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HUMANITIES AND SOCIAL SCIENCES RESEARCH

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Journal of Humanities and Social Sciences Research

About the Journal

Overview

Horizon Journal of Humanities and Social Sciences Research (JHSSR) is an open-access academic journal published by BP Services, independently owned, dependent upon donations and run on a non-profit basis for the benefit of the world-wide social science community. It neither accepts nor commissions third party content. It is an online scientific journal and does not impose any publication or page fee on authors intending to publish in the journal. It publishes the scientific outputs.

Recognized internationally as a leading peer-reviewed scholarly journal devoted to the publication of original papers, it serves as a forum for practical approaches to improving quality in issues pertaining to social and as well as the humanities.

JHSSR is currently a **bi-annual** (*July* and *December*) periodical that considers for publication original articles as per its scope. The journal publishes in **English** and it is open to authors around the world regardless of the nationality.

The Journal is available world-wide online.

Aim and scope

Horizon Journal of Humanities and Social Sciences Research aims to develop as a pioneer journal for the social sciences with a focus on emerging issues pertaining to the social sciences as well as the humanities.

JHSSR is a principal outlet for scholarly articles. The journal provides a unique forum for theoretical debates and empirical analyses that move away from narrow disciplinary focus. It is committed to comparative research and articles that speak to cases beyond the traditional concerns of area and single-country studies. JHSSR strongly encourages transdisciplinary analysis of contemporary and historical social change particularly in Asia, or beyond by offering a meeting space for international scholars across the social sciences.

Scope of the journal includes HUMANITIES– Field of Languages, Linguistics, Literature, and Education. SOCIAL SCIENCES–Anthropology, Economics, Law, psychology, Political Sciences, sociology, music, sport, and Technology Management.

History and Background

A premier journal in its field, JHSSR was established in 2019, and has been in circulation continuously since then. Horizon is an open access scholarly journal that currently publishes *semi-annually.* The journal uses a stringent **double-blind peer-review process** and follows code of conduct stipulated by the Committee on Publication Ethics (COPE).

It primarily publishes for dissemination of academic research meant for scholars and scientists worldwide. It publishes on non-profitable basis and does not have any income from subscription or other sources. The journal does not impose any publication or page fee on authors intending to publish in JHSSR.

JHSSR is distributed worldwide to more than 1000 institutions via *e-alerts*, in addition to authors upon request. To provide expert evaluation of the various segments of the broad spectrum of Humanities and Social Sciences research, the editorial office is assisted by scholars who serve as Associate Editors, editorial board members, Emeritus editors and international advisory board members from academic institutions across 35 countries, and ad-hoc reviewers chosen for their expertise. They provide constructive evaluation and, fair and rapid editorial processing. The frequency of citations to articles published in JHSSR by scientists, students, and others increases each year. It therefore aims to achieve its SCOPUS status within 2 years of publication.

To facilitate review, the Editor-in-Chief and the Chief Executive Editor previews all submitted manuscripts and independently or in consultation with an Associate Editor, decides if a manuscript is appropriate for review by members of JHSSR's editorial board and/or ad hoc reviewers. Manuscripts outside of the scope of JHSSR or those articles in poor English are returned without the delay of a full review, generally within a week of submission. Authors may contact the Chief Executive Editor in advance to inquire about the potential suitability of their research topic for review.

Manuscript submissions and inquiries are encouraged. Manuscript style and formatting are described in the "**Instructions to Authors**". Manuscript submissions should be made using JHSSR online manuscript submission

system, or manuscripts should be mailed through email to the Chief Executive Editor. Direct inquiries to CEE. horizon@gmail.com

Goal

Our goal is to bring the highest quality research to the widest possible audience. Our objective is "**Today's research, tomorrow's impact**".

Quality

We aim for excellence, sustained by a responsible and professional approach to journal publishing. Submissions are guaranteed to receive a decision within 14 weeks. The elapsed time from submission to publication for the articles averages 3-4 months.

Editorial and International Advisory Board

The editorial and the advisory board of the Horizon has a presence of an international base of renowned scholars from various disciplines of research with diverse geographical background.

Our editorial team is engaged with **universities in 35 countries across the world** including **Australia, Bangladesh, Canada, Fiji, Finland, Germany, India, Iran, Jordon, Lithuania, Malaysia, Morocco, Nepal, Netherlands, New Zealand, Nigeria, Pakistan, Philippines, Portugal, Saudi Arabia, South Africa, Sweden, Taiwan, Thailand, Turkey, United Kingdom, USA,** and **Vietnam**.

Abstracting and indexing of *Horizon*

As is the case with any new journal, indexing in all prestigious relevant databases takes some time, and is heavily dependent upon citations the articles generate.

The Horizon Journal of Humanities and Social Sciences Research (Online ISSN 2682-9096) is a *high-quality, peer-reviewed* academic journal in its field.

It is a Gold Open Access journal and indexed in major academic databases to maximize article discoverability and citation. The journal follows best practices on publication ethics outlined in the COPE Code of Conduct. Editors work to ensure timely decisions after initial submission, as well as prompt publication online if a manuscript is accepted for publication.

Upon publication, articles are immediately and freely available to the public. The final version of articles can immediately be posted to an institutional repository or to the author's own website as long as the article includes a link back to the original article posted on JHSSR. All published articles are licensed under a Creative Commons Attribution 4.0 International License.

The journal has been indexed and abstracted in: SSRN, CrossRef, Directory of Open Access Journals (DOAJ), Google Scholar, EBSCOhost, ProQuest, The journal has been listed in: CiteFactor, Cornel University Library, CrossCheck, DRJI, Journalseek, openaccessarticles.com, Open Access Library, Rubrig, Scirus, Ulrichs. In addition, the journal has been archived in: Academia.edu, National Library of Malaysia.

The journal editors and the publisher are doing their best for this journal to be included in the top abstracting and indexing databases; however, for the journal to be indexed in any indexing body is beyond the Journal's direct control. Nevertheless, the journal ensures that the papers published are of high quality. The publisher from time to time recommends the journal to the indexing and abstracting bodies.

The authors must also ensure that the manuscripts they submit to JHSSR are of top quality and are innovative.

Citing journal articles

The abbreviation for *Horizon* Journal of Humanities and Social Sciences Research is *Horizon J. Hum. Soc. Sci. Res.*

Publication policy

Horizon publishes original work and its policy prohibits an author from submitting the same manuscript for concurrent consideration by two or more publications, and is not under concurrent consideration elsewhere at the time of submitting it to Horizon. It prohibits as well publication of any manuscript that has already been published either in whole or substantial part elsewhere in any language. It also does not permit publication of manuscript that has been published **in full** in Proceedings.

Journal of Humanities and Social Sciences Research
Journal of Humanities and Social Sciences Research

Originality

The author must ensure that when a manuscript is submitted to Horizon, the manuscript is an original work. The author should check the manuscript for any possible plagiarism using any software such as **TurnItIn**, **i-Thenticate** or any other similar program before submitting the manuscripts to the Horizon journal.

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< 25%– PASS; **30-40%–** RESUBMIT MS; **> 40%**– REJECT.

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The Horizon Journals takes seriously the responsibility of all of its journal publications to reflect the highest in publication ethics. Thus all journals and journal editors abide by the Journal's codes of ethics. Refer to Horizon's **Code of Conduct** for full details at the Journal's web link https://horizon-jhssr.com/code-of-conduct.php

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In case of any queries, contact the Journal's Editorial office via email to info@horizon-jhssr.com

Article Processing Charges (APC)— Open Access Journal

Open access publishing proposes a relatively new model for scholarly journal publishing that provides immediate, worldwide, barrier-free access to the full-text of all published articles. Open access allows all interested readers to view, download, print, and redistribute any article without a subscription, enabling far greater distribution of an author's work than the traditional subscription-based publishing model. Many authors in a variety of fields have begun to realize the benefits that open access publishing can provide in terms of increasing the impact of their work world-wide.

Horizon JHSSR **does not impose** any submission fees, publication fees or page charges for those intending to publish their research in this journal. However, as JHSSR is an open access journal, in norms with all open access journals, the journal imposes an Article Processing Charge (APC). To publish in JHSSR, authors are currently required to pay an APC of **USD100 per article**. A waiver to this available for academics with a heavily subsidized fee of USD75 per accepted manuscript.

In addition, this journal offers discount on Article Processing Charges to authors based in any of the countries which were classified by the World Bank as Low-income economies or Lower-middle-income economies. All requests can be sent directly to the journal's Chief Executive Editor.

In an open access model, the publication costs of an article are paid from an author's research budget, or by their supporting institution, in the form of Article Processing Charges. These Article Processing Charges replace subscription charges and allow publishers to make the full-text of every published article freely available to all interested readers. In addition, authors who publish in JHSSR open access journal retain the copyright of their work, which is released under a "**Creative Commons Attribution 4.0 International License**," enabling the unrestricted use, distribution, and reproduction of an article in any medium, provided that the original work is properly cited.

