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# Unraveling the “Wild Heart” in Select Asian and African Novels: A Socio-Psychological Perspective

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**UNRAVELING THE “WILD HEART” IN SELECT ASIAN  
AND AFRICAN NOVELS: A SOCIO-PSYCHOLOGICAL  
PERSPECTIVE**

**A Dissertation  
Presented to the Faculty of the  
College of Graduate Studies and Teacher Education Research  
Philippine Normal University  
Manila**

**In Partial Fulfillment  
of the Requirements for the Degree  
DOCTOR OF PHILOSOPHY IN LITERATURE**

**MERCEDITA DELA CRUZ MORALES - REYES**

**October 2014**

## APPROVAL SHEET

This **DISSERTATION** entitled **UNRAVELING THE “WILD HEART” IN SELECT ASIAN AND AFRICAN NOVELS: A SOCIO-PSYCHOLOGICAL PERSPECTIVE,** prepared and submitted by **MERCEDITA DELA CRUZ MORALES – REYES** in partial fulfillment of the requirements for the degree of **DOCTOR OF PHILOSOPHY IN LITERATURE**, has been examined and is recommended for acceptance and approval for **ORAL EXAMINATION**.

**MA. ANTOINETTE C. MONTEALEGRE, D.A.**  
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Co-Adviser

**APPROVED** in partial fulfillment of the requirements for the degree of **Doctor of Philosophy in Literature** by the **COMMITTEE ON ORAL EXAMINATION**.

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**ACCEPTED AND APPROVED** in partial fulfillment of the requirements for the degree of **DOCTOR OF PHILOSOPHY IN LITERATURE**.

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Date

**ZENAIDA Q. REYES, Ph.D.**  
Dean, College of Graduate Studies  
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## **ABSTRACT**

**RESEARCHER:** Mercedita Dela Cruz Morales Reyes

**TITLE:** UNRAVELING THE “WILD HEART” IN  
SELECT ASIAN AND AFRICAN NOVELS:  
A SOCIO-PSYCHOLOGICAL PERSPECTIVE

**DEGREE:** Doctor of Philosophy in Literature

**SPECIALIZATION:** Literature

**PANEL OF EXAMINERS:** Zenaida Q. Reyes, Ph.D.  
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## **STATEMENT OF THE PROBLEM:**

This study sought to bring to the fore the wildness of human heart through an analysis of human behavior using the concepts of field theory by Kurt Lewin and functionalism by Émile Durkheim in select Asian and African novels. Specifically, the study sought answers to the following questions:

1. How may the characters be described in select Asian and African novels in terms of:
  - a. their environment?
  - b. their psychological needs?
  
2. What social situations confront individual characters in select Asian and African novels?
  
3. How do social influences affect the behavior of individual characters in select Asian and African novels?

The researcher made use of the descriptive-analytical research design to explicate and interpret qualitative data extracted from the select novels. The analysis was facilitated by Kurt Lewin's Field Theory of Human Behavior, expressed in symbolic terms,  $B = f(P, E)$  whereas; behavior (B) is the function of both the person (P) and the environment (E) and supplemented by Emile Durkheim's Functionalism.

Other instruments used in the study consisted of the criteria for choosing the novels: 1) the novels must exhibit an extreme trial confronted by the characters; 2) the novels must come from countries bearing a colonial past - Asia and Africa; 3) the novels must have a strong major or prominent character, 4) the novels must be written in English or must have an English translated version, 5) there must be equal representation of men and women writers; and 6) the novels must be written by contemporary novelists – those written from 1960s to present.

With the drawn criteria, the select novels are three from Asia and three from Africa: *No Longer At Ease* by Chinua Achebe from Africa, *A Question of Power* by Bessie Head also from Africa and *The Great Ponds* by Elechi Amadi still from Africa, *Ermita* by F. Sionil Jose from the Philippines, *No Harvest But A Thorn* by Shannon Ahmad from Malaysia, and *God of Small Things* by S. Arundhati Roy from India.

The study followed four phases: Phase I - Survey, Reading and Initial Listing of Novels; Phase II - Preparation of Criteria for Final Selection of Novels; Phase III - Rereading and Final Selection of Novels; Phase IV - Applying Lewin's Field Theory and Durkheim's Functionalism.

This research differs from the already available literary investigations since the task of explaining human behavior was fulfilled with scientific instead of poetic means, albeit its nature being literary.

### **Summary of Findings**

The study yielded these findings:

- 1.\_\_\_\_\_The behavior of major characters (Elizabeth, Jeha, Ermita, Obi, Olumba, Estha-Rahel, Sophie Mol) so with other characters (Lahuma, Velutha, Baby Kochamma, Wago, Clara, the Ezes, Mac, Prof. Cruz, Shorty) depended on their psychological field at that time, driven by its psychological past, shaped by its present condition, and inspired by its psychological future.
- 2.\_\_\_\_\_The varied behavior of characters were dependent on the simultaneity of one or more variables. The behavior of the character was determined by the multitude of processes in his/her physical or social world. This was further determined by the boundary zone of his/her life space at that time, his/her cognitive structure, his/her way of perceiving and some physical processes outside himself/herself. Importantly, behavior was also influenced by the degree of certainty of expectation, taking into account the subjective probability that a character viewed the present or future state of affairs. The boundary conditions of the life space depended partly on the action of the individual himself.
- 3.\_\_\_\_\_The effect a situation had on behavior depended on the strength of the related situation. Various situations in the novels put the characters in conflict eliciting the need to choose. The effect and the development of conflicts varied although they had some properties in common. Some characters were located between the

positive and negative forces which were mutually exclusive – opposite in directions and about equal in strength, causing torture, pressure, frustration, and to some degree distress to the extreme. There was opposition of the forces. The direction, away or closer to a pleasant outcome, became dependent on the available choices and on the totality of the life space of the individual.

4. Another important frame of reference in behavior and action was physical distance and direction.

- 4.1 Estha and Rahel had been away from each other for so long,

- 4.2 Jeha was isolated from her daughters in the course of her madness,

- 4.3 Elizabeth was treated in a mental hospital secluded in the village vicinity, her son was taken distantly away from her during her treatment,

- 4.4 Ermita had been separated from her family since birth,

- 4.5 Obi Okwonko had to stay in a foreign country for his scholarship, when he returned to his village he could not distance himself from the villagers either;

- 4.6 Olumba had to distance himself in several instances from his family and village people because he had to fight for a cause.

5. The choices were not the same even for the same peoples in the community – for Wago and Olumba who were opponents, brave fighters in Amadi's *The Great Ponds*, for Estha, Rahel and Sophie Mol, the egg-twin and cousin in Roy's *God of Small Things*, for the villagers of Motabeng, small entrepreneurs in Head's *A Question of Power*, for Ermita and Didi who were both into prostitution or for Ermita and Rolando Cruz in Jose's *Ermita*, for Obi and Clara, both educated in their respective races or for Obi and his father who both turned their backs against

their families in one way or another, repeating history in Achebe's *No Longer At Ease*, and for the peasant farmers who suffered the cycles of devastation in Ahmad's *No Harvest But A Thorn*.

6. The life spaces of the individuals, of the characters, were influenced by the state of their needs. The effect depended on the intensity of that need and on the fluidity of the related areas of the life space. There were great individual differences. Different individuals in the novels had different needs. Stability, happiness and other pleasant emotions were dictated by the satisfaction of the needs. Some needs of the characters were satisfied either by reaching the original goal or by reaching a substitute goal.

- 6.1 The need to feel belonged, loved, and appreciated were basic and common among Elizabeth, Jeha, Ermita, Estha-Rahel, Sophie Mol, Obi, Olumba, even to Sello and Dan, Lahuma, Rolando Cruz, Velutha, Clara and especially to Wago who committed suicide fearing the decline of recognition. An unsatisfied need maintained the existence of a force leading to an action towards the direction of that goal to satisfy the need. Elizabeth lived her ghosts for so long because she failed to satisfy her needs, Jeha became mad because she failed to provide the needs of her farm and of her daughters while Ermita prostituted herself in the same failure, Obi welcomed bribery, hoping to satisfy financial need. On the other hand, Olumba sacrificed himself to end the waging battle to be in possession of the pond, hence aiming to satisfy the need of the community, Ammu and Velutha, up to their death fought for love and freedom.

- 6.2 Generally speaking, needs can change by the changes in any part of the psychological environment, by changes of the inner-personal forces, by changes on the reality level as well as on the irreality level. The total life space of a person was considered as one connected field.
7. Aspiration reflected the ability and conducts of individual characters, and thereby influenced most of their goal searches. Social situations facilitated the rise of an aspiration. This indicated that a social component was important. Success or failure depended on aspiration. However, intensity of aspiration was not always matched up by intensity of action, thus leading to failure.
- 7.1 Obi Okwonko aspired high to be educated but he did not meet the aspirations of his people.
- 7.2 Wago aspired to secure possession of the great ponds but killed himself in the process.
- 7.3 Olumba aspired to defend his people and seemingly, he matched up with his sacrifices.
- 7.4 Ermita's aspirations were as high as her head when playing with men, if success awaited her, time had to test if her aspirations would match her decisions in life.
- 7.5 Elizabeth aspired to be in the normal plane and so she did.
- 7.6 Rahel aspired to be reunited with her egg-twin and apparently she made herself believed that she matched it up with her decision to accompany Estha in his secluded haven.

8. Social life could be explained by its reflective causes. Objectively, precision was dealt with accordingly. Some words which constantly occurred in conversation were associated with meanings, referring to the popular notion of them among the village people in particular community. Each was peculiar in its own means. Each village for example was unique in itself, the same held true with people. Social solidarity, social integration, social phenomenon, primitive classification, scholasticism, and social cohesion, their various forms and their evolution were fitted accordingly.
9. A single concept could not explain varied situations. Observation carried out and produced by this literary investigation using the six select Asian and African novels deemed it necessary to include in certain respects other sociological facts on explaining sociological concepts. For all practical effectiveness, support among many diverse thoughts had the same value and interest. Overlapping of thoughts and principles were observed. They explained others in their peculiarity. This gave justice to the existence of one another. For what was the point of working to understand reality if the knowledge acquired could not serve lives?
10. Social facts were capable of appearing in different forms in different cases. It was an explicable phenomenon that social facts, social things, were directly established by observation. Its normality was grounded on the nature of things. It was normal without being useful simply because it was necessarily inherent in the nature of things (e.g. Prostitution, Bribery, Suicide, Need, Poverty, Insanity).

### **Conclusions**

In light of the above cited findings, these conclusions were drawn:

1. Generally, the characters had exhibited “wildness of human heart” based on the premise that they all experienced extreme trial or suffering. This wildness was manifested differently, insanity for characters like Elizabeth in *A Question of Power*, Jeha in *No Harvest But A Thorn*, and Estha in *God of Small Things* although indifference for Estha was more appropriate, suicide for Wago in *The Great Ponds*, sickness and death for Lahuma in *No Harvest But A Thorn*, prostitution for Maria Ermita in *Ermita*, and bribery for Olumba in *No Longer At Ease*.
2. The issues of survival and fatalism were apparent in the lives of peasant farmers both in Asia and Africa. Lahuma, Jeha and their seven daughters, along with other village farmers, witnessed and lived the ups and downs of working day and night in the field – a rigorous and rigid routine that rendered them futile all the more as they became poorer and poorer in the process. The same held true with Olumba, his three wives and children in the village of Chiolu. Poverty stricken villages that tested their endurance, their faith, their strength were prevalent. For societies and individuals alike, health was good and desirable, and sickness, on the other hand was bad and should be avoided. (Durkheim, 1985). But we found it eating the lives of villagers from both continents. Sickness didnot choose its people, its race, its color. The state of health could not be applied exactly to any one individual since it could only be established in relation to the most general circumstances from which everyone deviated to some degree. Nevertheless, it was a valuable reference point for guiding behavior, and undeniably, a solid and valid ground for

a wild heart. People displayed resistance, strength, endurance, but only after they cried, shouted, pitied themselves.

3. Both village people held on to their beliefs in the Supreme Being. Lahuma, Jeha and the village folks never once blamed Allah. Olumba and his men, the village chief and elders, the people of Chiolu, of Aliakoro offered sacrifices and prayers, performed rituals to win favor of the gods.
4. The influence of religion, the power of rituals were prevalent as evident in the novels, specifically in Ahmad's *No Harvest But A Thorn* from Malaysia, and Amadi's *The Great Ponds* from Africa.
5. The conditions of health and sickness could not be defined abstractly or absolutely. In different forms and degrees, its value, its effect was obviously acknowledged. It was highly encompassing as it embraced not only the physical but all other aspects as well. The resultant force varied – insanity for one and few others, suicide for another, seclusion, isolation, indifference for some others.
6. The need to satisfy needs – physical, psychological, social, had reverberated throughout history as shown in the novels. In fact, all the characters had their needs in varying propensities. They had their own type and the need of one is no less than that of another. All geared to satisfy the needs to achieve happiness, to tumble down and appease wild heart.

### **Recommendations**

Based on the conclusions cited, the following recommendations are offered:

1. In considering the wealth of concepts offered by Kurt Lewin's field theory in particular and of social psychology in general and of Emile Durkheim's functionalism on the one hand and of sociology on the other, the incorporation of their essential underpinnings in the study of literature especially of Asian

and African novels is highly recommended. Hence, the interdisciplinary approach in literary investigation, as well as in syllabi making.

2. The study of human behavior, specifically, and on the upper hand, the wildness of human heart must always be an appealing and well-supported research undertaking. Behavior is of personal and social importance. Understanding behavior is even of much greater importance. The extent to which people learn to interpret the behavior of others maybe a measure of their success in relating happily with others. Behavior is complex and changing. It goes with the times and with the many other great circumstances, therefore must be explored endlessly.
3. Asia and Africa are rich continents in terms of history and literature. Aside from human behavior, many other aspects in human life through literature can be explored in these two vast continents of divergences. The wealth and depth of culture, custom and traditions of these two continents offer much promise to future researchers, scholars.
4. Other novels from emerging countries or from war-torn countries, could be subjected to an analysis using the Field Theory approach of Kurt Lewin and Functionalism by Emile Durkheim.
5. Similarly, Lewin's Field Theory and Emile Durkheim's Functionalism, since they complement each other, could be used in other genres.
6. The socio-psychological perspective of Lewin and Durkheim could also be employed for the reading and rereading of classical novels like Bronte's *Wuthering Heights*, Hemmingway's *The Old Man and The Sea*, Flaubert's

Madame Bovary, Vladimir's Lolita, Tolstoy's Anna Karenina, Dostoevsky's Crime and Punishment and many others. The literary pieces that best go with the analysis using these theories/propositions are those that portray characters with extreme trial or suffering.

7. The study findings of this research include observations on mental illness, on mental health. In the midst of a period of rapid change, of veritable revolution, concept of mental insanity is not limited to the severe disorder that causes great distress. It goes beyond moving or helping people move from a troubled state to a richer, more satisfying way of life. Treatment is not enough. There must be a shift to prevention or keeping early developing conditions from advancing to a serious stage. Psychological and sociological interventions are called for. Dealing with problems early in their development must be another function of education. Great advances will be achieved in this way.

### **ABSTRAK**

|                                |                                                                                                                 |
|--------------------------------|-----------------------------------------------------------------------------------------------------------------|
| <b>MAY-AKDA:</b>               | Mercedita Dela Cruz Morales-Reyes                                                                               |
| <b>PAMAGAT NG DISERTASYON:</b> | PAGPAPALABAS NG “MAALAB NA PUSO” SA MGA PILING NOBELA NG ASYA AT APRIKA: ISANG SOSYO-SIKOLOHIKAL NA PERSPEKTIBO |
| <b>DIGRI:</b>                  | Doctor of Philosophy in Literature                                                                              |
| <b>ISPESYALISASYON:</b>        | Literature                                                                                                      |
| <b>PANEL NG EKSAMINER:</b>     | Zenaida Q. Reyes, Ph.D.<br>Anita M. Navarro, Ph.D.                                                              |

Venancio L. Mendiola, Ph.D.  
 Florencia F. Marquez, Ph.D.

**MGA TAGAPAYO:**

Ma. Antoinette C. Montealegre, D.A.  
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**PAGLALAHAD NG LAYUNIN:**

Layunin ng pananaliksik na ito na ipalabas ang “maalab na puso” sa pamamagitan ng pag-aanalisa ng pag-uugali ng tao sa tulong ng *Field Theory* ni Kurt Lewin at ng *Functionalism* ni Emile Durkheim sa mga piling nobela mula sa Asya at Aprika. Tiyakan, ibig nitong maliwanagan ang mga sumusunod na layunin:

1. Sa papaanong paraan mailalarawan ang mga piling nobela ng Asya at Aprika na may kinalaman sa kanilang:
  - a. sikolohikal na kapaligiran;
  - b. sikolohikal na pangangailangan?
2. Anu-anong sosyal na sitwasyon ang hinarap ng mga indibidwal na karakter sa mga piling nobela ng Asya at Aprika?
3. Sa papaanong paraan nakaapekto ang mga impluwensyang sosyal sa pag-uugali ng indibidwal na karakter sa mga piling nobela ng Asya at Aprika?

Ginamit ng mananaliksik ang deskriptiv-analitikal na pamamaraan upang maipakita at mabigyang kahulugan ang mga datos mula sa mga piling nobela. Sa pamamagitan ng *Field Theory* ni Kurt Lewin na ginagamitan ng ga simbolikong termino,  $B = f(P,E)$ ; kung saan ang B (Pag-uugali) ay f (gampanin) pareho ng P (Indibidwal) at ng kanyang (E) kapaligiran, at dinagdagan ng *Functionalism* ni Emile Durkheim.

Sa pagpili ng mga nobela, isinaalang-alang ang mga sumusunod: (1) nagpapakita ng matinding pagsubok na hinarap ng karakter; (2) nagmula sa bansang sinakop; (3) may prominente at pangunahing karakter; (4) nasusulat sa Ingles o may lapat sa Ingles; (5) parehong representasyon ng lalaki at babaeng manunulat; at (6) sinulat ng kontemporaryong nobelista mula 1960s hangang kasalukuyan.

Sa mga nabanggit na pamantayan, tatlong nobela ang nagmula sa Asya at tatlo rin sa Aprika na kinabibilangan ng **No Longer At Ease** ni Chinua Achebe mula sa Aprika, **A Question of Power** ni Bessie Head mula rin sa Aprika at **The Great Ponds** ni Elechi Amadi mula pa rin sa Aprika, **Ermita** ni F. Sionil Jose mula sa Pilipinas, **No Harvest But A Thorn** ni Shannon Ahmad mula sa Malaysia, at **God of Small Things** ni S. Arundhati Roy mula sa India.

Sinundan ng pananaliksik na ito ang mga sumusunod na hakbang na nahahati sa apat na bahagi: Una: Sarbey, Pagbasa at Pagpili ng mga Nobela, Pangalawa: Paghahanda ng Pamantayan para sa Pagpili ng Pinal na Nobela, Pangatlo: Muling Pagbasa at Pagpili ng Pinal na Nobela, Pang-apat: Paggamit ng *Field Theory* ni Lewin at ng *Functionalism* ni Durkheim.

Ikinaiba ng pananaliksik na ito mula sa mga naunang pag-aaral ang syentipikong paraan ng pag-aanalisa imbes na karaniwang malikhain para sa literatura.

### **Lagom ng mga Natuklasan:**

Natuklasan sa pag-aaral na ito na:

1. Ang pag-uugali ng mga pangunahing karakter (Elizabeth, Jeha, Ermita, Obi, Olumba, Estha-Rahel, Sophie Mol) at iba pang mga karakter

(Lahuma, Velutha, Baby Kochamma, Wago, Clara, the Ezes, Mac, Prof. Cruz, Shorty) ay dumepende sa kanilang sikolohikal na nakaraan, hinubog ng kanilang sikolohikal na kasalukuyan at binigyang inspirasyon ng kanilang sikilohikal na hinaharap.

2. Ang iba-ibang pag-uugali ng mga karakter ay dumepende sa paglabas ng isa o higit pang baryabol. Ang kaibahan ay nagmula sa mga proseso sa kanyang pisikal at sosyal na kapaligiran. Karagdagan pa, ang pag-uugali ay naimpluwensyahan ng antas ng katiyakan at inaasahan batay sa posibilidad na tinitingnan ng karakter para sa kasalukuyan at hinaharap. Ang mga kondisyon ay batay din sa aksyon ng indibidwal.
3. Ang epekto ng sitwasyon sa pag-uugali ay dumepende sa lakas ng mga kaugnay na sitwasyon. Ang kahirapan sa pag-uugali at desisyon ay naipakita sa iba't-ibang sitwasyon sa mga nobela na may pagkakaparepareho din sa ibang aspeto. May mga karakter na nasa bawat dulo ng naglalabang pwersa, parehong malakas, na nagbigay sa kanila ng matinding kaguluhan, kahirapan ng loob, kalungkutan kung hindi man kalugmukan.
4. Isa pang importanteng batayan ng pag-uugali ay pisikal na pagkakalayo at direksyon.

4.1 matagal na paghihiwalay nina Estha at Rahel

- 4.2 paglalayo kay Jeha mula sa kanyang mga anak
  - 4.3 paglagak kay Elizabeth sa isang mental hospital
  - 4.4 paglalayo kay Ermita mula sa kanyang pagsilang
  - 4.5 pagpapadala kay Obi Okwonko sa ibang bansa para sa pag-aaral
  - 4.6 paghihiwalay kay Olumba sa iba at sa kanyang pamilya
5. ang mga pagpipilian ay iba-iba kahit sa pare-parehong tao sa komunidad: para kina Wago at Olumba na magkalaban at magiting na mandirigma sa The Great Ponds, para kina Estha Rahel at Sophie Mol ng God of Small Things, para sa mga mangangalakal ng komunidad ng Motabeng sa A Question of Power, para kay Ermita at Didi na parehong nasadlak sa prostitusyon o para kay Ermi at Rolando Cruz ng Ermita, para kay Obi at Clara, parehong pinag-aral ng kanilang lahi, o para kay Obi at sa kanyang ama na parehong tumalikod sa kanilang pamilya sa kani-kanilang panahon sa No Longer At Ease at para sa mga magsasaka sa No Harvest But A Thorn.
6. Ang mga indibidwal na buhay ng mga karakter ay naiimpluwensyahan ng kanilang pangangailangan. Ang epekto ay nakadepende sa intensidad at daloy ng pangangailangan. Ang estabilidad, kaligayahan at iba pang positibong emosyon ay nangangailangan ng pagtugon sa mga pangangailangan. Ang mga pangangailangan ng mga karakter ay natugunan sa pagkamit ng orihinal na layunin o ng pamalit na layunin.

6.1 Ang pangangailangan na mapabilang, mahalin, at matanggap ay karaniwan, para kina Elizabeth, Jeha, Ermita, Estha-Rahel, Sophie Mol, Obi, Olumba, gayundin kina Sello at Dan, Lahuma, Rolando Cruz, Velutha, Clara at lalo na kay Wago na nagpakamatay sa takot na mawalan ng dangal at pagkilala. Ang hindi natugunang pangangailangan ay nagpanatili sa kagustuhan ng karakter na patuloy na maghangad at umaksyon patungo sa direksyon ng layunin. Namuhay si Elizabeth sa multo ng kahapon dahil hindi nya natugunan ang kanyang pangangailangang emosyonal. Nasiraan ng bait si Jeha dahil di nya nabalikat ang responsibilidad. Pinasok ni Ermi ang prostitusyon sa pangangailangang pinansyal. Tumangagap ng suhol si Obi sa parehong kadahilanan. Isinakripisyo ni Olumba ang kanyang sarili upang tapusin ang kaguluhan sa pagitan ng mga lahi. Ipinakipaglaban nina Ammu at Velutha ang kanilang pag-ibig at kalayaan bunsod ng pangangailangan.

6.2 Sa kalahatan, nagbago ang pangangailangan sa pagbabago sa sikolohikal na kapaligiran, sa pagbabago sa pwersang personal, sa pagbabago sa antas ng realidad at irrealidad. Ang buhay ng indibidwal na karakter ay isang magkakaugnay na pwersa.

7. Ang hangarin sa buhay ng mga indibidwal na karkter ay nakakaimpluwensya sa kanilang layunin. Ito ay nagpapatunay na ang

aspetong sosyal ay mahalaga. Ang tagumpay ay depende sa hangarin. Kung minsan, ang aksyon ay hindi pumapantay sa hangarin na nagbubunga ng kabiguan.

7.1 Naghangad ng mataas si Obi Okwonko ngunit hindi nya napanindigan.

7.2 Hinangad ni Wago na sakupin ang Wagaba ngunit sya'y nagpakamatay.

7.3 Hinangad ni Olumba na ipagtanggol ang kanyang komunidad na pinantayan ng kanyang sakripisyo.

7.4 Hinangad ni Ermita na mapaglabanan ang kahirapan.

7.5 Hinangad ni Elizabeth na makabalik sa normalidad na kanyang napagtagumpayan sa dalawang pagkakataon.

7.6 Hinangad ni Rahel na makabalik at makasamang muli si Estha.

8. Ang sosyal na aspeto ng buhay ay maaring maipaliwanag ng replektibong kadahilanan. Ang mga usapan sa mga piling nobela ay nagpahiwatig ng iba't-ibang kahulugan sa mga bagay para sa iba't-ibang uri ng tao sa komunidad. Bawat isa ay may kakanyahan. Bawat komunidad, halimbawa ay kakaiba, gayundin sa klase ng mga tao. Lapat ang mga konseptong *social solidarity*, *social integration*, *social phenomenon*, *primitive classification*, *scholasticism* at *social cohesion*.

9. Hindi kayang ipaliwanag ng isang konsepto ang iba't-ibang sitwasyon. Napag-alaman sa pananaliksik na ito sa pamamagitan ng anim na nobela mula sa Asya at Aprika na kailangang pagsama-samahin ang maraming konseptong sosyolohikal. Naipaliwanag ng kaibahan ang kaisahan ng mga interes at layunin ng mga indibidwal.
10. Ang mga datos na sosyal ay magkakaiba sa magkakaibang paraan at dahilan. Ang mga ito ay nabigyang linaw sa pamamagitan ng obserbasyon at pag-aaral. Normal ang mga ito hindi dahil sila ay laging nagagamit kung hindi dahil parte sila ng normal na daloy ng buhay (prostitusyon, panunuhol, pagpapakamatay, panagangailangan, kahirapan at pagkawala ng katinuan ng isip).

### **Konklusyon**

Sa mga nabanggit na natuklasan, nabuo ang mga sumusunod na konklusyon:

1. Sa kalahatan, nagpakita ng “maalab na puso” ang mga indibidwal na karakter sa pagdanas ng mga karanasan na sumasalamín ng matinding pagsubok sa katatagan. Ang nasabing pag-aalab ay naipakita sa iba't-ibang paraan, pagkawala ng katinuan ng isip para kay Elizabeth ng **A Question of Power**, kay Jeha ng **No Harvest But A Thorn**, kay Estha ng **God of small Things**, gayunman mas nararapat ang pagiging kakaiba para kay Estha, pagpapakamatay para kay Wago sa **The Great Ponds**, sakit at kamatayan para kay Lahuma ng **No Harvest But A Thorn**, prostitusyon

para kay Ermi ng **Ermita**, pagtanggap ng suhol para kay Olumba ng **No Longer At Ease**.

2. Ang mga isyu ng pakikipaglaban upang mabuhay at paniniwala sa kapalaran ay naipakita ng mga aliping magsasaka ng Asya at Aprika. Si Lahuma, si Jeha at ang kanilang pitong anak na babae, kasama ng iba pang magsasaka ay nabuhay sa lupa - isang uri ng pamumuhay na nagdulot ng kahirapan at matindi pang kahirapan sa paglipas ng panahon. Sa parehong perspektibo, nakita rin sa buhay ni Olumba at ng kanyang tatlong asawa at mga anak. Sadlak sa kahirapan na sumubok ng kanilang katatagan, paniniwala, kung hindi man pananampalataya. Para sa komunidad at tao, ang kalusugan ay kaaya-aya at kabaligtaran naman ang pagkakasakit at kamatayan. Pareho itong nakita sa buhay ng mga indibidwal na karakter sa parehong kontinente ng Asya at Aprika. Ang pagkakasakit ay hindi namimili ng tao, ng kulay o ng lahi. Ang kalusugan ay para kahit kanino. Ito ay isang mahalagang aspeto sa pag-aaral ng pag-uugali at dimaitatangging isang solido at matibay na saligan ng “maalab na puso.” Nagpapakita ang tao ng lakas, ng paglaban, ng paniniwala pagkatapos na umiyak, sumigaw, masaktan at maawa sa sarili.
  
3. Ang mga tao sa komunidad ng mga nobela ay naniniwala sa Dakilang Lumikha. Sina Lahuma, Jeha at iba pa ay hindi sinisi si Allah sa kanilang kapalaran. Gayundin si Olumba at ang kanyang mga tauhan, ang mga

nakatatanda sa Chiolu at Aliakoro ay nag-alay ng sakripisyo at panalangin, nagsagawa ng ritwal upang mapaglubag ang kalooban ng mga dyos.

4. Ang impluwensya ng relihiyon, ang bisa ng mga ritwal ay malinaw na naipakita lalo na sa **No Harvest But A Thorn** ni Ahmad ng Malaysia at sa **The Great Ponds** ni Amadi ng Aprika.
5. Ang kondisyon ng kalusugan ay di pwedeng pasubalian. Ang kahalagahan nito ay di ipinagwalang bahala. Sinakop nito hindi lamang pisikal gayundin ang marami pang aspeto. Iba-iba ang kinahinatnan – pagkawala ng katinuan, pagpapakamatay, pagkakahiwa-hiwalay, paglayo at pagiging kakaiba.
6. Naipakita sa mga nobela ang pangangailangang matugunan ang mga pangangailangan ng tao. Sa katotohanan, lahat ng mga karakter ay may kanya-kanyang pangangailangan sa iba-ibang bahagdan at parran. Lahat ay kumilos upang matagpuan ang kaligayahan, upang mapaglabanan at mapatahimik ang nag-aalab na puso.

### **Rekomendasyon**

Batay sa mga nabanggit na konklusyon, iminumungkahi ang mga sumusunod na rekomendasyon:

1. Magkaroon ng pag-aaral na gumagamit ng maraming magkakaugnay na paraan ng pananaliksik sa literatura upang mapakinabangan ang yaman ng konsepto na ipinakilala nina Kurt Lewin (*Field Theory*) at Emile Durkheim (*Functionalism*). Gayundin magamit ang mga ito sa paggawa ng mga silabus sa literatura.
2. Dapat maging kaaya-aya at katanggap-tanggap na pananaliksik ang larangan ng pag-uugali ng tao. Ito ay parehong mahalaga sa aspetong personal at sosyal. Ang pagkaunawa sa pag-uugali ay lalong mahalaga sa ating pagbibigay kahulugan at pagpapahalaga sa pakikipagkapwa gaano man ito kakumplikado at paiba-iba. Sumusunod ito sa panahon at sa iba pang mga sirkumstansya. Dapat itong lalo pang mapag-aralan.
3. Mayaman sa kasaysayan at kultura ang Asya at Aprika. Bukod sa pag-uugali ng tao, marami pang aspeto ng buhay, sa pamamagitan ng literatura ang maaring pagyamanin. Ang yaman at lalim ng kultura, tradisyon at kaugalian ng dalawang kontinenteng ito ay nagbibigay ng mas malawak na pangako ng oportunidad para sa mga mananaliksik at iskolar.
4. Maaring gamitin ang pinagsamang *Field Theory* at *Functionalism* upang pag-aralan ang mga nobela mula sa mga bansang ngayon pa lamang

umuusbong sa pag-unlad, gayundin sa mga bansang dumanas ng gyera o paglalaban.

5. Gayundin, maaaring gamitin ang *Field Theory* ni Lewin at *Functionalism* ni Durkheim sa iba pang mga akdang pampanitikan.
6. Ang sosyo-sikolohikal na perspektibo ni Lewin at Durkheim ay maari ding mailapat sa pagbasa at pag-aaral ng mga klasik na nobela tulad ng **Wuthering Heights** ni Bronte, **The Old Man and The Sea** ni Hemmingway, **Madame Bovary** ni Flaubert, **Lolita** ni Vladimir, **Anna Karenina** ni Tolstoy, **Crime and Punishment** ni Dostoevsky at iba pa.
7. Kabilang sa mga napag-aralan ng pananaliksik na ito ang pagkawala sa katinuan ng pag-iisip. Sa gitna ng mabilis na pagdami ng mga ganitong kaso sa lipunan, ito ay nangangailangan ng tama at maagap na pagtugon at pagtulong. Ang paggamot ay hindi sapat. Dapat magkaroon ng mga hakbang upang maiwasan ang paglaganap at paglala ng kalagayan. Nangangailangan ng sikolohikal at sosyolohikal na interbensyon. Malayo ang mararating sa ganitong paraaan.

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**MMR**

## **DEDICATION**

**For my precious first born who would forever live in my wild heart**

# ARMERS ANGELO MORALES REYES

.....

..... MMR

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## **CHAPTER I**

### **THE PROBLEM AND ITS BACKGROUND**

#### **Introduction**

Every facet of human life has found a place in the saga of the interpretation of human race. Human psyche and human behavior, in particular, have been of great interest in literature. In trying to understand the complexities of human life, writers open pathways that help us create structure of beliefs and explanations.

Literature provides detailed elaborations of people's real life experiences. But how are the imaginary people or literary figures given life by writers? Could they be subjected to an analysis as if they were real?

The complex nature of humanity on one hand, and its equivalent simplicity on the other is oftentimes understated. How could this be better understood? How could human behavior be better presented and explained vis-à-vis real human situations, social influences, social pressures and norms, psychological environment and psychological needs?

Early on, in the words of Fagan (1964), "The philosophical, psychological, theological, ethical, epistemological, and theological dimensions of man in society that are revealed in literature require a new scholarly-critical method for exploring it. Literature that reflects wide ranges of knowledge is part of contemporary culture; it is symbolic of the problem of the proliferation of knowledge that confronts society."

The constructive nature of social knowledge, and literary texts, as creations of their time, affected by and with effects on their own environment, could

create “possible worlds”. They constitute something in the nature of an “intermediate formation” (Kaës, 1989) functioning as 'molds' on which many lives might be modeled. Literary texts, in this case, may be studied according to the methods and procedures typically employed in social psychological research.

To press forth our search to understand ourselves better, the sciences have introduced us to social psychologists. Contarello (2008) opined that there exists a special category of social psychologists – the authors of literary texts. Because of their mastery and competence in treating psychosocial phenomena, authors of literary texts emerge as bearers of a type of knowledge which is different both from that of the scientist and that of the “practical” person, busy getting on with everyday life. Psychologists tend to appreciate this ability and often refer to the richness and depth shown by poets and writers when considering the psychic and relational aspects of life, or the familiarity with which they approach such extreme themes as life, love and death.

A work of literature as in the words of Dudek (1974) “is a wonderful, complex, psychological entity.” It has relation, first, to the private biography of the author, a reflection of his inner being, at times manifestation of his own psychological field. Then translated creatively, usually by the author himself, into statements about the conditions of his time, of the wildness of his heart and of the people he comes in contact with and of the society he lives in. It will be eventually applied to other times and other places where references can be made. Novels in particular are not merely statements or representations; they are always literary, worthy of contemplation and are avenues of communication, if not evolution. As such, they come as symbolic structures of valid

reference — what Pound has called an "inspired mathematics"— referring, not necessarily to universal archetypes, but to all the unpredictable and yet highly probable and possible eventualities this life may offer to humanity.

With the variety of available choices and possibilities, people create, if not choose, their situations in life. Undeniably, people and their surroundings and conditions are interconnected. In life by and large, people always react and interact with one another – positively or negatively as the case may seem appropriate, or even actively and passively as the intensity is in consideration.

Along with choices, situations matter. Internal forces also matter. Our inner attitudes, predicaments, moods, needs, and aspirations to name a few, affect our behavior. Personality dispositions also affect behavior. Facing the same situation, different people may react differently. Given the same circumstances, the same age, experiences and situations may be different for different people.

