para justificar la supremacía social. Por lo tanto, en su lugar propone el vocablo cultura como el concepto que más se adecua a ese significado. Al respecto indica: “En rigor, el concepto de la “raza” es una entelequia social y no una realidad biológica”. (Ortiz, 1946, p. 396)

Como puede observarse, estos criterios apuntan de modo general, a la consideración de la inexistencia de razas humanas desde el punto de vista biológico partiendo de que es una construcción sociocultural que sólo pervive en determinadas mentalidades. El propio Ortiz señala que es un fenómeno ficticio y falaz, escondiéndose detrás de él las verdaderas intenciones de los que se empeñan en demostrar su existencia. No obstante, aunque plantea que se corresponde con creencias falsas y manipulaciones, lo reconoce como un hecho cultural real.

En cuanto al empleo del término cultura para sustituir el uso del término *raza* señala:

La «cultura» es un concepto esencialmente humano y sociológico; la «raza» es de carácter exclusivamente

zoológico. Y hoy se quiere emplear la palabra «cultura», precisamente por su significación efectiva y social, libre de toda la carga que ilusoria y mitológicamente se hace gravar sobre la voz «raza». Así el concepto de cultura y su vocablo adquieren una grande, cierta, trascendente e ineludible responsabilidad. (Ortiz, 1946, p. 420)

El Engaño de las razas, es considerada una de sus obras más importantes, pues constituye una fuente sólida de argumentos contra todo intento de justificar científicamente el fenómeno de las razas, dejándolo sin basamento real. Así mismo ella representa un arma efectiva contra la discriminación racial. Por lo tanto, este estudio realizado por Ortiz es de extraordinario valor sociocultural porque desmonta la teoría de la supuesta superioridad racial, convirtiéndola en un mito o presupuesto erróneo utilizado por elementos inescrupulosos para mantener su estatus supremacista.

Sobre el racismo apunta: "El racismo divide y es disociador, no sólo desde un punto de vista universal" "sino también desde una mira estrictamente nacional, allá donde, como en nuestra república, la nacionalidad necesita robustecerse por la creciente integración patriótica de todos sus complejísimos factores raciales" (Ortiz, 1955, p. 67). Es por ello que Ortiz llama a la "desracialización de la humanidad", como él mismo indica "(...) el racismo, cualquiera que sea, lleva a las relaciones y controversias sociales una falsa creencia de fatalismo inexorable, privando a los seres humanos de su fe consciente en la virtualidad de los propios esfuerzos individuales y colectivos". (Ortiz, 1946, p. 419) Esta es una propuesta muy importante que lejos de materializarse en su época, se encuentra como aspiración general aún en el contexto actual, debido a multiplicidad de factores¹ que entorpecen este hecho, aunque mucho se ha avanzado en la superación de la problemática racial discriminatoria.

Los criterios del estudioso cubano sientan las bases desde la ciencia para la construcción de un enfoque cultural antirracista y antiexcluyente. A pesar de que su fundamentación fue acertada y avalada por la comunidad científica, desafortunadamente se continúa empleando el concepto de *raza*, significa que las mentalidades continúan asumiendo lo racial como elemento identificador y en determinados casos como criterio para sustentar la superioridad de unos seres humanos sobre otros.

La identidad racial en el pensamiento de Fernando Ortiz. Apuntes para un estudio de la cultura cubana.

Ortiz, a pesar de su prolífera labor, no se dedicó a definir el término *identidad*, aunque sus escritos conduzcan a la visualización de este fenómeno. Cuando hace alusión a la cubanidad y a la cubanía se

refiere indiscutiblemente a la identidad nacional, así como cuando define el término cultura.

El investigador cubano indica que la cubanidad es "la calidad de lo cubano", o sea su manera de ser, su carácter, su índole, su condición distintiva, su individuación dentro de lo universal". (Ortiz, 1940, p. 208) Del mismo modo, expresa que "la cubanidad no puede entenderse como una tendencia ni como un rasgo, sino, diciéndolo a la moda presente, como un complejo de condición o calidad, como una específica cualidad de cubano". (Ortiz, 1940, pp. 163-164)

También señala que la cubanidad "no se encuentra solamente en el producto nuevo formado por la fusión de los distintos elementos en Cuba mixturados, sino también en el mismo proceso de su formación"; proceso que califica de "desintegrativo e integrativo", en los elementos que a modo de sustancias entran en el fenómeno, en el ambiente en que éste se produce y en los acontecimientos de su transcurso". (Iznaga, 1989, p. 51)

De la cubanía decía que "es conciencia, voluntad y raíz de la patria que se forma con los diversos factores humanos, culturales, que se vinculan y abrazan en nuestro país". (Bueno, 1976, p.2). Haciendo franca alusión a la interacción cultural de procesos vinculados a la acción cotidiana del cubano, sujeto distintivo dadas las condicionantes socioculturales objetivas típicas y diferentes a las de cualquier otro país. Lo cubano se sintetiza en la lucha cotidiana por la consolidación de lo auténticamente autónomo e independiente.

Sus obras contienen diversos ejemplos de cómo él comprende y siente la cubanidad, entendida como identidad cultural del cubano. Construye su concepción de lo general a lo particular, percibiendo la necesidad del sentido de lo nacional en momentos en que el país se encontraba atado a designios foráneos con una aparente República soberana e independiente. Su libro *Entre cubanos. Psicología tropical* esboza una crítica a la sociedad cubana de entonces, constituyendo un instrumento para denunciar los atropellos y excesos de gobernantes títeres, un discurso que refleja los sueños, anhelos y aspiraciones de los intelectuales cubanos, que como él no toleraban tal situación.

Pero no sólo escribió de la cubanidad, sino también de los elementos que componen la cultura, al respecto apuntaba:

La cultura es algo estructural, algunos dicen que orgánico. Es un mecanismo de cooperación integral. Toda cultura es un complejo sistema de instrumentos, hábitos, deseos, ideas e instituciones por medio del cual cada grupo humano trata de ajustarse a su ambiente, siempre cambiadizo, y de mejorar la satisfacción de sus necesidades personales y sociales, por fortuna siempre crecientes(...)es un sistema de nucleación humana, una organización funcional de fuerzas, medios y fines colectivos. (Ortiz, 1944, pp. 70-71)

¹ Persistencia de conductas racistas discriminatorias y excluyentes; de estereotipos, tabúes, prejuicios en torno al color de la piel; entre otros.

El concepto de cultura es uno de los más desarrollados, desde la época de Fernando Ortiz no ha sufrido grandes variaciones en su esencia misma, se ha ido enriqueciendo a partir de nuevos estudios basados en la situación cultural cambiante bajo nuevos contextos sociohistóricos como una condición necesaria para la realización de lo humano. Como diferenciación identitaria y autoafirmación de lo peculiar, el proceso de conformación de la cultura cubana transita de una forma dinámica y contradictoria en la batalla social cotidiana por afianzar lo autóctono y nacional a pesar de la diversidad evidenciada.