However, in case of a print version, if it is necessary for the figures to be reproduced in color, a charge of USD50 per figure will apply.

International Standard Serial Number (ISSN)

An ISSN is an 8-digit code used to identify periodicals such as journals of all kinds and on all media–*print and electronic*. All Horizon journals have an e-ISSN.

Horizon Journal of Humanities and Social Sciences Research: **e-ISSN 2682-9096**.

Lag time

A decision on acceptance or rejection of a manuscript is reached in 3 to 4 months (average 14 weeks). The elapsed time from submission to publication for the articles averages 4-5 months.

Authorship

Authors are not permitted to add or remove any names from the authorship provided at the time of initial submission without the consent of the Journal's Chief Executive Editor. Requests for changes to authorship must be directed to the journal's chief executive editor. Changes in authorship will only be permitted where valid reasons are provided and all authors are in agreement with the change. Post-publication changes to authorship will typically be made via a published correction and authors may be charged for this additional service.

One author will need to be identified as the corresponding author, with their email address normally displayed in the article. Authors' affiliations are the affiliations where the research was conducted. If any of the named co-authors moves affiliation during the peer-review process, the new affiliation can be given as a footnote. Please note that no changes to affiliation can be made after your paper is accepted.

Manuscript preparation

Refer to Horizon's **Instructions to Authors** at the back of this journal or visit https://horizon-jhssr.com/manuscript-prepparation.php

A well-formatted manuscript follows all journal instruction. All elements of the manuscript are printed in English with 1-inch margins at top, bottom, and sides. Right margins are unjustified. Horizon journals accept manuscript submissions which uses any consistent text— Format-free Submission! This saves you time and ensures you can focus on your priority: the research.

However, citations/ references must be formatted by you as per APA format.

Checklist for Manuscript Submission

- Cover letter
- Declaration form
- Referral form
- Manuscript structure

(Title, Author details and affiliation, Abstract, Keywords, etc. using the **IMRAD** style).

Each submission must fulfil the following criteria and documents listed below must be submitted along with the manuscript for intended publication.

1) Cover letter

Your cover letter should be complete and make a strong pitch. The cover letter should include all these details:

- Author(s): Full contact details (email, institutional address, telephone number, etc.) of all authors listed including who the corresponding author will be [full name(s) written as First Name then Last Name]. Understand the differences between lead author and co-author(s). Lead-author: who has done most of the research and writing; Co-author: Has collaborated with the lead author and contributed some parts.
- A brief explanation of your article's relevance and impact.
- Disclosure of whether you have published this study previously elsewhere or if it is in consideration by another journal.
- Disclosure of any commercial or financial relationship that may be viewed as any potential conflict of interest.
- A brief statement explaining why the journal should publish your study.
  (Refer to sample available at https://horizon-jhssr.com/download.php).

2) Declaration form

Do not forget to complete the declaration form and submit it along with your manuscript. Sign the declaration that your manuscript is original, you have NOT published this study previously elsewhere in any language and is not under concurrent consideration elsewhere at the time of submitting it to Horizon.

3) Referral form

The authors are strongly recommended to complete the "Reviewers Suggestion" form along with the manuscript during submission. Authors should suggest up to 3 names of potential reviewers experts in the subject area of the manuscript, and are not the co-authors listed in the manuscript submitted. The suggested reviewers may be from any part of the world. The journal is not, however, bound by these suggestions.

4) Language and flow

A well-written manuscript has greater chances of acceptance. Some tips:

- Avoid long, complicated sentences; keep it simple. Your sentences should be understandable.
- Your ideas should flow smoothly.
- Use correct terminology, avoid excessive jargon and grandiose language.
- Make sure there are no grammatical mistakes.
- It is highly recommended to approach an editing service for help with polishing your manuscript. The journal has a long-term proven affiliation with a good certified editor at Beyond Proofreading Services PLC.

You may contact **Dr. Brown at Beyond Proofreading**, beyondproofreading@gmail.com at your own discretion.

Language Accuracy

JHSSR **emphasizes** on the linguistic accuracy of every manuscript published. Articles must be in **English** and they must be competently written and argued in clear and concise grammatical English. Contributors are strongly advised to have the manuscript checked by a colleague with ample experience in writing English manuscripts or a competent English language editor.

Author(s) **should provide a certificate** confirming that their manuscripts have been adequately edited. A proof from a certified editing service should be submitted together with the cover letter at the time of submitting a manuscript to Horizon**.**

All editing costs must be borne by the author(s). This step, taken by authors before submission, will greatly facilitate reviewing, and thus publication if the content is acceptable.

Refer to JHSSR's **Manuscript Format guide** at https://horizon-jhssr.com/online-submission.php

Editorial process

Authors are notified with an acknowledgement containing a *Manuscript ID* upon receipt of a manuscript, and upon the editorial decision regarding publication.

JHSSR follows a **double-blind peer-review** process. Authors are encouraged to suggest names of at least three potential reviewers at the time of submission of their manuscript to Horizon using the **Referral form**. The editors are not, however, bound by these suggestions.

The Journal's peer-review

In the peer-review process, three referees independently evaluate the scientific quality of the submitted manuscripts.

Peer reviewers are experts chosen by journal editors to provide written assessment of the **strengths** and **weaknesses** of written research, with the aim of improving the reporting of research and identifying the most appropriate and highest quality material for the journal.

The Review process

What happens to a manuscript once it is submitted to *Horizon*? Typically, there are seven steps to the editorial review process:

1. The Journal's chief executive editor and the editorial board examine the paper to determine whether it is appropriate for the journal and should be reviewed. If not appropriate, the manuscript is rejected outright and the author is informed. Linguistically hopeless manuscripts will be rejected straightaway (e.g., when the language is so poor that one cannot be sure of what the authors really mean).

2. The chief executive editor sends the article-identifying information having been removed, to three reviewers. Typically, one of these is from the Journal's editorial board. Others are external specialists in the subject matter represented by the article. The chief executive editor requests them to complete the review in three weeks.

   Comments to authors are about the appropriateness and adequacy of the theoretical or conceptual framework, literature review, method, results and discussion, and conclusions. Reviewers often include suggestions for strengthening of the manuscript. Comments to the editor are in the nature of the significance of the work and its potential contribution to the literature.

3. The chief executive editor, in consultation with the Editor-in-Chief, examines the reviews and decides whether to reject the manuscript, invite the author(s) to revise and resubmit the manuscript, or seek additional reviews. Final acceptance or rejection rests with the Editor-in-Chief, who reserves the right to refuse any material for publication. In rare instances, the manuscript is accepted with almost no revision. Almost without exception, reviewers' comments (to the author) are forwarded to the author. If a revision is indicated, the editor provides guidelines for attending to the reviewers' suggestions and perhaps additional advice about revising the manuscript.

4. The authors decide whether and how to address the reviewers' comments and criticisms and the editor's concerns. The authors return a revised version of the paper to the chief executive editor along with specific information describing how they have answered' the concerns of the reviewers and the editor, usually in a tabular form. The author(s) may also submit a rebuttal if there is a need especially when the author disagrees with certain comments provided by reviewer(s).

5. The chief executive editor sends the revised paper out for re-review. Typically, at least one of the original reviewers will be asked to examine the article.

6. When the reviewers have completed their work, the chief executive editor in consultation with the editorial board and the Editor-in-Chief examine their comments and decide whether the paper is ready to be published, needs another round of revisions, or should be rejected.

7. If the decision is to accept, an acceptance letter is sent to all the author(s), the paper is sent to the Press. The article should appear in print in approximately three months.

The Publisher ensures that the paper adheres to the correct style (in-text citations, the reference list, and tables are typical areas of concern, clarity, and grammar). The authors are asked to respond to any minor queries by the Publisher. Following these corrections, page proofs are mailed to the corresponding authors for their final approval. At this point, **only essential changes are accepted**. Finally, the article appears in the pages of the Journal and is posted on-line.

SUBMISSION OF MANUSCRIPTS

Owing to the volume of manuscripts we receive, we must insist that all submissions be made electronically using the **online submission system™**, a web-based portal. For more information, go to our web page and click "**Online Submission**".

Please do **not** submit manuscripts to the Editor-in-Chief or to any other office directly. All submissions or queries must be directed to the **Chief Executive Editor** via email to CEE.horizon@gmail.com

Visit our Journal's website for more information at https://horizon-jhssr.com/index.php

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Do not raise the bar unnecessarily by exaggerating requirements for successful publication, but rather encourage young researchers to try and experiment. Researchers can raise their ambition level through gained experience.