When we adjust elements of the social environment we may predict that particular type of psychological experience would ensue. One type results in one or the other with something different. In turn, the person's psychological state influences the social field or milieu in a bigger and more scientific perspective.

Presumably, we all have a need to explain the world, both to ourselves and to other people. This need has even become more pressing as we cope with today's fast changing world where social knowledge could help us adjust and adapt to diverse situations. Understanding people's behavior affects how we view others and how others

view us. These and more are valid considerations to scrutinize human behavior, which in turn may pave way for emancipation of “wild heart”, an emotional intensity characterized by heightened reaction or unusual action in a given situation, a relative deviation from norm or one’s intention to be different .

The study of the “various aspects of the interaction between individuals, between and within social groups, and between individuals and social systems, small or large, is the prevailing concern of social psychology” (Tajfel and Fraser, 1978). The study of social psychology is a science centered on understanding and predicting human behavior. Reverberating through ages are distinct individuals who have come along and significantly directed our understanding and perception of this science with their thoughts, theories, and research, hence shaping social psychology into what it is today. One such person who has this obvious contribution to this specific field is Kurt Lewin.

While psychology’s founding fathers, one is Sigmund Freud, strongly believes that behavior is driven by our unconscious motivations or personality characteristics, Kurt Lewin theorizes differently. He revolutionizes the study of social psychology by empirically showing that human behavior is not only a product of one’s internal makeup but is also greatly affected by the dynamic environment in which an individual lives. Lewin’s contribution and importance to the study of social psychology does not only set a firm foundation for modern research on human interaction but more importantly, he displays how social interactions can be empirically measured and studied.

Lewin’s Field theory stems out of the idea that in order to explain behavior, one must look at all pieces of the puzzle, all dynamic interactions influence

outcomes. In his theory, Lewin (1936) defines the field as the totality of coexisting facts which are conceived of as mutually interdependent. The field represents the complete environment of the individual.

One's "life space", or the total environment of the individual and all significant others, has to be understood and researched in order to understand behavior.

But how is an individual situated outside this field? How do social influences, social pressure and social norms affect one's action or behavior towards a specific trial or suffering? While the individual himself is a complete entity, how does he interact and mingle with other individuals outside his boundary zone? How does he perceive the world and how does the world create impact on his individuality?

Émile Durkheim (1985) is one of the first thinkers in the Western tradition to examine how an individual's social milieu affects the way that individual perceives the world. According to Durkheim (1985), all elements of society, including morality and religion, are products of history. As they do not have a transcendent origin and are part of the natural world, they can be studied scientifically. In particular, Durkheim (1985) views his sociology as the science of the genesis and functioning of institutions, with institutions being all of the beliefs and modes of conduct instituted by the collectivity. His approach is usually called functionalism.

Along with other 19<sup>th</sup> century thinkers such as Friedrich Nietzsche, Charles Peirce, and Karl Marx, he rejected the Cartesian model of the self, which stipulates a transcendental, purely rational ego existing wholly independent of outside influence. He understands the fundamental beliefs which shape human life and moral life

as essentially social phenomena, making him a fundamental and prominent figure for sociology and social theory in general.

Social psychology is one, sociology is another. Put together, these perspectives could help us view and understand ourselves better and in a larger sense help mankind assess, if not value, their sense of existence. Research has shown that at any given time in culture, the several areas of inquiry move more or less uniformly in developing new and analogous concepts.

Aptly put, there exists obvious relationship among psychology, social psychology in particular, sociology, and literature as literature is examined in relation to its own world, in relation to other arts and sciences, and in relation to society in general.

The social psychology and sociology of literature, as a topic, includes almost everything we want to know about literature because literature is a product of the mind, a peculiar by-product of the human make-up which in turn comprise the society. To find out what life is, there is literature that offers an explanation how we fit into it.

The great incorporation of the remarkable underpinnings of sociology and social psychology in the study of literary texts is a seemingly gigantic undertaking. But what appeared to be more gigantic, if not impossible undertaking is how human interaction can be empirically measured and be studied and thus be analyzed and explained using the language of the sciences.

With high hope to strengthen connections among psychology, sociology and literary treatment of human behavior and social interaction, believing that social psychology, sociology and similar disciplines may yield valuable insights from the

analysis of literary texts and on the other light pave new ways to study the texts themselves, this literary research is conceived.

Socio-psychological research with literary works is not abundant; they remain relatively rare. In the words of Contarello (2008), this is “possibly a proof of awareness of the risks underlying the assumption of texts based in their construction on rules and designs defined by their own autonomy.”

In an objective spectrum, the reverberating queries that haunt critical minds require valuable investigation and careful interpretation of available facts. What happens when a person’s needs are deprived? Why does the heart go wild at some point in life? How does human suffering fare with happiness in terms of experience? Do trials make people strong? How do extreme trials affect people’s lives?

On the upper hand, social pressure is another matter. Whether it is just conceived or imagined or is apparent or obviously existing is worthy of introspection: when pressure becomes persistent, equivalent action is likely to take place. In congruence to the felt grievance, extraordinary measures pave way, hence wildness of the heart in a different level.

With the hope to view the situations confronted by individual characters, along with detailed account of their psychological make-up, and considering the bits and pieces that make up the whole, this humble endeavor embarks on a gigantic task of concretizing a systematic, if not scientific, qualitative analysis of human behavior to provide a picture of “wild heart” through the lives of the fictional characters that represent humanity from select Asian and African novels.

## 1.2 Theoretical Bases

The study of human nature or human behavior in particular commands interpretation of life in general. To examine people's behavior is to examine a fundamental thinking about human nature.

Interpretation in whatever capacity becomes valid and reliable when supported with facts and measures. Giving blood to the flesh of this study is Kurt Lewin's significant contribution to humanity – his field theory in social psychology, and Émile Durkheim's functionalism approach in sociology.

Kurt Lewin's field theory is the proposition that human behavior (B) is the function of both the person (P) and the environment (E): expressed in symbolic terms,  $B = f(P, E)$ . This means that one's behavior is related both to one's personal characteristics and to the social situation in which one finds oneself. A person's motives and drives are goal- directed forces. "The theory believes that behavior is purposeful and that people live in a psychological reality or life space that includes not only those parts of physical and social environment, but also imagined states that do not currently exist" (Tesser, 340).

Applying field theory to analyze human behavior requires acceptance of its central premise. In Lewin's words, 'to understand or to predict behavior, the person

and his environment have to be considered as one constellation of interdependent factors'. Thus, the notion of 'field' refers to: (a) all aspects of individuals in relationship with their surroundings and conditions; (b) that apparently influence the particular behavior and developments of concern; (c) at a particular point in time.

Lewin's field theory considers the situation as a whole. By gaining an overview, one broadens the perspective from which one can study human behavior. Lewin highlighted the importance of characterizing the atmosphere (e.g. emotional tone or climate) and the amount of freedom existing in the situation. Such an overall perspective counteracts the pull to condemn or judge people who face the situation in point. Field theory leads one to conclude that such a control comes from forces within the field, from completely understanding the situation where the individual is in. Thus, after starting with the total situation, the analysis needs to focus on more specific variables that might be at play. Necessity dictates representation of everything in the field (i.e. people and their environment) and how these people differ in behavior, in reaction to their situation identified, and how their environment come into play.

Lewin also emphasizes underlying forces (needs) as determiners of behavior and expresses a preference for psychological as opposed to physical or physiological descriptions of the field.

The principal characteristics of Lewin's field theory may be summarized as follows: (1) behavior is a function of the field that exists at the time the behavior occurs; (2) analysis begins with the situation as a whole from which are differentiated the

component parts; and (3) the concrete person in a concrete situation can be represented mathematically.

Looking at a macro level, Émile Durkheim, a French sociologist who rose to prominence in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, begins with a very different premise. Along with Karl Marx and Max Weber, he is credited as being one of the principal founders of modern sociology.

His approach is called functionalism which focuses on the role of social objects or actors. Durkheim (1985) views the self integrated in a web of social, and thus historical relations that greatly influence his/her actions, interpretations of the world, and even his/her abilities for logical thought. Social forces can be assimilated by the individual to the point where they operate on an automatic, instinctual level, in which the individual is unaware of the effect society has on his/her tastes, moral inclinations, or even on his/her perception of reality. Social forces thus comprise an unconscious “substructure” of the mind, in which they have to varying degrees been incorporated by the individual. In consequence, if an individual wants to know himself/herself, he/she must understand the society of which he/she is a part, and how this society has a direct impact on his/her existence.

To Durkheim (1985), human beings are creatures whose desires are unlimited. Unlike other animals, they are not satiated when their biological needs are fulfilled. "The more one has, the more one wants, since satisfactions received only stimulate instead of filling needs." It follows from this natural insatiability of the human

animal that his/her desires can only be held in check by external controls, that is, by societal control. Society imposes limits on human desires and constitutes "a regulative force which must play the same role for moral needs which the organism plays for physical needs." In well-regulated societies, social controls set limits on individual propensities so that "each in his sphere vaguely realizes the extreme limits set to his ambitions and aspires to nothing beyond. Thus, an end or a goal is set to the passions."

When social regulations break down, the controlling influence of society on individual propensities is no longer effective and individuals are left on their own. Such a state of affairs Durkheim (1985) calls *anomie*, a term that refers to a condition of relative normlessness in a whole society or in some of its component groups. Anomie does not refer to a state of mind, but to a property of the social structure. It characterizes a condition in which individual desires are no longer regulated by common norms and where, as a consequence, individuals are left without moral guidance in the pursuit of their goals.

Chief among his claims is that society is a *sui generis* reality, or a reality unique to itself and irreducible to its composing parts. It is created when individual consciences interact and fuse together to create a synthetic reality that is completely new and greater than the sum of its parts. The fact that social life has this quality would form the foundation of another of Durkheim's claims, that human societies could be studied scientifically. For this purpose he developed a new methodology, which focuses on what Durkheim calls "social facts," or elements of collective life that exist independently of and are able to exert an influence on the individual.

A social fact is “a category of facts which present very special characteristics: they consist of manners of acting, thinking, and feeling external to the individual, which are invested with a coercive power by virtue of which they exercise control over him.” For Durkheim (1985), a society is not merely a group of individuals living in one particular geographical location. Rather, society is an ensemble of ideas, beliefs, and sentiments of all sorts that are realized through individuals; it indicates a reality that is produced when individuals interact with one another, resulting in the fusion of individual consciences.

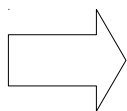
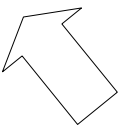
Through them, individuals acquire particular traits, such as a language, a monetary system, values, and religious beliefs, tendencies for suicide, or technologies, that they would never have had living in total isolation.

Durkheim (1985) delineates two different classes of social facts. The first class concerns social facts of a physiological, or operative, order. This set of social facts includes a society’s legal code, religious beliefs, concept of beauty, monetary system, ways of dressing, or its language. In these cases, it is easy to see how society imposes itself onto the individual from the outside. The second class of social facts is of a morphological, or structural, order. It is often concerned with the demographic and material conditions of life and includes the number, nature, and relation of the composing parts of a society, their geographical distribution, the extent and nature of their channels of communication, the shape and style of their buildings, and so forth. The pressure social facts exert upon individuals is not material, but resides in the prestige or power of some

as they are mental in nature, like representations, and the sets of rules that determine behavior.

Durkheim (1985) exemplifies that we can identify social facts, by establishing whether or not, they are sanctioned. The consideration lies on the context within which individuals' act takes notice of whether or not individuals behave in established ways, following institutional injunctions, and rewards, or punishes according to whether or not individuals are compliant. Sanctions can be formal in the form of law or informal to include social control, shaming, exclusion, among others.

Fusing these related injunctions to analyze wild heart in select genres seems to be an enticing and promising endeavor. Literary pieces, fiction in particular, carries the impression that even an outsider in the literary arena could access characters' thoughts and actions because they are open for varied interpretation as life itself poses, if not promises, variety. With countries bearing a colonial past, traces of which are embedded in their fiction, select novels from Asia and Africa gave flesh to the life spaces and psychological fields of characters whose lives were subjected to extreme trial and whose paths were marked and had left indelible ink in literary history. Given all these premises, this study sought to unravel the wild heart and find its niche in the literary arena, in the life of people, and in the highly analytical fields of humanity.



Social Influences  
(Social Pressure, Norm)



Fig 1: THEORETICAL FRAMEWORK

### **1.3 Statement of the Problem**

This study sought to bring to the fore the wildness of human heart through an analysis of human behavior using the concepts of field theory by Kurt Lewin and functionalism by Émile Durkheim in select Asian and African novels.

Specifically, the study sought answers to the following questions:

1. How may the characters be described in select Asian and African novels in terms of:
  - a. their environment?
  - b. their psychological needs?
2. What social situations confront individual characters in select Asian and African novels?
3. How do social influences affect the behavior of individual characters in select Asian and African novels?

### **1.4 Scope and Delimitation of the Study**

This study focused on the wildness of human heart for better understanding of human behavior through the lives of individual characters reflected in select Asian and African novels. The critical analysis was anchored on exploring the field

theory expounded and espoused by pioneer social psychologist, Kurt Lewin and the functionalism approach by sociologist Émile Durkheim. Lewin's mathematical concept and scientific language in explaining human behavior was adapted in the analysis of the select novels. Six novels were chosen based on the drawn criteria. Three novels are from Asia and three from Africa. These novels depict prominent characters whose lives were subjected to extreme trial, and who in one form or another had experienced suffering. The interplay of the individual and his/her society was interpreted based on the premises of Durkheim's perspective. The psychology of the reader, psychoanalysis, and the author's biography were not thoroughly discussed although there was mention of such to substantiate points that were raised. Concepts and ideas about humans in general which were not reflected or embedded in novels studied were not pursued. Moreover, other features which do not relate to the context were intentionally excluded.

### **1.5 Significance of the Study**

Any research endeavor would not be worthwhile without the *gain out of pain*. With hope to contribute considerably in the systematic analysis of literary texts, this study is deemed significant to the following:

- Literature Students – For better understanding of the select Asian and African novels, this literary investigation may be used as source of information or maybe considered as springboard for better and more elaborate undertaking.

- Literature Teachers – The study may be used as example for better analysis, guide for a relatively more scientific and systematic approach to literary texts, and channel for interpretation of varied and concrete ideas that could offer a more comprehensive attack to the teaching of literature.  
In so doing, literary appreciation among students could be readily fostered.
- Literature Enthusiasts – The perspective of this study could help those who want elevated niche for literature. The continuous overflow of valid ideas that help mankind maximize, if not achieve fullest potentials, is in no way detrimental to the growth of human intellect.
- Novelists – With select pieces explored, novelists may derive inspiration and motivation to produce genres of similar or more sophisticated structure and content, keeping in perspective the nature and appurtenances of human behavior, and how they may be subjected to literary analysis to make statements, if not improve, quality of real life.
- Psychology Students – Psychological theories and concepts maybe better appreciated as they extend across discipline and as their application to the natural world becomes practical and realistic, hence contributory to human development. This is on top of the fascination and awe they may get out of reading and exploring the featured novels.
- Social Psychologists – Practical application of social psychology is better manifested through this research work; the incorporation of psychological concepts, particularly its empirical and scientific underpinnings in the study of literature would support interdisciplinary evolution of human knowledge.

- Sociologists – This research work could provide vivid exploration of the interplay between individuals and their society, hence contributory to source of data where sociology can be further studied. The position of individuals and their role in the formation of collective consciousness and social integration could be better investigated as they are taken closely together in this particular undertaking
- Psychology Instructors/Professors – This research work could serve as reference for discussion and opinion generating ventures in the context of literary appreciation and scientific exploration of phenomena. This way, it hopes to be used as vehicle for transformation towards a better and more improved life.
- Future Researchers – Limitations of the study may be explored and validation of facts presented or concepts discussed may be carried out for better and more reliable results; Findings may be used as reference; source of more encompassing discussion. Positive change is a never-ending pursuit. For the cycle to continue, there must always be people who are willing to explore and try out new ideas, if not validate and test old constructions for appropriateness and relevance with the changing times.

## **1.6 Definition of Terms**

The following terms were operationally defined in this research work.

- Psychological Environment - the immediate environment of the character in the novel as he/she sees, acts, and understands it and as related to his

needs as a person, living and mingling with other people, and thereby composing the individuals who make up the society.

- Field - the life space or the life situation of the person and his or her psychological (or behavioral) environment. This includes the people he/she comes in contact with and the situations he/she finds himself/herself in.
- Field Theory – Kurt Lewin’s proposition that a holistic investigation of human behavior and learning must include one’s psychological environment and others with whom he interacts with, thus behavior could be analyzed systematically and could be represented mathematically. Hence  $B = f(P, E)$  whereas; behavior (B) is the function of both the person (P) and the environment (E).
- Foreign Hull – the region that lies outside the life space.
- Functionalism – Emile Durkheim’s approach that focuses on the role of social objects or actors, particularly on what they do as individuals, and their position and role in the society.
- Hodological Space - the distance between one hodological region and another being not the shortest path but the path of least effort given the attractive and repulsive valences of the regions making up the space.
- Human Behavior – a psychological variable that can be measured and thus be mathematically expressed. This refers to the interaction of one’s mental state and his immediate social situation.
- Life Space - the people and the environment surrounding an individual; this refers to one’s psychological field which includes physical and social environment.

- Need – a psychological condition that determines and dictates action of individual character in the novel. A need releases energy, increases tension, and determines the strength of driving forces in an individual. It prevails within the person, especially when not met and satisfied.
- Novels – select pieces of the continents of Asia and Africa which are reflective of wild heart and features of human behavior, chosen on the basis of criteria drawn for this particular undertaking.
- Satiation – repeated performance of a task that reduces tension and causes the subject to leave the task.
- Situation – the immediate external condition of a person, encompassing extreme trial or human suffering he/she faces as a character.
- Social Influences – external factors that have effect on the person. This may be in the form of beliefs, norms, rituals, culture or traditions. This also encompasses institutions or entities that surround the person.
- Social Psychology - the [scientific study](#) of how people's [thoughts](#), [feelings](#), and [behaviors](#) are influenced by the actual, imagined, or implied presence of others. (Microsoft Encarta)
- Person – an individual who is moving in his/her life space, a character in the select world novels.
- Social fact - is “a category of facts which present very special characteristics: they consist of manners of acting, thinking, and feeling external to the individual, which are invested with a coercive power by virtue of which they exercise control over him. (Durkheim, 1985).

- Society - is not merely a group of individuals living in one particular geographical location, rather, an ensemble of ideas, beliefs, and sentiments of all sorts that are realized through individuals. (Durkheim, 1985).
- Sociology – the scientific study of society, specifically of social facts and forces. (Microsoft Encarta)
- Valence - means the intrinsic [attractiveness](#) (positive valence) or [aversiveness](#) (negative valence) of an event, object, or situation.
- Vector - force that produces locomotion within the life space; a force that arises from a need that acts on the person and determines the direction in which he or she moves through the psychological environment.
- Wild Heart – emotional intensity of individual characters in select novels, characterized by heightened reaction or unusual action in a given situation; also implied is deviation from norm or one's intention to be different.

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

This chapter presents review of related literature and studies relevant to the present study. A number of books, theses, dissertations and other publications, foreign and local, had been referred to and reviewed to enrich and substantiate the subject under study.

#### **Conceptual Literature**

The perspectives from which human beings are being studied and their appurtenances - nature, origin, emotion, needs, behavior, life cycle and countless more, can be organized into academic disciplines ranging from natural sciences such as biology, chemistry, and physics to relatively more encompassing disciplines and area of research such as philosophy, psychology and sociology.

One basis of exploration need not compete with the others, and one in logical and ethical considerations, need not discredit or preempt the perspectives of several others. Aptly put, “knowledge is one.” Its division into subjects is a concession to human weakness” (Mackinder, 1887).

Myers (1990) elucidated, “If all truth is one, then different levels of explanation should in fact fit together to form the whole picture, just as different two-dimensional perspectives of an object maybe assembled into a more complete three-

dimensional picture. Once we recognize the complementary relationship of various explanatory levels, we are liberated from all the useless argument over whether human nature should be viewed scientifically or more subjectively. The scientific and subjective perspectives are both valuable for their own purposes.” In short, deduced Myers (1990), humans can be viewed from several, if not multiple perspectives, each incapable of answering questions raised by other perspectives.

More often, the method will be identified as historical, new critical or psychological, but always there will be some particular pattern for examining literature and each approach to literary criticism has a degree of “fieldness”.

Judgments of nations on the upper hand and of people in particular, depend on how we see and explain behavior. Social scientists are devoting enormous time and energy to explain how people go about understanding people’s behavior. In trying to understand people, especially when they do something unpleasant or unexpected, we wonder why they act that way (Bohner et al., 1988).

The socio-cultural explanation for creating prejudice and discriminating behavior rests on the assumption that it is learned in the same way that other preferences, beliefs, and values are learned through interaction with one’s socio cultural environment (Ashmore & Delboca, 1976).

Who among us is not concerned or affected by what other people think? We spend a lot on stylish, fashionable clothing, admirable cosmetics, exotic perfume, unique accessories and even plastic surgery and other aesthetic operations – all because we care about what others think of us. To make a good impression is to gain social and

material rewards, to feel better about ourselves, even to become more secure in our social identities (Leary & Kowalski, 1989).

People are, as Aristotle long ago theorized, social animals. We long to connect, to belong, and to be well-thought of. As social creatures, we respond to our immediate contexts. Sometimes the power of a social situation leads us to act in ways that depart from our expressed attitudes. Indeed, powerful evil situations sometimes overwhelm good intentions, inducing people to agree with falsehoods or comply with cruelty.

Glare (1989) postulated that social adjustments at every age are determined by two factors: first, how adequately people play the social roles that are expected of them, and second, how much personal satisfaction they derive from playing these roles. One of the important developmental tasks is found to be crucial during middle age concerning the achievement of civic and social responsibility.

How successfully middle aged people master this task will affect not only their social adjustments and happiness. Glare (1989) added that the success with which people master this developmental task maybe determined by physical or social factors over which they have little or no control. Poor health or a physical disability may prevent them from engaging in social or civic activities they would otherwise enjoy.

Galespi (1990) stated that with aging is a renewed interest in social life. As the couple's family responsibilities decrease and as their economic status improves, they are better able to engage in social activities than they were during younger years when family responsibilities and adjustment to work made an active social life difficult. Many people, especially women, find that an active social life alleviates the loneliness they

experience when their children are grown and have homes of their own. He concluded that these people enjoy entertaining friends at dinners or parties, although much of their social life centers around gathering members of the same sex.

Accordingly, by being conscious of others, people are less likely to act on their own attitudes and having attuned their behavior to the situation, are more likely then to espouse an attitude they don't really hold (Zanna & Olson, 1982).

For some people, the effort to make a good impression is a matter of importance. By continually monitoring their own behavior and noting how others are reacting, they adjust their social performance accordingly to achieve the desired effect.

Bodsen (1994) distinguished among the issues that confront the modern man, declaring that man's response to situations and experiences are governed with varying degrees of awareness. Some problems are either personal or social. When the individual takes personal accountability to the situation, it is personal, but if not, it is seen as social. But when institutionalized patterns of human association and cultural values of society extend their effect on the individual, personal problems then become social.

Ezper (1993) showed interest on the role of stress in one's social dilemma, commenting that radical adjustments to changed roles and patterns of life, especially when accompanied by physical changes, always tend to disrupt the individual's physical and psychological homeostasis and lead to a period of stress – a time when a number of major adjustments must be made in the home, business and social aspect of their lives.

Ezper had divided the common sources of stress that lead to disequilibrium into four major characteristics: 1. Somatic stress due to physical evidences of aging; 2. Cultural stress, stemming from the high value placed on youth, vigor and

success by the cultural group; 3. Economic stress, resulting from the financial burden of educating children and providing status symbols for all family members; and 4. Psychological stress, which maybe the result of the death of a spouse, the departure of children from the home, boredom with marriage or a sense of lost youth and approaching death.

Merton and Nisbet (1961) differentiated social problems from other types of problems “by their close connection with moral values and social institutions ... (because) they involve human relationships and relate to the normative contexts in which all human relationships exist.” Problems arise when the usual flow or expected sequence of things are arrested. Some of these disruptions are “violations to rights or properties (as defined by the particular society); dislocations in the social patterns, and relationships that a society cherishes.”

Fundamentally, people make rational attributions. In this light, attribution theorist Harold Kelley (1973) of UCLA has noted how people use information about consistency, distinctiveness and consensus to form impressions of others and explain their behavior accordingly. More fascinating, though, is the presence of predictable errors that distort our commonsense judgments.

Thomas Pettigrew (1988) calls for the application of social psychological principles to resolve social problems. Without a relational framework from which to view contemporary social problems, we tend to view them, given our prevailing cultural beliefs, as disconnected, individual troubles. “Most social psychological remedies attempt to alter the nature of human interaction in situations” (p. 208).

Classic epics and novels of world literature so often portray pride, crime, passion, suffering, and other human failings. Social psychology's most important lesson concerns how much we are affected by our social environments. At any moment in fiction and in life, what we say and do depend substantially on the situation, as well as on what we do with the situation.

When processing someone's behavior, we often underestimate the impact of the situation and overestimate the extent to which it reflects the person's characteristic, traits and attitudes.

Edward Jones and Keith Davis (1968) noted that people have a strong tendency to infer that people's intentions and dispositions correspond to their actions. Normal or expected behavior tells us less about the person than does unusual behavior.

To wrestle with human nature to pin down its secrets, ideas and findings are organized into theories. A theory is an integrated set of principles that explain and predict observed events. (*Microsoft Encarta*). Theories are scientific shorthand. They are ideas that summarize and explain facts. As Kurt Lewin (1936) declared, "there is nothing so practical as a good theory."

How do we conclude that one theory is better than another? A good theory: 1 effectively summarizes a wide range of observations; and 2. makes clear predictions that we can use to: a. confirm or modify the theory; b. generate new exploration; and c. suggest practical applications.

Gregory Bateson (1956), anthropologist and psychologist, has a theory which asserts that "there is an experiential component in the determination or etiology of schizophrenic symptoms and related behavioral patterns, such as humor, art, poetry, etc."

His theory does not distinguish between these subspecies. Within its terms, there is nothing to determine whether a given individual shall be a clown, a poet, a schizophrenic, or some combination of these.

Aptly put and more elaborate is Kurt Lewin's dictum, "Every psychological event depends upon the state of the person and at the same time on the environment." In Physics, a field is a physical quantity that has a value for each point in space and time. For example, in a weather forecast, the wind velocity is described by assigning a vector to each point in space. Each vector represents the speed and direction of the movement of air at that point. Drawing concepts and deriving strength from this opaque, Lewin (1936, 1951) contributed the popular field theory on human behaviour. Here, he explained that the structure of a person includes an outer region called the perceptual-motor region that is in contact with the psychological environment, and a central portion called the inner-personal region. The inner-personal region is divided into cells that represent tension systems.

Field theory's basic statements are that: 1. Behavior must be derived from a totality of coexisting facts. 2. These coexisting facts make up a "dynamic field," which means that the state of any part of the field depends on every other part of it. 3. Behavior depends on the present field rather than on the past or the future. "This is in contrast both to the belief of teleology that the future is the cause of behavior, and that of associationism that the past is the cause of behavior."

The field is the life space, which contains the person and his or her psychological (or behavioral) environment. The psychological environment is the environment as the person perceives and understands it, and as related to his needs and quasi-needs. Many objects that do not presently concern him exist only in the background of the psychological environment (the Gestalt "ground.")

With life space include: The places where one physically goes, the people and events that occur there, and one's feelings about the place and people. Then there is also one's own personal mental life space--the places one inhabits in his mind, one's fantasy world, etc. The person and the psychological environment are divided into regions that undergo differentiation. Regions are connected when a person can perform locomotion between them. Locomotion includes any kind of approach or withdrawal--even looking at a pretty object or away from an ugly one, or listening to liked music and avoiding disliked or uninteresting music. They are said to be connected when communication can take place between them. The person is a differentiated region in the life space, set apart from the psychological environment by a boundary. A barrier may block the locomotion. A barrier exerts no force until force is exerted on it. Then it may yield, or resist strongly.

An awakened need is a state of tension, a readiness for action but without specific direction. Excessive tension may blur the person's perception of the environment, so that he doesn't find a suitable object to reduce the tension. One's perception of oneself and his relationship with himself shifts as his life-space shifts. On tension systems, a need is Lewin's basic motivational concept. It may arise from a physiological condition like

hunger or may be a desire or intention to do something. Needs release energy, and at the same time increase tension. A system (region) in the person is said to be in a state of tension whenever a need or intention exists. A positive or negative valence is the attraction or repulsion that a region in the psychological environment has for someone. A positive valence exists when the person thinks the region will reduce tension by meeting present needs, while a negative valence exists when the person thinks the region will increase tension or threatens injury. A vector is a force that arises from a need that acts on the person and determines the direction in which he or she moves through the psychological environment.

On tension, excitement, and closure, we build tension in order to motivate ourselves to learn and do. And with learning, accomplishment, or completion comes a release of tension. This has to do with closure. When one finishes a piece of business. There's a sense of relief. So life is a constant interplay between completing old situations and opening up new ones. If we're alive and well, there's always excitement, tension, possibilities. One can get closure and reduce tension, but the tension is never eliminated because we keep our systems open to be able to explore new events, people, and possibilities.

Conflicts are likely to be most serious when central needs are threatened. There seems to be a tendency for any need to become more central when in a state of hunger or oversatiation, and more peripheral when satisfied. Unsatisfied needs tend to dominate the situation, increasing the chances for conflict. On security, people tend to be very sensitive to even slight increases in the instability of their social ground. A good

marriage is a "social home" where the other person feels accepted, sheltered, and reassured of his or her worth. Among the most frequent causes of unhappiness in marriage: women list lack of truthfulness very high. Distrust makes one uncertain of where he stands and what the effects of a prospective action will be. Traditionally women also listed lack of economic success by husband as frequent cause of unhappiness. In today's changed society it would probably be the couple's overall finances and physical security.

On love and the space of free movement, love has a natural tendency to be all-inclusive, to embrace the other person's whole life, past, present, and future, and to be related to all activities. This can directly endanger a basic condition of person to group, namely privacy. Even if a spouse enters all regions of the other's activities with a sympathetic attitude, it can deprive the partner of some of his or her freedom. Marriage includes the necessity of saying "yes" to both agreeable and disagreeable qualities of willingness to life permanently in close contact. On harmony and discrepancy in the meanings of marriage, how much privacy is needed depends on the individuals concerned, and on the meaning marriage has in the life-spaces of both. A discrepancy of interests causes problems only if different meanings the spouses' attach to the marriage can't be realized simultaneously. Jealousy can be quite vivid even when contrary to all reason. May be based partly on a feeling that one's "property" is being taken away. Such a feeling may be easily grounded if relation between two people is very close. The intimate relation of one partner to a third can make it seem as if some of one's own intimate life is thrown open to a third person/party.

On solving marital conflicts, one may sacrifice freedom for the sake of the marriage and resign oneself to frustration; or make the marriage so much a part of one's life that the goals of the partner become to a high extent one's own goals. In the latter case, the meaning of "limitation of freedom" becomes quite different. It is no longer strictly correct to speak of sacrifice. A thoroughgoing "we feeling" leads to less tension and conflict. A readiness to consider the other person's views and goals and to discuss personal problems rationally leads to a quicker solution of conflicts. (Lewin, *Topological Psychology*, 1936, 1951).

Social judgments involve efficient, though fallible, information processing. It also involves our feelings in that our moods infuse our judgments. The extent to which feelings infuses cognition appears in new studies comparing happy and sad individuals (Myers, 1993, 2000). Unhappy people, especially those bereaved or depressed, tend to be more self-focused and brooding. A depressed mood motivates intense thinking – a search for information that makes one's environment more understandable and controllable (Weary and Edwards, 1994). Happy people, by contrast, are more trusting, more loving, more responsive.

Moods pervade our thinking. When we are in a happy mood, the world seems friendlier; decisions are easier, good news more readily comes to mind (Johnson and Tversky, 1983; Isen and Means, 1983; Stone and Glass, 1986).

Now the bad mood primes our recollection of negative events (Bower, 1987; Johnson and Magaro, 1987). Our relationships seem to sour. Our self-images take a dive. Our hopes for the future dim. Other people's behavior seems more sinister (Brown

and Taylor, 1986; Mayer and Salovey, 1987). And our investment prospects seem to nosedive.

On the upper hand, the developing picture of what controls behavior emphasized external social influences, such as others' behavior and expectations, and played down internal factors such as attitudes and personality. Social situations do profoundly influence individuals but individuals also influence social situations. The two interact. The interaction occurs in at least three ways (Snyder and Ickes, 1985): 1. a given social situation often affects different people differently. 2. people often choose their situations; and 3. people often create their situations.

Moscovici (1986) explicitly maintained the potential of literary works to offer: a. descriptions of emotions, relationships, behavior to be interpreted through social psychological models; b. theoretical thought to be gained by rendering explicit the writers' implicit worldview; c. interplay between science and art in those authors who use social psychological theories as a starting point for a novel or the other way around.

In any case, the first meaning of a poem, a novel, or a play, is biographical: it comes out of the tensions and dilemmas in the mind of the author, and it is, therefore, a concrete symbolic representation of these tensions and dilemmas.

Dudek (1974) said that the writing of literature is "a crisis phenomenon", and he implied that no one would think of constructing Mann's *The Magic Mountain* or Tolstoy's *War and Peace* in the normal course of his daily activities that our faculties were not evolved for that kind of undertaking, that we think action. He elucidated further

that when an individual is thrown into an impossible situation, his psyche plunges into itself; it resorts to the oldest and deepest forms of expression and communication in order to handle the crisis., concluding that the products of such a mind are images of our emotion that are concrete and fundamentally highly-charged. They contain many-sided relations to the world of experience to express, or aptly to integrate, in the old way of "thinking with things" ideally with valuable help from the abstract intelligence, which attempts to manifest their relevance and solve its own conflicts. We live in a world of rationality and here we get stranded from time to time. But we become directed by our functional abstractions which he claimed as the superior level of human existence. This realm of abstract conceptual thinking is essential, if not absolute to our social being.

Seemingly, losing touch with these abstractions and becoming confused and disordered, alienation comes offhand and we lose contact with reality.

The human being cannot function successfully when he reverts to being a non-thinking element. During serious life problems when we are at the highest level of rational consciousness and we find difficulty solving because they are too much for us, we inevitably regress to the older level of symbolic thinking.

Understandably, an individual facing the crisis and suffering the pangs of a society makes his personal pain the shout of pressure and of hope for a whole society. He draws from himself/herself some emotions that correspond to his/her own trial and his/her desire for a resolution, emancipation, and for salvation. Mankind is composed of individuals and groups that communicate empathically and sympathetically, just as birds show unison when they panic and disperse upon hearing from one bird. Suffice to say

that the community learns and responds to the experience of one exceptional individual. This communication pattern proliferates to apply to suiting conditions. The artist then, expressing his personal neurosis is taken as a complex individual.

With the coming of time, literary attack and literary presentation — which should be our first object of study would be re-translated into interpretations appropriate and fitting for the present times. We learn from traces of experience how things and situations can amplify and expand meaning, and how the thought in a novel or story could convey this meaning.

A work of literature is created because there is human individual with all his peculiarities. Bearing a unique way to convey a commendable interpretation, a good work of art stands. As life works on the inner being, and modifies it, like an electric current inducing a strong magnetic force, mankind's nature, emotion, predisposition, evolve. One such strong force manifests in the area of sexuality. In romance novels, the primary client is women; a superb male is passion-tied with his heroine.

Sexuality is an area of differences between male and female. Men tend to initiate sex more frequently and to desire multiple partners, whereas women's sexuality tends to be inspired by emotional passion. Everywhere, sex is understood to be something females have that males want, Donald Simons (1979), cultures everywhere attribute greater value to female than male sexuality as indicated in gender asymmetries in prostitutions and courtship where men generally offer money, gifts, praise or commitment in implicit exchange for a woman's sexual engagement.