Tampoco definió el concepto de *identidad racial*, abordó su contenido de manera implícita o difusa en sus estudios. Por lo tanto, es necesario vincular sus criterios en relación a los términos de raza, identidad y cultura, para realizar una aproximación a su visión al respecto. No es otra cosa que las *características étnicas asumidas y expresadas con orgullo, sin atisbos de alguna manifestación de racismo*.² Su aplicabilidad sería trascendental desde el punto de vista teórico-antropológico pero también práctico, pues la sociedad cubana de su época sufría por la acción de personas que poseían una conducta antinacional y antipopular.

Entre las concepciones que utiliza para hacer referencia al fenómeno de la identidad racial pueden apreciarse algunos elementos teóricos coincidentes:

1. El sujeto es capaz de reconocerse a sí mismo como ser igual y diferente al mismo tiempo.
2. El sujeto desarrolla una conciencia de sí y también sobre los demás.
3. Se promueven valores, ideas, principios, etc., de interés común como afirmación positiva de su significación y se menosprecian sus opuestos.
4. Representa un sistema de tradiciones, hábitos, costumbres, normativas y pautas que como regularidad conforman su contenido.
5. Reúne un conjunto de riquezas espirituales y materiales.
6. Desarrollo del sentido correcto de la racialidad individual y colectiva.
7. Defensa del antirracismo como valor moral esencial.

Ortiz le atribuye gran significación a los valores autóctonos en la conformación de la identidad cubana como proceso cultural esencial, no así a algunas representaciones y símbolos que distan de ser distintivos de lo cubano. Al respecto expresa: "Y es que en Europa no se sabe ni quiénes somos, y casi ni en qué parte del mundo estamos situados. Hace años, al llegar por primera vez a Génova, hube de sorprenderme de que de la Habana no se conocieran más que los

tabacos, el color habana y una raza de perros havaneses que eran un portento! Conocían o creían conocer la Habana, pero no a Cuba". (Ortiz, 1987, p. 30)

Su obra "Contrapunteo cubano del tabaco y el azúcar" recoge la madurez y evolución de su pensamiento; al mismo tiempo, contiene valiosos pasajes sobre el desarrollo de la identidad cubana como el proceso sustantivo de la cultura nacional. En ella se relata la procedencia y la historia de dos plantas o cultivos importantes de la economía agrícola cubana, que se funden en el país como parte del proceso de transculturación que dio paso a la formación de la nación. Al respecto el propio Ortiz indica: "El tabaco y el azúcar son los personajes más importantes de la historia de Cuba". (Ortiz, 1983, p. 2)

Es de notar que utiliza la transculturación como una herramienta teórico-metodológica, por lo tanto, científica, para explicar este fenómeno del relacionamiento cultural en la Isla entre la población nativa indocubana, la española (Castellanos) y la de origen africano. Su estudio se enfoca también en la fusión entre las religiones originarias de África y España, que transfiguradas dieron lugar a nuevas formas de religiosidad. Se refiere al empleo del tabaco como de otros recursos materiales distintivos en las ceremonias mágico-religiosas, constituyendo un marcador diferenciador objetivo, devenido al mismo tiempo en evidencia científica para sostener sus argumentos. (Ortiz, 1983, p. 225)

Al mismo tiempo, Ortiz se refiere a otro factor que refleja la identidad racial y cultural cubana, el mestizaje, un componente fenotípico entendido como autóctono y resultante también del proceso de transculturación en Cuba. El mismo adquiere gran trascendencia en su contexto por cuanto constituye un referente indispensable para el desmontaje del mito de la existencia de razas superiores e inferiores y por ende, de la discriminación racial. El argumento de la mistura de colores, resultado de la fusión o entrecruzamiento de culturas debería conducir a una postura antirracista automática.

En Ortiz, se aprecia un especial interés por la cultura del negro ya que la consideraba un componente apartado de la cultura nacional, por lo que se propone su reivindicación. Sin embargo, en sus estudios va más allá de las características físicas, porque se enfocaba en reconstruir un prototipo cultural auténtico como identificador de lo cubano (concepción de lo cubano), trascendiendo el marco racial particular para arribar a una posición integradora e inclusiva en su mirada sobre la identidad racial y cultural cubana.

Utiliza el elemento racial, atravesando lo cultural, hasta llegar a lo nacional desde un enfoque integrador. Aunque no define identidad en ninguna de sus dimensiones, puede apreciarse una concepción general del fenómeno. En esa lógica, emplea en sus estudios culturales términos como sentido de

² Al respecto, observar el concepto de identidad racial elaborado por la autora Maricelys Manzano: "Conciencia de elementos similares y diferenciadores a partir de características fenotípicas." (Manzano, 2015, p. 33)

pertenencia, patriotismo, cubanía, asociándolos a otros como el de negro, blanco y mestizo, que permiten una aproximación teórica a su visión humanista antirracista. Sobre esta base, emplea las características socioraciales y culturales para sintetizar lo cubano en sentido general.

Una de las peculiaridades de su pensamiento constituye el haberse percatado de que el tema racial en Cuba tiene una significación especial que lo diferencia de otros países: la transculturación y la significación social del color de la piel. Derivados de estos, también tributan a su singular manifestación cultural la desaparición forzada de los indígenas, la contribución a la cultura nacional desde modelos étnicos foráneos (españoles, africanos, chinos, árabes, caribeños, entre otros) con sentido de patria, la aparición del mestizo como resultado de la mezcla interracial más diversa y el sincretismo religioso, con matices distintivos.

III. CONCLUSIONES

Atendiendo a lo expuesto, para Ortiz la variable raza aplicada a seres humanos constituye un sinsentido desde el punto de vista biológico, aunque representa un fenómeno cultural real, que en el caso de Cuba se expresa como un ajiaco o mezcla de identidades de procedencia externa en lo esencial, con matices distintivos y particulares transculturalizados. Plantea que este hecho no justifica las prácticas sociales discriminatorias atendiendo a que no existen personas superiores e inferiores.

Aunque no define identidad en ninguna de sus dimensiones, puede apreciarse una concepción general de ese fenómeno asociado a la cultura. Utilizando la transculturación como recurso teórico-metodológico aborda el fenómeno racial y se aproxima a una comprensión de la identidad racial. Desde un enfoque socioracial integrador trata las peculiaridades de la identidad cultural cubana, destacando términos como sentido de pertenencia, patriotismo y cubanía, asociándolos a otros como el de negro, blanco y mestizo, que permiten una aproximación teórica a su visión humanista antirracista.