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ABSTRACTING/INDEXING
As is the case with any new journal, indexing in all prestigious relevant databases takes some time. Horizon inspires to be a member of: Committee on Publication Ethics (COPE).

The journal has been indexed and abstracted in **EBSCO, DOAJ, Google Scholar, ISC, Rubriq, National Library of Malaysia** and **MCC/ MyAIS**.

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Contents

Foreword 1
Nayan Deep S. Kanwal

Book Review
The Wretched of the Earth 3
Wassem Ahmad Bhat

Invited
Deconstruction of 'Social Contract': Confronting the Banality of Evil 7
Brij Mohan

Review
The Use of 3D Printing Technology in the English Language Classroom 15
Nafiseh Zarei, Isaiah James & Mitra Mesgar

COVID-19 Solution in Indonesia: Public Policy Philosophy, Intellectual and Organic Policy Perspective 27
Ayurisya Dominata, Desi Fitrianeti, Siti Kholiyah, Wahyu Mahendra, Dwi Maharrani & Riant Nugroho

Original Article
Voicing Relations in the Self, Tulasi and Other in Spiritual Vedic Hymns: Insights from Linguistics and Vedic Vaishnavism 39
Sridevi Sriniwass

Towards Unbiased Resolution for Conflict between Street Vendors and Local Governments: Evidence from Central Java, Indonesia 55
Sudarmo Sudarmo

The Fusion between Buddhism and Mother Goddess Worship in Vietnam through the Image of Nam Hai Bodhisattva 67
Truong Thu Trang & Nayan Deep Singh Kanwal

A Historical Institutionalism Approach to the Politics of Languages of Pakistan 75
Ameer Ali and Maya Khemlani David

Performing the Living Heritages of a Semi-Urban Town in Malaysia: A/r/tography on the Heutagogy Approach 91
Clare Suet Ching Chan, Poh Gee Leng & Zaharul Lailiddin Saidon

Role of ICT in Educational Development during COVID-19 Pandemic in Bagmati, Gandaki and Lumbini Zone of Nepal 103
Narayan Prasad Niroula

A Critical View of Tube-House Architecture on Urban Type in Vietnam 111
Ngo Minh Hung

Conflicts of Interest in Maintaining Village Business Enterprises: Evidence from Indonesia 123
Siti Nuraini, Mita Widyastuti, Aos Kuswandi & Dila Novita

The Development of Traditional Rice Agro Tourism as a Media of Agro Business Socialization in Indonesia 133
Wa Ode Sifatu, Kuswarini Sulandjari, Ruwiah & Syamsumarlin

Discovery & Perceptions of Champa: the Đồng Dương Complex of Quảng Nam Province, Vietnam 141
Ngo Minh Hung, William B. Noseworthy & Quang Van Son

Analyzing Business Model for Innovative Rattan Creative Industry Center in West Java and Central Kalimantan Province 155
Lelo Sintani, Bambang Mantikei, Arya Mulyapradana, Ary Dwi Anjarini & Henry Loupias

Short Communication
Impact of COVID-19 Pandemic on Tourism in Malaysia and Strategies for Revival of this Sector 165
Faizan Hasan Mustafa & Awangku Hassanal Bahar Pengiran Bagul

Referees 173
Acknowledging our prestigious Reviewers for this Issue

FOREWORD

Nayan Deep S. Kanwal, FRSA, ABIM, AMIS, Ph.D.
Chief Executive Editor, JHSSR

Welcome to the **First Issue of 2021** of the Horizon Journal of Humanities and Social Sciences Research (JHSSR) focusing mainly on various issues of Education and Literature.

JHSSR is an open-access peer-reviewed academic publication, published rapidly by BP Services. The journal is independently owned, dependent upon donations and run on ***not-for-profit*** basis for the benefit of the world-wide social science community.

The year seems to be progressing so quickly. Here we are, its July already and we are already publishing our 6th issue since the journal was established in 2019. I am glad to share with you that we have developed a new strategic plan, begun soliciting papers from across the globe. Journal publishing and management is a continuous process ensuring its quality. I look forward to completing many such projects during my tenure as the Chief Executive Editor of this journal. It is my passion to reach out to editors and publishers across the globe, and create new milestones to further support ethical practices in publishing.

In this issue, we features 16 articles consisting of an invited article, two review, a short communication and a book review. In addition, there are 11 regular articles from various authors that come across from different countries, namely **Indonesia, Malaysia, Nepal, Pakistan, Philippines, USA** and **Vietnam**.

I believe this issue too would be intriguing, thought-provoking and useful in reaching new milestones. I would be grateful if you recommend the journal to your peers and students to make this endeavor more meaningful.

Being capable of publishing in peer-reviewed journals is commonly seen as an indicator of proper scientific research. It is the duty of a researcher to publish his results for the scientific community. Research can be seen as a product that must be sold to the target audience in the form of an article. In other words, research results do not exist before they are successfully published. The key people for getting one's article accepted for publication in a journal are usually the Editor-in-Chief, editor, and reviewers. After publication, a well-written article will attract readers, eventually resulting in a scientific impact defined by whether other scientists will cite the article.

In some cases, people raise the bar unnecessarily by exaggerating requirements for a successful publication. This may be either an intentional attempt to bring the game to a higher level, or merely unintentional. Unfortunately, it is difficult to improve the level before understanding the publishing process in the first place. Writing scientific journal articles is learned through writing and publishing attempts when constructive feedback is available. It may occasionally be possible to enter the big league of very high-level journals directly, but only with adequate levels of support and feedback. In other cases, it is possible to publish in increasingly better journals once gaining experience through more moderate publication mediums. A researcher can raise their ambition level through gained experience. Hence, it is equally important for any researcher to begin their publishing with new or young journals provided they are of good standing.

Learning to write journal articles is, however, not a black and white issue where there are absolute rights and wrongs. Being constructive is more important than seeking out flaws in the message. Young researchers should utilize several sources while building their know-how regarding scientific writing.

All the papers published in this edition underwent the journal's **stringent double blind peer-review process involving a minimum of three reviewers comprising internal as well as external referees**. This was to ensure that the quality of the papers justified the high ranking of the journal, which hopes to be one at par with one of the renowned and heavily-cited journals not only by authors and researchers in Malaysia and America but by those in other countries around the world as well.

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I would also like to express gratitude to all the authors who have made this issue possible, as well as the reviewers and editors for their professional contribution. Last but not least, the assistance of the journal's editorial office in Texas is fully appreciated.

Horizon JHSSR is currently accepting manuscripts for upcoming 2021–22 issues based on original qualitative or quantitative research that opens new areas of inquiry and investigation. Empirical articles should demonstrate high rigor and quality. Original research collects and analyzes data in systematic ways to present important new research that adds to and advances the debates within the journal's fields. The editors hope that the authors publishing in this journal can support the noble cause of Horizon in reaching its goals.

Let me conclude by saying that with the publication of this issue, we have completed two and a half years of successful publication of Horizon JHSSR. Changing publishing norms and expectations have given rise to a new wave of publishing standards that we'll be riding into 2021 and beyond. I am confident that 2021 will bring yet another challenging year of emerging scholarly articles.

I also hope that we'll be seeing a farewell to two of the biggest colossal words both in and outside of academia right now – **Coronavirus** and **COVID-19 pandemic**.

Only time will tell what the next decade has in store, but one thing for sure is we will likely see greater innovation in all areas of scholarly publishing. If you are observing other scholarly publishing trends, please do share your thoughts with the Chief Executive Editor!

Chief Executive Editor
Nayan Deep S. KANWAL, FRSA, ABIM, AMIS, Ph.D.
CEE@horizon-jhssr.com
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BOOK REVIEW

The Wretched of the Earth

Book Author: Frantz Fanon.