Sexual fantasies too express gender difference (Ellis and Symons, 1990). In male oriented erotica, women are unattached and lust-driven. In human sexual economics, women rarely if ever pay for sex. When women are scarce, the market value of their sexuality rises and they are able to command greater commitment.

In creating a novel, a poem or a story, the writer's powerful internal fields of force arrange the particles of his work — images, words, the shaping of a new reality — according to his inner nature, striving toward that self-realization we all desire.

We live in a general and rational world. Our every day actions and deductions direct our everyday behavior. In the superior level of human existence, our conceptual thinking is essential to our existence as social beings.

Flora (2008) expressed, “the ability to intuit how people see us is what enables us to authentically connect to others and to reap the deep satisfaction that comes with those ties. We can never be a fly on the wall to our own personality dissections, watching as people pick us apart after meeting us. Hence we are left to rely on the accuracy of what psychologists call our meta perceptions – the ideas we have about others’ ideas about us.”

McCaghy et al (2006) clearly expressed, “If any single factor makes human social life possible and bearable, it is the ability of individuals to predict the behavior of others.” People constantly behave on the basis of predictions; they provide sets of assumptions or expectations upon which to act.

Logically, rationality and the complex symbolic thought-process is the source of creative achievement, thus the richness of art and literature. As mankind

develops and as he becomes socially indispensable, everything else evolves. Thereby the merit of investigating human behavior to aptly define in some respect the appurtenances of human wild heart.

### **Research Literature: Local and Abroad**

Contarello (1996) shared systematically that the use of literary texts as a source of data to test ideas and theories in social psychology and related disciplines is not widespread, but neither is it rare. Its suitability rests on cross-cultural and historically-oriented research on social psychology and personality issues aimed to enrich, if not extend to a noticeable height, our understanding of things and phenomena around us.

These socio psychological theories and models make way as they are supported by other studies (cf. also Contarello & Volpato, 1991; Volpato & Contarello, 1995). Adamopoulos (1982), for one, analyzed epic works in order to explore universal dimensions of personal relationships as maintained in Triandis's (1978) model.

Oatley (1992), in his study, supported his and Johnson-Laird's (1987) communicative theory of emotions to analyze literary texts. In his paper, he emphasized the importance of experience - that it is only through experience that we may cover a fundamental aspect of understanding emotions, which at a larger scale, scientific research cannot fulfill. The Oatley's method for analyzing literary texts is based on two criteria, similar to those used in history or literary criticism for inferring intention and conflict in narratives: the criteria of consensual understanding and that of consistency. Soundly, Oatley's analysis of texts, a kind of literary criticism, runs parallel to his more scientifically-oriented research. The method chosen by the author to analyze literary texts

(between them masterpieces of literature such as Homer's *Iliad*, George Eliot's *Middlemarch*) owes a lot to human sciences and makes no attempt to intertwine humanistic and scientific knowledge. It is almost as if the author had decided to take time off from the 'harsh main stream' of cognitive psychology and had deliberately looked elsewhere not only for his sources but also for his research method.

Bruner (1986), on the other hand, did an empirical research considering great art, such in the analysis of James Joyce's narrative works, and his school focused more on everyday-life narratives (e.g. autobiographies of an entire family, Bruner 1990, narratives of groups, Bruner & Feldman, 1996) than on literary ones.

Contarello et al (1996) illustrated the contribution which could be made using literary texts in social psychology, particularly in the study of the Self and social relationships. In previous studies on interpersonal and intergroup relations, they pointed out the benefits of archive research with literary texts for analyzing the historical development and changes in a specific relationship (i.e. friendship) (Contarello, Volpato, 1991), the interplay between interpersonal links and social macro-contexts (Volpato, Contarello, 1995), as well as the effects of extreme situations on delegitimized groups (Volpato, Contarello, 1999). Along these lines, they chose the social representations approach proposed in social psychology by Serge Moscovici as a suitable meta-theoretical framework (cf. Contarello, Volpato, 2002; Laszlo, 2002). This perspective enhanced the constructive nature of social knowledge, and literary texts, as creations of their time, affected by and with effects on their own environment, are considered worth of study as they help to create "possible worlds". They constituted something in the

nature of an “intermediate formation” (Kaës, 1989) functioning as 'moulds' on which many lives might be modeled.

Literary texts, in this case, were studied according to the methods and procedures typically employed in social psychological research. The study explored on identities and relationships in different social environments concerning an Indian novel. However, before considering the text, they briefly overviewed the use of literature in social psychology, then the socio-psychological analysis of Self and identity within the framework of social representations, and finally, they tracked on recent contributions in the study of Self and culture especially focused on the Indian cultural context.

Moscovici (1986) proposed the study of imaginary groups from the literary world as if they were real. His suggestion to rely on Freud’s terminology is based on the idea that relationships, emotion and behavior described in fiction might be useful in social psychological research in various ways.

First, Moscovici (1986) shared; they must be taken at face value and read, as if they were data, through socio psychological models. This would tighten the auspices of writers and historians of the Annales to involve social psychology in the study and understanding of narratives and history, replacing ad hoc theories by literary critics, historians, and sociologists with social psychological theories which can explain relations, feelings, behavior depicted in literary works. Second, the implicit views or theories of literary authors might be taken into account as a source of theoretical thought. This, he explained, does not mean to consider them in the same way scientific theories

and artistic views: the latter offer content more than form, style that constitutes the mark of an author, and makes the reader say,” This is Stendhal’s or Balzac’s world, Dickens’ or Hemmingway’s, the researcher’s task, according to Moscovici (1986) is to rationally reconstruct the artist theories. Third, specific contributions by authors who use social psychological models as a starting point for their novels, or the reverse might be considered, in a thought provoking interplay between data and theory. Moscovici (1986) mentioned, for instance, Canetti and Broch, with their studies on the psychology of masses and leaders, but also cites, Balzac, Flaubert, Maupassant and Tolstoy for their extremely careful and refined contributions.

Wicker (1969) reviewed several dozen research studies covering a wide variety of people, attitudes and behavior. Wicker offered the conclusion that people’s expressed attitudes hardly predicted their varying behavior. The literary arena resembles if not mirrors, this argument on behavior.

Notably, series of studies have shown the importance of social support for mental health, both in preventing mental disorders and in enhancing social readjustment. Profoundly, the studies of House and his colleagues have shown that social support protects against the development of mental disorders when people lose their jobs due to general unemployment (House, 1983, 1986; House, McMichael, Wells, Kaplan, & Lanerman, 1979). It has also been shown that social support may cushion the effects of occupational stress, hence decreasing the risk of mental disorders (Caplan, Cobb, French, Harrison, & Pinneau, 1975; House, 1983, 1986; House et al., 1979).

The work of Fairweather, Sanders, Maynard, and Cressler (1969) points in the same direction, indicating that patients trained in groups in the hospital and discharged as a group into some kind of collective housing and work do better with respect to social adjustment than patients treated and discharged individually.

In support is the study conducted by Ferrer (1997) in his exploration of seven Filipino novels of struggle to study discourses on nationalism, claiming that his select novels are highly ideological representing either in direct or oblique ways the contradiction of the times, symbolizing these contradictions in the lived experiences of the characters and events fictionalized.

Danerek (2006) examined developments in the novel and the short story of writers who grew up during the New Order era (1966-1998) in the period of reform post 1998. It is assumed and subsequently affirmed that the genres are developing, modern genres in dialogue with the past and present. The work's main use of theory is that of M. Bakhtin's ideas of dialogism. The assumption of 'novelization' is framed in Bakhtin's observation that the 'flowering of the novel is always connected with a disintegration of stable verbal-ideological systems' (such as the New Order) 'and with an intensification and intentionalization of speech diversity that are counterpoised to the previously reigning stable systems', which is found and identified in literature Post New Order. This concrete setting in time is the base for questions of value change and identity, as well as aesthetic developments, which are viewed from a historical ideological perspective.

The dissertation departs from a survey of the prolific short story and assumptions based on the arguably generational novel Saman (1998) Ayu Utami. The

survey is the base for a discourse analysis of qualities relating to both form and content. It affirms the rise of the short story in the hierarchy of genres, the newspaper Kompas as 'authority' and actuality as an aesthetic stratification imposed by it. Novelization and its boundaries, reproduction, are found and identified in the genre. Similar ideas are then applied to the novel. In the period, past taboos and myths were identified and engaged by a wide range of authors. These were revealed as such and often engaged in styles that made them less sacral. Gender discourse was found to be one of the most prolific and important discourses of the period, in both genres and of both male and female authors. Gender was directly engaged in feminine or feminist strategies by female authors.

In terms of identity, new models were sought for that left previous ideals behind and it was often done in ways that envisioned pluralism. Primordial discourses and its concrete figures, identified with the past and gender inequalities, were engaged and challenged. This not only reflected social change in the period; the generation that embraced change and new possibilities used anti primordial discourse, often in styles that challenged orthodoxies, as its prime vehicle for social change.

Amy Holtzworth- Munroe and Neil Jacobson (1985) reported that married people often analyze their partner's behavior, especially their negative behavior. Our interpretation of why people act as they do is profoundly important. They determine our reactions to people and our decisions regarding them.

Antonia Abbey (1987) and her colleagues have repeatedly found that men are more likely than women to attribute a woman's friendliness to sexual interest. This misreading of warmth as a sexual come-on can lead to inappropriate behavior and helps

explain the greater sexual assertiveness exhibited by men across the world (Kenrick & Trost, 1987).

Astrom (2002) posited that old English literary studies is a fascinating field of research which spans many various approaches including philology and linguistics as well as literary and cultural theories. Her study examined the scholarship on the Wife's Lament and Wulf and Eadwacer projecting its cumbersome affinities with tradition as a conservative force as well as the resistance against it. The investigation focuses mainly on aspects of scholarly research: the emergence of a professional identity among Anglo-Saxonist scholars and their choice of either a metaphoric or metonymic approach to the material. Her final chapter studied the concomitant changes within old English feminist studies. The thesis also summarized the approaches to points of ambiguity in the poems and provided a comprehensive bibliography of scholarships on the two texts.

Other studies about life in general that would help explain human behavior or its aesthetics have place.

Patoc (1998) elucidated that as one ages, he undergoes physiological and psychological changes. Changes in interests, attitudes, values, habits and lifestyle creep in coupled with body pains and aches as well as decline in the cognitive functioning. Oftentimes, the decline comes from physical and partly from psychological factors. The physical cause of decline is a change in the body cells due not to specific disease but due to the aging process. Decline, may also have psychological causes. Unfavorable attitudes toward oneself, other people, work and life in general are some of the manifestation.

Carlson (1993) aptly pictured out that “joy and life satisfaction usually referred to as “happiness” comes from the fulfillment of a need or wish, and, as such, is a source of pleasure and enjoyment.” These are essentials to happiness and pleasure or the state of well-being, contentment and satisfaction.

Rosseau (1999) said that pleasures and satisfactions in life have a lot to do with accepting and enjoying what one is and what one has, maintaining a balance between expectations and achievements and the fulfillment of needs.

On the upper hand, Peros (1985) in her “Sociological Differences Between Successful and Unsuccessful Marriages” revealed that long acquaintances and friendship contribute to successful marriage. While love is admittedly the basic element in marital happiness, mutual trust and confidence are necessary.

Meily (1976) studied some factors related to broken homes. Her findings revealed that the working wife is a factor in the incidence of broken homes. Other factors contributory to the break up are lack of communication between husband and wife, socio-economic problems, in-law relations, sex and value differences. It appeared that the mother is the most significant factor in the stability of the marriage.

Problems of estranged wives was the study conducted by Liobrado (1987). There were psychological, social and economic problems revealed which included wife’s sense of deprivation of love and companionship, dullness and boredom, feelings of insecurity and hostility.

Pajarillaga (2003) concluded in his study that “Favorable emotional equilibrium and social behavior are imperatives for successful adjustments. Emotional equilibrium and social efficiency are essential to normal and healthy development,

interacting with people and accepting gracefully some harsh realities of life aid in the future adjustments of the individual. Successful relations with people are predictors of future psychological adjustments in adulthood. The development of social control, the capacity to relate with others and the acquisition of social values are all dependent on the social efficiency and emotional maturity of the individual. The interrelation of emotional equilibrium and development with other aspects of human behavior is significant in the extensive organizing roles of emotions in social behavior. Emotions determine attention to some aspects of a situation or interaction. Interpretation of situations which involves inferences about others' emotional states and an understanding about their implications has been linked to both positive and negative social behaviors.

Indeed, man has become aware of the many forces at work in his lifetime. As human beings recognize that mankind as a collective, and each man in particular, is a potential force in cosmic time, each man fashions an "image" of his/her self-environment, and his/her attempts to achieve a balance between his/her image and the changing environment becomes a field of life space with ever changing and suiting boundaries. The dynamism in man's life space field involves other field theory principle Depending on the historical epoch in which an individual man lives; he adapts his self-image to his immediate environment and to his own psychological field.

Communication, particularly through signs and language, is the medium through which man tends to change and be changed by his environment. Language sometimes limits and bounds man's perceptions of his environment. But despite this limitation, man's language expands his/her image of himself/herself in field until such time he/she begins to perceive the principle 'that all is important', that his/her life space

field is irrevocably bound to that of his/her fellowmen, and that potentially his/her every act can change as well as be changed by all other forces in the universe. The total impact of man's awareness of these field theory principles is a conception of the wholeness, the completeness of his time-marked passage in the vast scheme of things. These are the basic principles of field theory in science and the humanities that suggests field theory approach to literature (Fagan, 1964).

Finally, it is emphasized that this undertaking departs itself from usual critiquing and analysis along sociology and social psychological perspectives. In its merit, the study embraced the gigantic task of exploring an established social psychological theory on human behavior, Kurt Lewin's Field Theory, and sociological approach, Durkheim's Functionalism to explain and thereby offer a scientific understanding of wild heart and human behavior in select Asian and African novels of distinguished authors. In its distinctiveness, this literary study was done with the use of scientific terms and the adoption of mathematical representation.

## **CHAPTER III**

### **METHODS AND PROCEDURES**

This chapter presents and discusses the methodology and the research procedure that were adhered to in the undertaking. The research design, the data collection, processing and analysis as well as the instrumentation and other evaluative tools were given consideration. To quote Rene Welleck (1963), “Clearness on methodological issues should influence the direction of future research.”

#### **3.1 Research Design**

The researcher made use of the descriptive-analytical research design. Landman (1938) stipulated that such design is primarily concerned with the description of a condition in detail. It includes survey and fact finding inquiries, which may include a description of the sources used. It is further stated that factual, accurate and systematic description of data is needed. In the words of Best (1989), the descriptive method of research is concerned with conditions or relationships that exist, practices that prevail, beliefs and processes that are going on, effects that are being felt or trends that are developing.

#### **3.2 Procedure**

The study followed four different phases:

Phase I: Survey, Reading and Initial Listing of Novels

Phase II: Preparation of Criteria for Final Selection of Novels

Phase III: Rereading and Final Selection of Novels

Phase IV: Applying Lewin’s Field Theory and Durkheim’s Functionalism

**Phase I: Survey, Reading and Initial Listing of Novels**

Some good shelves of libraries were surveyed for the initial listing of novels. This entailed visit and revisit to university libraries and other public and private libraries, including bookstores.

Notably, with exposure to the different forms and types of literature, the researcher realized her fondness for, if not inclination and interest into, issues concerning human behavior, particularly on matters that dealt with people's reaction to extreme trial or suffering, thereby emancipating the wildness of the human heart and how people differently attributed actions or responses to situations, hence her strong emotion on social judgment and hasty condemnation against people.

With the vicarious reading experience through the reading requirements in most of her doctoral subjects, a number of choices that could be included in the study became possible. All these were listed down for the second phase.

Table 1: Initial List of Novels

| Title                               | Author                                               | Origin          | Year<br>Published    |
|-------------------------------------|------------------------------------------------------|-----------------|----------------------|
| No Longer At Ease                   | Chinua Achebe                                        | Africa          | 1960                 |
| The Houseboy                        | Ferdinand Oyono                                      | Africa          | 1966                 |
| The Beautiful Ones Are Not Yet Born | Ayi Kwei Armah                                       | Africa          | 1968                 |
| The Great Ponds                     | Elechi Amadi                                         | Africa          | 1969                 |
| If We Dream Too Long                | <a href="#">GohPohSeng</a>                           | Singapore       | <a href="#">1972</a> |
| No Harvest But A Thorn              | Shannon Ahmad                                        | Malaysia        | 1972                 |
| A Question of Power                 | Bessie Head                                          | Africa          | 1974                 |
| Wedding Song                        | Naguib Mahfouz                                       | Egypt           | 1984                 |
| Ermita                              | F. Sionil Jose                                       | Philippine<br>s | 1988                 |
| The Beginning and The End           | Naguib Mahfouz                                       | Egypt           | 1988                 |
| Jasmine                             | <a href="#">Bharati</a><br><a href="#">Mukherjee</a> | India           | <a href="#">1989</a> |
| Eating Fire and Drinking Water      | Arlene Chai                                          | Philippine<br>s | 1996                 |
| The God of Small Things             | S. Arundhati Roy                                     | India           | 1997                 |
| Get A Life                          | Nadine Gordimer                                      | Africa          | 2005                 |
| White Tiger                         | Aravind Adiga                                        | India           | 2008                 |
| Ilustrado                           | Miguel Syjuco                                        | Philippine<br>s | 2010                 |

## Phase II: Preparation of Criteria for Final Selection of Novels

With the preliminary list of novels, narrowing down entailed a set of criteria, hence the formulation of the following: 1) the novels must exhibit an extreme trial confronted by the characters; 2) the novels must come from countries bearing a

colonial past - Asia and Africa; 3) the novels must have a strong major or prominent character, 4) the novels must be written in English or must have an English translated version, 5) there must be equal representation of men and women writers; and 6) the novels must be written by contemporary novelists – those written from 1960s to present.

With consultation and approval of experts through the advisers, the final short list of six novels, three from Asia and three from Africa, were identified for the next phase.

### **Phase III: Rereading and Final Selection of Novels**

To select good novels implied acquisition of many such novels. Further, good ones were hard to find, especially that original ones were required.

With the drawn criteria, the select novels are the following:

Table 2: Final List of Novels

| Title                   | Author           | Origin      | Year Published |
|-------------------------|------------------|-------------|----------------|
| No Longer At Ease       | Chinua Achebe    | Africa      | 1960           |
| The Great Ponds         | Elechi Amadi     | Africa      | 1969           |
| No Harvest But A Thorn  | Shannon Ahmad    | Malaysia    | 1972           |
| A Question of Power     | Bessie Head      | Africa      | 1974           |
| Ermita                  | F. Sionil Jose   | Philippines | 1988           |
| The God of Small Things | S. Arundhati Roy | India       | 1997           |

#### **Phase IV: Applying Lewin's Field Theory and Durkheim's Functionalism**

In the presentation, individual characters were subjected to critical analysis with reference to their psychological needs and psychological environment. Specific human situations that were depicted in the novels vis-à-vis personal conditions were given careful attention. The wildness or the intensity of their emotion was tracked down: how they respond or act toward or against a specific situation was critically evaluated. In the discussion, the societal influences or the external factors that come into play were considered. In the final analysis, Kurt Lewin's field theory on human behavior and Émile Durkheim's functionalism were applied. To give flesh to its context, Lewin's equation, expressed in symbolic terms,  $B = f(P, E)$  was employed whereas; behavior (B) is the function of both the person (P) and the environment (E). With all these analytical tools, the paper was able to draw out the wild heart of characters and thus produce a treatise of human behavior through the fictional personages that represent humanity.

Systematically, it went through these sub-phases:

- Describing the characters in terms of their environment and psychological needs;
- Identifying specific human situations confronted by the characters;
- Evaluating the impact of social influences to the behavior of the characters;
- Analyzing wild heart through account of human behavior, using the field theory of Kurt

Lewin and the Functionalism approach of Emile Durkheim.

- a. Describing the characters in terms of their environment and psychological needs

How characters were situated graphically and geographically and the position they took in the society were discussed and were given due attention. Further, individual characters were described with the aim to highlight the life space, the level of emotion, motivation or value judgment. This established the environment and the psychological need of the individual characters confronting human situations.

b. Identifying specific human situations confronted by the characters

The total situation a literary character confronts was taken into account. If only part of the situation were considered, a misrepresented picture might be drawn out. For Kurt Lewin, behavior is determined by the totality of an individual situation. Whereas Émile Durkheim believed that society is greater than the sum of its parts; it superseded in complexity, depth, and richness, the existence of any one particular individual and is wholly new and different from the parts that made it up. Analysis began with the situation as a whole from which was differentiated into the component parts. This part attempted to delineate human situations of individual characters in select world novels, highlighting the extreme trial or human suffering faced and confronted by the characters.

c. Evaluating the impact of social influences to the behavior of characters

Individuals participate in a series of life spaces (such as the family, work, school and church), and these were constructed under the influence of various forces. The

literary facts extracted from the novels were subjected to a critical evaluation in relation to social influences, the social pressures and norms and varied factors that interplay in the human situations and personal dispositions of characters, thereby emancipating the wildness of human heart from a socio-psychological perspective. Deriving inspiration from Lewin who views the social environment as a dynamic field which impacted in an interactive way with human consciousness, and from Durkheim's ideas, this part analyzed how external factors or influences come into play with the situation and with the situation and with the condition of the characters.

- d. Analyzing wild heart through an account of human behavior, using the field theory of Kurt Lewin and the Functionalism approach of Emile Durkheim

The analysis was based on the literary facts extracted from the novels and were subjected to a systematic presentation using the language of science, aided by mathematical or symbolic representation:

Lewin's equation  $B = f(P, E)$  whereas;

**(B)** behavior is the function of both the

**(P)** person and the

**(E)** environment expounded by Kurt Lewin in his field theory of human behavior.

The strength of Lewin's theory may probably lay not in a formal propositional kind, but in its ability to build models of processes that could draw attention to the right kind of variables conceptualized.

As Durkheim (1985) maintained that society imposes limits on human desires and constitutes "a regulative force which must play the same role for moral needs which the organism plays for physical needs, hence the individual was viewed in his/her web amidst social forces."

It is apt to claim appropriateness for the use of these injunctions to this specific undertaking with due consideration to the gigantic underpinnings of fusing varied disciplines – especially psychology, sociology, and history in its aim to contribute significantly in the literary investigation.

## **CHAPTER IV**

### **PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA**

Literature as an influential part of every educational system entails mankind's dependence on understanding or better understanding and appreciation of some human concepts that are essential and useful for human existence, especially so when fully understood and in a way experienced, or in literary terms "lived through the pages."

The social institution of education is singled out to provide and offer awareness, if not to elevate people's level of awareness to a certain agreeable degree which would be paramount to enriching educational system relative to understanding human behavior, since not all people, even educated ones at that, perceive or have the ability to perceive his life space or his psychological field, more so of others.

Human beings, as they go through their growth and development undoubtedly expand their image of themselves-in-field until they start to see and recognize the ecological principle that "all is important", that their life space field is indispensably bound and connected to that of their fellowmen, of other people around them and that substantially their actions, or their behavior at that, can change as well as be changed by forces inside and outside their fields.

These are some good principles of Field Theory in the humanities that offer reasons to strengthen the applicability of field theory approach in literature.

The Field Theory principle is embodied in the study of literature because significant literary works embody the cultural values of a time epoch as well as the author's participation in the ecology and evolution of their culture areas. "The organization an author achieves is one of the antientropic forces that sustain the culture

and, indeed, the one that lets it burst its perimeters of habit to sample new systems of value and behavior” (Fagan, 1964).

Assessing the psychological field or life space (through Kurt Lewin’s Field Theory in this endeavor) may not be enough to better grasp human behavior. What the society and culture have to do must be scrutinized as well. A person’s function in the society and how well or poor is his/her performance, dictates how he/she is as an individual living in a real environment. His/Her boundaries and limitations when well-established could undeniably help him/her be a better person.

From this viewpoint, and in line with Emile Durkheim’s Functionalism, these things were treated as social facts as they posed externality, constraint and generality. They exist external to an individual, or to the mind of the individual. They exercise constraints over the individual in various ways, depending on their position within the continuum of social phenomena which could be imposed by lack of choice, and the pressure to choose according to established notions of what ought to be the case. These facts are emergent properties of social wholes, which exercise an almost irresistible determining influence on the behavior of individuals – calling indeed for the ideals of Functionalism.

Relationships, connectedness, dependence, interdependence, intersections, limitations, boundaries, the instability of field in time and space as dependent on individual involvement in fields, interplay of individual and his environment, individual social pressures, the culture and norms of his society, the behavior and action of others around him, and incorporation of other field concepts in the assessment of an action or behavior are definitely viable patterns for a literary experience.

The total impact of an individual's awareness or consciousness of these field theory principles paved the way for the conception of "wholeness", the completeness of representation of his/her existence in real life, through irreality – by experiences through the characters given life by authors, and their situations that undeniably, if not sensibly, depict human life.

Early on, Fagan (1964) elucidated, "the novel as a literary work of art, symbol of culture, or aesthetic experience for centralizing cultural disparities, tends to embody ecological principles, to exemplify complementarity, and within temporal limits to reveal through thematic montage simultaneous extensions of all art forms."

Six novels were chosen to exemplify the Field Theory approach of Kurt Lewin and Functionalism of Emile Durkheim. They were all contemporary novels – written from 1960s to the present. They were written by prominent representative authors and the stories had arresting structures that made them good, as well as excellent sources, of contemporary experience.

The characters in the chosen novels exemplified a surge of pain or extreme trial which makes human life real, therefore making these literary works and their characters promising materials for assessment of wild heart vis-a-vis analysis of the characters' behavior in the account of their specific human situations.

Table 3 presents the six novels chosen for the study.

Table 3  
Six Chosen Novels for the Study

| Title | Author | Field | Functionalism |
|-------|--------|-------|---------------|
|-------|--------|-------|---------------|

|                         |                  | Theory       |                          |
|-------------------------|------------------|--------------|--------------------------|
| No Longer At Ease       | Chinua Achebe    | Bribery      | Social Solidarity        |
| The Great Ponds         | Elechi Amadi     | Suicide      | Social Integration       |
| No Harvest But A Thorn  | Shannon Ahmad    | Survival     | Social Phenomenon        |
| A Question of Power     | Bessie Head      | Insanity     | Primitive Classification |
| Ermita                  | F. Sionil Jose   | Prostitution | Scholasticism            |
| The God of Small Things | S. Arundhati Roy | Need         | Social Cohesion          |

The chosen novels were analyzed by looking into the following points:

- I. Behaviorism/ Field Theory by Kurt Lewin
  1. The Psychological Field
  2. The Position of the person
  3. Conflict Situations
  4. Satisfying a Need
  5. Aspiration
- II. Functionalism/ Sociology of Emile Durkheim
  1. Identifying Social Fact
  2. Definition of the Social Fact
  3. Explanation of the Social Fact
  4. Inadequacy of Explanations
  5. Sociological Explanation in terms of other Social Facts

### **FIELD THEORY: KURT LEWIN**

#### **The Psychological Need**

In general terms, behavior (B) is a function (F) of the person (P) and of his environment (E). In this formula for behavior, the state of the person (P) and of his environment (E) are not independent of each other.

How a child or an individual sees a given physical setting (for instance, whether a pond or a sea looks peaceful to him or not) depends upon the developmental state and the character of that child and upon his ideological analysis. In other words, E =

F (P). The reverse is also true: The mental and emotional state of the person depends upon his environment  $P = F(E)$ . The state of the person after encouragement is different from that after discouragement, that from an area of sympathy or security from that in an area of tension, that in a democratic group atmosphere from that in an autocratic atmosphere. Certainly, the ideology, values and attitudes of the growing child or individual depend greatly upon the culture in which he/she is reared and upon his/her belonging to a privileged or underprivileged group.

Kurt Lewin explained the way groups and individuals act and react to changing circumstances. The field emerged as a concept dedicated to the advancement of knowledge regarding the nature of groups, their laws, establishment, development, and interactions with other groups, individuals and institutions. Lewin applied his interactionism formula  $B = f(P, E)$ , to explain group phenomena, where a member's personal characteristics ( $P$ ) interact with the environmental factors of the group, ( $E$ ) its members, and the situation to elicit behaviour ( $B$ ). Lewin justified group existence using the dictum "The whole is greater than the sum of its parts". He theorized that when a group is established it becomes a unified system with supervening qualities that cannot be understood by evaluating members individually.

Given the equation,  $B = F(P, E)$ , the person and his/her environment have to be viewed as variables, which are mutually dependent upon each other.

To understand or to predict behavior, the person and his/her environment have to be considered as one constellation of interdependent factors. We call the totality of these factors the life space (LSp) of that individual and write  $B = F(P, E) = F(\text{LSp})$ .

The life space therefore, includes both the person and his/her psychological environment.

The task of explaining behavior then becomes identical with:

1. finding a specific representation of the life space (LSp)
2. determining the function (F) which links the behavior to the life space.

The fiction writer who delineates the behavior and development of an individual gives us detailed abstractions about his/her parents, his/her siblings, his/her character, his/her intelligence, his/her occupation, his/her friends, his/her status. He gives us these data in their specific interrelation, that is, as part of a total situation.

Social Psychology fulfills the same task with scientific instead of poetic means. The method is analytical in that the different factors which influence behavior are specifically distinguished. In social science, these data are represented in their particular setting, within the specific situation. A totality of coexisting facts which are conceived of as mutually independent is called "field". Psychology has to view the life space, including the person and his/her environment as one field.

What means are most appropriate for analyzing and representing scientifically a psychological field have to be judged on the basis of their fruitfulness for explaining behavior in this respect, the following general points are considered:

1. Objectivity in psychology necessitates delineating the field accurately as it exists for the individual in point at that particular time. For this field, friendships, conscious and unconscious goals, dreams, ideals and fears are as essential as any physical setting. The physical and social conditions limit the

variety of possible life spaces as boundary conditions of the psychological field.

2. The social aspect of the psychological situation is as important as the physical.
3. To characterize properly the psychological field, particular goals, stimulus, needs, social relations as well as the “atmosphere” (for instance, the friendly, tense or hostile atmosphere) or the amount of freedom are accounted for.
4. The concept of the psychological field as a determinant of behavior implies that everything which affects behavior at a given time should be represented in the field existing at that time, and that only those facts that can affect behavior are part of the present field.
5. To avoid unnecessary assumptions, one can represent the psychological field scientifically by interrelating its parts in mathematical terms. The mathematical representation and the equation expressing the psychological laws along with the depiction of the psychological field were drawn.

#### The Position of the Person: Being Inside and Outside a Region

The determination of the position of the person within the life space is the first prerequisite for understanding behavior. His social position within or outside of various groups should be known, his position in regard to various activities, in regard to his goal regions and in regard to physical areas should be determined.

#### Conflict Situations

A conflict situation can be defined as a situation where forces acting on the person are opposite in direction and about equal in strength. The person may be located between two positive valences, between two negative valences, or a positive and

negative valence may lie in the same direction. There may be also conflicts between driving and restraining forces. What is usually called a “choice” means that a person is located between two positive or negative valences which are mutually exclusive. The effect a situation has on behavior depends upon the potency of that situation. In particular, the effect a force has on behavior is proportional to the potency of the related situation.

### Satisfying A Need

Behavior in a specific situation usually results from a combination of several needs; in this way a “derived need” for the behavior may arise. Such a “derived need” may be kept dependent upon the source needs or may become functionally autonomous. A failure to reach a certain goal may increase the negative valence of the obstacle until the constellation of forces is changed in such a way that a person will withdraw temporarily or finally. This withdrawal is frequently accompanied by an open or concealed conflict which may show itself in aggressiveness. The withdrawal, can, however, go hand in hand with a full acceptance of the inaccessibility of the goal. This is equivalent to an actual giving up: the inaccessible region ceases to be an effective part of the life space.

### Aspiration

Social situations or praise facilitate the rise of an aspiration. This indicates that a social component is important for aspiration.

The experience of success or failure depends on the level of performance within a frame of reference. This frame of reference can be the level of aspiration (that is the goal which has been set for that action), the past performance or the standards of a group. A feeling of success will prevail if a certain level related to the dominant frame of reference is reached. What frame of reference will be dominant depends upon a number of factors, one of which is the tendency to avoid the feeling of failure. After the experience of success or failure, the person may either quit or continue with a higher, equal or lower level of aspiration. The level of aspiration is much influenced by social factors.

In a situation of competition, it might be increased. For instance, the discrepancy between aspiration and performance increased toward a higher level of aspiration if the person learned that his/her performance was below the standard of his/her own group or of a group which he/she considered to be lower. The discrepancy decreases if the opposite conditions obtain the level of aspiration. The level of aspiration is affected also by the degree of realistic judgment about one's own ability.

The needs of the individual are to a very high degree determined by social factors. The level of aspiration is related to social facts. One can distinguish three types of cases where needs pertain to social relations:

1. The action of the individual may be performed for the benefit of someone else.
2. Needs maybe induced by the power field of another person or group (as a weaker person's obedience of a more powerful one)
3. Needs maybe created by belonging to a group and adhering to its goals.

The force acting on a person in the direction of a goal might be counteracted by induced forces corresponding to the will of another person. In view of the relation between psychological forces and psychological needs we can also speak of induced needs. The relation between two persons might be that of friends or that of enemies, the need of each would depend greatly on the power field of the other.

### **FUNCTIONALISM: EMILE DURKHEIM**

#### Identifying Social Fact

With the vast references crediting Durkheim in sociology, he failed to offer a comprehensive definition of the subject commensurate with his model and practice of that discipline. The nearest he came to this was in two brief definitions that appear in the Rules of Sociological Method (1982), where he agreed with the formulation of two of his disciples, Mauss and Fouconnet, that:

Sociology can then be defined as the science of institutions, of their genesis and of their functioning.

By 'institutions' he meant 'all beliefs' and all modes of conduct instituted by the collectivity, hence highly encompassing.

#### Definition of the Social Fact

Sociology could also be defined as the study of social facts, which in turn were defined as follows:

A social fact is every way of acting, whether fixed or not, which is capable of exercising an existence of its own, independent of its individual manifestations.

Durkheim was seeking to establish that there are constraining and determining factors of a social nature that must be taken into account in explaining human behavior. By insisting that social facts are things, he favored structural analysis as

fundamental process of social development which involved the crystallization of patterns of social relations under pressure from the environment, and the succeeding crystallization of moral and cognitive categories and norms from these patterned social relationships.

#### 🌈 Explanation of the Social Fact

The basic characteristics of social facts are: externality, constraint, and generality. They have an existence external to any individual or to the mind of any individual. They exercise constraint over the individual in various ways, depending on their position within the continuum of social phenomena ranging from morphological facts that determine the availability of resources, to the constraining force of norms backed by sanctions, to the constraints imposed by language, the force of myths and symbols, and the pressure of public opinion. There are basically two modes of constraint: the constraint imposed by lack of choice, and the pressure to choose according to established notions of what ought to be the case. Morphological factors exercise the first sort of constraint, usually through the form and distribution of material resources. Institutions and collective representations, such as normative routines, beliefs, and currents of opinion, exercise the other type of constraint. However, some social facts exercise both kinds of constraint, a combination of material resource limitation and moral pressure to act in a certain way.

#### 🌈 Inadequacy of Explanations

Far from wishing to defend 'order' against change, or being sanguine about the present social order, Durkheim's critical sociological analysis had the objective

of helping society see what had to be done to achieve change and to escape from a pathological condition.

#### 🌈 Sociological Explanation in terms of other Social Facts

The differentiation of institutions and functions entailed in the modernizing process of sociology in general had produced a situation marked by greatly increased individualism. This could be a positive development or it could have pathological results, depending on the type of individualism that prevailed. It was each man for himself, rather than each for every other. Competition and conflict to satisfy individual, unrestrained appetites and ambitions could reign in place of cooperation to promote the common good. Would the ideals of individualism be fulfilled, if society were organized and people educated in such a way as to enable the individuals to govern themselves, control their needs and be free to realize their potential and to assist others to do the same. How do these divergences make up the whole?

## ANALYSIS

### **BESSIE HEAD'S *A QUESTION OF POWER***

#### I. Applying the Field Theory

The foregoing procedures for a detailed examination of Bessie Head's *A Question of Power* would help us discover structures and descriptions where separate parts were articulated to imply wholes greater than their sum.