Partiendo de la interpretación de sus criterios, podría decirse de manera aproximada que entiende la identidad racial como un fenómeno donde el sujeto es capaz de reconocerse a sí mismo como ser igual y diferente al mismo tiempo que desarrolla una conciencia de sí y también sobre los demás. Implica la promoción de valores, ideas, principios, etc., de interés común como afirmación positiva de su significación y se menosprecian sus opuestos. Representa un sistema de tradiciones, hábitos, costumbres, normativas y pautas que como regularidad conforman su contenido. Aunque en él inciden deformaciones sociales, impulsa el sentido correcto de la racialidad individual y colectiva

sobre la base de la defensa del antirracismo como valor moral esencial.

REFERENCIAS BIBLIOGRÁFICAS

1. Bueno, S. (1976). Fernando Ortiz, tercer descubridor de Cuba. *Revista Bohemia* (n. 34).
2. Dalés C, A. (2009). *La identidad, las razas y los estereotipos en el pensamiento de Fernando Ortiz*. (Tesis de Grado). Departamento de Filosofía, Facultad de Ciencias Sociales, Universidad de Oriente, Santiago de Cuba, Cuba.
3. Iznaga, D. (1989). *Transculturación en Fernando Ortiz*. La Habana, Cuba: Editorial de Ciencias Sociales.
4. Limia D, M. (2008). Sobre la identidad psicosocial del cubano en la actualidad. En *El cubano de hoy: un estudio psicosocial*. La Habana, Cuba: Editorial de Ciencias Sociales.
5. Manzano G, M. E. (2015). *La construcción de la identidad racial en Cuba. Contradicciones y tendencias*. (Tesis doctoral). Departamento de Filosofía, Facultad de Ciencias Sociales, Universidad de Oriente, Santiago de Cuba, Cuba.
6. Ortiz F, F. (1940). Los factores humanos de la cubanidad. *Revista Bimestre Cubana*.
7. Ortiz F, F. (1944). *Urgencias de la cultura en Cuba*. Conferencia magistral.
8. Ortiz F, F. (1987). *Entre cubanos. Psicología tropical*, La Habana, Cuba: Editorial de Ciencias Sociales.
9. Ortiz F, F. (1983). *Contrapunteo cubano del tabaco y el azúcar*. La Habana, Cuba: Editorial de Ciencias Sociales.
10. Ortiz F, F. (1946). *El engaño de las razas*. La Habana, Cuba: Editorial La Página.
11. Ortiz F, F. (1955). Ni racismos ni xenofobias. *Revista Bimestre Cubana*.



GLOBAL JOURNALS GUIDELINES HANDBOOK 2022

WWW.GLOBALJOURNALS.ORG

MEMBERSHIPS

FELLOWS/ASSOCIATES OF SOCIAL SCIENCE RESEARCH COUNCIL

FSSRC/ASSRC MEMBERSHIPS

INTRODUCTION



FSSRC/ASSRC is the most prestigious membership of Global Journals accredited by Open Association of Research Society, U.S.A (OARS). The credentials of Fellow and Associate designations signify that the researcher has gained the knowledge of the fundamental and high-level concepts, and is a subject matter expert, proficient in an expertise course covering the professional code of conduct, and follows recognized standards of practice. The credentials are designated only to the researchers, scientists, and professionals that have been selected by a rigorous process by our Editorial Board and Management Board.

Associates of FSSRC/ASSRC are scientists and researchers from around the world are working on projects/researches that have huge potentials. Members support Global Journals' mission to advance technology for humanity and the profession.

FSSRC

FELLOW OF SOCIAL SCIENCE RESEARCH COUNCIL

FELLOW OF SOCIAL SCIENCE RESEARCH COUNCIL is the most prestigious membership of Global Journals. It is an award and membership granted to individuals that the Open Association of Research Society judges to have made a 'substantial contribution to the improvement of computer science, technology, and electronics engineering.

The primary objective is to recognize the leaders in research and scientific fields of the current era with a global perspective and to create a channel between them and other researchers for better exposure and knowledge sharing. Members are most eminent scientists, engineers, and technologists from all across the world. Fellows are elected for life through a peer review process on the basis of excellence in the respective domain. There is no limit on the number of new nominations made in any year. Each year, the Open Association of Research Society elect up to 12 new Fellow Members.



BENEFIT

TO THE INSTITUTION

GET LETTER OF APPRECIATION

Global Journals sends a letter of appreciation of author to the Dean or CEO of the University or Company of which author is a part, signed by editor in chief or chief author.



EXCLUSIVE NETWORK

GET ACCESS TO A CLOSED NETWORK

A FSSRC member gets access to a closed network of Tier 1 researchers and scientists with direct communication channel through our website. Fellows can reach out to other members or researchers directly. They should also be open to reaching out by other.

Career

Credibility

Exclusive

Reputation



CERTIFICATE

CERTIFICATE, LOR AND LASER-MOMENTO

Fellows receive a printed copy of a certificate signed by our Chief Author that may be used for academic purposes and a personal recommendation letter to the dean of member's university.

Career

Credibility

Exclusive

Reputation



DESIGNATION

GET HONORED TITLE OF MEMBERSHIP

Fellows can use the honored title of membership. The "FSSRC" is an honored title which is accorded to a person's name viz. Dr. John E. Hall, Ph.D., FSSRC or William Walldroff, M.S., FSSRC.

Career

Credibility

Exclusive

Reputation

RECOGNITION ON THE PLATFORM

BETTER VISIBILITY AND CITATION

All the Fellow members of FSSRC get a badge of "Leading Member of Global Journals" on the Research Community that distinguishes them from others. Additionally, the profile is also partially maintained by our team for better visibility and citation. All fellows get a dedicated page on the website with their biography.

Career

Credibility

Reputation

FUTURE WORK

GET DISCOUNTS ON THE FUTURE PUBLICATIONS

Fellows receive discounts on future publications with Global Journals up to 60%. Through our recommendation programs, members also receive discounts on publications made with OARS affiliated organizations.

Career

Financial



GJ ACCOUNT

UNLIMITED FORWARD OF EMAILS

Fellows get secure and fast GJ work emails with unlimited forward of emails that they may use them as their primary email. For example, john [AT] globaljournals [DOT] org.

Career

Credibility

Reputation



PREMIUM TOOLS

ACCESS TO ALL THE PREMIUM TOOLS

To take future researches to the zenith, fellows receive access to all the premium tools that Global Journals have to offer along with the partnership with some of the best marketing leading tools out there.

Financial

CONFERENCES & EVENTS

ORGANIZE SEMINAR/CONFERENCE

Fellows are authorized to organize symposium/seminar/conference on behalf of Global Journal Incorporation (USA). They can also participate in the same organized by another institution as representative of Global Journal. In both the cases, it is mandatory for him to discuss with us and obtain our consent. Additionally, they get free research conferences (and others) alerts.

Career

Credibility

Financial

EARLY INVITATIONS

EARLY INVITATIONS TO ALL THE SYMPOSIUMS, SEMINARS, CONFERENCES

All fellows receive the early invitations to all the symposiums, seminars, conferences and webinars hosted by Global Journals in their subject.