Preface by: Jean-Paul Sartre;
Translated by: Constance Farrington

New York: Grove Weidenfeld; ISBN: 0-8021-5083-7 (HB); pp. 311. $19.02; Rs 2,125 /-

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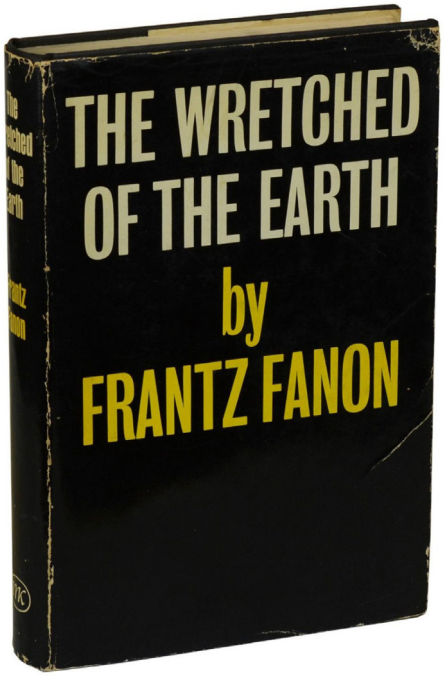


Publication Year: 1963 | **Publisher:** Grove Weidenfeld, New York

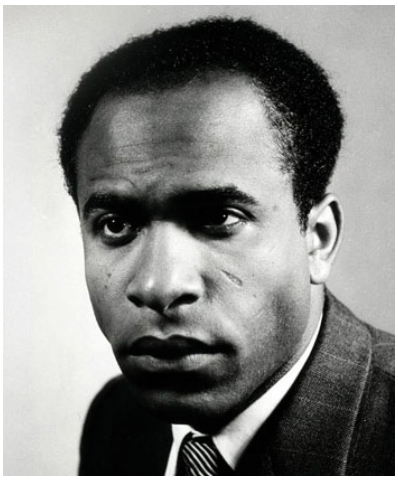
review

Introduction

Frantz Fanon's manifesto on de-colonization made him the leading anti-colonialist thinker of the twentieth century. Written at the peak of the Algerian war for independence from French colonial rule. It is based upon his observation and experience in Algeria. He analyses the role of class, race, national culture and violence in the struggle for freedom. Fanon, who himself was a psychiatrist, makes clear the socio-economic and psychological degradation inflicted by the imperialism. Showing how decolonization must be united with building a national culture, this passionate and blazing relation between the West and the Third World is still illuminating about the world today. Thus, Fanon put forth the guidelines that characterize the decolonization and revolution.

In the chapter "Concerning Violence" Fanon says that "for National Liberation decolonization is always a violent phenomenon" (Fanon, p. 33). Any resistance against the colonizer must be violent in nature because it is the only "language" the colonizer speaks. Thus, violent resistance is a necessity imposed by the colonists upon the colonizer. Decolonization is also the process of replacing a 'species of men by another species of men' (Fanon, p. 33). Being a Marxist humanist he argues that decolonization sets out to change the world order completely not by a magical or natural shock but by the meeting of two forces opposed to each other by their very nature i.e. the oppressor and the oppressed (Fanon, p. 35).

Decolonization never takes place unnoticed; for it influences individuals and modifies them fundamentally it transforms spectators into privileged actors (Fanon, p. 35). In his understanding of decolonization, if the principle "The last shall be the first and the first last" is executed all decolonization will be successful (Fanon, p. 36). This can be accomplished by using all means including greater violence.



BOOK AUTHOR: Frantz Fanon

The main argument found throughout the work revolves around the violence in the struggle for liberation. Fanon's idea of violence is that, it is the force only which can meet force, colonialism is held in place by the policemen and the soldiers, who are the official spokesperson of the settlers and their rule of oppression (Fanon, p. 37). Besides, the coup of nations by the European countries was a violent phenomenon that tried to destroy the ways of life of the indigenous people, their spirit and cultures. Hence, from its inception and in its maintenance colonialism is violent.

Fanon further argues that, the European humanism and values of enlightenment are nothing but a paradox, as the principle of equality of all men remained limited to white European men. While explaining the dehumanization of natives by the settlers, Fanon draws parallel between the capitalist societies and the native societies. "He says that the settlers' town was a strongly built town, made of stones and steel and was charming like the bride, the settlers' feet were never visible, they were protected by strong shoes though the streets of their town were clean and no holes or stones were found. It was a town of white people of foreigners". Whereas, the town that belonged to native was a place ill famed, inhabited by men of evil repute. It was world of little space, where men lived on top of each other and their huts were built one on top of the other. "The native town was a hungry town, starved of bread, of meat, of shoes, of coal, of light. It was a town of niggers and dirty Arabs" (Fanon, p. 38).

As a result the colonizer leaves no stone unturned in making the conditions of the natives more wretched. The colonizer dehumanizes the native to such an extent that whenever they mention the natives, they decry them with the zoological terms like bestiary, spawn swarm etc.

According to Fanon, the violence which had ruled over the ordering of the colonial world, had ceaselessly caused the rhythm for the destruction of the native social forms and structures and had broken up without reserving the system of reference of the economy, the customs of dress and external life. But once the natives become conscious enough and decide to write their history according to their own will, they would adopt the same method of violence to overthrow the colonizers.

In the chapter "Colonial War and Mental Disorders" Fanon gives a series of cases related to mental disorder, resulted from the colonial occupation and war for liberation. The level of violence experienced by the Algerian–militants and civilians resulted in the psychosomatic disorders like insomnia, schizophrenia, insecurity, anxiety, phantasm, chimera etc. (Fanon, p. 253). The considerable number of people complained of sleepless nights, those who slept dreamt of bloodbath. Fanon further writes that "when a native is tortured, when his wife is murdered or raped he complains to none. The oppressor's government can set up commissions of inquiry but in the eyes of native, these commissions do not exist" (Fanon, p. 255). As the world had never witnessed a case where the native had been treated according to the justifiable principles, in this context the native never expects justice from the ruthless colonizer.

According to Fanon, the way forward for post-colonial independent states in Africa and elsewhere is for the native intellectuals and native population to evolve a model of development suited to their socio-cultural and economic realities. In which, there exists the respect for their local language, race, culture and territory. He also warned that an imitation of the European model was bound to be disastrous and urged Algerian people to accept and be assertive in their originality (Fanon, p. 312). The emulation of the European model would further put the native population into deep slumber where it will be impossible for them to come out of it. So better is to evolve a model which fits their needs and aspirations.

Conclusion

As De-Colonization is simply the substitution of one "species" of mankind by another. The substitution is unconditional, absolute, total and seamless. In this context, Fanon's work becomes a must read for those communities who wish to gain a better understanding of neo-colonial and bourgeois nature of contemporary politics, as it explains and gives great insights about, how the colonizer benefits by colonization of the native and thereby makes colonizer responsible for the oppression of the colonized.

The circumstances that are currently prevalent in Afghanistan, Palestine, Jammu and Kashmir are somewhat identical to that of Algeria, though these are two different paradigms in different regions of the world. But the distress, human rights violation, the psychic disorders, the dehumanization of the natives clearly reveal the similarity between the two phenomenon. The Abrogation of article 370 (which according to Indian constitution gave special status to the erstwhile state of Jammu and Kashmir) and 35A once again disclosed the real identity of the colonizer where it used the institutional mechanism to not only disrupt the democratic process, but also made the natives to depend heavily on colonizer, so it becomes almost impossible to stand up on its own. Therefore, the circumstances have been made more miserable than ever.

The natives are not only tortured physically or mentally, but also financially, politically and socially. Further, the natives have also been betrayed by their own blood in whatever form it appeared. The only thing that the natives could afford is just to wait for their armada of hope to come. And that is the way which will give some respite to the oppressed people of the oppressed nation. Whether, the oppressed takes recourse to *Gandhian* means or Marxian, what remains same is the color of blood which flows like a small stream in this part of world. Where young kids are snatched from their mother's, where half widows are still searching for their partners to come, where unknown killers are never recognized. In this context, it becomes imperative to understand the importance of revolutionary instincts which according to Fanon is the way forward for the emancipation of humanity.

About the Reviewer

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INVITED

Deconstruction of 'Social Contract': *Confronting the Banality of Evil*

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ABSTRACT

From Plato to de Tocqueville to Ronald Reagan, philosophers, pundits, kings, and leaders have attempted varied strategies to design governance against the fear of mass revolt. A triune of ominous forces—Coronavirus pandemic, civil unrest, and white supremacy—brought to fore the tip of a disastrous cultural iceberg: January 6, 2021 which marked a cataclysmic event in the modern history of civil society. As *social contract* and its tenets fell apart and institutional breakdown looked unhinged, civil leaders began to think about apocalypse beyond police brutality and pandemic. Vaccine nationalism has further divided the whole world between haves and have nots. Haves are globally 'white'. American *Whitopia* is hopelessly in search for the soul of a great nation**.** This article seeks to analyze the crux that characterizes the crisis of modern democracy and its institutional structures that call for constructive destruction.

Keywords: Crisis of Democracy; Institutional Disarray; Racism and Injustice; Social Contract.

Ending the Uncivil War: A Nation in Search of its Soul

> "We will raise this wounded world into a wondrous one … There is always light, if only we're brave enough to see it—if only we're brave enough to be it."[2]

Twenty-Twenty-One has hardly begun. We have had January 6 (2021), another "day infamy". I posted a message on Facebook at 3.06 PM (January 6, 2021) and characterized that surrealistic event as Perl Harbor II: America was attacked by white supremacist riotous mob incited and empowered by a pathological narcissistic leader who occupied the White House. I remained glued to the tube for nearly twelve hours watching probably one of the saddest days in the annals of democracy.