In the search for interrelationships, we see the story of Elizabeth, a woman from the South African Apartheid society and her version of neglect, alienation, isolation, discrimination, and deprivation throughout her life and her immediate society, her psychological environment, thereby courting, if not emancipating social and personal oppression on elevated grounds and superficially accounting insanity or madness at its base.

Put in a society where ideals are not common merchandise and people value them less if not at all, Elizabeth suffers both on personal and social dimensions, especially because she is a South African black, and a woman. As a Botswana emigrant, she suffers from a nervous breakdown, in a way brought by her South African experience and racial indifference - having been conceived in an out-of-wedlock union between a white woman of social standing, and a black man--a union said to be outlawed by her country of birth, South Africa.

The novel first delineated a problematic situation of a child produced during the days of apartheid but in detail, it focuses on the neurotic problems of the female protagonist, Elizabeth. Here, the single mother migrant's efforts to settle in a new country and community were interwoven with the experience of extreme poverty and a mental breakdown.

Kurt Lewin (1936, 1951) made some brief speculations on "unreality" as he called it in general, which included both fantasy life and psychoses. And he did so within the framework of Field Theory.

First, he suggested that there are different levels to the life space of the person, some "real", and some "unreal", where the person deals with unreal phenomena.

One could deduce that the irreal levels of the life space are filled, so to speak, with ‘facts’ (in Lewinian thinking, people, places and things) that are fantasies, symbols, and distortions, just as the ‘facts’ in the real levels of the life space are representations of real things in the person’s life. Lewin (1936) theorized:

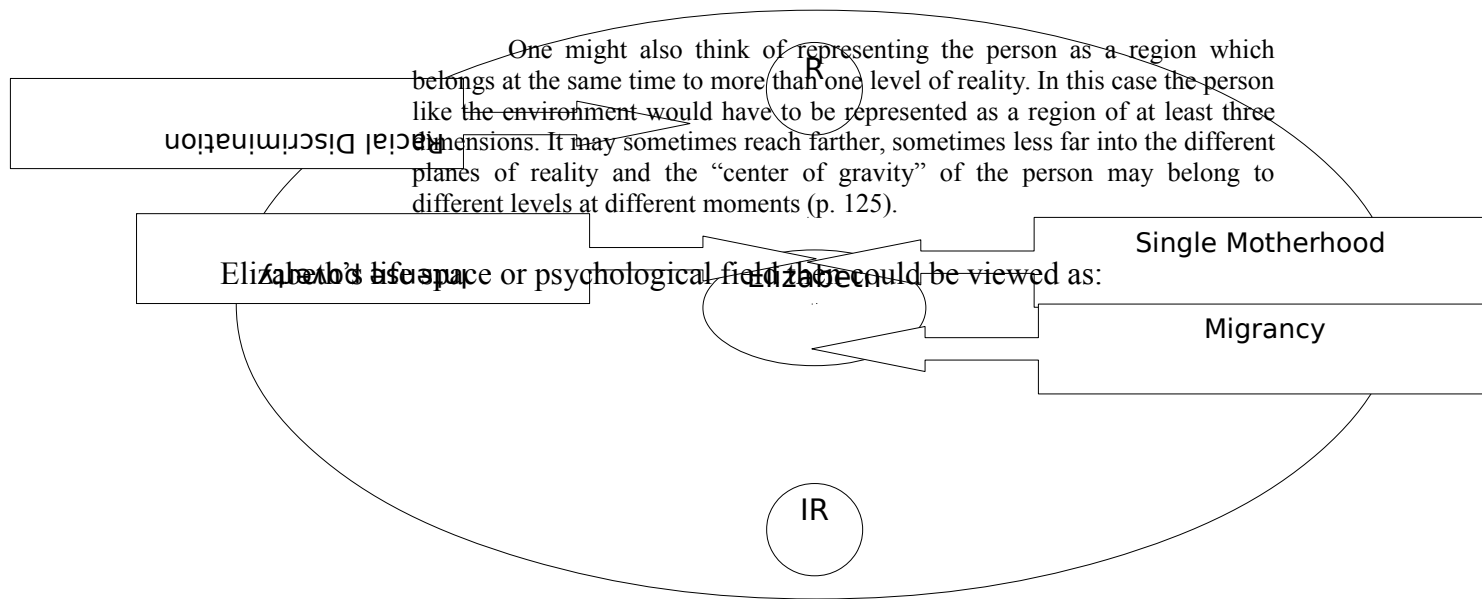
The question arises how many dimensions has the region which represents the person within the life space. It would be wrong to represent the person only in the plane of reality. For he can act also within the more irreal levels. Furthermore, there seems to exist inner personal systems which one has to coordinate to irreal levels (p. 123).

Further he said,

This problem raises questions to which it is hardly possible to give definite and detailed answers at the present time. One certainly has to represent the transition from sober reasoning to phantasmic attempts to solve a problem as a transition to process within irreal levels (p. 123).

What Lewin (1936) implied here is that the person deals more with facts in the irreal levels of his/her life space than with facts in the real levels of his/her life space. That is the transition process within irreal levels of his/her life space. Lewin (1936) went on to say something additionally important in suggesting that even when the person was engaged in what Lewin (1936) termed a “flight into irreal” he/she stayed within the levels of reality in part, at least as a bodily being. Lewin (1936) pointed out a theoretical point of significance for psychotherapy when he suggested that the person could be influenced by processes within this level. Here, he elucidated:

One might also think of representing the person as a region which belongs at the same time to more than one level of reality. In this case the person like the environment would have to be represented as a region of at least three dimensions. It may sometimes reach farther, sometimes less far into the different planes of reality and the “center of gravity” of the person may belong to different levels at different moments (p. 125).



**Figure 1: The Psychological Field of Elizabeth in *A Question of Power***

Elizabeth, suffering from a mental disorder, was neither stuck in real levels of life space, nor fixed permanently in the irreal levels. Mobility was in place. Elizabeth struggled to be out of the irreal plane, though; she suffered all the bits and pieces of it. She did not let herself live there permanently. She shifted herself and triumphantly reached the real plane.

As a third disclosure on what mental illness processes looked like, Lewin (1936) suggested, finally, the transfer to levels of lesser degree of reality, could in most cases be thought of as a locomotion or movement of parts of the person. Not all person moves into the life space's irreal levels or back to real levels. Only parts of the person's psychic self do. Part of Elizabeth's psyche was irrational and moved into the realm of the irreal, where it confronted irreal facts and where most of the facts perceivable around it are irreal ones, while other parts of her, perhaps even most of her psychic self, did not occupy themselves there and with those facts.

Elizabeth twice succumbed to madness that functions differently in the novel. The first emotional and mental breakdown took away her career as a teacher. She did not recognize it at first as she had never seen a “ghost” in her life. “She was not given to ‘seeing things’. The world had always been two-dimensional, flat and straight with things she could see and feel.”(p22).

She found herself one night, lying, staring at the dark and it seemed as though her head simply filled out into a large horizon. There was nothing she could think of to counter it. She had not planned it, “... and the option of any sane, reasonable reply had been taken away from her” (p.47).

True enough that her inner life had a painful way of coinciding with her inner torment. Three weeks later, after so much confusion, the school principal, a thin Motswana man, handed her a letter from the school board. She lost her job. This reinforced Bessie Head’s own injunction that people only function well when their inner lives are secure and peaceful.

Although on the one hand, it led her in a development project as a village gardener, making her a valuable member of the community. The second breakdown, causing much trouble, led to her hospitalization and splitting her community involvement. She was removed from her comfort zone, taken away from her son and disengaged from her meaningful and productive activities.

Her madness was pulled off by two male perpetrators, Sello and Dan, who attacked and tortured her right in her own bed, in her own room, in her own home. “She

began by waking up on the tail-end of absorbing conversations with the white-robed monk who sat on the chair beside her bed, and it wasn't long before the discussions became a full-time activity." (p23). In many ways, the unfolding 'internal' drama was far more absorbing, and demanding than any drama Elizabeth could encounter in Motabeng village. Many times, Dan would set the record on, 'Dog, filth, the Africans will eat you to death.' (p. 46, p. 128). As soon as the stage was set for Elizabeth, Dan would let loose with his sexual antics (p. 22). "My whole body is on fire." (p. 127).

The insights, perceptions, fleeting images and impressions required more concentration, reflection and brooding than any other work she had ever undertaken. What was presented to Elizabeth as 'goodness' remained consistently so, that she readily accepted Sello as a comfortable prop while Dan, the 'big-time' guy from hell.

Objectively then that the two parts of the book were named after them. Sello had become a microcosm of the chaos of mankind, while Dan subjected her to sexual violence and harassment. We saw all these as structures in an interrelationship that called for open mindedness, if not liberalism in a higher sense. Bessie Head apparently treated mental turmoil as a flight to discernment, to enlightenment, if not mental and social redemption.

On mental disorder, Lewin (1936) elaborated:

On the whole it seems to me that the psychological facts speak for attributing to the person the same number of dimensions as to the life space as a whole and for representing the person in all the levels of reality which the life space concerned processes. It often is possible to represent the transition of the person to other levels of reality as a change in the relative weight... of the different levels of reality... a "flight into the irreality" (p. 126).

Theoretical constructs from a wide variety of schools of individual psychological thought and clinical psychiatry and psychology had attempted to deal with this, but their explanations had been only partially satisfying. Psychoanalytic psychology tends to talk about fluctuating ego strength and concomitant “regression”; cognitive psychology tends to stress changes in perceptual or integrative framework, the mental dynamics of which are still mysterious.

Even more elusively, biological psychiatry has tended to stress molecular level chemical changes in brain function, and secondary structural neural pathology. None yet appears comprehensive in any “systemic” sense (Ginker, 1975). Only the analytic and Lewinian schools interestingly have concepts that relate internal mental processes to what might be termed the phenomena of “inconsistent” self-environment behavior in a client.

Lewin (1936) went on to differentiate central and peripheral inner regions:

The stratification of person and environment into levels of different degrees of reality must not be confused with the distinction between central and peripheral strata within the person. For within the same level of reality one will have to discriminate between more central and more peripheral inner regions. On the whole, processes within the more unreal planes seem to have a closer dynamic relation to the core of the person and to his central needs (p. 128).

This appeared to be a theoretical point Lewin made based on his observation of and reflection upon mental disturbance. Aptly put, processes (and this would include “facts” – things and events, movement of things toward and away from the person and her psyche) played a much larger role in supporting the stability and viability of the person psychologically or, alternatively, do her more harm. Psychoanalytic thinkers

from Freud onward had maintained that prime motivators for human behavior, growth, and survival had essentially been ironically “irrational things, including things that did not tangibly exist: memories, emotions, memories of emotions of loved ones, memories of traumatic experiences, ideals of models of other people, ideals of oneself, hopes and goals for attainments (including symbolic non-practical ones) for and in the future.

Lewin (1936) related on stratifying realities:

It is not only when phantasm is especially active that the life space possesses a stratification into regions of different degrees of reality. This is always the case. The degree of this stratification however depends upon the situation as a whole... In some cases, the transition of the person to levels of different degree of reality is an extension or contraction of the life space (e.g. of person and environment) in the reality-irreality dimension rather than a locomotion within an otherwise constant field (p. 129).

And their veering towards irreality:

It seems to be very different with different persons and at different moments how far the life space is extended in the direction towards irreality (p. 129).

Lewin (1936) emphasized here that in some cases, not only did a person go from the bulk of her psychic self or the central energies of it from the realm of dealing with “real facts” to the realm of dealing with “unreal facts”. Sometimes her entire life space (as observed in the case of Elizabeth) collapsed inward in some areas. She stayed in contact with her perpetrators while also mothering her child, Shorty, a symbolic representation of the real world.

Elizabeth’s life space incorporating “real facts” shrunk or collapsed inward while the section incorporating “unreal facts” maintained its bulk, its ‘fullness’, as in the case of her mental disorder. She dealt with fewer “real” facts altogether and acted as if the world of reality were very small indeed, populated by very few facts to which she must attend.

Lewin (1936) emphasized that:

There is much that speaks for the assumption of a level of greatest reality. One could attempt to establish the thesis of the existence of such a plane of full reality in each life space by calling attention to a special relation of the motor stratum to reality... in addition, we might be tempted to connect conceptually the full reality with the objective physical or social influence from the “outside” on the life space ... Reality is essentially characterized, as far as dynamics is concerned, by its independence of the will of the person. Nevertheless, there are facts which run counter to the supposition of an absolute level of full reality. Someone may believe that he lives in full reality until events of a still harder reality teach him better (p. 130).

Further in the novel, we recognized Elizabeth holding on to the belief that her position as a victim provided her the functions and mechanisms of power and that kept her “whole” throughout her madness. Paradoxically however, this belief paralyzed her strength to combat her perpetrators. Seemingly, throughout her madness also, Elizabeth appeared capable of mothering her son whose presence was depicted as an important counterforce to madness, subtly telling us that mad women are capable of being good mothers.

Lewinian thinking was clear, “The irreducible parameter of this realm is the biological, emotional, social, and developmental processes that are inherent in procreation and the nurturing of dependent children.” The links among mother, father and child stood as the foundation of the family. A family connection, mother and child connection in this case, was just there, it was given, and it did not need any individual effort to establish it. Lewin (1936, 1951) captured well this connection, “The family, kinship, and lineage are defined by so strong genetic links.”

With the social forces such as racism, migration factors, adjustment and the like which were placed against Elizabeth, she was forced to regress on herself, her best ally and defense, her only way out. She found refuge from people around her even

from her own family not enough. She saw them outsiders. Social forces had engulfed her to the limits that she needed to combat the evils external to her, no surprise that she succumbed to insanity twice.

Given the universal but realistic issues in this novel, Elizabeth personified the woman of contemporary times who battled with different social forces and who almost fell deep down, capped by her falling into madness, but was lucky enough to have recovered and overcome the forces, thereby meriting cleansing, if not redemption of herself.

All throughout, Elizabeth confronted contemporary social problems, especially the problems of apartheid in South Africa and that of discrimination in Botswana. Her personal story showed the magnitude and range of the experiences of a typical woman under the apartheid system. While apartheid may have been abolished, the novel cried out for greater accommodation and understanding at a ground level between and among Africans.

Capitalizing on the vulnerability of a woman and on the absence of marital bliss, on the social stigmatization and the horror of a suffering child, on the predicament of a loveless home, of a traumatic family life, the novel sidetracked boldly on the universal predicament of women and children whose rights were denied and whose happiness had been deprived in one way or another, thereby encapsulating insanity at its core.

Therefore, this equation would embody Elizabeth's plight: **Vw + Amb + SS + PII + Tfl = In(sanity)**; where: Vw = Vulnerability of a woman; Amb = Absence of

marital bliss; SS = Social Stigmatization of a suffering child; PII = Predicament of a loveless home; and Tfl = Traumatic family life.

The political and social underpinnings of Elizabeth's insanity were explicit in the novel. Irrefutably, she is a woman without a country (she is a refugee in Botswana), a race (she is neither black nor white, but colored), a culture (she is neither African nor European). Her situation had repeatedly denied her any social identity, thus the intense pressure she endured, the mental torture that engulfed her, the extreme trial she withstood, the wild heart of Elizabeth unleashed, which she hurdled all and overcome in the end.

## II. Applying Functionalism

The first and fundamental rule is to consider social facts as things. Elizabeth as an individual representative could not live in her society without developing ideas about her society, according to which she produced her behavior. Her deviance or conformity as against the standard of her society was dependent on how people perceived her behavior. Her difference or likeness to one or the other determined her position, being inside or outside that society.

Elizabeth's growing of vegetables that arouse curiosity among neighbors made her a subject for speculation. As the village women begun to pass by her house, the propaganda worked and she eventually became the 'Cape Gooseberry' woman. The work echoed the melody. A complete strange fruit at first settled down and became a part of the village life of Motabeng. Elizabeth noted that it was impossible to become a vegetable gardener without at the same time coming into contact with the wonderful strangeness of

human nature. “Every man and woman is, in some way, an amateur gardener at heart.” (p. 72). Voltaireian-like outlook, as in *Candide*’s “let us cultivate our garden” in the worst of all possible world’s let’s do our level best!

Instead of making a self- examination, description and comparison of things, the villagers became content to accept her ideas, her explanations, even before they explore and balance them accordingly. Because there was tangible manifestation, they merely carried out an ideological analysis – *what you see is what you get*.

Social things were said to be actualized through people; considerably, they were products of human activity. They were ideas that people carried within their minds. They were manifestations of various circumstances involving relations between and among people. In the novel, as was polite Setswana custom, greetings and introductions were the most important things. No surprise that as Elizabeth learned to live with the village people, she begun to embrace such social mores or ethos. With exchange of greetings every day, she became known and attached to the neighbors.

How did Elizabeth situate herself and how did she represent the many to compose the society or affect its solidarity in particular, either positively or negatively at that?

Undeniably, there existed social solidarity produced by the division of labor, as exemplified by the community people in this novel by Bessie Head. Moreover, worthy of investigation is to determine to what extent the solidarity that it produced contributed to the general integration of the society, of Motabeng Village in this novel, *A Question of Power*.

For it is only then that we shall know how necessary it is, and if it is indeed an essential factor for social cohesion, or on the contrary, social disintegration in the novel. Durkheim was on the lead when he explained in his *The Function of the Division of Labour, Method for Determining this Function* (1984), that:

The social solidarity is a completely moral phenomenon which in itself does not lend itself to precise observation nor indeed to measurement. Wherever social solidarity exists, despite its immaterial quality, it manifests its presence by palpable effects rather than remaining in a state of pure potentiality. Wherever it is strong, it pushes men together, puts them in frequent contact and increases their opportunities to enter into relationships with each other. The more socially integrated the members of the society are, the more they sustain diverse relations, either with each other or with the group taken collectively; for if their encounters were rare, they would be mutually dependent only intermittently and tenuously. (*p.35*).

Sometimes their regulation does not attain the degree of consolidation or precision but they do not remain indeterminate for that reason; instead of being regulated by law they are regulated by custom. Normally, custom is not opposed to law, but is on the contrary, its very basis (*p.35*).

The existence of social solidarity in the novel seized from the fact that a certain number of states of consciousness were common to all members of the Motabeng society. The general integration of Motabeng depended on the extent of the social life regulated by the villagers themselves through the local industries project shop. The shop became ‘a quiet hum of activity’ where cabbages, green beans, carrots and gooseberry jams were made available, where the teachers of Motabeng School brought all the pottery, floor mats, and woolen blankets, where the crude candles, washing soap and lanoline were displayed.

With the varied relations of the villagers, albeit being divided into work-groups: Garden, Brick Making, Water Delivery, Firewood Delivery, Laundry, Soap Making, Weaving and Spinning, Sewing, Cooking, Lager Beer, Pottery and Cold Drinks - the common consciousness made itself felt and the links it created attaching the

individual members to the group, one group with the other groups, so do the groups with the whole group, more social cohesion became evident and was imprinted in the lives of the individual villagers and of the Motabeng village in general.

Philosophical though, Head said, “when a man is born to create beautiful dreams, he seems in every way mentally prepared for the event. The Eugene man stood before a crowd of people, a mingling of the teachers from the Motabeng Secondary School and villagers who had come to the opening day of the local industries project shop. He waved his hands diffidently, blinked his eyes and spoke in a soft, offhand voice:

“Everybody knows that the things we have in our store we have made with our own hands. A small handful of members have shown considerable faith in the concept of establishing local industries. They have worked patiently without reward to produce these goods. Our shop is owned by its members. We pool and share all our resources; we mutually depend on each other for employment and through such cooperation we learn new skills (*p. 141*).”

True enough that when the ideas and inclinations common to all the members of the society were greater in number and intensity than those which belong personally to each of them; the greater the excess, the stronger the solidarity. There were in the consciousness of each of the Motabeng villagers two consciousness: one which was common to one whole group, which consequently was not themselves, but the society living and acting within them; the other represented them at their most personal and distinctive, in everything that made them individuals. The solidarity that derived from similarities was at its maximum because the collective consciousness completely enveloped their total consciousness and coincided with it at every point.

Durkheim (1985) asserted: “There are two contrary forces, one centripetal, the other centrifugal, which cannot both increase at the same time. If the ideal is to make a distinct, personal character for oneself, then it would not be ideal to resemble everyone

else. Furthermore, when solidarity exercises its influence, personality collapses, for we are no longer ourselves, we are a collective being. The social molecules which would cohere only in this way could act together only to the extent that they have no movements of their own, as do molecules in inorganic bodies.

Durkheim (1985) suggested calling this type of solidarity “mechanical”. The word does not mean that it is produced by mechanical nor artificial means. The use of the term encompassed link to the cohesion which brings about the unity. What justified this term was that the link which bound the individual to society was wholly analogous to the link between a thing and a person.

Individual consciousness, considered from this viewpoint, was simply dependent on the collective type and followed all its movements, in the same way as the possessed object followed those required. Elizabeth exhibited this consciousness when she wilted under the strain of the company of Camilla, one of the natives. She realized that she spent all her life running away from the type of white person like Camilla. Only to recognize then that her inner life was very dependent on the rightness of the inner life of another.

In societies where this solidarity is highly developed, the individual is not her own master; she is a thing at the disposal of the society.

Highly exemplified in the novel, the villagers stripped off their individuality to labor for the group, but in turn developed individually and progressed as persons.

The cynical-eyed villagers listened to all these explanations of productivity with reserve. They were the last people on earth to be told about how to work and produce things with their own hands; they did that all the time. They gathered the earth together and built it up into solid walls of mud for their homes; they felled trees

in the bush for the supports and rafters of their roofs and cut the long, rough, wild grass for their thatch. They knew about living on nothing. The local industries people were doing an extension of their tough, severe subsistence living. Not one person had walked home with money after all this labour, and that was what they wanted to know about. They were just poor people like everyone else, and from the pathetic appearance of the crude goods in the shop it seemed unlikely they would ever become millionaires (*p. 144*).

And so on. New activities and work groups were being formed each day as the activities came to mind. For the members, it was a school where they learnt, in simple form, the basic workings of productivity (*p. 145*).

If the usefulness of something is not the cause of its existence, usually it must be useful to survive. It is not enough to show the cause on which it depends; we must also discover the part that it plays in the establishment of that general order.

In the case of Elizabeth, towards the end of the novel, she regained balance, routine, normality, if that would be more precise, when she welcomed working in the garden again, thereby mingling with Kenosi, with Mrs. Jones and the rest of Motabeng villagers, being one with them, in spirit, in practice, in belief.

As Elizabeth embraced Motabeng's social life, it infinitely transcended her in time and space, her society positioned to impose upon her ways of acting and thinking those that were established by the authority, and that included her being a mother to Shorty.

But it could be argued that, since the elements that made up society were individuals, the primary origin of sociological phenomena could only be psychological, within the person, within Elizabeth. Elizabeth and her overall psyche, so to speak, was just one part of the whole.

Motabeng village is a community of people with divergent aspirations, ways of acting and thinking. These individual consciousness made up the collective consciousness. Racially entrapped, Elizabeth was neither black nor white. She was

represented without definite race, but because she adapted the ways of Motabeng people, she became one of them and so the society had imposed upon her its ways of acting and thinking, positive solidarity that unified people and that dictated normality in a given time and space.

She was believed to have regained sanity, because the society believed so. She was normal in that she had become one of them. She was like some others and so the link was well established. One would likely ask: Gone is her wild heart?

### **SHANNON AHMAD'S *NO HARVEST BUT A THORN***

#### **I. Applying the Field Theory**

From a psychiatric point of view, Lewin (1936, 1951) made a very important contribution to the understanding of mental health from a socio-cultural perspective in his capacity to explain abnormal behavior. He contended that social network as a function of characteristics of local community played an important role in mental health in socially disintegrated communities, with lack of local leadership, cohesiveness and social interaction, increase the risk of mental disorder, compared to well- integrated communities.

In the same light was the contribution of the study conducted early on by Leighton, Harding, Macklin, Macmillan, and Leighton (1963). From a theoretical point of view of their findings, they claimed that mental disorder could be interpreted in the context of frustration of basic psychological needs, which they considered the essential

striving sentiments. Whereas, self realization, and to a certain extent, self-direction were considered to be other basic psychological needs.

Lewin (1936, 1951) theorized on what could be called developmental aspects of psychology:

The facts which speak for a relativity of the plane of highest reality become still more significant if one thinks of the development of the life space from childhood to maturity. This development is to be characterized by an extension and especially by a differentiation of person and environment. Such a gradual differentiation of the life space can also be observed in the dimensions of differences of reality (*p. 131*).

Lewin emphasized to make four interconnected points. First, development is accompanied by an extension (enlargement) of the life space and a differentiation of (kinds of things in) both the person and the environment (life space). Second, development proceeds in the ‘vertical dimension’ of the life space. Real and irreal levels both grow and over time they differentiate from one another more. Third, the levels within the life space correspond to an immediate degree of reality. Lewin said fourthly that not only might the facts that the psyche of a person deal with be a mixture on the border of reality facts and irreal realm facts (fantasies, distortions, dream figures, and so on), but also those facts dealt with at this intermediate level of reality themselves maybe partially real, partially unreal, partially perceived correctly, partially perceived irrationally. Lewin corroborated or anticipated when he said that:

It seems therefore advisable not to introduce the concept of a plane of ‘absolute reality’. For different individuals and for different moments of time, the degree of differentiation of the life space into levels of different degrees of reality varies. Lewin seems to be saying here that not only does the balance of unreal things relative to real things vary over time and in circumstance in people and apparently all normal as well as abnormal people. But the structural quality of the life space into fine layers of differing degree anticipating both psychoanalytic thinkers and psychologist, in asserting that

individuals not only structure but restructure and recognize the way they structure and relate to their world and the things (facts and events) in it (*pp. 132-133*).

In a social-psychological sense, psychotics or neurotics in a sense may have some realm of what we consider “society” available to them as life space, but they cannot acknowledge psychologically the existence of enough facts and events of such realms of society, things crucial to an adaptive reaction to family, school life, peer interactions, and neighborhood.

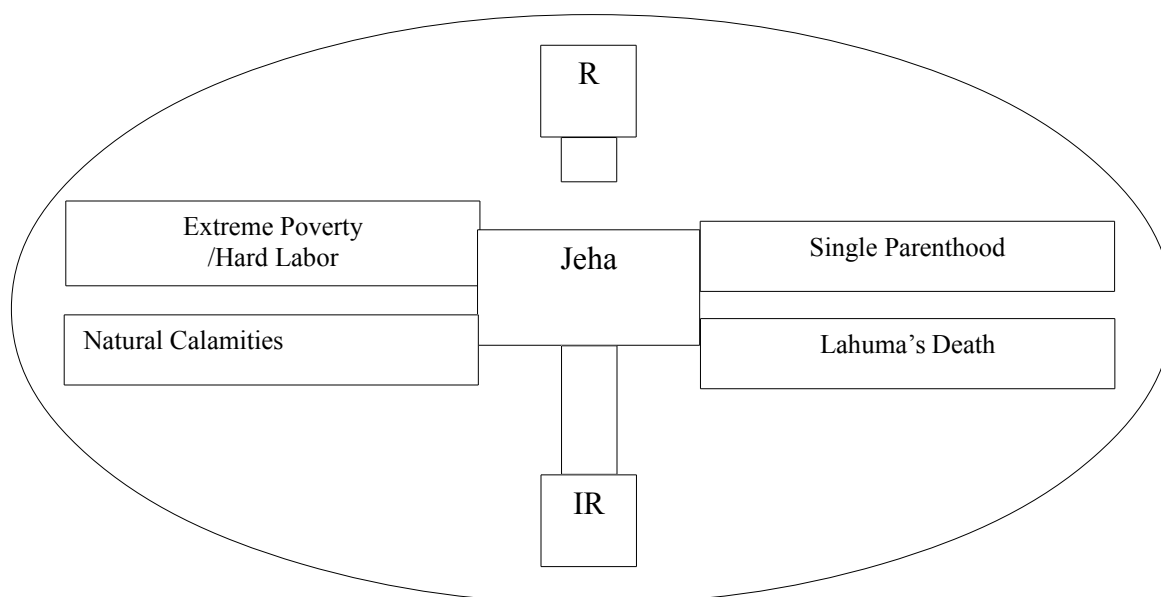
A number of studies had proved the importance of social support for mental health, both in preventing mental disorders and in enhancing social readjustment. Early on, Brown and Harris (1978) showed, in their study of depression in women, that lack of social support or intimacy with at least one other person acted as vulnerability factor with respect to depression.

Given stressful life events, depressions were more likely among women lacking social support from close persons. Hence social support seemed to be one of the factors increasing coping abilities. In the novel of Shannon Ahmad, we had an extension of a character’s fruitful attempt to disengage the mystery of psychic self, or life space and how it was being affected by the conglomeration of factors that go with daily subsistence. Seemingly, Jeha (peasant-farmer Lahuma’s wife), or aptly put, her psychological dilemma, her insanity, was called for – considering the whole psychological field where she found herself drowned. The many stressful and life changing situations she battled with and tried long and hard to get over with, gave her enough reasons to become weak and submit herself to a current that brought her to a different world.

Too much responsibility on her shoulder, the uncertain future for the seven female children and herself after her husband Lahuma died, and the many challenges that came with everyday's human existence in that part of the world where scarcity and abundance were really two poles apart, were undeniably predictable grounds for a soft and fragile heart to go numb at first, then eventually go wild and uncontrollable in the end.

The fatalistic attitude that conquered Jeha interfered with her daily existence. She never questioned *Allah*, the Almighty. When Lahuma cut his foot by the *nibong* thorn, Jeha began to paddle the row, even against the tide, for her seven daughters, for their field, for their rice, for their future. When Lahuma's condition worsened, she did not bark at the misfortune, but she carried her rightful duty as a wife, as a mother, and when everything became dark and unbearable, she had no one but herself, and her own 'created' world to grapple with.

Jeha's psychological field then could be graphically presented in this manner:



**Figure II: The Psychological Field of Jeha in *No Harvest But A Thorn***

Everything happened for a reason, for a cause. In Jeha's Muslim culture, everyone submitted to what Allah had in store for each one – the calamities, disasters, misfortunes, natural or otherwise, including harm and untoward, if not unfavorable incidents, were welcomed with an understanding faith, believing that the next day would be better than the previous one.

Such a display of toughness and forbearance set off with the kind of psychological field or life space that each one had to face, given the circumference of the common field.

Poverty was at its summit. People needed to toil for their survival. When labor was required, too much strength was necessary. The remains of this strength then would be reserved for the next endeavor, for the next season of work in the field.

The cycle went on for generation after generation. So much hard work took its toll, but progress was not yet at hand. At least not during Jeha's time, not even on eldest daughter's Sanah's time. But there for six more generations after her. Kiah would have to tower the rest, so history would be different.

To subsist, physical strength was required. To be physically strong, one needed to eat, one needed the energy that rice could give, and as Lahuma thought, "Rice is God's gift." They relied on Allah for rice, for harvest. They sacrificed for Allah,

appealed to Him, did Him favors, remained patient and steadfast for His will, and in turn lived by His will.

Each of the women in the village had her own sphere to live; each had her own children to look after. Each had her own husband to listen to; each had her own field to attend to and the cycle of routine kept her going.

The social support then became a secondary matter, if not a subsidiary device in the lives of the women in this part of the world. Each whole day was spent within her own sphere. When something outside one's domain occupied the top sphere, social obligation became mandatory. Death or near-death rituals, weddings, betrothals and special celebrations demand for collective presence. Only during these occurrences that each felt one and the other.

Seemingly, the village fitted the usual characterization of the peasantry's "basic dilemma" as a constant, conscious effort to maintain its "precarious balance" against forces threatening to undermine it.

The novel's constant imposition on the value of toil, of working in the field day and night, and on the need to have faith to combat the deepening anxiety about the future and the struggle for subsistence were paradoxically combined with a total and unshakeable trust in divine providence, hence the fatalistic view of life - acceptance of fate. "Life and death, dearth and plenty, are in the hands of God, In the hands of Allah the almighty". Hence:  $S = T + F1 + F2$ . Where: S = Survival; T = Toil; F1 = Faith; and F2 = Fate.

Reverberating here, thus suggestive of its quest for survival was the rhythmic, repetitious quality characteristic of the novel as a whole, creating that sense of cycle, of timelessness, of continuity, and apparently of its inevitability.

Lahuma's struggle for the children's survival – sheer survival – would not end. It was going to be carried on by Jeha. Carried on by Sanah. Carried on by Milah. Carried on by Jenab. Carried on by Semek. Carried on by Liah. Carried on by Lebar. Carried on by Kiah. They would survive with the rice. Or die with the rice (*p. 91*).

Wild heart in vicious cycle was very clear. It started with Lahuma, the father, being the head of the family, the able provider, the hard worker and passionate father who instilled the value of labor, and whose efforts were rendered futile by the *nibong* thorn, Jeha, the wife, succeeded him, but fell short of her capacity to bear all in stride. The children would have to continue what the parents had started.

## II. Applying Functionalism

Durkheim (1985) proved himself a masterful functional analyst, able investigator of religious phenomena or criminal acts, even suicide, whether he desired to classify the social impact of the division of labor or changes in the authority structure of the family. He did not rest to trace the historical origins of phenomena under investigation. He moved from the search for efficient causes, to inquiries into the consequences of phenomena for the structures in which they were variously embedded. Elsewhere, it had been said that Durkheim always thought contextually rather than atomistically.

In this novel of Ahmad, *No Harvest But A Thorn* (*Ranjau sepanjang jalan*), the religious undertone was carefully borne at the backdrop of its masterful depiction of the hardships of a farming family, and the struggle of the peasants and their belief in an Almighty God.

Fundamentally, the novel was an exposition of peasant struggle, a repugnant celebration of the rural Malay livelihood and its associated downsides.

The story followed the family of Lahuma, a farmer in a northern Malaysian village, throughout one disastrous crop cycle. After an almost fatal encounter of Jeha and Lahuma with a snake in their field, something the village people considered as a bad omen, Lahuma sliced his foot on a *nibong* thorn in the course of preparing the field, and was unable to continue working after it became infected.

His body swelled up with pus, and slowly, albeit fomentation and traditional healing from the medicine man, *bomoh*, and from Jeha herself, Lahuma met his fate. He died in agony, leaving the pain imprinted in the minds of his wife and seven children – all female.

Sadly, his death gave the village something to talk about during wee hours – that of dying miserably because of sin, because of conduct, because *Allah*, the Almighty, was not at their side. Jeha could not accept the neighbor's whispers, but Lahuma was dead. Life must go on.

Jeha and her seven daughters were left burdened with fieldwork. But the physical and mental strain became too much for Jeha, who then worked as both father and mother, provider and care taker. There was so much work to accomplish. Lahuma was vanished forever from their eyes but he was everywhere, especially for Jeha.

Jeha could not disappoint her husband. She must continue the work until all the grains were secured. She must live with their dreams for the children. Their daughters would soon marry and live life of their own. Something must be done every day.

But as the days wore off, Jeha's dreams remained merely dreams. When answers to her prayers became too elusive "... and from her eyes the tears began to flow." Twilight darkened. As the night begun to envelop the village, "Jeha's isolated house welcomes the night in a turmoil of emotions."

She found herself imprisoned in a makeshift cage, orchestrated by the neighbors at the order of the Tok Penghulu, in their tiny home, lest she endangered her youngest children or the field itself. Jeha had gone mad. Her heart had gone wild.

The novel ended with the eldest daughter contemplating her future working the fields, and Jeha, caged, "screaming through the night." (*Rice, Spice and Trees: Peasants in Southeast Asia*, 2007).

This simple plot was thickened through the detailed description of everyday life in this rural community: from sunrise to sun down, from rice cooking in the early morning to the flickering of listless kerosene lamp at night and the croaking of

frogs; its social stratifications – the joys and sorrows of manual farming, the glory of having tractors; and behavioral norms – the sympathy from Ali Ketopi and his wife, the industry of Long Kadim, Pak Lang, Lebai Dollah, Jusoh and their wives, the teasing of children and the chanting of ‘bold-widow-of-swollen-Lahuma-with-many-children’; the place of women as partners of their husbands, as mothers to the children and as neighbors to their fellows; the peasant as “existentially involved in cultivation” and essentially connected to the soil; the constant toil and hardship of the farmer; one’s cosmology, one’s fears, one’s sphere.