Exclusive



PUBLISHING ARTICLES & BOOKS

EARN 60% OF SALES PROCEEDS

To take future researches to the zenith, fellows receive access to all the premium tools that Global Journals have to offer along with the partnership with some of the best marketing leading tools out there.

Exclusive

Financial

REVIEWERS

GET A REMUNERATION OF 15% OF AUTHOR FEES

Fellow members are eligible to join as a paid peer reviewer at Global Journals Incorporation (USA) and can get a remuneration of 15% of author fees, taken from the author of a respective paper.

Financial

ACCESS TO EDITORIAL BOARD

BECOME A MEMBER OF THE EDITORIAL BOARD

Fellows may join as a member of the Editorial Board of Global Journals Incorporation (USA) after successful completion of three years as Fellow and as Peer Reviewer. Additionally, Fellows get a chance to nominate other members for Editorial Board.

Career

Credibility

Exclusive

Reputation

AND MUCH MORE

GET ACCESS TO SCIENTIFIC MUSEUMS AND OBSERVATORIES ACROSS THE GLOBE

All members get access to 5 selected scientific museums and observatories across the globe. All researches published with Global Journals will be kept under deep archival facilities across regions for future protections and disaster recovery. They get 10 GB free secure cloud access for storing research files.

ASSOCIATE OF SOCIAL SCIENCE RESEARCH COUNCIL

ASSOCIATE OF SOCIAL SCIENCE RESEARCH COUNCIL is the membership of Global Journals awarded to individuals that the Open Association of Research Society judges to have made a 'substantial contribution to the improvement of computer science, technology, and electronics engineering.

The primary objective is to recognize the leaders in research and scientific fields of the current era with a global perspective and to create a channel between them and other researchers for better exposure and knowledge sharing. Members are most eminent scientists, engineers, and technologists from all across the world. Associate membership can later be promoted to Fellow Membership. Associates are elected for life through a peer review process on the basis of excellence in the respective domain. There is no limit on the number of new nominations made in any year. Each year, the Open Association of Research Society elect up to 12 new Associate Members.



BENEFIT

TO THE INSTITUTION

GET LETTER OF APPRECIATION

Global Journals sends a letter of appreciation of author to the Dean or CEO of the University or Company of which author is a part, signed by editor in chief or chief author.



EXCLUSIVE NETWORK

GET ACCESS TO A CLOSED NETWORK

A ASSRC member gets access to a closed network of Tier 2 researchers and scientists with direct communication channel through our website. Associates can reach out to other members or researchers directly. They should also be open to reaching out by other.

Career

Credibility

Exclusive

Reputation



CERTIFICATE

CERTIFICATE, LOR AND LASER-MOMENTO

Associates receive a printed copy of a certificate signed by our Chief Author that may be used for academic purposes and a personal recommendation letter to the dean of member's university.

Career

Credibility

Exclusive

Reputation



DESIGNATION

GET HONORED TITLE OF MEMBERSHIP

Associates can use the honored title of membership. The "ASSRC" is an honored title which is accorded to a person's name viz. Dr. John E. Hall, Ph.D., ASSRC or William Walldroff, M.S., ASSRC.

Career

Credibility

Exclusive

Reputation

RECOGNITION ON THE PLATFORM

BETTER VISIBILITY AND CITATION

All the Associate members of ASSRC get a badge of "Leading Member of Global Journals" on the Research Community that distinguishes them from others. Additionally, the profile is also partially maintained by our team for better visibility and citation.

Career

Credibility

Reputation

FUTURE WORK

GET DISCOUNTS ON THE FUTURE PUBLICATIONS

Associates receive discounts on future publications with Global Journals up to 30%. Through our recommendation programs, members also receive discounts on publications made with OARS affiliated organizations.

Career

Financial



GJ ACCOUNT

UNLIMITED FORWARD OF EMAILS

Associates get secure and fast GJ work emails with 5GB forward of emails that they may use them as their primary email. For example, john [AT] globaljournals [DOT] org.

Career

Credibility

Reputation



PREMIUM TOOLS

ACCESS TO ALL THE PREMIUM TOOLS

To take future researches to the zenith, fellows receive access to almost all the premium tools that Global Journals have to offer along with the partnership with some of the best marketing leading tools out there.

Financial

CONFERENCES & EVENTS

ORGANIZE SEMINAR/CONFERENCE

Associates are authorized to organize symposium/seminar/conference on behalf of Global Journal Incorporation (USA). They can also participate in the same organized by another institution as representative of Global Journal. In both the cases, it is mandatory for him to discuss with us and obtain our consent. Additionally, they get free research conferences (and others) alerts.

Career

Credibility

Financial

EARLY INVITATIONS

EARLY INVITATIONS TO ALL THE SYMPOSIUMS, SEMINARS, CONFERENCES

All associates receive the early invitations to all the symposiums, seminars, conferences and webinars hosted by Global Journals in their subject.

Exclusive



PUBLISHING ARTICLES & BOOKS

EARN 60% OF SALES PROCEEDS

Associates can publish articles (limited) without any fees. Also, they can earn up to 30-40% of sales proceeds from the sale of reference/review books/literature/publishing of research paper.

Exclusive

Financial

REVIEWERS

GET A REMUNERATION OF 15% OF AUTHOR FEES

Associate members are eligible to join as a paid peer reviewer at Global Journals Incorporation (USA) and can get a remuneration of 15% of author fees, taken from the author of a respective paper.

Financial

AND MUCH MORE

GET ACCESS TO SCIENTIFIC MUSEUMS AND OBSERVATORIES ACROSS THE GLOBE

All members get access to 2 selected scientific museums and observatories across the globe. All researches published with Global Journals will be kept under deep archival facilities across regions for future protections and disaster recovery. They get 5 GB free secure cloud access for storing research files.



ASSOCIATE	FELLOW	RESEARCH GROUP	BASIC
\$4800 lifetime designation	\$6800 lifetime designation	\$12500.00 organizational	APC per article
Certificate, LoR and Momento 2 discounted publishing/year Gradation of Research 10 research contacts/day 1 GB Cloud Storage GJ Community Access	Certificate, LoR and Momento Unlimited discounted publishing/year Gradation of Research Unlimited research contacts/day 5 GB Cloud Storage Online Presense Assistance GJ Community Access	Certificates, LoRs and Momentos Unlimited free publishing/year Gradation of Research Unlimited research contacts/day Unlimited Cloud Storage Online Presense Assistance GJ Community Access	GJ Community Access



PREFERRED AUTHOR GUIDELINES

We accept the manuscript submissions in any standard (generic) format.

We typeset manuscripts using advanced typesetting tools like Adobe In Design, CorelDraw, TeXnicCenter, and TeXStudio. We usually recommend authors submit their research using any standard format they are comfortable with, and let Global Journals do the rest.