Noam Chomsky described Donald Trump as "the most dangerous man in human history." The Trumpian alternate reality was filled with narcissistic self-centeredness poisonously empowered by unlimited power of an unfit President. "I could shoot anyone on Fifth Avenue," he once said. He demonized every one who disagreed with him. Sadly, however, the twice impeached President became his own nemesis. Such a colorfully vile and nefarious character must be a subject of intensive psychiatric and forensic investigation. Insurrect-in-Chief acting as an impresario of organized sedition and violent revolt against the 'temple of democracy' is not an ordinary creature. His sublimated feral lust for power and control is a case study that will baffle the minds of future politico-psychoanalysts.

Hitler was a Nazi leader who was foolishly inducted into the mythology of "Superman", an anti-sematic fantasy fueled by 'Old European' nightmares. Mao was a Chinese Napoleon masquerading as a Marxist-Leninist avatar for the liberation of millions of Chinese exploited by internal and external enemies. He launched a revolution not unlike the American and Bolsheviks'. His Red Guards indulged in a national psychosis of reform and

[1]The author's recent books include *Social Policy on the Cusp* (2020). New York: Nova Pub.; *Future of Social Work: Seven Pillars of Practice.* New Delhi: Sage Pub. (2018), Global *Frontiers of Social Development Theory and Practice: Economy, Climate and Justice.* New York: Palgrave Macmillan (2015), and *Death of an Elephant* (a novella, 2013).
[2]Amanda Gorman read at The Joe Biden's presidential inauguration: abcn.ws/3bVWOIN (retrieved January 20, 2021).

transformation but his failures as a leader of his people remain unrivaled in human history. While watching TV broadcasts on January 6, 2021, I noticed a rioter wearing a green sweatshirt back-labeled as "Freedom." This caught my attention. How could *Freedom Fighters* demolish the iconic US Capitol? I realized, finally, 'freedom'—not unlike "democracy"—is perhaps the most elusive and prostituted construct in modern history. No one has the "freedom" to annihilate *Freedom* as Trump's mobs attempted as a *coup d'état.* This brings home the significance of responsibility of citizens in a decent society.

A French schoolteacher named Samuel Paty was shot dead for his audacity to ask a simple question in his class.[3] Sometimes back a coterie of xenophobic colleagues made a nasty attempt to get my Dean Emeritus title revoked for publishing a letter to the Editor about campus corruption without any personal or institutional reference. This nadir of bigoted white supremacy desecrated the beacon of democracy when Trumpian mobs invaded the Capitol. The legacy of 45th President of the United States (POTUS) will continue to haunt American public, policies and programs. He decried "American carnage" which, in a year of pandemic, manifested itself in civil unrest, police brutality, fake news, violence and protests. Joseph R. Biden Jr., Donald Trump's successor, called for national unity, war against pandemic, racial divisiveness and manufactured untruths ending "uncivil war."

President Joe Biden has promised to restore the "soul of the nation". How did we reach there? Soullessness is a major structural-moral failure of a living system. Edward Felsenthal writes: "The killings of George Floyd, Breonna Taylor, Ahmaud Arbery, Tony McDade and many more brought about a reckoning with systemic racism, long overdue and extraordinary in scale. Economic inequality deepened. Almost 1 in 8 American adults reported that their household didn't have enough to eat at some point in November." (2020: 42).

A Promised Land (Obama, 2020) is a well-deserved achievement of presidential power. But it may not be my reality.[4] The prismed reality following George Floyd's cruel murder by three police officers and two black men in Kenosha, Wisconsin[5] dwarfs my pain in insignificance. The chronicle of murder and mayhem and the rise of obnoxious white supremacy raises questions regarding the prospects and visions of "a black future that fulfill a nation's promise" (Williams, 2020: 75–91). Pharrell Williams curated "conversations and essays exploring America's oppressive past and visions for a more equitable future" (*Time,* August 31-September 7, 2020: 75–90).

It is inspiring to see how black elites have begun constructive and programmatic conversations. But reality across a divided—painfully polarized—nation speaks volumes of insurmountable barriers to radicalize a systemic transformation. President Donald J. Trump's speech from the White House—accepting his nomination for the second term made a conspiratorial statement against the future of American democracy. His continued sabotage of his duly elected successor may be within his "power", but it raises treasonous issues. The fact that 71 million people still believe in his lies and misinformation serve as a mutated virous which has poisoned civil discourse. That is what Whitopia stands for. On the 57th anniversary of Martin Luther King's historical speech, his granddaughter Yolanda Renee King, invoked her grandfather's famous phrase as she spoke to the crowd at the March For Our Lives rally in Washington.[6] At no other time in American history, public protests and political divisiveness has prevailed during a pandemic. I will very briefly synthesize why *black life matters* in the United States. The contributions critiqued below signify how systemic inequality breeds racism in America. It's not surprising to note most poor countries will remain deprived of Covid 19 vaccine during this nationalist stride.[7]

[3]"In an email to staff shortly before his murder, Samuel Paty explained that his class was meant to confront students with the following question: should cartoons of the Prophet not be published in order to avoid violence, or should they be published to keep 'freedom' alive? But neither of these questions is the right one. Better to set aside the matter of violence for a moment and ask simply: is contempt a fair weapon for the fourth estate—even a satirical paper—to wield against a minority? *Charlie Hebdo* could not perform this abstraction, but a careful civics class might have done so. Now reintroduce the reality of murderous jihadist acts and ask whether *Charlie*'s war against bigotry and violence was a precision-target offensive, as it imagined, or just the indiscriminate carpet-bombing of Muslim sensibilities. In either case, was the effect to diminish jihadist violence or to increase it? Did *Charlie*'s obstinacy distinguish the enemy from the vast majority of French Muslims, or did it subject their republican loyalty to new kinds of stress?" Charlie's War, Jeremy Harding, in London Review of Books, (https://www.lrb.co.uk/?signup=1 (January 27, 2021).

[4]*See* my recent article, "Colors of Skin and Covid 19: Plateaus of Post-Enlightenment," (Mohan, 2020).

[5]KENOSHA, Wis. (Reuters) - A Black man shot in the back by police in Kenosha, Wisconsin, was left paralyzed and "fighting for his life," his family and lawyers said hours before protesters and authorities clashed for a third night of civil unrest in the lakefront town. (Retrieved August 29, 2020). This author has lived in Wisconsin in the Seventies. It was the most liberal region in the country as I found as a new emigrant.

[6]"My generation has already taken to the streets — peacefully and with masks and social distancing — to protest racism," she said. "And I want to ask the young people here to join me in pledging that we have only just begun to fight, and that we will be the generation that moves from me to we." https://nypost.com/2020/08/28/martin-luther-king-jr-s-granddaughter-speaks-at-dc-march/ (Retrieved August 30, 2020).

[7]https://www.economist.com/graphic-detail/2021/01/28/vaccine-nationalism-means-that-poor-countries-will-be-left-behind?utm_campaign=the-economist-today&utm_medium=newsletter&utm_source=salesforce-marketing-cloud&utm_term=2021-01-28&utm_content=article-link-5&etear=nl_today_5 (January 28, 2021).

DNA of Racism in America: Contextually, Coats, Kendi, Diangelo and Rosenstein

A discussion of certain seminal works helps us understand the structure of racism in America. In the wake of an apocalyptic pandemic, violence against black and brown, compounded by the rise of inequality and fanaticism and populist tribalism, is an unsettling commentary on our contemporary culture.

Ta-Nehisi Coats is writer at *The Atlantic*. Color, character, and conscience have defined much of American public policy practice and debates. What Gunnar Myrdal called "American Dilemma" is in fact embedded in the latent crisis. At no other time in modern history, issues related to racism, inequality and politics have unhinged democratic politics and social practice. Ta-Nehisi Coats' book *We Were Eight Years in Power* is an important essay on the alienated blackness, a continuity of persistent minority culture. WWEYP is a brutally honest memoir, a soul-shattering commentary on the black experience. If you can empathize with this saga of a brilliant but initially poor writer, you cannot unread this book.[8]

The backlash against the egalitarian Reconstruction good "Negro Government" was oppressive, racist, and exclusionary. The 1895 constitutional convention simply sought "the restoration of despotic white supremacy" (p. xiv). Recruitment of black soldiers—loyal, brave, and efficient—debunked the whole edifice of slavery. When Barack Hussein Obama became President, "his family and demonstration were a walking advertisement for the ease with which black people could be fully integrated into the unthreatening mainstream of American culture, politics, and myth" (Coats, 2017: xv).