Sadly, each gender was too occupied in his or her own sphere, man and woman alike. Lahuma worried constantly about the daily work at the rice field, and about his family’s future subsistence as his small plot of land decreased in size. When he died, this anxiety was inexorably passed on to Jeha.

The village as a whole was subject to natural calamities: to the floods, attacking birds, the *tiaks*, infestations of crabs, the thorns, the snakes. The peasantry was also constrained by the limited agricultural land upon which greater pressure was exerted. Hints of social stratifications could be traced on the disparity magnified by the tractors and machines, by the length and shortness of labor required to accomplish fieldwork, the life lived by Lahuma and the rest of the villagers and that of the Tok Penghulu, the chief, and his family.

The novel was incredibly effective at communicating the hardship and labor involved in rice production, we had the very notion of the peasant struggle, of

ideological and moral peasantry, of economic disparity between exploiting Chinese capitalist and native tillers, of prevailing conservative, simplistic yet arresting truth:. A good man was one who worked hard and was wary of strangers” (Banks, 1983). Moral status was highly dependent on hard work and acceptance of one’s *rezeki*.

For Durkheim (1985), one of the major elements of integration lies in the extent to which various members interact and mingle with one another. Participation in rituals, for example, is likely to draw members into common activities that bind them together. In the novel under study, to illustrate, community people had lived their lives accustomed to rituals and ceremonies that may be primitive, but still socially viewed as binding and relevant to the times. When Lahuma’s body swelled, rituals were observed, believing that in the hands of Allah, the Almighty, he would be restored back to health. Not only the family held on to this belief, but the whole community as well, especially the village elders who believed in the same intensity.

Durkheim made his point clear, relative to this social construct, he aptly put:

“When a society is strongly integrated, it holds individuals under its control. People who are well integrated into a group are cushioned to a significant extent from the impact of frustrations and tragedies that afflict the human lot; hence they are less likely to resort to extreme behavior (p. 35).”

Related to the frequency of patterned interaction was a measure of value integration that came in the form of sharing by the members of values and beliefs. In collectivities where a high degree of consensus existed, there appeared less behavioral deviance than in groups in which consensus were attenuated. The stronger the credo of

the group, the more unified it would likely be, and therefore would better able to provide an environment that would effectively insulate its members from perturbing and frustrating experiences.

Ahmad's characters did not once question God's wisdom and purpose, yet at the same time they did not cease in their toil. It seemed as if Ahmad was seeking to present a model 'peasant' response to circumstances of great hardship and suffering.

Being convinced that "society has to be present within the individual," Durkheim (1985), following the logic of his own theory, was led to the study of religion, one of the forces that created within individuals a sense of moral obligation to adhere to society's demands.

The yield of rice was very poor. And the people of Banggul Derdap, the village in this novel, were plunged in gloom, but their gloom was not confined to themselves. They did not connect it with Allah the Almighty, they did not curse God. It was their habit to accept with resignation the disasters which so often befall them. Such was their life. Never to know full satisfaction. And they accepted the disasters of crabs and *tiaks* with fresh determination and spirit; to plant rice again next season, if Allah the Almighty permit that they survive.

For Ahmad, the peasant lifestyle and subsistence recurred cyclically in nature; hence the constant reference to elements of 'tradition'. For one, education did not move the position of women in the society, as Jeha contended, "Girls needn't know how to read. Doesn't change the market value. I never even went to school". (p. 17). Jeha and

the rest of the women were complements of their husbands and Lahuma, like all the rest of the men, was connected, earth-bound with the soil.

The engrossed anxiety, the simple, arresting steadfast souls of peasant farmers mirrored the ambivalence of the period in this part of the world. Ahmad, at one point the national laureate of Malaysia, attempted to do something worthwhile with the peasant's traditional lifestyle, and asserted permanence of peasant culture in the face of threat. Certainly providing a moving depiction of peasant life, and preserving the culture in the face of threatening large-scale social change.

In his earlier work, Durkheim (1985) stated that strong systems of common beliefs characterize mechanical solidarity in primitive types of society, and that organic solidarity, resulting from the progressive increase in the division of labor and hence increased mutual dependence, needed fewer common beliefs to tie members to this society. He later revised this view and stressed that even those systems with a highly developed organic solidarity still needed a common faith, a common conscience collective, if they were not to disintegrate into a heap of mutually antagonistic and self-seeking individuals.

The more mature Durkheim (1985) realized that moral unity could be assured if all members of a society were anchored on common sets of symbolic representations, to common assumptions about the world around them. Durkheim further argued that any society, whether primitive or modern, was bound to degenerate and decay without these symbolic representations. Ahmad's society was in place here in that it

subsisted because commonsense judgments ruled the people, and always, there was the field that connected them earthbound.

A phenomenon could only be collective if it were common to all the members of society, or the majority at least. It must be a condition of the group repeated in individuals because of imposition. Substantially, each part because must be in the whole, but far from being in the whole because it is in the parts. Supreme evidence could be tracked from those beliefs and practices which were handed down to succeeding generation and which were already fashioned by previous generations. We accepted to adopt them, because since they were the work of the collectivity and one that was centuries old, they were invested with a special authority that our culture and tradition had given us.

Noteworthy though, that the vast majority of social phenomena came to us in this way. But even when the social fact was partly due to our direct cooperation, it was no different in nature.

Our existence became a product of shared existence, of actions and reactions called into play between the consciousnesses of individuals. All people in the village of Ahmad seemed to recognize the value of field in their existence. Apparently, field matters bound them together.

Since it was echoed in each one of the village farmers, it was precisely by virtue of the special energy derived from its collective origins. Village farmers all went down to the rice fields when *tiaks* attacked, they all made sure they did something to

control the floodwaters. If all hearts beat in unison, it were not as a consequence of a spontaneous, pre-established harmony, it were because one and the same force was propelling them in the same direction.

Each one was borne along by the rest. Lahuma was gone, his wife Jeha was mad. The eldest daughter was in charge. Six more were next. Wild heart was in succession.

## **F. SIONIL JOSE'S *ERMITA***

### **I. Applying the Field Theory**

Over the recent years, psychology, sociology, the social sciences, and literature, had witnessed what Gubrium and Holstein (1995) remarked as a "radical reorientation to the study of lives." This schema responded to its subjects, the human beings, in the field as active interpreters, therefore acting, thinking, behaving, mingling with other people in such a manner diverse as the nature of diversity itself, who constructed their realities through conversations, interactions, stories and the narratives which when digested and rightly chewed would fuel any sane mind to retrospect at least, if not to highly introspect.

In such a framework, human interaction, human behavior more specifically, could be better understood as a human practice undertaken by an individual located within specific situational and relational settings. Their stories were definitely the stories of people, who like them lived within the bounds of human existence. Ermita

Rojo's story was the story of Ermita, the woman, the seamy side of Manila, the neglected, if not deprived, the fighter, the survivor - Ermi, the prostitute.

"What makes you sad? That you lost your virginity? That you are now in a bog and you cannot free yourself?"

How aptly he had put it! But it was not just the loss that crossed her mind  
 "My family resents what I have done," she said sadly, turning away from his gaze.

"This always happens. They will get used to it. Give them time, Ermi," Rolando Cruz said

"You mean, people get used to the dirt after some time and they don't mind it anymore?"(p.113-114).

Given the above scenario depicting the outright exchange between Maria Ermita Rojo, named after the place which used to be one of the most refined districts in Manila, and Rolando Cruz, a lawyer professor, which took place over dinner at Camarin, an establishment that doubled as a storehouse for some of the city's most beautiful prostitutes, F. Sionil Jose tracked down the story of an extraordinary sex worker, Ermi, as she was fondly called, among the many other "Ermi" in the house. (*Shredded Cheddar*, 2012).

Prostitution was given full account, while the novel wove the story of family lineage, hypocrisy, identity search, indebtedness, and true love. Ermi, a Filipino female character represented all others who capitalized on good looks, capabilities, appurtenances and distinct features that spelled out peculiarities towering ordinary ones. Lupdag (1982) said, "It is widely held that the Filipino female can take pride on the status she currently enjoys, a status that remains a dream to females in many parts of the world.

Behind such pride however, the Filipino female is not at par with her male counterpart in many situations.”

The novel presented Ermita Rojo, an unwanted child, conceived out of the chaos that ensued during the liberation of Manila at the end of the Second World War. Hidden and ignored because of her lineage, she was kept away under the care of Sister Constancia in an orphanage. At ten, she had to face life at the Rojo mansion, living in the garage of the Padre Faura house with Arturo and Orang, and their children, Mac and Nanet, to keep her hidden from suspecting eyes.

In line with being unloved, unwanted, Frias (2000) pointed out, “Two leading indication of family breakdown are divorce/separation and illegitimacy.” While, Easterlin (1987) stated in his book on the impact of births and fortune on personal welfare that separation signified the dissolution of an established family life, while illegitimacy an uncompleted family. He likewise mentioned that illegitimacy incidences had taken a sharp turn for the worse in the last two decades.

Predicament after predicament. Injustice after injustice. Unable to carry the burden, the pressure inflicted by unjust poverty, and overcome by despair to seek vengeance, Ermita dwelled on prostitution. Under the roof of Camarin, she advertized her body, at a very commendable price, to foreign dignitaries like the Great Man, to senators, to journalists and to military generals to name a few. She allowed her body to be invaded by men, possessive of money and power yet hungry for beauty and pleasure. Two groups of things she knew how to trade well. For her, men as clients must have good sum of

money and power to have a glimpse, if not taste of her beauty, and the pleasure her beauty might offer, at least momentarily.

Ermi's psychological field could be rendered in this manner:

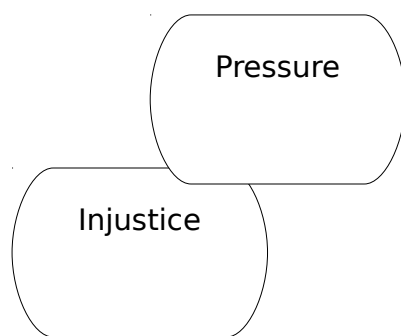


Figure III: **The Psychological Field of Maria Ermita Rojo in *Ermita***

Understandably, as she lost interest in serious relationships with men, she learned playing with men an easy task. She openly flirted and handled men brilliantly, almost effortlessly.

In the course of the story, the other characters began to realize their mistakes and question their actions except for Ermi, who remained blinded by her hatred: “Let us see who is weak! You have not heard the last of your daughter...” (p. 154)

To identify more specifically the origin of individual behavior, social psychologist Kurt Lewin's channel theory postulated the importance of tracing back the “channels” that gave rise to the conditions conducive to the situation. Within these

Prostitution

channels pivotal “gate sections” ruled by “gatekeepers” could determine the trajectory of events, and are thus the key points to change the ultimate situational outcome. In his field theory, he related that any given situation was dependent to many varied factors that pushed the undertaking. If prostitution consumed Ermi, there must be forces around its circumference.

Her coming to Camarin for the first time was not out of curiosity, but more of a manifestation of a wild heart, ready to explode anytime. Young, vulnerable, yet passionate, inquisitive, willful, and pliant, Ermi/Ermita/Maria Ermita Rojo completed the full cycle of a woman’s evolution whose capacity and gifts as a woman turned the tide against men, also in full circle.

We witnessed how authoritative, powerful figures, local and elsewhere, bowed down to her, and played with her to depict full well the system of prostitution in this part of the world.

Ermi, headstrong, resourceful, clever and intelligent, willful, belligerent and wise, wiser when she matured, got what she wanted, stroke down every single person that stood her way, but remained compassionate, loving, caring and indebted to people who had taken care of her along the way.

And she wanted clarification. "If prostitution is going to be defined, it means doing something for a fee but without any conviction or belief?" (p. 79)

Hence:  $P = S - C$ . Where: P = Prostitution; S = Sex; and C = Conviction.

In 2013, it was estimated that there were up to 500,000 prostitutes in the Philippines. According to a survey conducted by the International Labor Organization, prostitution was one of the most alienating forms of labor. Over 50% of the women surveyed in Philippine massage parlors said they carried out their work “with a heavy heart”, and 20% said they were “conscience-stricken because they still considered sex with customers a sin”. Interviews with Philippine bar girls revealed that more than half of them felt “nothing” when they had sex with a client, the remainder said the transactions saddened them. (*Wikipedia*)

In the Philippines, prostitution caters to local customers and foreigners. Surveys of women working as masseuses indicated that 34 percent of them explained their choice of work as necessary to support poor parents, 8% to support siblings, and 28% to support husbands or boyfriends. More than 20% said the job was well paid, but only 2% said it was easy work, and only 2% claimed to enjoy the work. Over a third reported that they had been subject to violence or harassment, most commonly from the police, but also from city officials and gangsters. (ILO)

Ermi’s conviction against ours, whose? Wild heart? The very looming reality that Ermi served as microcosm of most of us seemed to be fitting here. In one way or another, we prostitute ourselves and find the web so compelling that change could become a matter of conviction, if not an emancipation of wild heart.

## II. Applying Functionalism

Durkheim averred that “(a) fact can exist without serving any purpose, either because it has never been adapted to any vital end, or because having once been useful, it then loses all its usefulness but continues to exist merely by force of habit. There are indeed more instances of such survivals in society than in the human organism. There are even cases where a practice or a social institution changes its functions without thereby changing its nature. The causes which give rise to its existence are independent of the needs that it serves. These needs can only influence social evolution if they themselves evolve, and the changes they undergo can only be explained in no way predetermined...”(p.84).

Arrogantly cliché, but prostitution is as old as humanity itself. From the beginning of time, it existed like it was part of our social construction. Prostitution was a social phenomenon, a social fact that carried in itself the completeness to thrive in a well-defined society of people. The Philippines suffered from such. The history and account of this nation everywhere, urban and rural, primitive and modern, in all ages, and perhaps in its full cycle of evolution carried with them the dark, bitter sweet cause-effect of equally dark, bitter sweet prostitution. Government, for example would prostitute itself before local citizens and abroad, even to other races, only to provide temporary shelters to calamity victims, but not sufficiently addressing long term issues, social ones, which had caused tremendous damage to the society at large.

We have at our consumption, the traces and imprints of the practice of sexual trade not only in recent times, but also a great number of even more pronounced practice through which our great grandparents had passed and witnessed. This was

undoubtedly a social phenomenon which occurred throughout society, but which assumed different and diverse forms according to locality, people orientation, religious bearings, tradition and culture and such.

Perceptions of prostitution were based on culturally determined values that differ between societies. Philippines was not alone in its existence. All over the world it exists.

In some societies, prostitutes have been viewed as members of a recognized profession; in others they have been shunned, reviled, and punished with stoning, imprisonment, and death.

Few societies have exercised the same severity toward clients; indeed, in many societies, clients suffer few if any legal repercussions. In some cultures, prostitution has been required of young girls as a rite of puberty or as a means of acquiring a dowry, and some religions have required prostitution of a certain class of priestesses.

The ancient Greeks and Romans mandated that prostitutes wore distinctive dress and paid severe taxes. Hebrew law did not forbid prostitution but confined the practice to foreign women. Among the ordinances laid down by Moses to regulate public health were several dealing with sexually transmitted diseases.

In Europe during the Middle Ages, church leaders attempted to rehabilitate penitent prostitutes and funded their dowries. Nevertheless, prostitution flourished: it was not merely tolerated but also protected, licensed, and regulated by law, and it constituted

a considerable source of public revenue. Public brothels were established in large cities throughout Europe. At Toulouse, in France, the profits were shared between the city and the university; in England, bordellos were originally licensed by the bishops of Winchester and subsequently by Parliament.

Stricter controls were imposed during the 16th century, in part because of the new sexual morality that accompanied the Protestant Reformation and the Counter-Reformation. Just as significant was the dramatic upsurge of sexually transmitted diseases. Sporadic attempts were made to suppress brothels and even to introduce medical inspections, but such measures were to little, if no avail.

Clearly, Durkheim (1985) stated, “Therefore, when one undertakes to explain a social phenomenon, one must study separately the efficient cause which produces it and the function it fulfills.” (p. 84)

The issue of prostitution in this novel of F. Sionil Jose was tied up with extreme hardship, with poverty, with the need to survive, to feed the family and loved ones, of timeless battle to thrive and live. As clearly encapsulated in the novel, Miss Honorato, the Literature teacher, commented and bravely expounded on the hypocrisy that had maneuvered the affairs of men and women in society. And it was this conflict between basic morality and the so-called prevailing values of society which might have compelled F. Sionil Jose to present not just a human conflict, but, more a conflict of values, of ideals, the embodiment of the real and the unreal, in a way restrictive as it categorized people yet too encompassing, through this well-acclaimed novel.

Apparently, the novel satirized the vanity of wealth, social status, reputation, or good behavior to reveal that each was for sale to the highest bidder, that the price was right. The corrupt senator who just may be president someday, the high ranking military officer, the current president's butcher, the decadent and decrepit entrepreneur, the glamorous socialite whose charities were as numerous as her affairs, the History teacher turned public relations specialist. Ironically, it just needed a lowly prostitute to put them all in perspective.

A social phenomenon such as prostitution in this case, did not generally exist for the useful results it produced. More compelling than to determine whether there was correspondence between the fact, prostitution, and the general needs of a social organism, as Ermi and the rest of Ermita in society, and in what this correspondence consisted, without concerning more on whether it was planned, intentional or not.

F. Sionil Jose accounted that Ermita Rojo got her first name from what used to be one of the most respected districts of Manila. The scene of some of the worst atrocities by Japanese troops - countless cold-blooded massacres, tortures, and gang rapes, to name a few. As recorded in the Philippine history, when the nation's rebuilding began, the surviving Ermita families moved to a new suburb outside of the capital and their old home slowly rotted into the seedy red light district it remained today. Both the real-life area and this larger-than-life character metaphorically embodied the downward spiral of Philippine society.

Without regard if one is a man or a woman, or rich or poor, or hailing from the high-walled subdivisions or from the squatters where, accordingly, revolution always sprouted. Men could also be prostitutes. Rich people could also sell themselves.

Our morality as a people could always be tested. How did we spend the night keeping money in bathtubs while more and more people looked for safety through the sleepless night? While we labored to hide from the questioning public, others labored to hide, too, from disaster, from socially-disintegrated, if not infected community. Morality of one, morality of the other, morality of the majority, the morality of society we compose.

Ironically in the Philippines, the government knows it is not doing enough, the programs only satisfy temporal needs, the needs of the time, still insufficient, and the needs of the press, of the howling media and its practitioners. Still bespeak of the morality we have as a people, as a nation - well-versed with prostitution.

Functionalism as a principle supports that it is natural to seek the cause of a phenomenon before trying to determine its effects. Undoubtedly, the effect could not exist without its cause. It is from the cause that the effect could derive its energy, but on occasion, it could also restore energy to the cause and consequently could not disappear without the cause being affected. For example, the social reaction which constituted prostitution could be due to the intensity of the collective sentiments that the practice carried. Its useful function would be to maintain these sentiments at the same degree of

intensity, for they would soon diminish if the practitioners would be just like non-practitioners, and would not be labeled by the society.

Like the common whore who moves places at night to earn for a living, at least for the time being, many people also move with life without any morality, much less conviction. Morality, not even the religious-spiritual kind, but simply one that could ask whether we remain true to ourselves or not. We lose morality even with our own beliefs. We sin even against our own personal standards. Immorality then becomes living without belief since we trod into a series of choices. When we live life without conviction, we become real-life prostitutes.

Remarkably in the novel, by reason of her birth, Ermi needed to struggle for herself, she was obliged to associate with people around, lest she would die, physical and otherwise. Her pressures had mounted as she continued to fight for survival. Her actions or reactions at the matter became obligatory. Soundly, this obligation had its origin outside her individuality, thereby becoming a collective representation of her own society.

Collective representations, emotions and tendencies are generated not by certain states of individual consciousness, but by the conditions under which the social body as a whole exists... (Durkheim, p.86)

It seems then apt to say that the determining cause of a social fact must be sought among antecedent social facts, and not among the states of the individual consciousness. The function of prostitution could only be social, that is, it consisted of the production of socially useful effect – that of survival and winning the battle over struggle

in general. Certainly, it could happen that, as a consequence, it also served the individual in one way or the other. Ermi enjoyed the whims and caprices in terms of material rewards, sometimes of temporal passion and bodily pleasures, but all the same, hollow and deceitful. This 'sweet' effect was not the immediate rationale for its existence, for its continued practice. Conversely, the primary origin of any social process of any importance must be sought in the internal constitution of the social environment.

Further, this proposition of Durkheim: "The function of a social fact must always be sought in its relationship to some social end," (p.86), found relevance and fitting space in the novel of F. Sionil Jose.

Ermi many times attempted and considered leaving the web of prostitution, considering the bitter after effect. All aspects being considered, Ermi realized that there was an inherent tendency which constantly impelled humanity to go beyond the results already achieved, either to realize itself fully, or to increase happiness, or seek for it, and rediscover, if not discover its tendency to unfold and be realized on the upper hand. Prostitution did not, and will not give her happiness. Suffice it to say that her wild heart must be tamed in due course.

### **ELECHI AMADI'S *THE GREAT PONDS***

#### **I. Applying the Field theory**

Depicting the long standing feud of two villages – Chiolu and Aliakoro, this novel of Amadi, which was published in 1969, and was set in pre-colonial times,

presented the time when Africans still heeded to the power of the supernatural, and of traditional healers, of divine intervention and of sacrificial offerings to appease angry gods. The story was told against the backdrop of the great influenza of 1918 or Pandemic flu as it was widely recognized and its devastating effect, killing people dramatically, recording more casualties than World War I and even looming than the victims of the spread of AIDS in 24 years.

The war broke out as the people of Chiolu, one of the two villages, took action to protect ownership of the pond of Wagaba against the neighboring village of Aliakoro. The fight instilled bitterness and vengeance on the warriors and people of the two races. To resolve the growing conflict between tribes, Olumba, the lead warrior of Chiolu was chosen and was forced to take an oath under the god of night, Ogbunabali at Isiali, a neutral village that intervened. As agreed upon during the negotiation, if Olumba would not die in six months, the pond would belong to Chiolu. Rituals and ceremonial traditions were carried out to protect him against evil spells but not from psychological pressures and dilemmas imposed directly by a *dibia* (Igwu), and indirectly by his society, as he was expected to live a mechanical life, so to speak, in the next six months, albeit giving up the responsibilities to his three wives and numerous children.

Olumba's psychological field can be represented in this way:

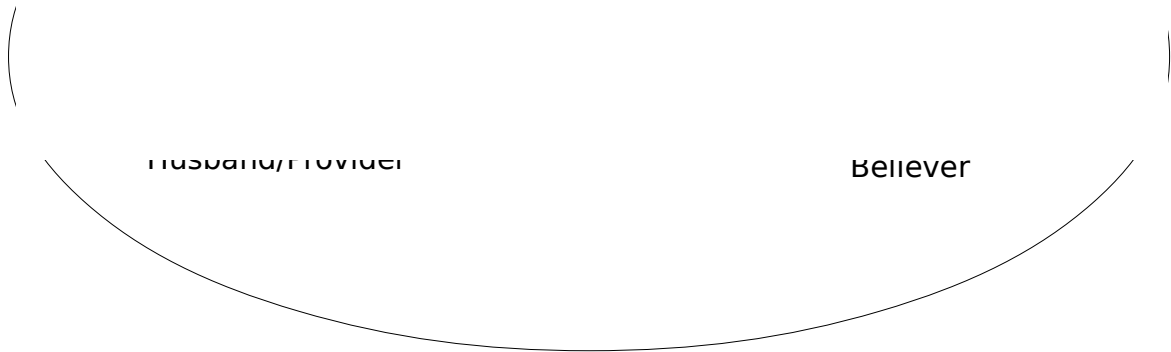


Figure IV: **The Psychological Field of Olumba in *The Great Ponds***

In the course of his waiting, of his daily existence under oath, under strict assistance, if not supervision and guidance from Eze Diali, the village chief and a throng of elders, Olumba's first wife Nyoma, and his daughter Adada, died of a disease the village termed Wonjo. The same illness exacted the lives of many village people, of all walks of life, of all ages – ordinary people, young and healthy ones most especially and revered elders at their prime. The illness was characterized by fever, cough, chills, and chest pain, causing abrupt or sudden death to physically vigorous and healthy villagers.

The same illness swept the village of Aliakoro. Wago, the proud leopard killer, Olumba's known opponent, up to his last breath, stood firm in his claim of ownership over the pond, as he decided to drown himself smiling, thereby committing suicide against the current of the Wagaba waters.

Elechi Amadi addressed the painful effects of the Influenza virus that swept the world in 1918 and ably incorporated universal issues of injustices, while fusing psychological concerns that confronted humanity not only in Africa, but the world over as he bravely emancipated the fear and the destruction of war.

The duties of a husband to his wife, to his children, over duties of a warrior to his fellowmen, to his village, to his society and in the larger spectrum, to his deities, to his gods, to the supernatural around him and the beliefs, the traditions, the rituals, the ceremonies and the repercussions that went with all these, all were given vivid pictures, while picturing Africa in its “backwardness”.

To African societies, there existed medicine-men or sacred specialists who were considered “gifts” because of their useful help and contribution to the people and to the whole community. Practically, every village in Africa has a medicine man within reach. The duties of which are varied ranging from curing the sick and giving warns of impending danger to combating witchcraft and magic by preventing their action and sometimes sending them back to their authors. They are constantly summoned to people’s homes and perform rituals. (*African Religions and Philosophy*, p.220)

Psychologically, as many psychologists would support along with Lewin (1936, 1951) emphasizes that human nature in itself could not set variable limits to our needs. Consequently, in so far as it is left to the individual alone, these needs are unlimited as they are varied and hierarchical (Abraham Maslow, 1954). Without reference to any external regulating influence, our capacity for sensation is a bottomless abyss that

nothing can satisfy. But then if nothing external manages to restrict this capacity, it can only be a source of torment to itself. Unlimited desires are insatiable by sheer definition.

Relatively, no living person can be happy or even continue to exist if his/her needs are not sufficiently in proportion to his/her means. Otherwise, whether they require more than can be granted, or simply something different, those needs will be in constant conflict and bring only pain.

Tendencies which are not satisfied atrophy, and since the tendency to live is simply the result of all the others, it cannot but weaken if other tendencies diminish.

Taking the case of the brave fighter and defender Wago, when all built up and the only recourse was death for the suffering mind, suicide was imminent. While Olumba suffered waiting for his time, Wago, his opponent, ended what he considered to be the beginning of his torture, the nature of which was too encompassing – mental, physical, social - by suicide. He drowned himself at the cursed great pond of Wagaba, ownership of which caused too many conflicts, destroyed many dreams, and exacted too many innocent lives. Thus,  $S = Mt + Pt + St$ . Where: S = Suicide; Mt = Mental torture; Pt = Physical torture; and St = Social torture.

## II. Applying Functionalism

Primitive classifications were not singular or exceptional as they had no analogy with those employed by more civilized peoples. They seemed to be connected with no break in continuity, to the first scientific classifications. Like all sophisticated

classifications, they were systems of hierarchical notions. Things were not simply arranged by them in the form of isolated groups, but these groups stood in fixed relationships to each other and together form a single whole. Such classifications were thus intended to connect ideas, to unify knowledge; as such they could be said without inexactitude to be scientific, and to constitute a first philosophy of nature. (Durkheim, *Primitive Classification*, 1985, p.136)

In this study, it seemed evident that the nature of these conditions was social. While the social relations of human beings were based on logical relations between things, in reality it was the former which provided the prototype for the latter. People were divided into clans by a pre-existing classification of things, but quite on the contrary, they classified things because they were divided by clans.

In this Elechi Amadi's novel, *The Great Ponds*, the people belonged to the Erekwí clan, which were divided into villages from which Chiolu and Aliakoro were but two.

These classifications were modeled on the closest and most fundamental form of social organization. Society was not simply a model which classificatory thought followed; it was its own divisions which served as divisions for the system of classification. The first logical categories were social categories; the first classes of things were classes of men, into which these things were integrated. It was because men were grouped, and thought of themselves in the form of groups, that in their ideas they grouped other things, (Durkheim, *Primitive Classification*, 1985, p.137).

The villagers addressed themselves distinctly, as shown in this exchange of greetings during a negotiation for captives between the two villages:

“Men of Chiolu who use fish for firewood, terrors of the forests, hunters with invisible footprints, greater sons of great fathers, I greet you,” (p.20).

Chiolu shouted lustily:

“Men of Aliakoro, growers of big yams, leopard killers, eyes of the night, eight-headed warriors, I greet you.

The response shook the reception hall. (p.21.)

Practices and rituals were thought to be integral parts of society. Their place in the society determined their place in nature. Not only their observable form of classes, but also the relations uniting them to each other, was of social origin. It is because human groups fit one into another – the sub clan into the clan, the clan into moiety, the moiety into the tribe – that groups of things are ordered in the same way. (Durkheim, *Primitive Classification*, 1985, p.137).

Long before, people had classified, this included the things on which they lived, according to the means they used to get them. Moreover, it is presumed that these distinctions were linked to practical concerns, of which they merely expressed certain aspects.

Some traditions, practices, beliefs, rituals and ceremonies of that sort classified people in diversity. Religion, religious practices and beliefs further categorized mankind in society. In the novel, each village had its own god, who was worshipped, its own *dibia*, who was consulted for matters of supernatural occurrence.

Durkheim in his *Religion and Knowledge* (1985) aptly explained:

In a general way, it is unquestionable that a society has all that is necessary to arouse the sensation of the divine minds, merely by the power that it has over them; for to its members it is what a god is to his worshippers. (p. 122)

The *dibia*, well-recognized by the village people, was expected to be of power that ordinary people did not possess. Equally regarded and highly respected among tribesmen were the village elders, especially the village chief.

Eze Diali, Chiolu's village chief was viewed by his people as somebody whose mind and spirit were his and of his own people: The villagers expected him to do his duty and to take the right decisions at all times. When he failed, no one blamed him either. It was assumed that anyone else would have failed under those circumstances... Eze Diali's influence permeated the whole village like the cult of Amadioha. Men stopped fighting and women ceased verbal exchanges at his intercession. But Diali's subtle leadership is indispensable to Chiolu. It was a leadership that defied imitation, an inborn leadership whose incredible strength lay in its gentleness. (p. 18)

Since it was in a spiritual way that social pressure exercises itself, it could not fail to give people the idea that outside themselves there existed one or several powers, both moral and, at the same time, effectual, upon which they depended on. They

must think of these powers, at least in part as outside themselves, for these address them in a tone of command and sometimes even order them to do violence to their most natural inclinations. No surprise then that they would rather lose their lives than dishonor the tribe. Village fighters celebrated their representations to fight, albeit it being a prospect of losing their lives in the course of defending the tribe, the general conviction, the general concern. Olumba and his men of Chiolu, Wago and the fighters of Aliakoro, the chiefs and elders of the villages – all proud men ready to submit themselves for greater good, for greater glory.

It was undoubtedly true that if they were able to see that these influences which they felt emanated from society, then the mythological system of interpretations would never be born. But social action followed ways that were too circuitous, if not obscure and rudimentary, and employed physical mechanisms that were too complex to allow the ordinary observer to see when it comes.

In this novel, a god was not merely seen as an authority upon whom villagers or tribesmen depended; but a force upon which their strength was sourced out. Olumba who had obeyed his god and who for this reason, believed that god was with him, approached the world with confidence and with the feeling of an increased energy, so with Wago and the Ezes.

Eze Okehi almost shouted, getting up. “If you are here to argue that this pond belongs to Chiolu, you might as well get back. The gods will restore the pond to the rightful owners in due course.” (p. 22)

Likewise, social action did not confine itself to demanding sacrifices, privations and efforts from people. For the collective force was not entirely outside; it did not act upon wholly from without; but rather since society could not exist except in and through individual consciousness, this force penetrated and organized itself within; it thus became an integral part of our being.

Durkheim in his *Religion and Knowledge* (1985) elucidated well that in addition to men, society also consecrated things, especially ideas. If a belief is unanimously shared by a people, then, for this reason, it would be forbidden to touch it, to say, to deny it or to contest it. Now the prohibition of criticism was an interdiction like the others and proved the presence of something sacred. Even today, how so ever great may be the liberty which we accorded to others, a man who should totally deny progress or ridicule the human ideal to which modern societies were attached, would likely produce the effect of a sacrilege.

All these facts would allow us to see how the tribes of Chiolu and Aliakoro were able to awaken within their tribesmen the idea that outside of them there existed forces which dominated them and at the same time sustained them, in fine religious forces; because there was no society with which the primitive was more directly and closely connected. The bonds uniting these people to the tribe were much more lax and more feebly felt. Although this was not at all strange, it was with the people of these tribes that they had the greater number of things in common; their actions expressed their religious beliefs, as in this case, Olumba, like the rest believed in the supernatural, thus: Olumba sought the refuge of his medicine-house. Solemnly he graced the many shrines

with bits of Kola and white chalk beginning with Amadioha, the god of thunder and of the skies. (p. 90).

The unanimous sentiments of the believers, both from Chiolu and Aliakoro could not be illusory. Both tribes highly and honestly believed they own the pond by the power of their gods. Their religious beliefs rest upon the demonstrative value in one sense, not one bit inferior to that of the other, though different.

Durkheim (1985) explained that a religious experience had certain foundation. This reality, which mythologies had represented under so many different forms, but which was the universal and eternal objective cause of these sensations *sui generis* out of which religious experience was made, was society. For that which made a man was the totality of the intellectual property which constituted civilization, and civilization was the work of society.

In his **The Elementary Forms of the Religious Life** (1985), Durkheim asserted that society was best influenced in action. As individuals assembled and formed, they manifested this action. Consciousness then realized its position and active cooperation took its biggest share. The collective ideas and sentiments became possible owing to all other outside movements. Action dominated the religious life and society was its very source of life. In addition, the fundamental categories of thought, and consequently of science, were of religious origin. On the upper hand, amidst rapid and advanced moment of evolution, moral and legal rules had been inseparable from ritual prescriptions.

Since then, in summing up, in the history of mankind, great social institutions and occurrences could be traced to have been in touch with religion, a way of collective life. Indeed, if religion had given birth to essential matters in society, suffice it to claim that the idea of society was the soul of religion, and the society was composed of different individuals.

True enough that our society was full of defects and imperfections as also considered by Durkheim (1985) as observed in his time epoch. The evil was placed beside the good, injustice with justice and the truth with apparent obscurity. Durkheim himself wondered, “How could anything so crudely organized inspire the sentiments of love, the ardent enthusiasm and the spirit of abnegation which all religions claim of their followers?” (p. 128). And he had ready answer, “These perfect beings which are gods could not have taken their traits from so mediocre, and sometimes even so base a reality.” (p. 128).

Still in the same light, he asked if there were a perfect society where justice and truth would be sovereign, and from which evil in all its forms would be banished forever.

Aspirations must have roots within people; they must come from the very depths of their being. Religious in themselves, they must form in order to be observed. In the same light that when emotions became full, mental strain became dominant and persistent, wild heart tolled and erupted.

Remarkably, religion must be viewed at all angles, this way realistic. This would not exclude moral or physical ugliness, or vices or evils or those that were masking themselves believers and bearers of truth. Because even the side of gods would allow us to consider that there were gods of theft and trickery, of lust and war, of sickness and of death.

One could look towards the shrines of Amadioha and Ojukwu while offering a prayer or registering a curse. Not so with Ogbunabali whose shrine did not exist in Chiolu then. Ogbunabali was therefore non-directional, distant, menacing ubiquitous. He was king of the night; darkness was his agent. In a way everyone worshipped him for who did not fear the dark with its unpredictable dangers? No priest to look up to, no shrine to worship at; nothing but the name – that awful name that planted solid fear into the minds of all who swore by it. It was the type of fear that could turn a very brave man into a whimpering child. It was a fear that was worse than death. (*p. 130*).