Alternatively, you can download our basic template from <https://globaljournals.org/Template.zip>

Authors should submit their complete paper/article, including text illustrations, graphics, conclusions, artwork, and tables. Authors who are not able to submit manuscript using the form above can email the manuscript department at submit@globaljournals.org or get in touch with chiefeditor@globaljournals.org if they wish to send the abstract before submission.

BEFORE AND DURING SUBMISSION

Authors must ensure the information provided during the submission of a paper is authentic. Please go through the following checklist before submitting:

1. Authors must go through the complete author guideline and understand and *agree to Global Journals' ethics and code of conduct*, along with author responsibilities.
2. Authors must accept the privacy policy, terms, and conditions of Global Journals.
3. Ensure corresponding author's email address and postal address are accurate and reachable.
4. Manuscript to be submitted must include keywords, an abstract, a paper title, co-author(s) names and details (email address, name, phone number, and institution), figures and illustrations in vector format including appropriate captions, tables, including titles and footnotes, a conclusion, results, acknowledgments and references.
5. Authors should submit paper in a ZIP archive if any supplementary files are required along with the paper.
6. Proper permissions must be acquired for the use of any copyrighted material.
7. Manuscript submitted *must not have been submitted or published elsewhere* and all authors must be aware of the submission.

Declaration of Conflicts of Interest

It is required for authors to declare all financial, institutional, and personal relationships with other individuals and organizations that could influence (bias) their research.

POLICY ON PLAGIARISM

Plagiarism is not acceptable in Global Journals submissions at all.

Plagiarized content will not be considered for publication. We reserve the right to inform authors' institutions about plagiarism detected either before or after publication. If plagiarism is identified, we will follow COPE guidelines:

Authors are solely responsible for all the plagiarism that is found. The author must not fabricate, falsify or plagiarize existing research data. The following, if copied, will be considered plagiarism:

- Words (language)
- Ideas
- Findings
- Writings
- Diagrams
- Graphs
- Illustrations
- Lectures



- Printed material
- Graphic representations
- Computer programs
- Electronic material
- Any other original work

AUTHORSHIP POLICIES

Global Journals follows the definition of authorship set up by the Open Association of Research Society, USA. According to its guidelines, authorship criteria must be based on:

1. Substantial contributions to the conception and acquisition of data, analysis, and interpretation of findings.
2. Drafting the paper and revising it critically regarding important academic content.
3. Final approval of the version of the paper to be published.

Changes in Authorship

The corresponding author should mention the name and complete details of all co-authors during submission and in manuscript. We support addition, rearrangement, manipulation, and deletions in authors list till the early view publication of the journal. We expect that corresponding author will notify all co-authors of submission. We follow COPE guidelines for changes in authorship.

Copyright

During submission of the manuscript, the author is confirming an exclusive license agreement with Global Journals which gives Global Journals the authority to reproduce, reuse, and republish authors' research. We also believe in flexible copyright terms where copyright may remain with authors/employers/institutions as well. Contact your editor after acceptance to choose your copyright policy. You may follow this form for copyright transfers.

Appealing Decisions

Unless specified in the notification, the Editorial Board's decision on publication of the paper is final and cannot be appealed before making the major change in the manuscript.

Acknowledgments

Contributors to the research other than authors credited should be mentioned in Acknowledgments. The source of funding for the research can be included. Suppliers of resources may be mentioned along with their addresses.

Declaration of funding sources

Global Journals is in partnership with various universities, laboratories, and other institutions worldwide in the research domain. Authors are requested to disclose their source of funding during every stage of their research, such as making analysis, performing laboratory operations, computing data, and using institutional resources, from writing an article to its submission. This will also help authors to get reimbursements by requesting an open access publication letter from Global Journals and submitting to the respective funding source.

PREPARING YOUR MANUSCRIPT

Authors can submit papers and articles in an acceptable file format: MS Word (doc, docx), LaTeX (.tex, .zip or .rar including all of your files), Adobe PDF (.pdf), rich text format (.rtf), simple text document (.txt), Open Document Text (.odt), and Apple Pages (.pages). Our professional layout editors will format the entire paper according to our official guidelines. This is one of the highlights of publishing with Global Journals—authors should not be concerned about the formatting of their paper. Global Journals accepts articles and manuscripts in every major language, be it Spanish, Chinese, Japanese, Portuguese, Russian, French, German, Dutch, Italian, Greek, or any other national language, but the title, subtitle, and abstract should be in English. This will facilitate indexing and the pre-peer review process.

The following is the official style and template developed for publication of a research paper. Authors are not required to follow this style during the submission of the paper. It is just for reference purposes.



Manuscript Style Instruction (Optional)

- Microsoft Word Document Setting Instructions.
- Font type of all text should be Swis721 Lt BT.
- Page size: 8.27" x 11", left margin: 0.65, right margin: 0.65, bottom margin: 0.75.
- Paper title should be in one column of font size 24.
- Author name in font size of 11 in one column.
- Abstract: font size 9 with the word "Abstract" in bold italics.
- Main text: font size 10 with two justified columns.
- Two columns with equal column width of 3.38 and spacing of 0.2.
- First character must be three lines drop-capped.
- The paragraph before spacing of 1 pt and after of 0 pt.
- Line spacing of 1 pt.
- Large images must be in one column.
- The names of first main headings (Heading 1) must be in Roman font, capital letters, and font size of 10.
- The names of second main headings (Heading 2) must not include numbers and must be in italics with a font size of 10.

Structure and Format of Manuscript

The recommended size of an original research paper is under 15,000 words and review papers under 7,000 words. Research articles should be less than 10,000 words. Research papers are usually longer than review papers. Review papers are reports of significant research (typically less than 7,000 words, including tables, figures, and references)

A research paper must include:

- a) A title which should be relevant to the theme of the paper.
- b) A summary, known as an abstract (less than 150 words), containing the major results and conclusions.
- c) Up to 10 keywords that precisely identify the paper's subject, purpose, and focus.
- d) An introduction, giving fundamental background objectives.
- e) Resources and techniques with sufficient complete experimental details (wherever possible by reference) to permit repetition, sources of information must be given, and numerical methods must be specified by reference.
- f) Results which should be presented concisely by well-designed tables and figures.
- g) Suitable statistical data should also be given.
- h) All data must have been gathered with attention to numerical detail in the planning stage.

Design has been recognized to be essential to experiments for a considerable time, and the editor has decided that any paper that appears not to have adequate numerical treatments of the data will be returned unrefereed.

- i) Discussion should cover implications and consequences and not just recapitulate the results; conclusions should also be summarized.
- j) There should be brief acknowledgments.
- k) There ought to be references in the conventional format. Global Journals recommends APA format.

Authors should carefully consider the preparation of papers to ensure that they communicate effectively. Papers are much more likely to be accepted if they are carefully designed and laid out, contain few or no errors, are summarizing, and follow instructions. They will also be published with much fewer delays than those that require much technical and editorial correction.