The colorlessness of American myths can't be unhinged from the "whole theory of slavery," which holds that an "entire people carry peonage in their blood" (Coats, 2017: vi). Having been born and raised in India where caste system defines a pervasive stratification of institutionalized hierarchies, I know the power of 'peonage' within and beyond the structures of injustice and oppression. I see commonalities between racism and 'casteism' though most Indian and American scholars tend to reject this comparison. It's, therefore, not a coincidence that I fully empathize with the author of WWEYP. I do so—with humility and pride as an Asian-Indian American—both as a person and writer though my pain pales into insignificance compared to Coats'.

> "America is an idea, not a race," Mr. Graham said, according to three people familiar with the exchange on Thursday. Diversity was strength, he said, not a weakness. And by the way, the senator added, he himself was a descendant of immigrants who came to the United States from "shithole countries with no skills."[9]

The anguished senator made a strong statement with no effect. Ta-Nehisi unravels the depths of the American psyche, tradition, and—indeed—foundation. "For African American, war commenced not in 1861, but in 1661, when the Virginia Colony began passing America's first codes, the charter documents of a slave society that rendered blacks a permanent servile class and whites a mass aristocracy. They were also a declaration of war" (Coats, 2017: 9).

Above all, "slavery was war on the black family" (Coats, 2017: 8). The Moynihans of American public policy have brazenly blamed the black family for all its tangled pathologies. America invented the *modern west* with all its contradictions. European society and culture were feudal and aristocratic culminating colonial-imperial power. America's founding fathers sought escape from evil and adopted constitutional democracy to ward off oppressive institutions. Coats' contention is that the Civil War was a "sideshow": a chilling truth seldom understood and rarely explained considering the naked truth:

> "The Civil War is a story for white people—acted out by white people, on white people's terms—in which blacks feature strictly as stock characters and props" (p. 76). For realists, the true story of the Civil war illuminates the problem of ostensibly sober minded compromise with powerful, and intractable, evil. For radicals, the wave of white terrorism that followed the war offers lessons on the price of revolutionary change" (Coats, 2017:80).

The Civil Rights movement under the legendry leadership of Martin Luther King heralded a revolution. It's said that a revolution often devours its own children. The consequential outcome today is a White House, which is less than democratic and egalitarian than any time in modern history. America's *modernization* has thus come full circle.

The author, an enlightened author-correspondent with prestigious *The Atlantic* and recipient of a MacArthur

[8]A review of *We Were Eight Years in Power*: *An American Tragedy* by Ta-Nehisi Coates (New York: One World Publishing, 2017; Hardback, 367: ISBN 978-0-399-59056-6) is published elsewhere.

[9]https://www.nytimes.com/2018/01/12/us/politics/trump-immigration-congress.html?emc=edit_th_180113&nl=todaysheadlines&nlid=72603810 (01/13/2018).

Fellowship has uncanny ability and unmatched intellect to theorize history from the standpoint of truthful, objective, reality. He critiques Bill Cosby's conservatism, analyzes the Obamas' audacity of *hope*, rationalizes the "legacy of Malcolm X" and exposes the myths of American literature, journalism, and policy makers.

The critique, as I read, is a subtle but ingenuous commentary on American politics, academics, and the culture that breeds the pernicious chimaeras of diversity, PC, and hope.

On his 1st State of the Union address to the Congress, President Donald Trump, rather sarcastically, quipped: "American are dreamers too!" This was about the democrats' call for Deferred Action for Childhood Arrivals' (DACA). An American Dream without due recognition of black history, experience, and struggle is a racist nonsense. Richard Rosenstein's new book *The Color of Law: A Forgotten History of How Our Government Segregated America* (2017) reminds how public and social policy determine patterns of segregation. History is an unforgivable creature: If you forget it, it will force you to relive.

New white tribalism has been unleashed by America's latent inheritance: Rebirth of white supremacy, birtherism, "alt-right", and tea-partiers et al. Calling Donald Trump "America's first white president," Ta-Nehisi observes: "Trump has made the negation of Obama's legacy the foundation of his own" (Coats, 2017: 344). This is quintessential *whiteness*. "[T] construct of 'white race' is the idea of not being a nigger" (Coats, 2017: 344). His brilliantly concludes:

> "Indeed, the alleged glee with which liberals call put Trump's bigotry is assigned even more power than bigotry itself. Ostensibly assaulted by campus protests, ***battered by theories of intersectionality,*** throttled by bathroom rights, a blameless white working class did the only thing any reasonable polity might: elect an orcish reality television star who insists on taking his intelligence briefings in picture-book form" (Coats, 2017: 345).

In *The Color of Law,* Rothstein empirically brings out the fact that "… *de jure* segregation began with explicit racial zoning as millions of African Americans moved in a great historical migration from South to the North" (2017). This 'color of law' by design, Coats argues, is quintessential 'whiteness'. The following words amply clarifies his thesis:

> "All politics are identity politics—except the politics of white people, the politics of the blood heirloom …. The first white president in American history is also the most dangerous president—and made more dangerous still be the fact that those charged with analyzing him cannot name his essential nature, because they too are implicated in it …. [M]oral high ground is neither biological nor divine …. In the global context, perhaps, we American are all white …. I see the fight against sexism, racism, poverty, and even war finding their union not in synonymity but in their goal—a world more humane" (Coats, 2017: 362–367).

Ibram X. Kendi's recent two resent prize-winning best sellers—*Stamped from the Beginning* (2016) and *How to be an Antiracist* (2019—are relentlessly authentic, unsettling, and liberating. Rivetingly, Kendi unfolds the history of ideas and practices that have institutionalized racism in America. Russell Rickford, a professor at Cornell University observes:

> *"… Stamped from the Beginning* reveals the heritage of ideas behind modern dialectic of rave-denial and race-obsession. By historicizing our entrenched logic of racial difference, Kendy shows 'why I don't see color' and other professions of post-radicalism remain inexorable alibis for white supremacy." (Cited, Kendi, 2016).

Racial disparities "are older than the life of the United States." Kendi writes:

> "For nearly six centuries , antiracist ideas have been pitted against two kinds of racist ideas: segregationist and assimilationist. The history of racial ideas that follows is the history of these three distinct voices—segregationist, assimilationist, and anti-racists—and how they each have rationalized racial disparities, arguing why Whites have remained on the living and winning end, while Blacks remained on the losing and dying end." (2016: 2).

What Senator Patrick Moynihan called the "tangled web of pathology,' Gunnar Myrdal called Negro culture "a distorted development, or a pathological condition". Doubtless, the *American Dilemma* has been perverted into a Whitopean crescendo to silence, marginalize, and repress all voices of protest and dissent as 'Law and Order' problems which, they contend, only Donald trump and his racist policies can fix. *License to Kill* (Blacks another non-white 'aliens') is the new Jim Crow. Kendi, masterfully, unravels a hideous archeology of the Original Sin: Racism. But I contend, it goes far back than s/he thinks: The Hindu (Vedic) *Vedas* laid down the foundations of human hierarchies some 10 to 12 thousand years ago. Indic scholars see this as the Holy Grail of human ingenuity and Hindu's primordial superiority. I see this as the beginning and end of the age of possibilities. The point is: Myths that institutionalized hierarchies are basic foundations of evil, i.e., human

proclivities for cannibalistic sadism justified by predatory ideologies which blind us all.

Kendi's analyses of Cotton Mather, Thomas Jefferson, William Lloyd Garrison, W.E.B. Du Bois, and Angela Davis is both American History 101 and the last simmering footnote to our Original Sin. I taught part of this history at the Louisiana State University during my tenure (1976–2009) as a professor. How social work, its organization, and pedagogies have changed is on no one's mind when monstrous hurricanes, Covid 19, and scandals around the Tiger Stadium loom large?

As an "antiracist," I can only read, write, and speak since Louisiana's Social Work Education Licensing board has not certified me as a "Licensed" social worker to teach.

How to Be An Antiracist is Kendi's electrifying endeavor toward achieving a just and equitable society, a manifesto that I share with him. In my own right, at an exceedingly high and personal cost, I have made a small contribution in this direction. I am buoyed by the daily messages that I receive from distant shores—thanks to digital messengers, LinkedIn, ResearchGate, etc. But Kendi's work is especially remarkable: "The only way to undo racism is to consistently identify and describe it—and then dismantle it" (2019).

I am unsure if the vestiges of racism in America (as 'casteism' in India and elsewhere) can ever be dismantled. It is simply unsettling to know 'why it's so hard for white people to talk about racism' (Diangelo, 2018). Robin Diangelo's call for societal change is angelic at best, 'utopian' at worst. As White, Robin Diangelo is making a noble but innate effort to liberate us from ourselves. I share her dreams. But the future of my un-white 2 children and 3 grandchildren keep me sleepless at eighty-one. God, if there is one, help America, a country of my dreams. I was not born American; I became one.