Since sociological method, as practiced by Durkheim (1985) was entirely based on fundamental principle that social facts must be studied as things, as realities external to individuals, suicide must be an object to which this observation could be applied. He came up to this formula: the term suicide is applied to any death which results directly or indirectly from a positive or negative act carried out by the victim himself, (*p. 95*)

Disturbances in collective order were found to be of relative value in terms of suicidal tendency among primitive people. Every disturbance of equilibrium, even though, it may involve greater comfort and a raising of the general pace of life, provided an impulse to voluntary death.

Society performed its moderating role, either directly and as a whole, or through one of its organs, for it was the only moral power superior to the individual.

When society was disturbed, either by painful crises or by favorable, but abrupt changes, it was temporarily incapable of exercising this action, and it is then that we could get those sudden rises in the curve of suicides history, in its most luminous side, the emancipation, the eruption of human wild heart.

There was this sort of declassification that occurred where some people were suddenly put into a lower position than they formerly occupied. Wago, the leopard killer, was hit right when Ikechi killed one leopard himself, making him not alone in his distinction as leopard killer. Anomic suicide then ended all. All the benefits of social influence were lost as far as he was concerned. It took time and space and enough deductions for men and things to be reclassified by the public consciousness. Wago's pride, his wild heart, could not bear the probable decline of prominence. This was on top of losing the Wagaba pond forever since Olumba remained alive.

Paradoxically, wild heart and wild ones became fitting phrases that carried in themselves the relative weight of putting and categorizing these people in their right places.

## **CHINUA ACHEBE'S *NO LONGER AT EASE***

### **I. Applying the Field Theory**

Social Psychologist Kurt Lewin (1936, 1951) was forced to broaden his conception of the individual life space in his endeavor to aptly picture out the individual in his/her psychological field to include other individuals, groups and even nations... and during the last few years of his life, his major theoretical interests were devoted to the

task of developing the basic concepts for what he called a theory of psychological ecology, which would be capable of dealing with the influences on behaviors that were exerted by groups, institutions, social gatekeepers, technology, and the political and economic system. Underlying the discussion of this novel of Chinua Achebe were the following assumptions:

1. The interactions of individuals, groups, institutions, nations, and the world community influence our society and created unique sets of interactive problems that were social;
2. The content and processes inherent in the elements of culture and the social structure at a given time contributed to the development and maintenance of problems that were social;
3. These variables were interdependent, as were the social problems they created. Thus a given social problem could not be solved in isolation; (Field Theory in Social Science, 1944)

None of these assumptions is totally new or unique. Other psychologists in the field, as early as Mills (1959) supported these assumptions more or less. “Neither the life of an individual nor the history of a society can be understood without understanding both. Yet, men do not usually define the troubles they endure in terms of historical change and institutional contradiction. The well-being they enjoy, they do not usually impute to the big ups and downs of the societies in which they live. They do not possess the quality of mind essential to grasp the interplay of man and society, of biography and history, of self and world. They cannot cope with their personal troubles in such way as to control the structural transformations that usually lie behind them.”

Presumably then, no study of social issues would be complete without an understanding of the intersection between the micro level of the individual and the macro level of society. In a similar view, no study of individual conceptions of reality would be

complete unless it related biography to the structure and history of society. Thus an individual's trouble, such as unemployment, divorce, wage conflict, work ethics, marriage beliefs, family rituals and the like could not be adequately understood without locating that individual within a given society, historical milieu, and social situation.

Achebe's views on these matters embedded in *No Longer At Ease* were not far-fetched. They reflected the very core of Africa's vicarious if not aesthetic synthesis of her people's plight and experiences at a time being.

Accounting individual propensities, accountabilities, responsibilities as Africans on the one hand and as part of a bigger society on the other, that accommodated bigger and larger denominations of people's ways of acting and thinking, the novel pictured the varied spectacles that confronted humanity in general when people were no longer at ease, when comfort would not any more suit its purpose, and when purpose would not serve its repercussions.

In the so called cycle of life, history maybe said to repeat itself. The nature of human behavior at a time given the same circumference and circumstances could be predicted reflective of the social stigma prevailing at that particular time and space. Obi Okonkwo's case would not speak much of indifference, rather of same latitude where people measure each and the other.

Financial Dilemma

**Bribery**

Pressure  
Viewed in this light, Obi Okonkwo's psychological field appeared hence:

Pressure

Figure V: **The Psychological Field of Obi Okonkwo in *No Longer At Ease***

Financial dilemma and constraints were no strangers not only to educated Africans, Nigerians and Europeans. They partook the insurmountable worries that kept people alive, that made people alter dispositions, whether from clean slate to a dense living or the other way around. Bribery made people see and realize that there was more to capability. When one's innate composition became insufficient or at times unreliable, and safety was at hand in the hands of willing providers at an exchange of favors, then existence of such kind became swift and simple. Hence, I affirm: **B = Ef + Wp**. Where: B = Bribery; Ef = Exchange favors; and Wp = Willing providers.

## Pressure

Obviously, when needs were not met and satisfied, one would likely do something to satisfy the need either by aiming something different (substitution) or by insisting to meet the earlier needs.

Obi's case apparently confronted larger humanity. He was not alone in his quest, in his plight, in his battle, in his wild heart but he was left alone to decide whether he would take the matter at hand in reverse or positive turn. Sadly, he took the different route.

## II. Applying Functionalism

Lupdag (1982) shared, "Effective leadership is valued in all societies. Societies rise and fall with their leaders." Because leaders believed that through education, brighter days for the tribe were not too far, Obi Okonkwo, the chosen one among the many dreamers and aspirants was sent on scholarship through the pooled resources of the villagers. This in turn gave so much hope to the tribe's people, and the whole society along with its leaders, resented their aspiration to the chosen one.

The scholasticism of Durkheim in his views on education, as it appeared on *The Evolution of Educational Thought* (1977) for all its abstractness, was imbued with a more pragmatic, more realistic, and more social spirit as intellectual conflict and competition between ideas constituted a genuinely important part of life. (p. 170)

Worth noting in the course of history were symbolic systems of religion. Beyond limits in the infinite space were even different systems of logic which had existed, temporarily or arbitrarily, being grounded in the nature of reality and that of society.

Notably in history, man at a bigger perspective, was a product of the mix breeding among Christian, Roman and Greek origin and these ideals moulded him and his consciousness.

Durkheim believed that man was the product of a kind of spontaneous generalization. Yet for all its generality, this ideal is still idiosyncratic and transitory. (p. 172.)

Mankind's transformation, undoubted variation in thoughts, actions and predispositions that emancipated peculiarity and uniqueness could be linked to the diversity of human nature on the upper hand. Civilization had so much to do with people's way of life. Obi Okonkwo, although intellectually gifted, came from a minority. He was but an ordinary man, mindful of survival.

Fundamentally, all the emotions, the state of mind which we found expressed and lived in most primitive cultures, were logically humans, deriving existence from human nature, and encapsulating certain aspects: they showed us what was probable and fitting with the changing times under specific circumstances. Accounting the myths, legends and stories of even the most primitive peoples, there were always highly cognitive mental processes, which obviously shed more light and explanations on the mechanisms of the human mind and how its operation was able to display the continuous evolution of human knowledge. As the novel opened, Achebe also opened the space to wonder why one such promising life (that of educated Obi Okonkwo) ended up in poor slate. Poor choices. Lowly convictions.

Admiringly, Durkheim (1985) in his ingenuity, put into words that "for the immense wealth of what has been produced in the past is precisely what makes it

illegitimate to assign a limit in advance to what man is capable of producing in the future, or to assume that a time will come when, man's capacity for creative innovation being exhausted, he will be doomed merely to repeat himself throughout all eternity." (p. 172).

That view that Africa would not live long in its 'backwardness' in its 'darkness' depended so much on its people, on the many souls that made up the human spirit. How these individuals would yield more power to raise themselves above the arrest of ignorance, of poverty, of slavery in all respects, at one hand, rested on time and space. The evolution at all cost was evolution of change, of cause and of effect.

Durkheim (1985) then pictured man not as an agglomeration of finite specifiable elements, but rather as an infinitely flexible, protean force, capable of appearing in innumerable guises, according to the perennially changing demands of his circumstances. Far from it being the case that humanity in its entirety achieved full fruition at some particular moment of history, there was in each of us a multitude of unrealized potentialities, seeds which could be dormant in the ground forever, but which could also blossom into life if called upon by the force of circumstances. (p. 173).

In the case of the protagonist, Obi Okonkwo's conviction, though apparently moving, as he would dramatically fight for love and passion, moved against all odds, opposite of the currents. Analogous to the forced change that people expected him to adapt placed him sideways with a lion ready to battle for safety in a forest of wild and tamed animals.

To change Obi Okonkwo's perspective overnight would be to change the direction of his vision by force. Albeit his mother's dreadful wish of harm against herself, his father's admission, if not revelation, of a long kept family history, his siblings quiet

yet obvious appeal for consideration, Obi stood his ground. He was an Okonkwo after all. Had it been a more strategic move for the mother, indirect revelation and contempt from the father, reverse tactic for the siblings, it could have been a different story, it could have traversed a different path, in its way changing the phase of transformation – Obi's in its microcosm and of the society, of Africa as macrocosm.

To sum up, human nature as it manifested itself in history was above all something which we could and should credit with amazing elasticity. What history taught us was that man would not change arbitrarily; but would transform himself at will.

For change to be brought about, it would not be enough that it be seen desirable; it must be the product of changes within the whole network of diverse causal relationships which determined the situation of man.

If we contemplate on the history of the modes of human behavior, thoughts and feelings were so different from one another and from those to which we were accustomed to, and yet they were characteristically human, universal and lasting.

The sensible thing was to grasp how much more empowering that these traces exposed mankind to a large part of all these unknown valuable riches we bore with us to enable people to become acutely aware of them. We would act accordingly depending on whether we were convinced that we could achieve complete self-knowledge by self-introspection and evaluation, or whether we could come to terms, rather, that our most apparent characteristics were also our most unappreciated, if not unrecognized, in our lifetime.

Achebe's *No Longer At Ease*, on the upper hand, enlightened us that we were less likely to yield to motives, ideas and feelings which would go against our

consciousness as if they were the whole of ourselves. In the process of self-introspection, and in the quest of knowing ourselves-in-field, we could approach the matter remarkably different that we don't know ourselves and the hidden identity within. So that when new and fresh perspectives sprout, we embrace them enticingly, without hesitation. Like Obi Okonkwo and the rest, wild heart must be tamed at a reasonable cause.

## **S. ARUNDHATI ROY'S *GOD OF SMALL THINGS***

### **I. Applying the Field Theory**

Different lifestyles experienced at home, within different contexts of material affluence, significantly determine children's behavior. There appeared to be a connection between level of affluence customarily experienced at home and degree of self-orientation displayed in interpersonal interactions.

Social Psychologist Kurt Lewin (1951) made clear that the argument was simple: Children surrounded by abundance would come to expect that their needs would be met for the asking, and would feel justified in taking what they wanted, when they wanted it, believing that they deserved such treatment. If there was one integral part played impeccably in the order and scheme of things in Arundhati Roy's *God of Small Things*, one would easily consider the role children played in the manner things purposely happened.

The egg-twin – Estha and Rahel, their cousin, Sophie Mol. Each equally accounted, if not weighted. Not so much with their acquaintance or non-acquaintance with the other people in the novel or their companionship with each and the other, but more on the indispensability of each character, for the events were unlikely without each

and the other. There could be no egg-twin without Estha and Rahel, whose souls had been intertwined long before their birth, there could be no ceremonies in the yellow church, and the expected death and disappearance of Velutha, the paravan, without Sophie Mol. These young characters in the novel wove the story line. They dramatically did so that they became microcosm of individuals, young and old, whose fate had been exacted, harsh it maybe. How fate determined whose' who and whom remained to be a part of the mystic reality we face every day.

The psychological fields of these children seem:

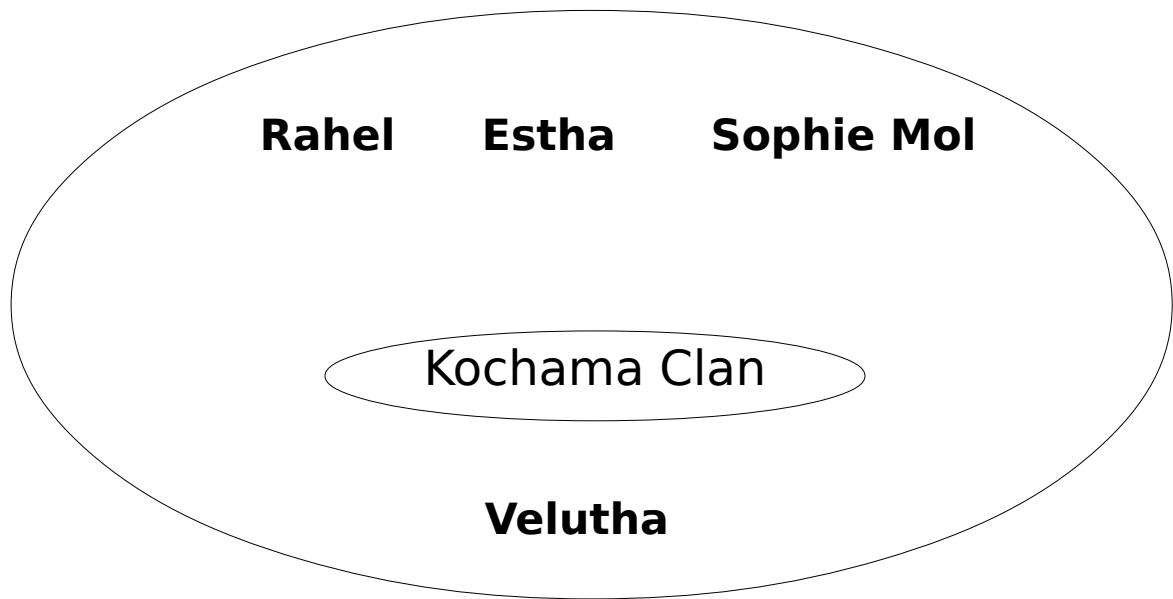


Figure VI: **The Psychological Field of Rahel, Estha and Sophie Mol in *The God of Small Things***

Presumably, we satisfied the 'self' and thereby blocked our concern for the fate of others. Velutha's life was sacrificed to save Ammu. It just needed a 'yes' from Estha. Velutha, the gift-giver, the adorable carpenter-mechanic, builder, self-sacrificing figure to Estha, to Rahel, to Ammu, to Mammachi, to the whole clan on the one hand, but

at Baby Kochama's maneuver through Estha, the very people whom he loved exacted his fate, on the other.

Kurt Lewin (1951) theorized that these people were not "mean" or "selfish"; they simply placed a premium on satisfying their own wants and needs. For Estha, the need to save Ammu was greater than his love for Velutha, albeit the uncertainty creeping within him, that had been given opportunity to be reflected on, would yield second thought, would take reverse, and would turn the tide. And so, Baby Kochama would face her false statements to the police FIR, so Velutha would still sail the boat with Ammu at night, and with the twins at day time, so the affair would persist, Chacko could still know Sophie Mol better, Margaret a little closer, and so on.

But fate had its way of taking its toll. When you least expect it, when you would not welcome its appearance, when you would not even want to take a glimpse of its shadow. Death. Love. Passion. Fate. Each spoke volume. In the novel, each raced to triumph and in the end fate willed.

Judgment about how persons ought or ought not behave stemmed from an individual's views about what behavior was required in a given situation, where the definition of a situation was based on the individual's perceptions of objective reality, of supra personal values, social or group norms, explicit and implicit contractual obligations, role expectations, and the like.

From this opaque, Arundhati Roy shared Rahel's thought: "*Me? What d'you love me for?*" Sophie Mol said. "*Because we're first cousins. So I have to.*" Rahel said piously. That to love a relative, to honor kinship was an obligation, above all else a need to satisfy.

Because Estha had no reason to expose himself and share his ‘self’ to people around him, he chose not to talk. The understanding that language served a variety of functions was not recent, shared Shane (1985).

Literary criticism acknowledged at least two functions of language: the representative and the aesthetic (Kirshenblatt-Gimblett & Sherer, 1976). Garvey (1984) cited M. Halliday, who found that his son’s talk could be described as having the following functions: instrumental (to satisfy needs), regulatory (to control others and self), interactional (to maintain contact), personal (to express oneself), heuristic (to learn), imaginative (to pretend), and representational (informational and conceptual).

Closely related to this issue was the issue of different strategies to construct a proposition, to get an idea across or to form and send ‘inner messages’ (meanings). On the upper hand, Bates and MacWhinney (1979) shared that the outer message of the language could be completely integrated in the actual text: written stories, novels, or essays in which the “participants” were remote to each other and not quite defined. Propositions (ideas about the world) were first realized across utterances and across speakers.

Conversely, the presence of workers’ union, of leftists, of activists and the like contributed immensely in the sensible representation of social conflict, of social need in this novel of S. Arundhati Roy.

Social conflict usually involved a disagreement in the value judgments of the contending parties about what the other ought or ought not do. Sensibly, attributions about an opponent’s personal characteristics were frequently rooted in what was perceived as the other’s group memberships or social identity, particularly when these

differed from one's own. In consequence, intergroup issues were introduced into what might otherwise appear to be a purely interpersonal conflict. Perceiving others as group members rather than as unaffiliated individuals called up a special set of factors that could impel the parties toward relational conflicts. (Lewin, 1951)

When disagreements arose, one could account for the inappropriate behavior of an out-group member not only in terms of personal deficiencies but in terms of the other's group membership.

Seeing others outside one's domain as group members opened up a variety of rich possibilities for accounting for their deviations from what was appropriate or fitting behavior, including such attributions as the nature of their socialization within their group, their group loyalty, their conformity to group and leadership pressures, and their group's aspirations against other groups.

Arundhati Roy was in the same light when Comrade Pillai spoke in a hectoring voice: "Revolution is not a dinner party. Revolution is an insurrection, an act of violence in which one class overthrows another." (p. 280).

The perception that the other was governed by group membership put the relationship at further risk by drawing attention away from how the other defined his or her own life space. Viewing the other as different would almost certainly be contrary to how the person would describe his or her own psychological world.

The effect of thus "sociologizing" another was an oversimplification and often a distortion of the other's life space. It would lead one to underestimate the range of what the other (outside self) would see to be at stake for him or herself in the immediate

situation and would prevent one (personal self) from adequately taking account of the other's actual concerns. (Lewin, 1951)

One needed the other and the other needed each one and the other. The union fighters for individual concerns, the police officer for Velutha's death, Rahel's saying 'yes' to save Ammu at the expense of Velutha, Sophie Mol's death, Baby Kochama's woven stories, Comrade Pillai's connections and influences on incidences – crime and punishment, need and satisfying the need.

Thus:  $N = Ps + Os$ . Where:  $N$  = Need;  $Ps$  = Personal Self; and  $Os$  = Outside self. Terms too encompassing though.

Perceiving others as members of a group to which one did not belong placed oneself and the other person inside and outside distinct group boundaries. Estha and Rahel – they felt they were one and they belonged to no other - the egg-twin. They had known each other before the world had known them. When the world became too harsh for them, they chose to be back to from where they came, away from the world, where hearts were at least united, where their wildness could be appeased and their wild hearts could be tamed for good.

## II. Applying Functionalism

Mina (1982) shared, "Children's conceptions of other people's thoughts and feelings presumably had an important effect on their social behaviors." In the case of Rahel and Estha: one was for the other and vice versa. There was need for the role taking or perspective taking ability.

Flavell, Botkin, Wright and Jarvis (1968) defined role taking ability as the ability to understand the interaction between the self and another as seen through the other's eyes. It implied the ability to make inferences about the other's capabilities, attributes, feelings, and potential reactions.

They supported that the development of this ability implied an increasingly accurate perception of what the other would do in a given situation and how one's actions would affect the attitude of the other toward the self.

Meanwhile, Shanzt (1975) elucidated that the term 'role' was not used as most social psychologists used it to refer to a class of shared behavioral expectations defined by a set of functions or traits such as sex role or occupational role. The term was used more generically to include even momentary position or relation between two or more people. How did villagers in the society pictured by S. Arundhati Roy react and connect as a people?

From a sociological perspective, there was social cohesion whose cause lies in certain conformity of individual consciousness to a common type which was none other than psychological life of the society. In these conditions, not only were all the members of the group individually attracted to each other because they shared common resemblance, but they were also attached to what was the condition for the existence of this collective type, to the society that they form by their union. (Durkheim, 1985, p.44).

Not only did citizens like each other and seek each other out in preference to foreigners but they also love their country. Arundhati Roy's society in *God of Small Things* mirrored the spirit, the cohesion. Not only did locals patronize their own because of familiarity but because they were connected in spirit. Its needs were their needs; they

were dependent on its persistence and prosperity, because without it, a large part of their life would be hampered. Paradise Pickles and Preserves, the Kochamma family factory in this novel of Arundhati Roy, existed for so long and eventually wilted when people who formed the foundation also wilted their existence. The products were long patronized by local people. They long survived the market albeit question of management, wages, and workmanship among owners and workers at times.

Conversely, society depended on what they have to offer on the basis of their shared basic characteristics, because this was a condition of its own cohesion. There were within each, two consciousnesses: one contained only states that were personal to each one, the individual characteristics, whilst the other consisted of states which were common throughout society. The former represented only the individual personality, which it constituted; the latter stood for the collective type and consequently the society without which it could not exist. When it involved one of the elements that determined one's conduct, one would not act in his/her own personal interest, but in the pursuit of collective ends. There resulted a *sui generis* reality which directly linked the individual to society. (Durkheim, 1985, p.44).

When something wrong was committed, equivalent action would likely to ensue. To both young and old alike, punishment was given relative value in the novel. But punishment existed because there was a crime. Durkheim (1985) made his point clear.

“Crime is not simply damage done to interests, even if they are serious; it is an offence against an authority that is in some way transcendent.”(p.45)

Estha's offence against Ammu, the Orange Man's lewdness against Rahel, Mamachi's consent of Chako's escapades, Chako's affairs against married women, all damaging offences and apparently unmindful of this transcendence.

Fundamentally, there was no moral force superior to the individual, except collective moral force. What characterizes a crime was that it determined the punishment. Consequently, if our definition of crime was correct, it would explain all the characteristics of the punishment. Punishment consisted of an emotional reaction. Arundhati Roy capitalized on this when Rahel simplified her understanding of the situation, she decided to skip dinner as her punishment for saying something harsh against her mother, Ammu.

Ideally, primitive peoples punished for the sake of punishing, making the guilty person suffer simply so that he could experience suffering, without expecting to gain any advantage themselves from the suffering they inflicted.

But noticeably, as evident in Arundhati Roy's novel, punishment had changed its character. It was no longer to avenge itself that society punished, it was to defend itself. In its hands, the pain that it inflicted was nothing more than a methodical means for its own protection. It punished not because the punishment itself offered any satisfaction, but in order that the fear of punishment could deter the potential wrongdoer. It was no longer anger that determined repression, but calculating foresight. The police officer and the police force were authoritative peoples in the novel inflicting harsh punishment, so people could be wary of things.

The guilty person ought to suffer because he had done wrong, and should suffer in proportion to that wrong. Velutha's disappearance and eventual death appeared

to be punishment of a certain crime, for he had violated certain laws - laws that had been in existence for so long a time that they remained to be fitted, at least when the novel took shape: laws of the society, laws of love, of polarity between the touchables and the untouchables, laws of who ought to be loved and who ought not to.

But as the social horizon was extended, as collective life, instead of being dispersed to many small things, where it could manage only a meager existence, is concentrated about a more restricted number of points, it simultaneously became more intense and more continuous, therefore infinite, immeasurable. Because it took on greater importance, the places of those who were in charge were transformed. They were extended and were organized in view of the more extensive and more permanent functions which were inherent upon them.

The more the authority of those who live outside themselves grew, the more those spaces were singularized and distinguished from the rest. Small things, big things, they made their existence matter. Sophie Mol, Velutha, Ammu and some others found their places early on. Happy or not, wild hearts had rested forever. Estha's place, a solitary confinement – whether he welcomed Rahel, still worthy of second thought; Rahel's place in the society – dependent on the perspective of people around her. There were many small, yet big things on earth, in the same sense that there were big, yet small things but the transcendence could be honored as one. Logically, the god of small things recognized wild heart, irrespective of age, color, gender, race, origin, affluence, magnitude of influence, of authority and respective of transcendence.

## CHAPTER V

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### A. Summary

To date, the novel could be regarded as one of the most flexible of literary forms. It remains a powerful way for authors to represent the human experience both on the individual level and on the social level. In countries from Asian and African continents, prominent writers use the novel to give insight into people's actions, ideas and aspirations in general.

These writers to name a few are: Chinua Achebe in *No Longer At Ease* from Africa, Bessie Head in *A Question of Power* also from Africa and Elechi Amadi in *The Great Ponds* still from Africa, F. Sionil Jose of the Philippines for *Ermita*, Shannon Ahmad of Malaysia for *No Harvest But A Thorn*, and S. Arundhati Roy of *God of Small Things* from India. They keep the form fresh by exploring subject matters of vital interest to humanity and by innovating either in form and style the genre that has been part of the literary arena since the very beginning.

Remarkably, the novel has been one of the most influential and powerful, if not effective genres for the writers to express views on the human condition. In particular, for this research investigation, this genre had proved its point of evoking powerful emotion to shed light on the eccentricities of human behavior and thereby comment in its peculiar way, on the nature and appurtenances of the wild heart.

This research investigation unraveled the wildness of the human heart using the concept of Field Theory by Kurt Lewin and Functionalism by Emil Durkheim in select Asian and African novels. Its critical analysis lies on Lewin's mathematical

concept and scientific language in explaining human behavior and on the premises of Durkheim's perspective in sociological functions. The biography of authors of the select novels, the psychology of the reader and psychoanalysis of characters were not thoroughly discussed, although there was mention of such to substantiate points that were raised. The principles of humanity in general which were not directly touched and encapsulated in the novels under study were not pursued either.

Available books, theses and dissertations in the discipline, although they were not too many, as well as references in related fields, were painstakingly reviewed, extracted and incorporated to ensure richness and applicability, if not sensibility, of this undertaking.

Systematically analyzed and explored were six select Asian and African novels, three from Asia – Philippines, India and Malaysia, and three from Africa, to give flesh and blood to the literary investigation. These literary pieces were chosen on the basis of their merit to the drawn criteria.

The chosen characters of all six novels underwent extreme trial or aptly put, they experienced suffering in diverse forms. They could be categorically labeled strong major or prominent characters. Easing out language barrier, the chosen novels were all written in English or were translated in English. Gender issue and its appurtenances were addressed by the seemingly equal representation of men and women writers, although by the number, two novels came from men while one from women, because the bulk of available writings is dominated by male. All the six novels were written by contemporary novelists – those written from 1960s to the present. Finally, they come from countries bearing a colonial past - Asia and Africa.

The novels were analyzed systematically given the premise that the characters and their situations in the novel had to be viewed as variables which were mutually dependent upon each other. Hence, the character, treated as a person, and his/her immediate situation, his/her environment in Lewin's term were considered as interdependent factors. They comprised the life space of the individual, of the character. The environment had been more encompassing since it encapsulated the psychological environment more than the physical one. The analysis on behavior matched up with a specific representation of the life space which included a semantic diagram and a mathematical equation representing the character's present situation. Humbly, in superficial terms, the literary investigation also explored the function which linked the behavior to the life space.

Fundamentally, the novels accounted for the behavior and development of the characters by providing details or data about his parents, his siblings, his character, his desires, his level of intelligence, his occupation, his friends, his status, his views of the events, his convictions and beliefs, his crime and passion. These data appeared in their specific interrelation, as parts of a total situation.

Differentiating this research endeavor from the already available literary investigation, the task of explaining human behavior was fulfilled with scientific instead of poetic means, albeit its nature being literary.

Anchored on social psychology in general respect, specifically Kurt Lewin's Field Theory on human behavior, some benevolent points were noted and considered:

1. There was objectivity in the representation of conscious and unconscious desires, goals, ideals, fears, crimes and passions which were varied and different for different ages and for different individuals. The physical and social conditions were bounded for each character in the novels under study. To illustrate, the flight between the real and the irreal planes was different for Elizabeth in *A Question of Power*, for Jeha in *No Harvest But A Thorn*, and for Estha in *God of Small Things* in some respect.
2. Corollary to this finding was the depiction of poverty in the novels, which compelled Maria Ermita Rojo to succumb to prostitution (*Ermita*), Obi Okwonko to bribery (*No Longer At Ease*), Velutha to slavery (*God Of Small Things*), Wago to suicide (*The Great Ponds*), Lahuma to death (*No Harvest But A Thorn*), and Elizabeth to insanity (*A Question of Power*). Clear graphic representation of the physical and social conditions of their life spaces limited and bounded the variability of the phenomenon. Insanity, madness, mental torture and pressure were dissected in diverse forms, depicted in diverse situations, hence indispensably objective. Causes and effects of poverty were different for different peoples, for different times, for different sexes, for different principles, for different ideologies, thus commanding objective representation.
3. There was totality in the representation of the characters' psychological fields as a determinant of behavior to imply that everything which affected behavior at a given time should be represented in the field existing at that time, and that only those facts that could affect behavior were part of the field. In this opaque

perspective, the research represented the psychological field by a mathematical equation without really digging what the essence behind was.

3.1 Sequentially, the mathematical equation was a representation of the given situation of the character at a particular time.

1) **A Question of Power** by Bessie Head

$$V_w + Amb + SS + Pll + Tfl = In$$

*Where:*  $V_w$  = Vulnerability of a woman;

$Amb$  = Absence of marital bliss;

$SS$  = Social Stigmatization of a suffering child;

$Pll$  = Predicament of a loveless home; and

$Tfl$  = Traumatic family life

2) **No Harvest But A Thorn** by Shannon Ahmad

$$S = T + F1 + F2$$

*Where:*  $S$  = Survival;

$T$  = Toil;

$F1$  = Faith; and

$F2$  = Fate

3) **Ermita** by F. Sionil Jose

$$P = S - C$$

*Where:* P = Prostitution;

S = Sex; and

C = Conviction

4) **The Great Ponds** by Elechi Amadi

*Where:* S = Mt + Pt + St  
 S = Suicide;  
 Mt = Mental torture;  
 Pt = Physical torture; and  
 St = Social torture

5) **No Longer At Ease** by Chinua Achebe

B = Ef + Wp

*Where:* B = Bribery;  
 Ef = Exchange favors; and  
 Wp = Willing providers

6) **The God of Small Things** by S. Arundhati Roy

*Where:* N = Ps + Os  
 N = Need;  
 Ps = Personal Self; and  
 Os = Outside self

3.2 Looking outside the domain of the life space, one could note that the interplay of outside forces and the total life space provided the backdrop of Durkheim's functionalism. To complement Lewin's thinking, Durkheim's sociological method helped float the ideals of totality as against the differentiated component parts, the totality of the co-existing facts because the individual was not left alone in his struggle, more so in his

survival and in his evolution. These facts were considered both as social facts and external things.

3.3 After processing the six novels under study, some known social facts were identified: social solidarity, social integration, social phenomenon, primitive classification, scholasticism and social cohesion.

- 1) Social Solidarity - The presence of social solidarity was felt when it pushed men together, put them in frequent contact and increased their opportunities to enter into relationships with each other. The more socially integrated the members of the society were, the more they sustained diverse relations, either with each other or with the group taken collectively. (Durkheim, 1985)
- 2) Social Integration - A society strongly integrated held individuals under its control. Well-integrated people were cushioned to a significant extent from the impact of frustrations and tragedies that afflict the human lot; hence they would less likely resort to extreme behavior that may be labeled wild heart. (Durkheim, 1985)
- 3) Social Phenomenon – A social fact would not generally exist for the useful results it produced. It carried in itself the completeness to thrive in a well-defined society of people. It could exist without serving any purpose, either because it had never been adapted to any vital end, or because having once been useful, it then lost all its usefulness but continued to exist merely by force of habit. There were indeed more instances of such survivals in society than in the human organism. There were even cases where a practice or a social institution changed its functions without thereby changing its nature. The causes which gave rise to its existence were independent of the needs that they served.

These needs could only influence social evolution if they themselves evolved. (Durkheim, 1985)

- 4) Primitive Classification - Primitive classifications became connected with no break in continuity to the first scientific classifications. Like all sophisticated classifications, they were systems of hierarchical notions. Things were not simply arranged by them in the form of isolated groups, but these groups stood in fixed relationships to each other and together form a single whole. Such classifications were thus intended to connect ideas, to unify knowledge; as such they may be said without inexactitude to be scientific, and to constitute a first philosophy of nature. (Durkheim, 1985)

Consequently, this research study deduced that the nature of these conditions was social. The social relations of men were based on logical relations between things, in reality it was the former which had provided the prototype for the latter. Men were divided into clans by a pre-existing classification of things.

- 5) Scholasticism - Scholasticism was found imbued with a more practical, more realistic, and more social spirit. Intellectual conflict and competition between ideas constituted a genuinely important part of life. The strength and virility which was acquired by thought as a result of such arduous gymnastics were capable of being used in the service of socially useful ends. (Durkheim, 1985)
- 6) Social Cohesion – This social cohesion was tied up in certain conformity of individual consciousness to the psychological life of the society. Under this condition, not only were all the members of the group individually attracted to each other because they shared common resemblance, but they were also attached to what was the condition for the

existence of this collective type, to the society that they form by their union. (Durkheim, 1985)

Based on the data extracted and from the six novels analyzed, the study yielded these findings:

### **Findings**

- 1.\_\_\_\_\_The behavior of major characters (Elizabeth, Jeha, Ermita, Obi, Olumba, Estha-Rahel, Sophie Mol) so with other characters (Lahuma, Velutha, Baby Kochamma, Wago, Clara, the Ezes, Mac, Prof. Cruz, Shorty) depended on their psychological field at that time, on particular situation at a given time as driven by its history, its psychological past, shaped by its present condition, and inspired by its psychological future. Furthermore, events were resultant of a multitude of factors. A character considered not only his present situation but also had certain expectations, wishes, fears, day dreams for his future.
  
- 2.\_\_\_\_\_The varied behavior of characters were dependent on the simultaneity of one or more variables. The behavior of the character was determined by the multitude of processes in his/her physical or social world. This was further determined by the boundary zone of his/her life space at that time, his/her cognitive structure, his/her way of perceiving and some physical processes outside himself/herself. Importantly, behavior was also influenced by the degree of certainty of expectation, taking into account the subjective probability that a character viewed the present or future state of affairs. The boundary conditions of the life space depended partly on the action of the individual himself.

3.\_\_\_\_\_The effect a situation had on behavior depended on the strength of the related situation. Various situations in the novels put the characters in conflict eliciting a choice. The effect and the development of conflicts varied although they had some properties in common. Some characters were located between the positive and negative forces which were mutually exclusive – opposite in directions and about equal in strength, causing torture, pressure, frustration, and to some degree distress to the extreme. When a decision could not be easily formed, conflict situations existed. There was opposition of the forces. The direction, away or closer to a pleasant outcome, became dependent on the available choices and on the totality of the life space of the individual.

4. Another important frame of reference in behavior and action was physical distance and direction.

4.1 Estha and Rahel had been away from each other for so long.

4.2 Jeha was isolated from her daughters in the course of her madness.

4.3 Elizabeth was treated in a mental hospital secluded in the village vicinity.

her son was taken distantly away from her during her treatment.

4.4 Ermita had been separated from her family since birth.

4.5 Obi Okwonko had to stay in a foreign country for his scholarship, when he returned to his village he could not distance himself from the villagers either.

4.6 Olumba had to distance himself in several instances from his family and village people because he had to fight for a cause.

5. The choices were not the same even for the same peoples in the community – for Wago and Olumba who were opponents, brave fighters in Amadi’s *The Great Ponds*, for Estha, Rahel and Sophie Mol, the egg-twin and cousin in Roy’s *God of Small Things*, for the villagers of Motabeng, small entrepreneurs in Head’s *A Question of Power*, for Ermita and Didi who were both into prostitution or for Ermita and Rolando Cruz in Jose’s *Ermita*, for Obi and Clara, both educated in their respective races or for Obi and his father who both turned their backs against their families in one way or another, repeating history in Achebe’s *No Longer At Ease*, and for the peasant farmers who suffered the cycles of devastation in Ahmad’s *No Harvest But A Thorn*.