The Editorial Board reserves the right to make literary corrections and suggestions to improve brevity.



FORMAT STRUCTURE

It is necessary that authors take care in submitting a manuscript that is written in simple language and adheres to published guidelines.

All manuscripts submitted to Global Journals should include:

Title

The title page must carry an informative title that reflects the content, a running title (less than 45 characters together with spaces), names of the authors and co-authors, and the place(s) where the work was carried out.

Author details

The full postal address of any related author(s) must be specified.

Abstract

The abstract is the foundation of the research paper. It should be clear and concise and must contain the objective of the paper and inferences drawn. It is advised to not include big mathematical equations or complicated jargon.

Many researchers searching for information online will use search engines such as Google, Yahoo or others. By optimizing your paper for search engines, you will amplify the chance of someone finding it. In turn, this will make it more likely to be viewed and cited in further works. Global Journals has compiled these guidelines to facilitate you to maximize the web-friendliness of the most public part of your paper.

Keywords

A major lynchpin of research work for the writing of research papers is the keyword search, which one will employ to find both library and internet resources. Up to eleven keywords or very brief phrases have to be given to help data retrieval, mining, and indexing.

One must be persistent and creative in using keywords. An effective keyword search requires a strategy: planning of a list of possible keywords and phrases to try.

Choice of the main keywords is the first tool of writing a research paper. Research paper writing is an art. Keyword search should be as strategic as possible.

One should start brainstorming lists of potential keywords before even beginning searching. Think about the most important concepts related to research work. Ask, "What words would a source have to include to be truly valuable in a research paper?" Then consider synonyms for the important words.

It may take the discovery of only one important paper to steer in the right keyword direction because, in most databases, the keywords under which a research paper is abstracted are listed with the paper.

Numerical Methods

Numerical methods used should be transparent and, where appropriate, supported by references.

Abbreviations

Authors must list all the abbreviations used in the paper at the end of the paper or in a separate table before using them.

Formulas and equations

Authors are advised to submit any mathematical equation using either MathJax, KaTeX, or LaTeX, or in a very high-quality image.

Tables, Figures, and Figure Legends

Tables: Tables should be cautiously designed, uncrowned, and include only essential data. Each must have an Arabic number, e.g., Table 4, a self-explanatory caption, and be on a separate sheet. Authors must submit tables in an editable format and not as images. References to these tables (if any) must be mentioned accurately.



Figures

Figures are supposed to be submitted as separate files. Always include a citation in the text for each figure using Arabic numbers, e.g., Fig. 4. Artwork must be submitted online in vector electronic form or by emailing it.

PREPARATION OF ELETRONIC FIGURES FOR PUBLICATION

Although low-quality images are sufficient for review purposes, print publication requires high-quality images to prevent the final product being blurred or fuzzy. Submit (possibly by e-mail) EPS (line art) or TIFF (halftone/ photographs) files only. MS PowerPoint and Word Graphics are unsuitable for printed pictures. Avoid using pixel-oriented software. Scans (TIFF only) should have a resolution of at least 350 dpi (halftone) or 700 to 1100 dpi (line drawings). Please give the data for figures in black and white or submit a Color Work Agreement form. EPS files must be saved with fonts embedded (and with a TIFF preview, if possible).

For scanned images, the scanning resolution at final image size ought to be as follows to ensure good reproduction: line art: >650 dpi; halftones (including gel photographs): >350 dpi; figures containing both halftone and line images: >650 dpi.

Color charges: Authors are advised to pay the full cost for the reproduction of their color artwork. Hence, please note that if there is color artwork in your manuscript when it is accepted for publication, we would require you to complete and return a Color Work Agreement form before your paper can be published. Also, you can email your editor to remove the color fee after acceptance of the paper.

TIPS FOR WRITING A GOOD QUALITY SOCIAL SCIENCE RESEARCH PAPER

Techniques for writing a good quality human social science research paper:

1. Choosing the topic: In most cases, the topic is selected by the interests of the author, but it can also be suggested by the guides. You can have several topics, and then judge which you are most comfortable with. This may be done by asking several questions of yourself, like "Will I be able to carry out a search in this area? Will I find all necessary resources to accomplish the search? Will I be able to find all information in this field area?" If the answer to this type of question is "yes," then you ought to choose that topic. In most cases, you may have to conduct surveys and visit several places. Also, you might have to do a lot of work to find all the rises and falls of the various data on that subject. Sometimes, detailed information plays a vital role, instead of short information. Evaluators are human: The first thing to remember is that evaluators are also human beings. They are not only meant for rejecting a paper. They are here to evaluate your paper. So present your best aspect.

2. Think like evaluators: If you are in confusion or getting demotivated because your paper may not be accepted by the evaluators, then think, and try to evaluate your paper like an evaluator. Try to understand what an evaluator wants in your research paper, and you will automatically have your answer. Make blueprints of paper: The outline is the plan or framework that will help you to arrange your thoughts. It will make your paper logical. But remember that all points of your outline must be related to the topic you have chosen.

3. Ask your guides: If you are having any difficulty with your research, then do not hesitate to share your difficulty with your guide (if you have one). They will surely help you out and resolve your doubts. If you can't clarify what exactly you require for your work, then ask your supervisor to help you with an alternative. He or she might also provide you with a list of essential readings.

4. Use of computer is recommended: As you are doing research in the field of human social science then this point is quite obvious. Use right software: Always use good quality software packages. If you are not capable of judging good software, then you can lose the quality of your paper unknowingly. There are various programs available to help you which you can get through the internet.

5. Use the internet for help: An excellent start for your paper is using Google. It is a wondrous search engine, where you can have your doubts resolved. You may also read some answers for the frequent question of how to write your research paper or find a model research paper. You can download books from the internet. If you have all the required books, place importance on reading, selecting, and analyzing the specified information. Then sketch out your research paper. Use big pictures: You may use encyclopedias like Wikipedia to get pictures with the best resolution. At Global Journals, you should strictly follow [here](#).



6. Bookmarks are useful: When you read any book or magazine, you generally use bookmarks, right? It is a good habit which helps to not lose your continuity. You should always use bookmarks while searching on the internet also, which will make your search easier.

7. Revise what you wrote: When you write anything, always read it, summarize it, and then finalize it.

8. Make every effort: Make every effort to mention what you are going to write in your paper. That means always have a good start. Try to mention everything in the introduction—what is the need for a particular research paper. Polish your work with good writing skills and always give an evaluator what he wants. Make backups: When you are going to do any important thing like making a research paper, you should always have backup copies of it either on your computer or on paper. This protects you from losing any portion of your important data.

9. Produce good diagrams of your own: Always try to include good charts or diagrams in your paper to improve quality. Using several unnecessary diagrams will degrade the quality of your paper by creating a hodgepodge. So always try to include diagrams which were made by you to improve the readability of your paper. Use of direct quotes: When you do research relevant to literature, history, or current affairs, then use of quotes becomes essential, but if the study is relevant to science, use of quotes is not preferable.