Beyoncé Knowles once remarked: It's been said that racism is so American that when we protest racism, some assume we're protesting America" (Quoted by Dyson in Diangelo, 2018: xi). Michael Eric Dyson concludes his Foreword to this powerful book:

> "White fragility is an idea whose time has come. It is an idea that registers the hurt feelings, shatters egos, fraught spirits, vexed bodies, and taxed emotions of white folk. In truth, their suffering comes from recognizing that they are white—that their whiteness has given them a big leg up in life while crushing others' dreams, that their whiteness is the clearest example of the identity politics they claim is harmful to the nation, and that their whiteness has shielded them from growing up as quickly as they might have done had they not so heavily leaned on it to make it through life" (Diangelo, 2018: xii).

I am in full agreement with Diangelo's main conclusion and premise: "All progress we have made in the realm of civil rights has been accomplished through identity politics" (xiv). But political correctness and identity-interest-groups have perverted the soul of identity movement. My profession thrives on this deviance with vengeance in the name of "diversity": *exclude* and *include* whoever is conveniently best suited to your interest. I believe we have reached a tipping point. Group-based—identity perverts political correctness in the name of "diversity." No wonder why Hannah Arendt was against "academic feminism."

In *A Promised Land,* President Barack Obama, reminds that "democracy is not a gift from on high but something founded on empathy and common understanding and built together, day by day" (2020). America populates one-fifth of humanity while her death rate has been highest in the world. More than 400 thousand Americans have died during this plague. "What a particle a ten-thousandth of a millimeter in diameter has taught the inhabitants of a globe 120 billion billion times its size?"[10] Several trillion dollars of federal assistance cannot heal the wounds that this pandemic, carnage, and mayhem have caused.

Eric Foner, a distinguished American historian, in his essay "This guilty land" (2020) critiquing two important books[11] on Abraham Lincoln in *London Review of Books,* Comments:

> "In *The Zealot and the Emancipator,* H.W. Brands has written a dual biography of Lincoln and the abolitionist John Brown, who in 1859 led a band of 22 men to seize the federal arsenal at Harper's Ferry, Virginia, in the hope of sparking a slave insurrection. The divergent paths chosen by Brown and Lincoln illuminate a problem as old as civilization itself—what is a person's moral responsibility in the face of glaring injustice?"[12]

[10] https://www.economist.com/international/2020/12/22/lessons-from-the-pandemic?fsrc=newsletter&utm_campaign=the-economist-today&utm_medium=newsletter&utm_source=salesforce-marketing-cloud&utm_term=2020-12-22&utm_content=article-image-2&etear=nl_today_2 (*The Economist,* retrieved 12/21/2020).

[11] https://www.lrb.co.uk/the-paper/v42/n24/eric-foner/this-guilty-land (*LRB,* 42, 24, December 20, 2020); retrieved December 22, 2020. 12 Vol. 42 No. 24 · 17 December 2020.

[12] Vol. 42 No. 24 • 17 December 2020.

Freedom and Tyranny:

> "Most of the power of authoritarianism is freely given. In time like these, individuals think ahead about what a more repressive government will want, and then offer themselves without being asked. A citizen who adapts in this way is teaching power what it can do."
>
> *Timothy Snyder* (2017: 17)

Edmund Burke, reflecting on the French revolution, warned against the dangers of mob rule. Philosophers have expressed concerns about mobocracy. Both Plato and Aristotle had deep insights. *The Economist'*s International summarized rather eloquently:

> "For Plato the only viable alternative to mob rule was the rule of a caste of guardians: philosopher kings trained from infancy to control their emotions and put wisdom before instinct …. Aristotle … distinguished between three legitimate forms of government: kinship, aristocracy, and democracy. He argued that they each have their dark shadows: tyranny, oligarchy, and mob rule. … [D]emocracy becomes mob rule when the rich hog the society's wealth." (January 16. 2021: 46)

The Founding Fathers of America devised checks and balances, and certain restrains to regulate mob. Citizens' rights, ownership of property, and secure terms and lifetime appointments constituted a system that would prevent a mob rule. What Donald Trump unsuccessfully tried amounted to a subversion of this system of balances. By using incitement and insurrection, he thuggishly invoked *Whitopean* fantasy amongst the alienated, rural, and estranged masses. Kautilya (Chanakya), Machiavelli, Edmund Burke, Lenin, Alexis de Tocqueville, Benjamin Disraeli, J.S. Mill, Walter Bagehot, Seymour M. Lipset, Mao ZeDung, and Samuel Huntington have advised rulers at different times to deal with the "rebellion" of masses. Mass-man, "the average man", is a product of Western democracies' failures. José Ortega y Gasset wrote a classic on the subject (1932).

Erich Fromm challenged people to have "the courage to be human" (Funk, 1982). In *The Origins of Totalitarianism,* Hannah Arendt (1975) details the dynamics of totalistic power. Why some ancient kings, emperors, and modern Hitlers—from Mussolini to Donald Trump—behaved as they did, is puzzling and disturbing. The pathology of power and control invokes deeper analysis. Human destructiveness, as Erich Fromm, wrote is both banal and malignant (1973). The nature of modern tyranny and terror, as Hannah Arendt wrote, is different from the old patterns of domination. The random suddenness and impersonal ubiquity of terror is the hallmark of contemporary malaise. From 9/11 (2001) to January 6, 2021, we have seen facets of this banal evil.

> "A fundamental difference between modern dictatorships and all other tyrannies of the past is that terror no longer used as a means to exterminate and frighten opponents, but as an instrument to rule the masses of people who are perfectly obedient. Terror as we know it today strikes with any preliminary provocation, its victims are innocent even from the point of view of the persecutor" (1975: 6).

Freedom is a phenomenon that has not been defined in a singular direction. The organized anti-democracy protestors called themselves *Patriots.* Someone shouted, "Donald Trump is Emperor." Much of my work has paradigmatically laid down varied dimensions of a freedom-oppression framework. Freedom is neither liberty, nor liberty is freedom. Ideological underpinnings define the nature of this phenomenon.

"The age of democratic naivety died on January 6th."[13] The 21st century, as I see, offers two main lessons: One, the fragility of democracy and freedom will remain a challenge so long as inequality and injustice continue to characterize our society and culture. Secondly, the fissure of *social contract* will deepen along with institutional meltdown. Society and civility will have to be rediscovered beyond the perils of monstrous freedom (Mohan, 2021). In a bold statement, Y.N.Kly called 'social contract' "anti-social contract" (1989).

> "…. America is only starting its history. It is only now that its trials, its dissensions, its conflicts, are beginning. … America is younger than Russia. I have always maintained, though in fear of exaggeration, that it is a primitive people camouflaged behind the latest inventions. And now Waldo Frank, in his Rediscovery of America, declares this openly. America has not yet suffered; it is an illusion to think that it can process the virtues of command." (y Gasset, 1932: 139)

Competing Interest Statement

The author has read and approved the manuscript and takes full responsibility for its contents. The author declares that no competing interest exists.

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[13] *The Economist*. 2021. January 16: 47.

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REVIEW

The Use of 3D Printing Technology in the English Language Classroom

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ABSTRACT

The approach towards education in this 21st century era has evolved and many changes are taking place from time to time. The existence of 3D printing in all sectors and aspects of human lives makes things more convenient and easily accessible. Students and educators coming from all walks of life and learning institutions need to grab the opportunity to learn how to make use of the 3D printing in teaching and learning process. Digitization of subject content through 3D printing has made teaching and learning English language more interactive. Research has shown educators witnessed that students are now more capable and independent in supplying information due to utilizing 3D printing technology. The spotlight of the learning process is no longer on the teachers but the learners. 3D printing is a tremendous breakthrough for the education world. Even though the challenges and limitations of the usage of 3D printing in the classroom addressed are true, more discovery is required in order to overcome those obstacles. The purpose of this study is to review the literature on the utilization of 3D printing in the English language classroom. This study is significant as it focuses not only on the use of 3D printing in English classroom but also on the advantages and challenges of using 3D printing technology in English language learning and teaching. Therefore, the interpretation of the mentioned elements offers the teachers, students, and educators a better understanding of the concepts.

Keywords: 3D printing; English language; English learning; English teaching; classroom.

Introduction

The origins of 3D printing are firmly embedded in engineering, specifically within industry and manufacturing, where the research and development of new products include a process of creating a prototype to ensure a design meets all specifications, is sized correctly for the intended application, and does not create unanticipated interactions and so forth. Historically, prototyping included either a casting or milling process to create the part, frequently at substantial cost for re-tooling and materials, as well as several weeks for manufacturing a single prototype. The need for faster and less expensive methods for creating functional prototypes began to gain traction in the 1980s with additive manufacturing process, also known as three-dimensional (3D) printers. Elrod (2016) also believed that 3D printing, also known as additive manufacturing, is a growing field for many professionals, including those in education. With 3D printers, it became possible for prototypes to be generated in days rather than weeks, at the cost of pennies or dollars rather than thousands or tens of thousands of dollars and directly from a Computer-Aided Drafting (CAD) drawing (Van Epps, Huston, Sherrill, Alvar, and Bowen 2016).