6. The life spaces of the individuals, of the characters, were influenced by the state of their needs. The effect depended on the intensity of that need and on the fluidity of the related areas of the life space. There were great individual differences. Different individuals in the novels had different needs. Stability, happiness and other pleasant emotions were dictated by the satisfaction of the needs. Some needs of the characters were satisfied either by reaching the original goal or by reaching a substitute goal.

6.1 The need to feel belonged, loved, and appreciated were basic and common among Elizabeth, Jeha, Ermita, Estha-Rahel, Sophie Mol, Obi, Olumba, even to Sello and Dan, Lahuma, Rolando Cruz, Velutha, Clara and especially to Wago who committed suicide fearing the decline of recognition. An

unsatisfied need maintained the existence of a force leading to an action towards the direction of that goal to satisfy the need. Elizabeth lived her ghosts for so long because she failed to satisfy her needs, Jeha became mad because she failed to provide the needs of her farm and of her daughters, Ermita prostituted herself in the same failure, Obi welcomed bribery, hoping to satisfy financial need, Olumba sacrificed himself to end the waging battle to be in possession of the pond, hence aiming to satisfy the need of the community, Ammu and Velutha, up to their death fought for love and freedom.

6.2 Generally speaking, needs can change by the changes in any part of the psychological environment, by changes of the inner-personal forces, by changes on the reality level as well as on the irreality level. The total life space of a person had to be considered as one connected field.

7. Aspiration reflected the ability and conducts of individual characters, and thereby influenced most of their goal searches. Social situations facilitated the rise of an aspiration. This indicated that a social component was important. Success or failure depended on aspiration. The intensity of aspiration was not always matched up by intensity of action, thus leading to failure.

7.1 Obi Okwonko aspired high to be educated but he did not meet the aspirations of his people.

7.2 Wago aspired to secure possession of the great ponds but killed himself in the process.

7.3 Olumba aspired to defend his people and seemingly, he matched up with his sacrifices.

7.4 Ermita's aspirations were as high as her head when playing with men, if success awaited her, time had to test if her aspirations would match her decisions in life.

7.5 Elizabeth aspired to be in the normal plane and so she did.

7.6 Rahel aspired to be reunited with her egg-twin and apparently she made herself believed that she matched it up with her decision to accompany Estha in his secluded haven.

8. Social life could be explained by its reflective causes. Objectively, precision was dealt with accordingly. Some words which constantly occurred in conversation were associated with meanings, referring to the popular notion of them among the village people in particular community. Each was peculiar in its own means. Each village for example was unique in itself, the same held true with people. Social solidarity, social integration, social phenomenon, primitive classification, scholasticism, and social cohesion, their various forms and their evolution were fitted accordingly.
9. A single concept could not explain varied situations. Observation carried out and produced by this literary investigation using the six select Asian and African novels deemed it necessary to include in certain respects other sociological facts on explaining sociological concepts. For all practical effectiveness, support among many diverse thoughts had the same value and interest. Overlapping of thoughts and principles were observed. They explained others in their peculiarity. This gave justice to the existence of one another. For what was the point of working to understand reality if the knowledge acquired could not serve lives?

10. Social facts were capable of appearing in different forms in different cases. It was an explicable phenomenon that social facts, social things, were directly established by observation. Its normality was grounded on the nature of things. It was normal without being useful simply because it was necessarily inherent in the nature of things (e.g. Prostitution, Bribery, Suicide, Need, Poverty, Insanity).

## B. Conclusions

In light of the above cited findings, these conclusions could be drawn:

1. Generally, the characters had exhibited “wildness of human heart” based on the premise that they all experienced extreme trial or suffering. This wildness was manifested differently, insanity for characters like Elizabeth in *A Question of Power*, Jeha in *No Harvest But A Thorn*, and Estha in *God of Small Things* although indifference for Estha was more appropriate, suicide for Wago in *The Great Ponds*, sickness and death for Lahuma in *No Harvest But A Thorn*, prostitution for Maria Ermita in *Ermita*, and bribery for Olumba in *No Longer At Ease*.
2. The issues of survival and fatalism were apparent in the lives of peasant farmers both in Asia and Africa. Lahuma, Jeha and their seven daughters, along with other village farmers, witnessed and lived the ups and downs of working day and night in the field – a rigorous and rigid routine that rendered them futile all the more as they became poorer and poorer in the process. The same held true with Olumba, his three wives and children in the village of Chiolu. Poverty stricken villages that tested their endurance, their faith, their strength. For societies and individuals

alike, health was good and desirable, and sickness, on the other hand was bad and should be avoided. (Durkheim, 1985). But we found it eating the lives of villagers from both continents. Sickness did not choose its people, its race, its color. The state of health could not be applied exactly to any one individual since it could only be established in relation to the most general circumstances from which everyone deviated to some degree. Nevertheless, it was a valuable reference point for guiding behavior, and undeniably, a solid and valid ground for a wild heart. People displayed resistance, strength, endurance, but only after they cried, shouted, pitied themselves.

3. Both village people held on to their beliefs in the Supreme Being. Lahuma, Jeha and the village folks never once blamed Allah. Olumba and his men, the village chief and elders, the people of Chiolu, of Aliakoro offered sacrifices and prayers, performed rituals to win favor of the gods.
4. The influence of religion, the power of rituals were prevalent as evident in the novels, specifically in Ahmad's *No Harvest But A Thorn* from Malaysia, and Amadi's *The Great Ponds* from Africa.
5. The conditions of health and sickness could not be defined abstractly or absolutely. In different forms and degrees, its value, its effect was obviously acknowledged. It was highly encompassing as it embraced not only the physical

but all other aspects as well. The resultant force varied – insanity for one and few others, suicide for another, seclusion, isolation, indifference for some others.

6. The need to satisfy needs – physical, psychological, social, had reverberated throughout history as shown in the novels. In fact, all the characters had their needs in varying propensities. They had their own type and the need of one is no less than that of another. All geared to satisfy the needs to achieve happiness, to tumble down and appease wild heart.

### **C. Recommendations**

Based on the conclusions cited above, the following recommendations are offered:

1. In considering the wealth of concepts offered by Kurt Lewin's field theory in particular and of social psychology in general and of Emile Durkheim's functionalism on the one hand and of sociology on the other, the incorporation of their essential underpinnings in the study of literature especially of Asian and African novels is highly recommended. Hence, the interdisciplinary approach in literary investigation, as well as in syllabi making.
2. The study of human behavior specifically, and on the upper hand, the wildness of human heart must always be an appealing and well- supported research undertaking. Behavior is of personal and social importance. Understanding

behavior is even of much greater importance. The extent to which people learn to interpret the behavior of others maybe a measure of their success in relating happily with others. Behavior is complex and changing. It goes with the times and with the many other great circumstances. It must be explored endlessly.

3. Asia and Africa are rich continents in terms of history and literature. Aside from human behavior, many other aspects in human life through literature can be explored in these two vast continents of divergences. The wealth and depth of culture, custom and traditions of these two continents offer much promise to future researchers, scholars.
4. Other novels from emerging countries or from war-torn countries, could be subjected to an analysis using the Field Theory approach of Kurt Lewin and Functionalism by Emile Durkheim.
5. Similarly, Lewin's Field Theory and Emile Durkheim's Functionalism, since they complement each other, could be used in other genres.
6. The socio-psychological perspective of Lewin and Durkheim could also be employed for the reading and rereading of classical novels like Bronte's *Wuthering Heights*, Hemmingway's *The Old Man and The Sea*, Flaubert's *Madame Bovary*, Vladimir's *Lolita*, Tolstoy's *Anna Karenina*, Dostoevsky's *Crime and Punishment* and many others. The literary pieces that best go with

the analysis using these theories/propositions are those that portray characters with extreme trial or suffering.

7. The study findings of this research include observations on mental illness, on mental health. In the midst of a period of rapid change, of veritable revolution, concept of mental insanity is not limited to the severe disorder that causes great distress. It goes beyond moving or helping people move from a troubled state to a richer, more satisfying way of life. Treatment is not enough. There must be a shift to prevention or keeping early developing conditions from advancing to a serious stage. Psychological and sociological interventions are called for. Dealing with problems early in their development must be another function of education. Great advances will be achieved in this way.

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## APPENDICES

APPENDIX A  
SUMMARY OF SIX NOVELS

**A Question of Power**

**Bessie [Head](#)**

**A Question of Power** was written while the author, Bessie Head, was documented to be recovering from severe mental strain and psychological breakdown.

The novel tracks on a female protagonist's life, named Elizabeth. She struggles to emerge from the oppressive social situation where she finds herself drowned. Head vividly accounts Elizabeth's nightmares and hallucinations that torment her.

As a character, she is conceived out-of-wedlock. She leaves South Africa as a single parent to her young son, to live in neighboring Botswana, a country that has escaped some of the worst evils of colonial domination.

But there, she faces the more constricting social system with the African villagers more suspicious of her urban ways and her individualistic behavior. Further,

they question her will on racial grounds because of her obvious difference in race and color.

Elizabeth suffers not only social isolation but intellectual deprivation as well.

Her frequent conversation with the American Peace Corps volunteer, Tom, makes her realized sterling realities of her present life, which appears to her blurred and scary, thereby compounding her worries, her anxieties and fear, leading to her breakdown.

Her frequent plights and flights dominate most of her struggles. Her life gets controlled by her mental and emotional instability, sometimes crippling her to do motherly obligations to her only child.

Her love for and obligation to her young son help her survive the agony of moving back and forth from reality to ireality.

During the four years that Elizabeth is weighed down by complicated and disturbing situations, horrifying, if not terrorizing dreams, financial burden and instability, she gets hospitalized twice and luckily recovers twice. The novel ends with high hope that she will stay on the normal plane as she begins to get along with people around and as she is treated normal and is appreciated by the society where she belongs.

## **No Longer At Ease**

**Chinua Achebe**

**No Longer At Ease** opens with Obi Okonkwo on trial for corruption and bribery. The judge and the audience marvel how such a promising man could have made poor choices. Obi's mother has just recently died and his engagement to Clara has just ended. The novel backtracks in time and tells the story of how Obi ends up in such a terrible situation.

The novel tracks of his return to Nigeria from England, where he receives education at a British university. He meets Clara and they spark up a relationship, and by the time Obi gets a job in the civil service, they are already in a relationship. On Obi's return, the Umuofia Progressive Union, throws a big party for him and his family and welcomes him back as their local hero, hoping that Obi's repayment of his debt would allow them to send others to school, and his position in the government would place the whole of Umuofia in an elevated stature.

But Obi eventually behaves otherwise. At first, he pays monthly to the Umuofia Progressive Union to pay back his scholarship while sending his parents a good sum of money to pay for his brother's school fees. But soon enough, his finances get drained and he faces financial dilemma. He finds himself spending beyond his means. This is on top of fulfilling his assumed obligation to Clara as his fiancée despite the girl's admittance that she is an *osu*.

To complicate further, he hasn't realized that there is an annual car insurance fee and monthly house rent to settle.

Meanwhile, Obi's mother gets ill. His father insinuates that he wants to discuss something with him. Obi realizes that his relationship with an *osu* has finally reached his parents.

He takes a two weeks' leave from his job. At home, his parents confront him about his engagement to Clara. Though his parents raise him as Christian, and they practically shun most of the Igbo culture and since then shows ambivalence to the performance of some rituals and traditions, his father insists on him breaking his engagement with Clara and never to marry her since he will be courting trouble not only for himself but for his whole clan on the upper hand.

Obi returns to Lagos in deep trouble. Issues still unresolved. Then his mother dies.

With Clara gone, and his mother gone, Obi wallows into deep depression. He begins to let loose of his convictions. Apparently, it is Clara who keeps him straight. In debt and with no one to keep him steady, while mourning his mother's death, Obi forsakes all his lofty principles and begins to accept bribes.

The novel ends with Obi accepting bribe and is found guilty at his trial.

## **Ermita**

### **F. Sionil Jose**

**Ermita**, the novel is about Maria Ermita born of Spanish lineage as an outcome of atrocities inflicted by a Japanese soldier at the twilight of Japanese occupation of Manila to Conchita, Ermi's biological mother.

Still delirious after giving birth, the mother thinks that she is being asked where she comes from by the nun who provides her shelter away from the peering eyes of the public, so she gives the name Ermita. The nun who fills her registration does not want Ermita to stand alone, so she adds Maria.

Eventually, Sister Constanica brings her to her aunt Felicitas at the Rojo mansion in Ermita but she has to live in a garage of the Rojo mansion together with household help. She is supported though through college by her aunt. But the novel is not just about the plight of illegitimate child but more about prostitution and obscenity not only of the flesh but of culture and character as well. “Prostitution, is a human dilemma. It is used not just as a social commentary but in a deeper sense, a symbol of social malaise, of hypocrisy that has always pervaded the affairs of men. It is making money, perhaps lots of it without conviction or morality. You will find them everywhere under the guise of respectability, as statesmen, as men of the cloth, entrepreneurs, writers, so many journalists, and yes, even academics.”(p.79).

Set also in the martial law era, the Novel presents Ermi comparing her behavior to that of others: “However you may convince yourself that you will take me as I am, there will always be in the back of your mind that suspicion that I will not be good, that I have what you call “deviant behavior” (p.233).

The novel explores the ABCs of prostitution and the people who make it possible. Ermi and the many other Ermis. Prof Rolando Cruz, Ms. Honorata, Mac and many others are strings attached to Ermi, keeping her on ground for so long.

The novel ends with hope that there is light at the end of the tunnel for the female protagonist and that Ermita will soon leave the web of Camarin, of prostitution, that houses her during the emancipation of her wild heart, her rebellious and vengeful days.

## **The Great Ponds**

### **Elechi Amadi**

Fundamentally, the novel **The Great Ponds** extrapolates on war and its effects on people's lives. The war is fought between the village of Chiolu and the village of Aliakoro over fishing rights to Wagaba Pond.

Thirty years prior to the time of the story, Chiolu warriors won a battle with those of Aliakoro, and since then members of Chiolu have claimed Wagaba Pond and fished in it without interference. Aliakoro villagers, however, have begun to poach in the pond, and Chiolu sends a war party to catch the poachers.

Olumba, the main Chiolu warrior, heads the party. His main rival is Wago, the leopard killer from Aliakoro. The Ezes from either side don't want to give up the pond. Eze Diali from Chiolu and Eze Okehi from Aliakoro often meet to discuss about ending the war but this is rendered futile because both tribes often do not go by the set conditions. The situation soon complicates.

The battle wages between the two tribes. In a battle, Ikechi, a young Chiolu warrior, kills his first opponent and is initiated into the company of warriors.

Aliakoru wins the next battle, however, with the aid of the Isiali village, whose warriors kidnap four Chiolu women, among them Oda, Olumba's pregnant youngest wife, and Chisa, Eze Diali's daughter, whom Ikechi wants to marry.

To resolve the growing conflict between races, Olumba, the lead warrior of Chiolu is forced to take an oath under the god of night, Ogbunabali at Isiali, a neutral village that intervenes. As agreed upon during the negotiation, if Olumba does not die in six months, the pond belongs to Chiolu. Rituals and ceremonial traditions are carried out to protect him against evil spells but not from psychological pressures and dilemmas imposed directly by a dibia (Igwu).

In the course of his waiting, Olumba's first wife Nyoma, and his daughter die of a disease the village termed Wonjo. The same illness takes the lives of many village people. The illness is characterized by fever, cough, chills, and chest pain, causing abrupt or sudden death to physically vigorous and healthy villagers.

The same illness sweeps the village of Aliakoro. Wago, the proud leopard killer, Olumba's known opponent, up to his last breath, claims ownership over the pond as he drowns himself against the current of Wagaba waters.

### **No Harvest But A Thorn**

### Shannon Ahmad

The plotline of No **Harvest But A Thorn** follows the family of Lahuma, a padi farmer in a northern Malaysian village, throughout one horrifying and disastrous padi cycle. After encountering a snake in their field, Lahuma pierces his foot on a *nibong* thorn and is unable to continue working after it becomes infected.

His body gradually swells up with pus, and he dies a terrible death. It is left to his wife, Jeha, and their seven daughters to work the padi field. But the physical and mental strain leads Jeha to go mad, and she eventually gets imprisoned in a makeshift cage in their tiny home, as neighbors and the Tok Penghulu fear that she might endanger her youngest children or the padi harvest itself.

Ahmad frequently narrates from the perspective of his central characters as well as taking on a more omniscient third-person style of prose, giving a very full, almost ethnographic depiction of peasant life.

The peasantry is also constrained by the limited agricultural land upon which ever greater demographic pressure is exerted, exemplified by Lahuma's concern about the insufficiency of his plot of fourteen *relongs*.

At several instances in the novel, Lahuma (whose very name is significant: *huma*, as Ahmad has acknowledged (1991:473), means ‘field’) remembers his own grandfather in the earth and silently repeats the mantra: “Life and death, dearth and plenty, are in the hands of God, in the hands of Allah the almighty.” (Ahmad 1991, 1966, 1).

Lahuma worries constantly about the day-to-day work at the rice field, and about his family’s future subsistence as their small plot of land decreases in size. When he dies, this anxiety passes to Jeha; after she goes mad, it is their daughters who then shoulder the burden.

The position of women in the novel is deemed unchanged by the possibility of secular education: as Jeha says, “Girls needn’t know how to read. Doesn’t change the market value. I never even went to school” (Ahmad 1991, 1966, 18).

The novel ends with the eldest daughter contemplating her future working the fields, and Jeha, caged, “screaming through the night.”

## **The God of Small Things**

### **S. Arundhati Roy**

Like most well-praised fiction, **The God of Small Things** is a literary mystery, social comedy, three-generation saga, and tragic love story. It is the tale of how

the drowning of a little girl and the police murder of an illicit lover utterly destroy a well-to-do Indian family, especially two children, egg-twin Estha and Rahel, whose lives are emotionally blasted and withered.

But the novel is also a portrait of Kerala, the densely populated Indian state on the subcontinent's southern tip that has a Communist government. Most of the action takes place in 1969, a time of political and social ferment.

The novel has its origins in the vision of a sky blue Plymouth with sun in its chrome tail fins and a sign on its roof advertising pickles stopped at a traffic-crossing while a political demonstration flows around it.

Roy deftly alternates between the melodramatic events of 1969 and the somber aftereffects that still haunt the surviving characters in 1992. That year Rahel returns to India, after many years in the United States, to her hometown of Ayemenem to visit her brother. He has withdrawn into himself and apparently creates a world of his own, neither speaking nor acknowledging anyone's existence.

Such disjointing allows Roy to move back and forth to be able to discuss Chacko's life, his adventures and escapades at Oxford University, lecture on the traditional Indian dance, or to account the 82-year-old "Baby" Kochamma's fondness for TV and the fascination of Kochu Maria, or show Estha - the little boy's separation from

his beloved mother and still build the tension, depict the sorrow, picture out the brutality, illustrate the heartbreak and, finally, describe blissful lovemaking.

Along with its depiction of Indian life *The God of Small Things* is most remarkable for its style, in particular its similes. “It was raining when Rahel came back to Ayemenem. Slanting silver ropes slammed into loose earth, plowing it up like gunfire.” “Rahel drifted into marriage like a passenger drifts toward an unoccupied chair in an airport lounge.” Chacko “took a seat by the window and sat down with an elbow on the table and his face cupped in the palm of his hand, smiling around the empty cafe as though he was considering striking up a conversation with the furniture.” “Rahel was like an excited mosquito on a leash.”

The novel account for sorrowful events in people’s life. The women who fall in love with the wrong men, the child abuse, if not molestation, premature death, and anguish, bereavement of elevated sort, are just few.

Roy shows the childish world of the seven-year-old twins, their mutual teasing, their Winnie-the-Pooh-like spelling of words, backward reading and pronunciation, their devotion and love to Velutha, the carpenter.

In the novel, terrible things happen, but within the sadness there is joy. The span ranges from the sublime to the crude, from the tender to the ridiculous.

Certainly, the novel possesses mystery and magic. From one perspective, it reveals how seemingly inconsequential events can provide balance. If Estha hadn't

gone into the lobby of the movie theater because he was singing along with *The Sound of Music*, he wouldn't have been molested by the Orangedrink Lemondrink Man. If Rahel hadn't recognized Velutha in the Marxist parade, then Baby Kochamma would not have directed her anger at him. If Velutha hadn't stepped out of history and suddenly noticed that his childhood friend Ammu was a woman, their love would not have blossomed, and he would not have died.

But the small things do happen, and so the big things happen too.

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## APPENDIX B

### BIOGRAPHY OF AUTHORS

#### **BESSIE HEAD (1937-1986)**

*“Love is so powerful, it’s like unseen flowers under your feet as you walk”*

Bessie Head

Bessie Head, one of Africa’s most prominent writers, was born in South Africa in 1937. The child of an “illicit” union between a Scottish woman and a black man, Head was taken from her mother at birth and raised in a foster home until the age of thirteen. Head then attended missionary school and eventually became a teacher.

Abandoning teaching after only a few years, Head began writing for the *Golden City Post*. In 1964, personal problems led her to take up a teaching post in Botswana, where Head remained in “refugee” status for fifteen years before gaining citizenship. All three of her major novels, *When Rain Clouds Gather*, *Maru*, and *A Question of Power*, along with other works, were written in Botswana during this period. Bessie Head died in Botswana in 1986 at the young age of forty-nine.

The writings of Head cover many aspects of her personal experiences as a racially mixed person, growing up without a family in South Africa. Her works deal with issues of discrimination, refugees, racialism, African history, poverty, and interpersonal relationships. A hint of autobiography is present in much of Head’s writing, which often deals with poor and emotionally abused black women dealing with both racist and sexist discrimination. Head’s variety of characters are both young and old, male and female: this variety allows her to approach the same themes from different perspectives, but the focus is always on the struggles and hardships of life in postcolonial Africa.

Head has also written on the effects of British colonialism in South Africa. On the intellectual and educational spheres of Africa, Head comments:

“Everything is at a beginning. No colonial power ever intended planning for black majority populations. Libraries, schools, and planning for people was provided after independence. It could be said that a reading tradition was absent in the society” (personal journal, 1985).

While recognizing the lack of access to education for native Africans, Head claimed to be freed of such oppression by the missionaries who raised her. In their care, she was educated as a child and given access to large libraries. Head also claimed

that despite its status as an ex-British Protectorate, South Africa retained its people and culture, which provided her with a sense of identity and security.

“Here you have ancient Africa almost intact but with many subtle blendings of everything new that was introduced to the people over the centuries. I have drawn on this depth and stability as a writer” (personal journal 1985).

Although she claimed to be vehemently non-political in her actions, Head’s writings dwell on injustice and oppression in the political arena in South Africa, and her hopes for social change and peace in the future.

“It is impossible to guess how the revolution will come one day in South Africa. But in a world where all ordinary people are insisting on their rights, it is inevitable. It is hoped that great leaders will arise there who remember the suffering of racial hatred and out of it formulate a common language of love for all people” (personal journal 1985)

Though Bessie Head’s life might be seen as somber and traumatic, her works presents love and alongside the images of hardship and isolation that she paints. Head uses intense imagery and vividly describes the beauty found in both human and environmental nature. She praises good as she condemns evil, and expresses her hope for peace and change with her criticism of the current political system. Head wrote that she viewed her activity as a writer as “a kind of participation in the thought of the whole world.”

## ELECHI AMADI (1934 - )

Nigerian writer Elechi Amadi achieved international literary acclaim during the 1960s and 1970s for his novels depicting rural village life in West Africa and its subsequent disintegration due to post-colonial political strife. His debut work, written in English, was *The Concubine*, and its 1966 publication brought him critical plaudits. An essay by Emmanuel Obiechina in the *Dictionary of Literary Biography* noted, "In his novels, African villagers come alive in the immense variety of their individual and group activities, which are deeply informed by a shared sense of religion, ethics, social etiquette, and culture."

Born on May 12, 1934, Amadi grew up in a village in the southeastern Nigerian rainforest. He married a midwife, Dorah Nwonne Ohale, in 1957, while still studying physics and mathematics at the University College of Ibadan, located in Nigeria's second-largest city. After earning his degree in 1959, he worked as a surveyor for a year, and then became a science teacher. From 1963 to 1966 he served in the Nigerian Army, and upon his discharge took a job as headmaster of the Asa Grammar School. *The Concubine* was published at about this time, and the book solidified his reputation as a writer, both in his country and abroad. He was hailed as the successor to fellow University of Ibadan alumnus Chinua Achebe, whose 1958 novel *Things Fall Apart* broke new ground for African writers. *Research in African Literatures* critic Clara A. B. Joseph wrote: "Although not to the same extent as with Achebe's works, [Amadi's] works are peppered with witty translations of proverbs and numerous references to age-

old customs. His narratives highlight the importance of tradition (more than language) in the creation of a political community."

*The Concubine* is the tale of a young woman, Ihuoma, who belongs to Nigeria's Igbo ethnic group. Her plight involves her past life, when she was said to be the wife of the mythical Sea King deity. This gives her great status in the present, but portends doom for any mortal man who seeks to marry her. As the novel progresses, Ihuoma is wed and widowed three times, as a result of the wrath of the Sea King toward those who would usurp his bride. Though it seems a traditional cautionary tale on the surface, Obiechina asserted in the *Dictionary of Literary Biography* essay that "the strength of *The Concubine* rests on the fact that it is not folklore but realistic-style fiction, in spite of its strong penetration by the super-natural."

Amadi's writing career was disrupted by civil war in Nigeria in 1967. That year, an armed uprising and establishment of secessionist state by Nigeria's Igbo group resulted in the breakaway nation of Biafra. Amadi was stranded there and had to escape, rejoining the Nigerian Army in 1968 and serving with a Marine commandos unit. The war raged on for three years until Biafra's surrender in 1970, and it was a disastrous episode in modern Nigerian history. Biafra was unable to feed its people, and a million inhabitants within its dwindling borders were estimated to have perished from starvation and malnutrition during the war.

Amadi's next work seemed to be a metaphor for the conflict. *The Great Ponds* is set in the years before World War I, but its plot centers around a long struggle

for control of a part of the Niger River delta. Two villages battle one another over communal fishing rights at the Wagaba pond. The main figures are the warrior Olumba from the Chiolu village, and Wago, a famed leopard-killer from neighboring Aliakoro. "In the tradition of heroic contests," wrote Obiechina, "the possession of the pond becomes a challenge and a channel through which the warriors on each side celebrate their bravery, martial sagacity, and magical prowess."

Amadi spent the next several years of his life as a provincial government official in Port Harcourt, the city in Nigeria's Rivers State province that was once a part of Biafra. He turned to playwriting in his spare time, producing *Isiburu*, a drama about a wrestler which enjoyed a run at the National Arts Theatre in the Nigerian capital of Lagos in 1973. *Peppersoup* delved into the topic of interracial marriage, while another play from 1977, *The Road to Ibadan*, took place during the civil strife in Biafra. A 1978 work for the stage, *Dancer of Johannesburg*, was an espionage thriller set in South Africa and ended, presciently, with the dismantling of that country's apartheid system.

Amadi also wrote a diary of his civil-war experiences, *Sunset in Biafra*, published in 1973 by Heinemann, the esteemed London publishing house. He wrote no new novels until 1979, when *The Slave* appeared. Its story, again set in a rural West African village, concerns the fate of Olumati, who is the last in his family line. His parents were ostracized long ago and had to flee their home village, and have since been forced to serve as slaves to a god at a cult shrine in another village. Olumati is expected to take over this duty. He tries to restore his family's standing, but forces conspire against this plan. "Whatever social obstacles lie in the way of Olumati's efforts to restore his

family's place and reputation are not as formidable as the state of deep unease and insufficiency within himself," wrote Obiechina in the *Dictionary of Literary Biography* profile. "In the end his failure becomes inevitable because he has suffered psychological damage from which he cannot recover."

*Estrangement* was both the last of Amadi's novels and the first to be set in Port Harcourt. The 1985 work recounts the tale of a woman named Alekiri and the traumas she experiences during the Biafran civil war. Her marriage ends, she becomes romantically involved with an army officer, and struggles to regain her footing after the hostilities end. "Every one of the major characters bears the scar of the war. ... but the end of the war also finds them gathering together the pieces of their shattered lives," Obiechina wrote.

Over the years, Amadi held a number of government posts in the Rivers State government, including commissioner of education and commissioner of lands and housing. He has also had a long involvement with the Rivers State College of Education, and was named head of its department of literature in 1991. That same year, he discussed his literary career in a brief essay for *Contemporary Novelists*. "I like to think of myself as a painter or composer using words in the place of pictures and musical symbols," he reflected. "I consider commitment in fiction a prostitution of literature. The novelist should depict life as he sees it without consciously attempting to persuade the reader to take a particular viewpoint. Propaganda should be left to journalists."

### **CHINUA ACHEBE (1930-2013)**

Chinua Achebe, poet and novelist, was one of the most important African writers. He was also considered one of the most original literary artists writing in English.

Born Albert Chinualumogo Achebe, Chinua Achebe was raised by Christian evangelical parents in the large village Ogidi, in Igboland, Eastern Nigeria. He received early education in English, but grew up surrounded by the complex fusion of Igbo traditions and the colonial legacy. He studied literature and medicine at the University of Ibadan; after graduating, he went to work for the Nigerian Broadcasting Company in Lagos. *Things Fall Apart* (1958) was his first novel. It has been translated into at least forty-five languages, and has sold eight million copies worldwide.

Starting in the 1950s, Achebe was central to a new Nigerian literary movement that drew on the oral traditions of Nigeria's indigenous tribes. Although Achebe wrote in English, he attempted to incorporate Igbo vocabulary and narratives. Other novels included: *No Longer At Ease* (1960), *Arrow of God* (1964), and *A Man of the People* (1966).

Achebe left his career in radio in 1966, during the national unrest and violence that led to the Biafran War. He narrowly escaped harm at the hands of soldiers who believed that his novel, *A Man of the People*, implicated him in the country's first military coup. He began an academic career the next year, taking a position as Senior Research Fellow at the University of Nigeria. That same year, he co-founded a publishing

company with Nigerian poet Christopher Okigbo. In 1971, he became an editor for *Okike*, a prestigious Nigerian literary magazine. He founded *Iwa ndi Ibo* in 1984; this bilingual publication was dedicated to Igbo cultural life. He was made Emeritus Professor at the University of Nigeria in 1985. He taught at the University of Massachusetts and the University of Connecticut, and he received over twenty honorary doctorates from universities around the world. He received Nigeria's highest honor for intellectual achievement, the Nigerian National Merit Award, in 1987. His novel *Anthills of the Savannah* was shortlisted for the Booker McConnell Prize that same year.

Achebe was active in Nigerian politics since the 1960s. Many of his novels dealt with the social and political problems facing his country, including the difficulty of the post-colonial legacy.

He was married and had four children. He last lived in the United States, where he held a teaching position at Bard College.

### **FRANCISCO SIONIL JOSE (1924 - )**

Francisco Sionil Jose (b. Rosales, Pangasinan; 3 Dec 1924.) He is the son of Antonio Jose an Aglipayan minister, and Sofia Sionil. He is married to Maria Teresa Jovellanos with whom he has seven children. He had to help support his family at a young age raising hogs and working as a farm laborer. He studied at the Rosales Elementary School, Far Eastern University High School, and the University of Santo Tomas (UST). After WWII, he took pre-medicine courses at the Manila College of

Pharmacy and Dentistry, then at the UST, shifting to liberal arts later on. He was editor-in-chief of the university paper *The Varsitarian* . In 1947, he joined the staff of *Commonwealth* , a Catholic magazine. He went to work with the United States Information Service (USIS) as assistant editor. Later, Jose became managing editor of the *Sunday Times Magazine* , editor of *Comment* , and managing editor of the Hong Kong-based *Asia Magazine* .

He founded the Philippine chapter of the PEN international organization. After working briefly in Sri Lanka as information officer for the Colombo Plan Bureau, he returned to the Philippines in 1965 and set up the *Solidaridad Bookshop* cum publishing firm and a short-lived art gallery in Ermita, Manila. He runs the bookshop with his wife.

He is publisher and editor of *Solidarity* , a monthly magazine on current affairs, ideas and the arts. He has been writer-in-residence at the National University of Singapore, 1987; visiting research scholar, Center for Southeast Asian Studies, Kyoto University, 1988; and professorial lecturer, De La Salle University, 1984-1985. Jose's first novels were serialized in the *Weekly Women's Magazine*: *The Chief Mourner* , 1953, *The Balete Tree* , 1956, the second version of which was published in 1977. In 1962 he published the best known of all his novels, *The Pretenders* . His other novels are *My Brother, My Executioner* , 1979; *Mass* , 1982; *Po-on* , 1984; *Ermita* , 1988; and *Viajero* (Traveller), 1993.

He has published the following short-story collections: *The God Stealer and Other Stories* , 1968; *Selected Works* , 1977; *Waywaya: Eleven Filipino Short Stories* , 1980; and *Platinum: Ten Filipino Stories and Olvidon and Other Stories* , 1988. He also

wrote a novella, *Two Filipino Women* , 1981, and has authored a poetry collection, *Questions*, 1988.

His writings have also appeared in literary journals and anthologies all over Asia and in American and German publications. Jose is a multiawarded fictionist whose works have been translated into several languages: Russian, Latvian, Ukranian, Dutch, Indonesian, and Ilocano. He has won three first-prize awards in the Don Carlos Palanca Memorial Awards for Literature for the short stories, “The God Stealer,” 1959; “Waywaya,” 1979; and “Arbol de Fuego” (Firetree), 1980; a Palanca grand prize for his novel *Mass* , 1981; and a second prize for his essay “A Scenario for Philippine Resistance,” 1979.

He also won the grand prize in the CCP Literary contests for the novel *Tree* , 1979; three first-prize awards from the National Press Club, 1957, 1961 and 1962; the Fernando Ma. Guerrero Memorial Foundation Award for Literature from UST, the Republic Cultural Heritage Award for *Tree* , and the Patnubay ng Sining at Kalinangan Award from the city government of Manila, all in 1979; the Tawid Award for Cultural Nationalism from the Ilocano Heritage Foundation, and the Ramon Magsaysay Award for journalism, literature, and creative communication arts, 1980. He also received the Smilth-Mundt Leader Grant, 1955; two Asian Foundation grants, 1955 and 1960; the Asian and Pacific Council fellowship, 1971; and the Outstanding Alumnus Award from UST, 1974.

He became national Artist for Literature in 2001.

### **S. ARUNDHATI ROY (1961- )**

Arundhati Roy was born in 1961 in Kerala. Her mother, a Kerala native, was Christian; her father was a Hindu from Bengal. The marriage was unsuccessful, and Roy spent her childhood years in Aymanam with her mother. The influence of these early years permeates her writings, both thematically and structurally.

Roy's mother, who herself was a prominent social activist, founded an independent school and taught her daughter informally. This freedom from intellectual constraint allowed Roy to write, as she puts it according to Jon Simmons on his "Arundhati Roy Web", "from within"; the ability to follow her inner voice, rather than having a set of restrictive rules ingrained in her, has been an integral part of her accomplishments as an adult writer. She comments that "When I write, I never re-write a sentence because for me my thought and my writing are one thing. It's like breathing, I don't re-breathe a breath... Everything I have - my intellect, my experience, my feelings have been used. If someone doesn't like it, it is like saying they don't like my gall bladder. I can't do anything about it."

In addition to the style of her writing, its subject matter also reflects the cultural texture of her childhood. Of Kerala she says that "it was the only place in the world where religions coincide, there's Christianity, Hinduism, Marxism and Islam and they all live together and rub each other down...I was aware of the different cultures when I was growing up and I'm still aware of them now. When you see all the competing beliefs against the same background you realise how they all wear each other down." The deep-seated nature of Roy's activism may also be traced back to her early years, and the

rural beauty of the landscape in which she spent them: "I think the kind of landscape that you grew up in, it lives in you. I don't think it's true of people who've grown up in cities so much, you may love building but I don't think you can love it in the way that you love a tree or a river or the colour of the earth, it's a different kind of love. I'm not a very well read person but I don't imagine that that kind of gut love for the earth can be replaced by the open landscape. It's a much cleverer person who grows up in the city, savvy and much smarter in many ways. If you spent your very early childhood catching fish and just learning to be quiet, the landscape just seeps into you. Even now I go back to Kerala and it makes me want to cry if something happens to that place."