10. Use proper verb tense: Use proper verb tenses in your paper. Use past tense to present those events that have happened. Use present tense to indicate events that are going on. Use future tense to indicate events that will happen in the future. Use of wrong tenses will confuse the evaluator. Avoid sentences that are incomplete.

11. Pick a good study spot: Always try to pick a spot for your research which is quiet. Not every spot is good for studying.

12. Know what you know: Always try to know what you know by making objectives, otherwise you will be confused and unable to achieve your target.

13. Use good grammar: Always use good grammar and words that will have a positive impact on the evaluator; use of good vocabulary does not mean using tough words which the evaluator has to find in a dictionary. Do not fragment sentences. Eliminate one-word sentences. Do not ever use a big word when a smaller one would suffice.

Verbs have to be in agreement with their subjects. In a research paper, do not start sentences with conjunctions or finish them with prepositions. When writing formally, it is advisable to never split an infinitive because someone will (wrongly) complain. Avoid clichés like a disease. Always shun irritating alliteration. Use language which is simple and straightforward. Put together a neat summary.

14. Arrangement of information: Each section of the main body should start with an opening sentence, and there should be a changeover at the end of the section. Give only valid and powerful arguments for your topic. You may also maintain your arguments with records.

15. Never start at the last minute: Always allow enough time for research work. Leaving everything to the last minute will degrade your paper and spoil your work.

16. Multitasking in research is not good: Doing several things at the same time is a bad habit in the case of research activity. Research is an area where everything has a particular time slot. Divide your research work into parts, and do a particular part in a particular time slot.

17. Never copy others' work: Never copy others' work and give it your name because if the evaluator has seen it anywhere, you will be in trouble. Take proper rest and food: No matter how many hours you spend on your research activity, if you are not taking care of your health, then all your efforts will have been in vain. For quality research, take proper rest and food.

18. Go to seminars: Attend seminars if the topic is relevant to your research area. Utilize all your resources.

Refresh your mind after intervals: Try to give your mind a rest by listening to soft music or sleeping in intervals. This will also improve your memory. Acquire colleagues: Always try to acquire colleagues. No matter how sharp you are, if you acquire colleagues, they can give you ideas which will be helpful to your research.

19. Think technically: Always think technically. If anything happens, search for its reasons, benefits, and demerits. Think and then print: When you go to print your paper, check that tables are not split, headings are not detached from their descriptions, and page sequence is maintained.



20. Adding unnecessary information: Do not add unnecessary information like "I have used MS Excel to draw graphs." Irrelevant and inappropriate material is superfluous. Foreign terminology and phrases are not apropos. One should never take a broad view. Analogy is like feathers on a snake. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Never oversimplify: When adding material to your research paper, never go for oversimplification; this will definitely irritate the evaluator. Be specific. Never use rhythmic redundancies. Contractions shouldn't be used in a research paper. Comparisons are as terrible as clichés. Give up ampersands, abbreviations, and so on. Remove commas that are not necessary. Parenthetical words should be between brackets or commas. Understatement is always the best way to put forward earth-shaking thoughts. Give a detailed literary review.

21. Report concluded results: Use concluded results. From raw data, filter the results, and then conclude your studies based on measurements and observations taken. An appropriate number of decimal places should be used. Parenthetical remarks are prohibited here. Proofread carefully at the final stage. At the end, give an outline to your arguments. Spot perspectives of further study of the subject. Justify your conclusion at the bottom sufficiently, which will probably include examples.

22. Upon conclusion: Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium through which your research is going to be in print for the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects of your research.

INFORMAL GUIDELINES OF RESEARCH PAPER WRITING

Key points to remember:

- Submit all work in its final form.
- Write your paper in the form which is presented in the guidelines using the template.
- Please note the criteria peer reviewers will use for grading the final paper.

Final points:

One purpose of organizing a research paper is to let people interpret your efforts selectively. The journal requires the following sections, submitted in the order listed, with each section starting on a new page:

The introduction: This will be compiled from reference matter and reflect the design processes or outline of basis that directed you to make a study. As you carry out the process of study, the method and process section will be constructed like that. The results segment will show related statistics in nearly sequential order and direct reviewers to similar intellectual paths throughout the data that you gathered to carry out your study.

The discussion section:

This will provide understanding of the data and projections as to the implications of the results. The use of good quality references throughout the paper will give the effort trustworthiness by representing an alertness to prior workings.

Writing a research paper is not an easy job, no matter how trouble-free the actual research or concept. Practice, excellent preparation, and controlled record-keeping are the only means to make straightforward progression.

General style:

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

To make a paper clear: Adhere to recommended page limits.



Mistakes to avoid:

- Insertion of a title at the foot of a page with subsequent text on the next page.
- Separating a table, chart, or figure—confine each to a single page.
- Submitting a manuscript with pages out of sequence.
- In every section of your document, use standard writing style, including articles ("a" and "the").
- Keep paying attention to the topic of the paper.
- Use paragraphs to split each significant point (excluding the abstract).
- Align the primary line of each section.
- Present your points in sound order.
- Use present tense to report well-accepted matters.
- Use past tense to describe specific results.
- Do not use familiar wording; don't address the reviewer directly. Don't use slang or superlatives.
- Avoid use of extra pictures—include only those figures essential to presenting results.

Title page:

Choose a revealing title. It should be short and include the name(s) and address(es) of all authors. It should not have acronyms or abbreviations or exceed two printed lines.

Abstract: This summary should be two hundred words or less. It should clearly and briefly explain the key findings reported in the manuscript and must have precise statistics. It should not have acronyms or abbreviations. It should be logical in itself. Do not cite references at this point.

An abstract is a brief, distinct paragraph summary of finished work or work in development. In a minute or less, a reviewer can be taught the foundation behind the study, common approaches to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Use comprehensive sentences, and do not sacrifice readability for brevity; you can maintain it succinctly by phrasing sentences so that they provide more than a lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study with the subsequent elements in any summary. Try to limit the initial two items to no more than one line each.

Reason for writing the article—theory, overall issue, purpose.

- Fundamental goal.
- To-the-point depiction of the research.
- Consequences, including definite statistics—if the consequences are quantitative in nature, account for this; results of any numerical analysis should be reported. Significant conclusions or questions that emerge from the research.

Approach:

- Single section and succinct.
- An outline of the job done is always written in past tense.
- Concentrate on shortening results—limit background information to a verdict or two.
- Exact spelling, clarity of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else.

Introduction:

The introduction should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable of comprehending and calculating the purpose of your study without having to refer to other works. The basis for the study should be offered. Give the most important references, but avoid making a comprehensive appraisal of the topic. Describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will give no attention to your results. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here.