At age sixteen Roy left home, and eventually enrolled at the Delhi School of Architecture. This training, like her elementary education, proved instrumental in shaping her as a writer. In The Salon Interview, she likens the creation of a piece of literature to that of plans for a building: "In buildings, there are design motifs that occur again and again, that repeat -- patterns, curves. These motifs help us feel comfortable in a physical space. And the same works in writing, I've found. For me, the way words, punctuation and paragraphs fall on the page is important as well -- the graphic design of the language." But despite her affinity for the trade, Simmons reports, she left it after a few years to work on projects for the screen, writing first a television serial, which failed due to lack of funding, and then two screenplays, neither of which brought her great success or fulfillment. She then published a criticism of the acclaimed film "Bandit Queen"; the controversy that followed resulted in a lawsuit against her.

In the aftermath, she vacated the public sphere, focusing her energies on *The God of Small Things*, which was published in April 1997. About six months later it

was awarded the Booker Prize; Roy is the first Indian woman ever to achieve this honor. The book has been a stunning success both in India, and internationally. Roy says that her use of the English language was not so much a conscious decision for her, as a choice imposed on her because "There are more people in India that speak English than there are in England. And the only common language that we have throughout India is English. And it's odd that English is a language that, for somebody like me, is a choice that is made for me before I'm old enough to choose. It is the only language that you can speak if you want to get a good job or you want to go to a university. All the big newspapers are in English. And then every one of us will speak at least two or three - I speak three - languages. And when we communicate - let's say I'm with a group of friends - our conversation is completely anarchic because it's in any language that you choose."

The acclaim that Roy garnered made her an instant celebrity, but the traditional trappings of literary fame were accompanied by a certain amount of notoriety due to the book's controversial treatment of delicate subject matter. Charges of anti-Communism were leveled against Roy because of her portrayal of the Communist characters; the Chief Minister of Kerala claimed that this, and not the book's literary merit, was the reason for its popularity in the West. In addition, Roy faced charges of obscenity and demands that the final chapter of the book be removed because of its sexual content. Roy attributed these hostile reactions not to the "eroticism (which is mild) but rather to the book's explicit treatment of the role of the untouchables in India... The abhorrence was thus as much political as it was moral, and proves that fifty years after Gandhi coined the term Harijan ('children of God') the Hindu caste system is still an important issue."

In the years following the publication of *The God of Small Things*, Roy has put her talents and status to use as an activist for several of the important issues facing India today. In September 1998 her article "The End of Imagination" appeared in *The Nation* as a response to the testing of nuclear weapons in India a few months earlier. The article demonstrates both a fervent appreciation for the natural beauty of her country, and a respect for the fragility of life in a world containing bombs that could destroy everything in a matter of seconds. Roy calls for those who agree with her about the evils of nuclear warfare to join her in public denunciation of it.

She has also returned to some of the political territory of *The God of Small Things*, speaking out against the oppression of the Dalits and appearing at a reception in Kerala to publicly declare herself an advocate of their cause. She also contributed materially, by donating the royalties from the Malayalam translation of *The God of Small Things* to advance Dalit literary efforts and "help Dalit writers to tell their stories to the world."

Most recently, Roy has been involved in protesting against the Narmada Dam Project. Her article "The Greater Common Good" in *Frontline* disparages a project that could force millions to abandon their homes in order to provide limited benefits to a limited number of people. She has demonstrated against construction of the dam both in the Narmada Valley, and globally in an effort to heighten awareness and obtain support for the cause. In January 2000 she was arrested during a protest in the Valley, and released two days later.

Roy's concern for the environment and for the people inhabiting it permeates her life; the social conscience that she exhibits may be read into the literature that she produces as a concrete embodiment of this concern.

### **SHANNON AHMAD (1933 - )**

Malaysian novelist, satirist, and short story writer, the most important contemporary prose writer in the Malay language. Shahnnon Ahmad has gained acclaim with his innovative, rich use of old and new languages that have combined Malay languages, such as Kedah, Prak, Johore, Negri Sembilan, Minangkabau, with Sanskrit, Javanese, and Arabic. He has won in the highest literary award in his country, including in 1976 the title of *Pejuang Sastera* (Champion of Literature) and in 1982 the most prestigious federal award, *Anugerah Sastera Negara* (Writer Laureate Award). He also holds the honorary title of Dato, roughly the equivalent of a British knighthood. Shahnnon's novels often dealt with controversial issues of the day.

Datuk Shahnnon Ahmad was born in 1933 in the remote village of Banggul Derdap, in the state of Kedah, where father had moved from Medan. Shahnnon's mother's family were originally from Pattani, Southern Thailand. He attended an English secondary school in Alor Setar from 1947 to 1953 and then taught English in Trengganu and in Kedah. In 1955-56 he served in the army as an officer. Between 1960 and 1963, he taught Malay language and literature at a Malay school in Kedah.

In 1968 Shahnnon went to Australia for university study, graduating with an Asian Studies degree in 1971. Four years later he gained his M.A. from the University of

Science in Penang, where he has taught literature and served as the dean of the School of Humanities. In the mid-1970s, he joined the Islamic fundamentalist movement Darul Arqan. However, later he expressed his disappointment with religious leaders who exploit their followers. Shahnnon argued that Malay writers should develop an authentic Islamic literature. Only literary works written by Islamic writers, truly believing and writing for God, he said, could be true "Islamic literature." For 11 year until 1996, Shahnnon also headed the Islamic Center of Malaysian Science University. After writing a very critical satire of the regime, *Shit @ PukiMak @ PM*, Shahnnon resigned from his teaching position at the university.

By the mid-1960s, Shahnnon was considered with Samad Said among the leading short-story writers in his country – in general the short story played a more important role than the novel. From 1965-1978 Shahnnon Ahmad wrote several novels which dealt with the social changes in his country. *Rentong* (1965), then title of which refers to "ashes" in Kedah dialect, was about an unfortunate rural population. The central characters are Pak Senik, headman of the village Banggul Derdap, who patiently tries to persuade the villagers to plant two rice crops a year, and the young Semaun, who is passionately connected with the land that feeds them and rejects double cropping. Often the titles of his books are uncommon. *Menteri* (1967) and *Perdana* (1969) are political novels, and when read together they form Perdana Menteri (Prime Minister). The German word "Weltanschauung" in *Weltanschauung: Suatu Perjalanan Kreatif* (2008), an autobiographical work, means "world view" or "philosophy of life."

*Ranjau sepanjang jalan* (1966, No Harvest but a Thorn), which brought Shahnnon international attention, depicted the hardships of a farming family, the struggle

of the peasants and their belief in the supernatural. For years, this novel was a textbook for secondary school children. The symbolic *Srengegne* (1973) won an important literary Prize in Malaysia. As many of Shahnnon's later works, the book had a strong religious theme. His series of Islamic novels, starting from *Al-Syiqaq* (1985), presented a complex examination of worldly and religious interests.

In the short story 'Woman' from *The Third Notch, and Other Stories* (1980) individual desires clash with cultural conventions. Siti, a young girl, rebels against the marriage arrangement her parents have secured for her. At the same time she fears that the voice of the full rights, shouting "I don't want to" in her heart, is imprisoned inside a weak body. "A virgin is a piece of fertile land, waiting to be dominated. That domination is freedom, but not conquest by Haji Rahmat. It had to be someone else. She didn't know who, but she hoped and believed that he existed. Every story has a hero. Every child has its father. Every plot of land has its rightful owner. One day, the rightful owner would come. She would wait for that sacred day." The end of the story is open. Shahnnon leaves Siki without a promise of future brightness.

Shahnnon Ahmad's most controversial novel is the 240-page long *Shit* (1999), a runaway success, which broke tabooed subjects in the spirit of Swift and [Rabelais](#). Although the title is in English the book is written in Bahasa Malaysia. The surrealist tale is set inside someone's large intestine and has lumps of excrement as lead characters. The head of the "shit front" is "PM," who is opposed by one heroic lump. It was no surprise that this kind of book from such an eminent writer as Shahnnon Ahmad caused much debate. The angry authorities called *Shit* un-Islamic and the education minister arranged a meeting to discuss the cancelling of Shahnnon's National Literary

Award given him in 1982. As a prominent Malay cultural figure and creative writing lecturer he was accused of undermining the prestige of his own office.

The story of *Shit*, a long scatological anecdote on too old leaders who refuse to step down from power, was read in Malaysia as an attack on the government and the former Prime Minister Mahathir bin Mohamed. The book was first printed in opposition-controlled eastern Kelantan state. Shahnnon himself is a member of the opposition party PAS and won in Sik in the parliamentary election of 1999, defeating the former religions affairs minister Abdul Othman Hamid, but he chose not to run in the general election of 2004. According to a joke, when asked to comment on the defeat, all Othman could say was "Shit!" "The book is not aimed at anybody and it is a creative expression," Shahnnon has argued. "I'm not a politician. Many people say it [the book] is dirty, but I didn't create the stinking situation. I just created the novel from reality."

## APPENDIX C

### AFRICA: AN OVERVIEW

#### **Countries of Africa**

Bounded by the Atlantic Ocean to the west, the Indian Ocean to the east, and the Mediterranean Sea to the north, the African continent is divided into over fifty countries. After World War II many African territories began to fight for their independence from European colonization. The borders of many modern African nations reflect the colonial boundaries.

#### **African Literature**

African Literature is composed of oral and written literature produced on the African continent. Africa has a long literary tradition, although very little of this literature was written down until the 20th century. In the absence of widespread literacy, African literature was primarily oral and passed from one generation to the next through memorization and recitation.

Most of Africa's written literature is in European languages, owing to European colonization of the continent from the 16th century to the mid-20th century.

During that period European languages supplanted African languages in government, education, business, and, to a great extent, in daily communication. By far the most widely used European language in African literature is English, followed by French and Portuguese, respectively. Works written in African languages and traditional oral texts went virtually unacknowledged until the late 20th century, but today they are receiving increased recognition. Many scholars prefer to speak of African literatures, rather than African literature, to emphasize the many different literary traditions the term encompasses.

Modern African literatures have been influenced to a remarkable degree by the continent's long tradition of oral artistry. Before the spread of literacy in the 20th century, texts were preserved in memory and performed or recited. These traditional texts served many of the same purposes that written texts serve in literate societies—entertainment, instruction, and commemoration, for example. However, no distinctions were made between works composed for enjoyment and works that had a more utilitarian function. Africa's oral literature takes the form of prose, verse, and proverb, and texts vary in length from the epic, which might be performed over the course of several days, to single-sentence formulations such as the proverb. The collective body of oral texts is variously described as folklore, verbal art, oral literature, or (more recently) orature.

Despite the major transformations that have taken place in Africa in the past few centuries, a large number of people remain in close contact with traditional cultures and institutions. Oral traditions continue to play important roles in their lives. For the westernized elite, oral traditions are useful resources for placing an authentic

African stamp on writings and they can aid in reconstructions of traditional life.

With a few exceptions, literacy came to sub-Saharan Africa from elsewhere. In a handful of instances, rudimentary forms of writing were developed and used by secret societies and other exclusive groups.

Christianity was a second means for introducing literacy to sub-Saharan Africa. Christian missionaries became active on the continent in the second half of the 19th century, especially after the abolition of the slave trade and the rise of interest among Europeans in other types of trade. The schools that they established were intended to train local helpers for the missionaries, but they later served European colonial administrations and commercial concerns by preparing low-level functionaries. In the areas where Muslims introduced literacy, the literature produced is mainly in African languages. In countries where literacy was introduced by Christian missionaries, the majority of literature is in English, French, or Portuguese.

Literatures in African languages have received little scholarly attention, in part because of a Western bias in favor of literature in European languages. Another barrier is that few scholars of African culture know any African languages, and few Africans know an African language other than their own. The best-known literatures in African languages include those in Yoruba and Hausa in West Africa; Sotho, Xhosa, and Zulu in southern Africa; and Amharic, Somali, and Swahili in East Africa.

The European languages most commonly used in Africa are English, French, and Portuguese. Literature in the English language, known as Anglophone

literature, is the African literature best known outside Africa, followed by Francophone (French-language) and Lusophone (Portuguese-language) literatures. A preoccupation with current political and social problems is evident in a number of contemporary African writings. The new trend in Lusophone African literature manifests itself mainly in poetry and combines an interest in issues of identity, ethnicity, alienation, and language with what one critic has described as tropical sensuousness.

More and more women's voices are heard, continuing to correct the earlier male domination of the African literary scene. African literatures achieved an important milestone in 1986, when Wole Soyinka became the first African to win the Nobel Prize for literature. Indeed, the proliferation of international literary awards has offered a powerful incentive to African writers.

## APPENDIX D

### ASIA: AN OVERVIEW

#### **Countries of Asia**

Asia constitutes one-third of Earth's total land area, making it the largest of the seven continents. With about 3.7 billion inhabitants, the continent contains about three-fifths of the world's population.

#### **Asian Literature**

Indians have written novels in English from the 19<sup>th</sup> century onwards. In the post independence era, India has also produced a major body of poetry in English. Arundhati Roy emerged as a literary figure in the late 1990s. In 1997 she won the Booker Prize, Britain's highest literary award, for her novel, *The God of Small Things*, becoming the first Indian writer since Rushdie (with *Midnight's children*) to win the award. In the novel, her first, Roy's masterful, original use of language, metaphor and narrative evokes the experience of childhood in the Syrian Christian community in the South Indian state of Kerala.

Rushdie, Seth, Ghosh and Roy are only a few of the many prominent Indian writers who have written powerful novels about living in a post colonial world and who have gained attention on the world stage. The writings of these authors with their

innovative approaches, compelling drama, and masterful style – make Indian literature, especially that in English, one of the most Robust National literatures in the modern world.

In China, the 20<sup>th</sup> century marked the novel's emergence as an important form for the first time. Many of the major early novels deal with agrarian reforms. Not until the mid 1980s did prominent writers and cultural leaders begin to insist on the apolitical qualities of literature – that is to claim that creative works should be judged by purely artistic standards and the writers should not necessarily be expected to shoulder the moral burdens of the Chinese people and history in their work.

In Japan, politics also had a strong influence on the novel which gained popularity in the 20<sup>th</sup> century. Autobiographical fiction was an early trend, with works such as *Futon* (1907 translated 1978) by Tayama Katai, about a writer who lusts after a female student. Other novelists such as Tanizaki Junichiro felt that this sort of confessional work lacked imagination and wrote about broader issues.

In 1961, Tunku Abdul Rahman, Malay's first prime minister proposed a Malaysian federation. All but Brunei joined the federation in 1963. Economic and political disputes based on racial differences led to Singapore's exit in 1965. The early history of Malaysia is obscure because there are few local documents and almost no archaeological remains, especially any with inscriptions. Like other elements of Malaysian culture, its architecture reflects influences from India, China and Islam. These influences are most pronounced in religious structures. Malaysia's most important literary work is the *Sejarah Melayu* (Malay Annals). Malaysian novelist, satirist and short story writer, the most important contemporary prose writer in Malay language, Shannon

Ahmad has gained acclaim with his innovative, rich use of old and new languages that have combined Malay languages with Sanskrit and Arabic. *Ranjau Sepanjang Jalan* (1966, *No Harvest But A Thorn*) brought Shannon international attention, depicting the hardships of a farming family, the struggle of the peasants and their belief in the supernatural.

The indigenous literature of the Philippines developed primarily in the oral tradition in poetic and narrative forms. Truly evolving, Filipino authors often write in more than one literary form and in more than one language. Pieces of prose and poetry are instrumental in expressing the Filipino struggle for freedom. Most subjects of the writings are reflective of the author's sentiments and clamor for independence interspersed with their Filipino values. By 1960, Philippine literature in English had finished its period of tutelage and imitation. The literary skill and originality of the middle period had also passed. A modern period of development was beginning. This new period of development was characterized by a growing sense of nationalism and by a deeper search for identity. In the Philippines, the literary world as well as the nation itself, stood still on September 21, 1972 when Pres. Ferdinand E. Marcos declared Martial Law. The government established a board of censors to review all printed materials.

APPENDIX E  
BIOGRAPHY OF KURT LEWIN

**Time Line of Lewin's Life**

1890 Born in Moglino, Prussian province of Posen

1914 Enters Army for four years during WWI

1916 Completed Ph.D., University of Berlin

1917 Married Maria Landsberg

1919 Daughter, Agnes, born

1921 Privatdozent, University of Berlin

1922 Son, Fritz, born

1924 Student Bluma Zeigarnik completes study on recall of uncompleted tasks

1927 Promoted to Ausserordentlicher Professor

1929 Remarried Gertrud Weiss

1931 Daughter, Miriam, born

1932 Visiting Professor, Stanford University

1933 Son, Daniel, born

1933 Fled Germany to United States

1933 Faculty, Cornell University

1935 Published "*A Dynamic Theory of Personality*"

1935 Professor, University of Iowa

- 1936 Published "*Principles of Topological Psychology*"
- 1940 Becomes American citizen
- 1942 President of the Society for the Psychological Study of Social Issues
- 1944 Organized Research Center For Group Dynamics, M.I.T.
- 1944 Established Commission on Community Interrelations (C.C.I.)
- 1944 Mother killed in Nazi Extermination camp
- 1946 Published Psychological Problems in Jewish Education
- 1946 Published "*Frontiers in Group Dynamics*"
- 1947 Created National Laboratories Training
- 1947 Died

Kurt Lewin was born on September 9, 1890 in Mogilno, in the province of Posen (a part of Prussia, currently known as Poland). Lewin was one of four children born into a common Jewish family. His father worked in the families who owned general store and was an active member of their Jewish community. At age 15, the Lewin family moved to Berlin to ensure all possible educational advantages for their children.

Lewin's early education included semesters of study in Friburg focusing on medicine and natural science and a semester of study in Munich focusing on biology. It was during this time that Lewin became involved in the socialist movement with particular concern for combating anti-Semitism, the democratization of German institutions, and the position of women in society. (Marrow, 1969).

These concerns fueled Lewin's thoughts and study while acting as a driving force for his research. At age 20, Lewin began his studies at the University of Berlin and received his doctorate in 1916. In this program, he worked under Karl Stumpf in a fairly open minded psychological program that was veering away from the traditional Wundtian approaches and embracing the ideas of Gestalt psychology.

Upon receiving his doctorate, Lewin spent four years in active military service achieving the rank of lieutenant and receiving the Iron Cross. After completion of his military duty, he returned to the University of Berlin to teach as an assistant professor in psychology and philosophy. Lewin became increasingly popular through his published work and his reputation as an exciting professor who could hold all the students attention. He remained at the University of Berlin until he was invited to come to Stanford University as a visiting professor in 1932. It was during his time at Stanford that Hitler come into power in Germany, and with the implications of this new regime, Lewin decided to bring his family to America and continue his work away from Germany.

Lewin spent a year at Stanford University and two years at Cornell University before settling into the Child Welfare Research Station at the University of Iowa in 1935 as a professor of child psychology. It was during his first year at Iowa that Lewin published one his first works in English, *A Dynamic Theory of Personality*. He published his second book, *Principles of Topological Psychology*, in 1936. At Iowa, Lewin, along with his associates, began pioneer research on human behavior in social contexts. He became increasing interested in research areas concerning the war and its outcomes, giving him a great desire to heavily research group dynamics. It was also

during this time that Lewin's solidified large amounts of research and theory in democracy and groups, group dynamics, field theory, and action research.

Lewin remained at the University of Iowa until 1944 when the Research Center for Group Dynamics was founded at Massachusetts Institute of Technology. Lewin became part of the American Jewish Commission with the Commission of Community Interrelations project in 1944 as well. It was within this project that Lewin's action research model (research directed to solving social problems) was used to investigate different types of religious and racial prejudice.

Unfortunately in 1947 Kurt Lewin passed away after a fatal heart attack. While his life was cut short, his theories and research continue to carry on the legacy of his name and his immense contribution to the study of psychology.

## APPENDIX F

## BIOGRAPHY OF EMILE DURKHEIM

**Time Line of Durkheim's Life**

1858 Born in Épinal, located in the Lorraine region of France

1879 studied Philosophy at the *École normale supérieure*

1882 graduated, began teaching in France

1885-1886 visited universities in Germany

1887- taught sociology and pedagogy,

1887- married Louise Dreyfus

1893 published *On the Division of Social Labor*

1895 published *The Rules of Sociological Method*

1896 established *Année sociologique*

1897 published *Suicide: A Study in Sociology*

1902 Promoted as chair of Science of Education at Sorbonne

1906 attained full professorship

1912 published *The Elementary Forms of Religious Life*

1913 Formal inclusion of sociology, thereby making him Chair of Science of Education and Sociology

1915 Son, Andre, died in combat

1917 Died

Emile Durkheim is considered by many to be the father of sociology. He is credited with making sociology a science, and having made it part of the French academic curriculum as "Science Sociale". During his lifetime, Emile Durkheim gave many lectures, and published an impressive number of sociological studies on subjects such as religion, suicide, and all aspects of society.

Though Durkheim was a contemporary of Weber, his work was vastly different. Both Marx and Weber are usually referred to as conflict theorists. They understood that any social order involved the regulation of opposing interests, and, as a result, that conflict between individuals and among groups was an essential part of every society. Durkheim begins with a very different premise. His approach is usually called **functionalism**.

David Émile Durkheim was born in April 1858 in Épinal, located in the Lorraine region of France. His family was devoutly Jewish, and his father, grandfather, and great grandfather were all rabbis. Durkheim, however, broke with tradition and went to the *École normale supérieure* in 1879, where he studied philosophy. He graduated in 1882 and began teaching the subject in France. In 1887 he was appointed to teach Social Sciences and Pedagogy at the University of Bordeaux, allowing him to teach the first ever official sociology courses in France. Also in 1887, Durkheim married Louise Dreyfus, with whom he would eventually have two children. During his time at

Bordeaux, Durkheim had great success, publishing his doctoral thesis *On the Division of Social Labor* (1893, *Division*), *The Rules of Sociological Method* (1895, *Rules*), and *Suicide: A Study in Sociology* (1897, *Suicide*). Also, in 1896 he established the prestigious *Année sociologique*, further cementing sociology's place in the academic world.

In 1902, Durkheim was finally given a promotion in the form of the chair of the Science of Education at the Sorbonne. In 1906 he became a full professor and in 1913, his position was changed to formally include sociology. Henceforth he was chair of the Science of Education and Sociology. Here he gave lectures on a number of subjects and published a number of important essays as well as his final, and most important, major work *The Elementary Forms of Religious Life* (1912, *Forms*). The outbreak of World War I would prove to have disastrous consequences for Durkheim. The war took many of his most promising pupils and in 1915 his son, André, also died in combat. From this Durkheim would never recover and in November 1917 he died of a stroke, leaving his last great work, *La Morale* (Morality), with only a preliminary introduction.

During his lifetime, Durkheim was politically engaged, yet kept these engagements rather discrete. He defended Alfred Dreyfus during the Dreyfus affair and was a founding member of the Human Rights League. Durkheim was familiar with Karl Marx's ideas. Yet, Durkheim was very critical of Marx's work, which he saw as unscientific and dogmatic, as well as of Marxism, which he saw as needlessly conflictual, reactionary, and violent. Nevertheless, he supported a number of socialist reforms, and had a number of important socialist friends, but never committed himself to the party and

did not make political issues a primary concern. Despite his muted political engagement, Durkheim was an ardent patriot of France. He hoped to use his sociology as a way to help a French society suffering under the strains of modernity, and during World War I he took up a position writing anti-German propaganda pamphlets, which in part use his sociological theories to help explain the fervent nationalism found in Germany.

Durkheim was not the first thinker to attempt to make sociology a science. Auguste Comte, who wished to extend the scientific method to the social sciences, and Herbert Spencer, who developed an evolutionary utilitarian approach that he applied to different areas in the social sciences, made notable attempts and their work had a formative influence on Durkheim. In particular, Durkheim appropriated elements of Comte's positivism as well as elements of his scientific approach to studying societies. Durkheim's analysis of the ways in which different parts of society operate to create a functioning whole, as well as his use of the organic analogy, was in many ways inspired by Spencer's own brand of functionalist analysis. However, Durkheim was critical of these attempts at sociology and felt that neither had sufficiently divorced their analyses from metaphysical assumptions. These were to be found particularly in what Durkheim considered Comte and Spencer's unilinear models of social development, which were based on a priori laws of social evolution. While Durkheim incorporated elements of evolutionary theory into his own, he did so in a critical way, and was not interested in developing a grand theory of society as much as developing a perspective and a method that could be applied in diverse ways. The sociological method that Durkheim devised, thus, sought to be free of the metaphysical positivism of Comte and Spencer and differed greatly from Comte's mere extension of the scientific method of the natural sciences to society.

Several of Durkheim's teachers at the *École normale supérieure* would also have an important impact on his thinking. With Emile Boutroux, Durkheim read Comte and got the idea that sociology could have its own unique subject matter that was

not reducible to any other field of study. Gabriel Monod and Numa Denis Fustel de Coulanges, both historians, introduced Durkheim to systematic empirical and comparative methods that could be applied to history and the social sciences. Charles Renouvier, a neo-Kantian philosopher, also had a large impact on Durkheim. Renouvier was an adamant rationalist and likely played a fundamental role in shaping Durkheim's interpretation of Kant, specifically Durkheim's understanding of the categories, an understanding that some observers have called into question. Renouvier was also preoccupied with a number of ideas that would appear in Durkheim's thinking, including the scientific study of morality or social cohesion and the relation of the individual to society.

Between 1885 and 1886, Durkheim spent an academic year visiting universities in Germany. What Durkheim found there impressed him deeply. He encountered German scholars such as Alfred Wagner, Gustav Schmoller, Rudolph von Jhering, Albert Schäffle, and Wilhelm Wundt who were working on scientific approaches to the study of ethics. Importantly these scholars were relating morality to other social institutions such as economics or the law, and in the process were emphasizing the social nature of morality. Arguably the most important of these thinkers for Durkheim was Wundt, who rejected methodological individualism and argued that morality was a *sui generis* social phenomenon that could not be reduced to individuals acting in isolation. Taken together, these thinkers laid the foundations for Durkheim's social realism and provided a powerful critique to utilitarian conceptions of morality, epitomized by

Spencer, which viewed the origin of morality within the rational, self-interested calculations of the individual.

Throughout Durkheim's life, other notable thinkers would have a prominent impact on him. Early in his career Durkheim wrote dissertations about Jean-Jacques Rousseau and Montesquieu, both of whom he cited as precursors to sociology. In 1895 Durkheim's thinking about society changed dramatically after he read William Robertson Smith's *Lectures on the Religion of the Semites*. Before this time, as in *Division*, Durkheim focused on how the material and morphological elements of a society affected it. After reading Smith's book, Durkheim began to concentrate on the more ideational elements of society, with an increasing focus on the role of religion in social life. Different philosophers are also prominent in Durkheim's discussions. The most important of these, arguably, is Kant, whose moral and epistemological theories were of great influence. However Plato, William James, and Descartes, among others, are all present in Durkheim's work and influenced him in substantial ways.

## CURRICULUM VITAE

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### A. Educational Qualification

Post Graduate: Ph.D. in Literature (English Stream)  
 Philippine Normal University  
 Taft Ave. Manila  
 (On Scholarship under the CLSU Faculty Development Program)  
 2014

Thesis: Unraveling the “Wild Heart” in Select Asian and African Novels: A Socio-Psychological Perspective

Graduate: Master of Arts in Education  
 Major in English Language Teaching  
 Wesleyan University-Philippines  
 Cabanatuan City  
 2008

Thesis: Selected Profile, Characteristics, and Practices of High School Paper Advisers in Nueva Ecija

Collegiate: Bachelor of Secondary Education  
 Central Luzon State University  
 Science City of Muñoz, Nueva Ecija  
**Cum laude**  
 1999

Secondary: Secondary Diploma  
 Specialization: Food Trades  
 Sto. Domingo National Trade School  
 Baloc, Sto Domingo Nueva Ecija  
**Salutatorian**  
 1995

Elementary: Elementary Certificate  
 Baloc Elementary School  
 Baloc, Sto Domingo Nueva Ecija  
**With Honors**  
 1990

## **B. Related Experience (Achievements/Awards)**

Pioneering Member  
 University Academic Research Council (Humanities, Social Sciences and Education)  
 CLSU, December 2008

Advanced General Professional Proficiency  
 TOEIC (Test of English for International Communication) Proficiency Exam  
 May 2007

Recipient, Achievement Award  
 San Sebastian School  
 Science City of Muñoz, Nueva Ecija  
 A.Y. 2003-2004

Champion, Feature Writing (English), Photojournalism,  
 Second Placer, Sports Writing & Editorial Writing  
 Division Training for School Paper Advisers  
 Talavera Central School, Talavera Nueva Ecija  
 A.Y. 2003-2004

Outstanding Youth for Central Luzon  
 CCF Central Luzon Cluster  
 PRRM San Leonardo, N.E.  
 May 1996

## **C. Extension Service**

Guest Speaker, ARAW NG PAGKILALA  
 Baloc Elementary School  
 Baloc, Sto. Domingo, Nueva Ecija  
 March 2012

Speaker, GRUBSTREET Seminar-Workshop on Campus Journalism  
 RET, CLSU  
 August 2011

Judge, MEC Speech and Slogan Making Contest

USHS-CLSU  
Science City of Muñoz, Nueva Ecija  
September, 2011

Judge, Essay Category  
CAS-CLSU Literary Musical  
CLSU, Science City of Muñoz, Nueva Ecija  
January 11, 2011

Speaker, 1<sup>st</sup> Debate and Leadership Congress  
USHS-CLSU  
February 21, 2009

Chair, Board of Judges, Slogan Writing and Poster Making Contests  
USHS-CLSU, Science City of Muñoz, Nueva Ecija  
September 28, 2009

Coach, Champion Speech Choir  
Intercollegiate Literary-Musical Contest  
CLSU, Science City of Muñoz, Nueva Ecija  
February 28, 2009

Speaker, GRUBSTREET Seminar-Workshop on Campus Journalism  
RET, CLSU  
August 2009

Judge, NEPRISSAA Oratorical Contest  
St. Joseph School, San Jose City N.E.  
November 12, 2008

Speaker, 3<sup>rd</sup> Campus Journalism Congress  
CAS-LT, CLSU  
July 28, 2007

Coach, National Schools Press Conference  
Surigao City, Caraga Region  
February 21-25, 2005

Speaker, Radio Broadcasting  
Interim Echo Seminar for Elementary Public School Teachers  
Muñoz Central School, Science City of Muñoz, Nueva Ecija  
A.Y. 2003-2004

Speaker, SARS Echo Seminar  
REH College, Talavera Nueva Ecija

A.Y. 2003-2004

Speaker, Diocesan Implementation of the RBEC  
Diocesan Private Schools/Diocese of San Jose City  
Science City of Muñoz, Nueva Ecija  
A.Y. 2002-2003

Coach, MWD Oratorical Contest  
Science City of Muñoz, Nueva Ecija  
September 29, 2003

Coach, National Schools Press Conference  
Cities of Mandaue and Lapu-Lapu  
February 24-27, 2003

Coach, PHILAIM Oratorical Competition  
Talavera, Nueva Ecija  
February 18, 2002

Coach, National Schools Press Conference  
General Santos City  
February 3-6, 2002

Coach, 6<sup>th</sup> PAWD National Oratorical and Poster Making Contest  
Science City of Muñoz, Nueva Ecija  
October 9, 2000

## **B. Seminars/Trainings/Conferences**

International English Language Conference  
British Council, Pasay City  
January-February, 2009

Telecollaborative Learning Workshop  
CSRC, UP Diliman, Quezon City  
July 17-20, 2007

World Links/FitEd  
Web-Enhanced Learning Activities: An Instructional Design Workshop  
CSRC, UP Diliman, Quezon City  
May 8-12, 2006

The Leadership Edge  
RET, CLSU Science City of Muñoz, Nueva Ecija  
October 2006

PAFTE Annual Regional Assembly  
 Angeles University Foundation, Angeles City  
 September 24, 2004

1<sup>st</sup> Asian Graduate Educators Conference  
 Institute of Graduate Studies, Central Luzon State University  
 Science City of Muñoz, Nueva Ecija  
 August 25-27, 2004

Seminar on Philippine Literature in English  
 College of Arts and Sciences, CLSU  
 Science City of Muñoz, Nueva Ecija  
 September 2004

Seminar on Intellectual Property  
 WUP, Cabanatuan City  
 February 7, 2004

Quality Teaching and Effective Learning  
 Wesleyan University-Philippines, Cabanatuan City  
 February 2003

BEC Seminar for Private Secondary School Teachers  
 REH Montessori College  
 June 11-12, 2003

Training of Teachers for Private Secondary Schools  
 San Sebastian School, Science City of Muñoz, Nueva Ecija  
 May 13-17, 2002

BEC Makabayan Tour: Responding to the Challenge  
 Holy Angel University, Angeles City  
 December 2002

The Teacher's Role in Dealing with Difficult Times and Multiple Intelligences  
 Saint Louis Center, Baguio City,  
 December 1, 2001

Seminar-Workshop in English, Mathematics and Science  
 Immaculate Conception Seminary  
 May 15-17, 2001

Becoming a Powerful and Charismatic Classroom Facilitator  
 San Sebastian School, Science City of Muñoz, Nueva Ecija  
 June 2001

INSET Regional Teachers' Training  
Immaculate Conception Seminary, Guiguinto, Bulacan  
May 15-20, 2000

Division Seminar-Workshop in Campus Journalism  
ESP Montessori, Talavera N.E.  
July 27-28, 2000

National Schools Press Conference (SY2000 -2005)  
Regional Schools Press Conference (SY 2000-2009)  
Division Schools Press Conference (SY 2000-2009)

CEAP Convention (2000-2004)

### **C. Work Experience**

University Science High School  
Central Luzon State University  
Science City of Muñoz, Nueva Ecija  
**Instructor III/ Unit Secretary/School Paper Adviser**

San Sebastian School  
Science City of Muñoz, Nueva Ecija  
**Member, Administrative Team** (2002-2004)  
**Academic Coordinator** (2002-2004)  
**Classroom Teacher/School Paper Adviser** (2000-2004)

### **D. AFFILIATIONS/MEMBERSHIP**

Pambansang Organisasyon ng mga Propesyonal na Guro  
Baguio City  
October 2009

Asia TOEFL

EZINEarticles.com

University Academic Research Council  
(Humanities, Social Sciences and Education)  
CLSU, December 2008

CLSU Alumni Association  
CLSU, Science City of Muñoz, Nueva Ecija  
April 1999

SCUFAR III INC.  
Region 3

CLSU FAI  
CLSU, Science City of Muñoz, Nueva Ecija  
June 2004

Lectors and Commentators  
St. Jerome Parish Church  
Baloc, Sto. Domingo N.E.

SYAI  
Saranay Project, Christian Children's Fund

### **E. ELIGIBILITY**

Civil Service Eligibility for Honor Graduate (PD 907)  
CSC, Quezon City  
May 1999

Board for Professional Teachers  
Baguio City  
August 1999

### **F. Other Skills and Interests**

Campus Journalism  
Creative Writing  
Culinary Arts  
House Keeping and Interior Design  
Small-Scale Entrepreneurship

### **G. Personal Data**

Full Name: Mercedita Dela Cruz Morales -Reyes  
Birthday: July 30, 1978  
Birthplace: Baloc, Sto Domingo Nueva Ecija  
Civil Status: Married  
Husband: Armando Vilorio Reyes  
Sons: Armers Angelo M. Reyes (in Heaven)  
Armand Jigger M. Reyes  
Parents: Mariano Mangahas Morales  
Dolores Dela Cruz - Morales  
Siblings: Melvin, Joselito, Rommel

Citizenship: Filipino  
Religion: Roman Catholic  
Dialects Spoken: English, Filipino

Residence and Mailing Address  
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