The following approach can create a valuable beginning:

- Explain the value (significance) of the study.
- Defend the model—why did you employ this particular system or method? What is its compensation? Remark upon its appropriateness from an abstract point of view as well as pointing out sensible reasons for using it.
- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
- Briefly explain the study's tentative purpose and how it meets the declared objectives.

Approach:

Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done. Sort out your thoughts; manufacture one key point for every section. If you make the four points listed above, you will need at least four paragraphs. Present surrounding information only when it is necessary to support a situation. The reviewer does not desire to read everything you know about a topic. Shape the theory specifically—do not take a broad view.

As always, give awareness to spelling, simplicity, and correctness of sentences and phrases.

Procedures (methods and materials):

This part is supposed to be the easiest to carve if you have good skills. A soundly written procedures segment allows a capable scientist to replicate your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order, but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt to give the least amount of information that would permit another capable scientist to replicate your outcome, but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section.

When a technique is used that has been well-described in another section, mention the specific item describing the way, but draw the basic principle while stating the situation. The purpose is to show all particular resources and broad procedures so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step-by-step report of the whole thing you did, nor is a methods section a set of orders.

Materials:

Materials may be reported in part of a section or else they may be recognized along with your measures.

Methods:

- Report the method and not the particulars of each process that engaged the same methodology.
- Describe the method entirely.
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures.
- Simplify—detail how procedures were completed, not how they were performed on a particular day.
- If well-known procedures were used, account for the procedure by name, possibly with a reference, and that's all.

Approach:

It is embarrassing to use vigorous voice when documenting methods without using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result, when writing up the methods, most authors use third person passive voice.

Use standard style in this and every other part of the paper—avoid familiar lists, and use full sentences.

What to keep away from:

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings—save it for the argument.
- Leave out information that is immaterial to a third party.



Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part as entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Use statistics and tables, if suitable, to present consequences most efficiently.

You must clearly differentiate material which would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matters should not be submitted at all except if requested by the instructor.

Content:

- Sum up your conclusions in text and demonstrate them, if suitable, with figures and tables.
- In the manuscript, explain each of your consequences, and point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation of an exacting study.
- Explain results of control experiments and give remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or manuscript.

What to stay away from:

- Do not discuss or infer your outcome, report surrounding information, or try to explain anything.
- Do not include raw data or intermediate calculations in a research manuscript.
- Do not present similar data more than once.
- A manuscript should complement any figures or tables, not duplicate information.
- Never confuse figures with tables—there is a difference.

Approach:

As always, use past tense when you submit your results, and put the whole thing in a reasonable order.

Put figures and tables, appropriately numbered, in order at the end of the report.

If you desire, you may place your figures and tables properly within the text of your results section.

Figures and tables:

If you put figures and tables at the end of some details, make certain that they are visibly distinguished from any attached appendix materials, such as raw facts. Whatever the position, each table must be titled, numbered one after the other, and include a heading. All figures and tables must be divided from the text.

Discussion:

The discussion is expected to be the trickiest segment to write. A lot of papers submitted to the journal are discarded based on problems with the discussion. There is no rule for how long an argument should be.

Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implications of the study. The purpose here is to offer an understanding of your results and support all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of results should be fully described.

Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact, you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved the prospect, and let it drop at that. Make a decision as to whether each premise is supported or discarded or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."



Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work.

- You may propose future guidelines, such as how an experiment might be personalized to accomplish a new idea.
- Give details of all of your remarks as much as possible, focusing on mechanisms.
- Make a decision as to whether the tentative design sufficiently addressed the theory and whether or not it was correctly restricted. Try to present substitute explanations if they are sensible alternatives.
- One piece of research will not counter an overall question, so maintain the large picture in mind. Where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

When you refer to information, differentiate data generated by your own studies from other available information. Present work done by specific persons (including you) in past tense.

Describe generally acknowledged facts and main beliefs in present tense.

THE ADMINISTRATION RULES

Administration Rules to Be Strictly Followed before Submitting Your Research Paper to Global Journals Inc.

Please read the following rules and regulations carefully before submitting your research paper to Global Journals Inc. to avoid rejection.

Segment draft and final research paper: You have to strictly follow the template of a research paper, failing which your paper may get rejected. You are expected to write each part of the paper wholly on your own. The peer reviewers need to identify your own perspective of the concepts in your own terms. Please do not extract straight from any other source, and do not rephrase someone else's analysis. Do not allow anyone else to proofread your manuscript.

Written material: You may discuss this with your guides and key sources. Do not copy anyone else's paper, even if this is only imitation, otherwise it will be rejected on the grounds of plagiarism, which is illegal. Various methods to avoid plagiarism are strictly applied by us to every paper, and, if found guilty, you may be blacklisted, which could affect your career adversely. To guard yourself and others from possible illegal use, please do not permit anyone to use or even read your paper and file.



CRITERION FOR GRADING A RESEARCH PAPER (COMPILATION)
BY GLOBAL JOURNALS

Please note that following table is only a Grading of "Paper Compilation" and not on "Performed/Stated Research" whose grading solely depends on Individual Assigned Peer Reviewer and Editorial Board Member. These can be available only on request and after decision of Paper. This report will be the property of Global Journals

Topics	Grades		
	A-B	C-D	E-F
<i>Abstract</i>	Clear and concise with appropriate content, Correct format. 200 words or below	Unclear summary and no specific data, Incorrect form Above 200 words	No specific data with ambiguous information Above 250 words
<i>Introduction</i>	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
<i>Methods and Procedures</i>	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
<i>Result</i>	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
<i>Discussion</i>	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
<i>References</i>	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring



INDEX

A	P
Alluring · 3, 4	Perpetuated · 2
Ambiguities · 12, 13	Persecuting · 36
Ancestral · 25, 26	Precariousness · 11
Annihilation · 10, 11	Prerogatives · 18
Assimilation · 5, 36	Proliferation · 47
	Pulverized · 10
C	R
Constellation · 38	Reluctant · 6
Contradictions · 3, 7	
Contravened · 28	S
	Scarcity · 20, 22, 29
D	Sceptical · 2
Deceived · 4	Somnambulist · 4
Dehumanization · 38	Soothed · 4
Depicted · 2, 3, 10	Stagnation · 40, 42
Divulge · 19	
Drastically · 16	T
	Tangible · 10, 13
E	Tenacious · 1
Endeavoured · 12	Thwarted · 27
Enshrined · 18, 23,	Traumatized · 5
Enthusiastic · 40	
	V
F	Verbalised · 11
Fostered · 22, 34	Verisimilitude · 10
H	
Heresy · 22	
I	
Impetus · 33	
Inhabited · 23, 28	
Intrinsic · 24	



save our planet



Global Journal of Human Social Science

Visit us on the Web at www.GlobalJournals.org | www.SocialScienceResearch.org
or email us at helpdesk@globaljournals.org



ISSN 975587

© Global Journals