3D printing is commonly known as the third industrial revolution in manufacturing an acceptable alternative to traditional manufacturing with its unique capacity

for design innovation, digital fabrication, and data management (Roy, 2017). He further explains that Project-Based Learning (PBL) with the infusion of critical thinking in 3D printing syllabus can be further enhance through hands-on exposure to procedural design and prototyping, group collaboration, peer review, and authorized online document.

The first and earliest 3D printing technology which was referred as Rapid Prototyping (RP) technology took a break through in the late 1980's. This is because the processes were originally conceived as a fast and more cost-effective method for creating prototypes for product development within industry (Pai, Gourish, Moger, and Mahale 2018). A study by Bull, Hariri, Atkins, and Moran (2015) demonstrated that the advancement and progress of digital fabrication technologies such as desktop 3D printers provides new opportunities for students to utilize their ideas and concepts in learning the English language. In terms of education, the students can achieve new ideas and methods to acquire the language effectively in a 3D printing English language classroom. Moreover, the advent of 3D printing and advanced manufacturing offers students the opportunity to re-establish the dynamic interconnection among the historically related subjects.

A study conducted by Jasveer, and Jianbin (2018) outlined that there are five types of 3D printings broadly utilized these days which are Stereolithography (SLA), Fused Deposition Modelling (FDM), Selective Laser Sintering (SLS), Laminated Object Manufacturing (LOM) and Digital Light Processing (DLP). SLA is widely used to create models, prototypes and patterns using laser based process. Next, FDM is popularly used for making models such as well as prototyping which builds a part layer by layer from bottom to the top. Another notable 3D printing technology is SLS. In this process, small tiny plastic particles, ceramics and glass are joined by heat from a high powered laser beam to form a solid. In the method of LOM, sheets of plastic or materials are laminated and fused together by high temperature and pressure then shaped to the required form with a computer-controlled laser or blade and the last method is DLP which uses conventional light as a remedy for photo polymer resin.

In terms of English language learning, Dimitrijevic, (2020) defined that 3D printing in English classroom facilitates language learning by assigning group activities to the students and inculcating the practice of collaborative learning, brainstorming, critical thinking, online research, shared document production and exchange of ideas using the online platform. 3D printing in an English language classroom context plays a significant role by show casting the information of the subject content within the computer screen into the real, physical world and the beauty of this progress now falls onto the hands of the students for inspection, analysis, and other processes that may benefit from the physical manipulation. Moreover, Shahrubudina, Lee, and Ramlana (2019) stated that 3D printing technology is truly innovative and has emerged as a versatile technology stage. It opens new opportunities and gives hope to many schools, teachers and students to look into possibilities of acquiring the skills of learning and utilizing 3D printing in an English Language Classroom. This movement can help them improve their commands in the English Language. It is worth noting that the purpose of this study is to review the literature on the utilization of 3D printing in the English language classroom.

This study adopts the Innovation Diffusion Theory (IDT) proposed by Rogers (2010). This theory has been widely applied for studying the adoption and diffusion of innovation through mastering the English language as it is reliable in examining the adoption and diffusion of a new technology in learning a language. It describes the process of learning a language through awareness, interest and intention of mastering the English language. The theory also proposes five characteristics or attributes of innovation which are relative advantage, compatibility, complexity, observability and trialability and this helps the learners' competence in comprehending the English language. This theory encourages teachers and learners to look into learning a language through creativity.

3D Printing Technology in Today's Education System

The approach towards education has evolved as time goes by and the learning experience through online and digital platforms have become a crucial requirement for an interactive classroom teaching and learning. 3D printing utilization in modern education has served to enrich the learning experience in schools and education centers and it is becoming more advanced in terms of its usage in tertiary education institutions such as at the university and colleges. This also has made professional degrees easier in terms of its subject content delivery.

Hurkadli (2019) stated that today's classrooms with the infusion of 3D printing provides opportunities for teachers and students to discover how 3D printing can be utilized in a practical application. He further explained that due to its proven versatile nature of its application, 3D

printing now acts as a facilitator in imparting real world application and knowledge in education. Elrod (2016) stated that in China, 3D printer manufacturer Tiertime estimates that 90% of its domestic market share comes from school laboratories, which need desktop 3D printers so that students can scout for more information regarding their project work and experiments . Many of these educational spaces have already integrated additive manufacturing technology into their classrooms and curriculums. Hurkadli (2019) believes that one of the most remarkable applications of 3D printing in modern education is the 3D models of artwork for students in graphic designing. This success of 3D printing application in graphic art design has given the access to students in embarking on the pathway to acquire beneficial skills which can help them in their career advancement and digitalization.

Vickers (2017) carried out a study on overcoming the barriers to 3D printing in the classroom and she concluded that 3D printing technology in modern education has undeniably unleashed creativity and positive impact on education through increasing students' motivation and stimulating their curiosity. Moreover, she specified that as the students are becoming more familiar with the STEAM (Science, Technology, Engineering, Art, and Mathematics) and they are able to incorporate 3D printing skills in their learning. Gupta, Nesterenko, Paull (2019) mentioned that polishing 3D printing skills at school and university not only help students to see, hold, test and hone their ideas in the real world, but also gives them a massive jump start on this electrifying technology which will assuredly have influences on their future jobs and lives. By adding this experience, it helps students become familiar with 3D printers and its models which will aid them to apply their knowledge and skills when they are required to.

3D Printing in the Classroom

Woodruff, Checrallah, and Whalen (2021) stated that 3D printers are receiving a lot of interest in the educational space, and are frequently cited as a new catalyst for learning. Certainly, this revolutionary technology is helping teachers to make the students be more engaged in activities and not to depend fully on the textbooks. Wonjin, Jang, Harianto, So, Lee, Lee and Moon (2016) elaborated that as the importance of visual aids increases, textbooks are including more figures and images to help with students' understanding. In a study conducted by Zarei, & Al-Shboul (2013) also concluded that the students had positive perceptions towards employing the Internet as a learning device, obtaining sufficient general knowledge of the Internet, and the learning was encouraged via integrating Internet in teaching. Therefore, students need to acquire the skills of 3D printing and learn how to implement it in English language classroom. By using 3D printing in the classroom, students and teachers can use the platform to discuss the information and activities which enhances the language learning process. When students are learning a certain language, they need to get access to all the reliable and useful resources in order to have a better view on how to perceive the language. 3D printing technologies such as the Maker Spaces and FabLabs help students learn the language on their own. Thus, educators are working towards figuring out how to effectively use 3D printers to enhance and adapt lessons (Peng, Yang, Gu, Amis & Cavicchi, 2019).

Roy and Brine (2017) mentioned that 3D printing pertaining to classroom facilitates language learning involves students in complex sets of activities such as collaborative learning, brainstorming, critical thinking, online research, shared document production, online exchange of ideas, physical handling of equipment such as 3D scanners, applications 3D printers, cartridges, concept mapping tools and understanding concepts of digital content management. With the implementation of Project-based CALL (Computer Assisted Language Learning) pedagogical approach, in the lines of what was suggested by Karpati (2009), students learn English language as they become co-developers, harness collective intelligence, link services and resources, get control over ever-emerging data sources, and use software that goes beyond a single device. In this case, technologies have the immense potential to get students involved in contextual framing of language in unique and impromptu project-related contexts. Roy (2017) further elaborated that such a project-based CALL approach is completely in tune with Web 2.0 technology and School 2.0 principles of collaborative, constructionist and connectivist learning paradigms, where an expandable community of learners creates knowledge and minimizes the role of instructors. In other words, learners co-design their learning trajectory, and create, and develop their learning contents on their own.

Since the education approach is gearing towards the Science Technology Engineering Mathematics (STEM) with the emphasis of language, therefore the usage of 3D printing in the classroom is highly recommended. Kwon (2017) pointed out that seeing the real world applications through the use of technology also motivates students to learn (Ching, Basham, & Planfetti, 2005). Thus, adding technology to any discipline can be an effective approach

to teaching by enhancing students' technical skills and allowing them to apply their skills to real-life.

In addition, Kwon (2017) concluded that 3D printing and 3D design software provide students with freedom to learn while exploring different pedagogical approaches. Students are able to succeed at creating 3D objects because they learn with their particular learning style (Lacey, 2010; Vanscoder, 2014). Students who use technology in order to learn English language are able to explore ideas that can assist them to write essays, improve speaking and reading skills and activities which allows them to link the ideas mentally and verbally in order to build representations. In addition, student-centered lessons and technology-integrated lessons help students think critically, figuring out comprehensive and brainy ideas to write, apply and engage in the learning process (Lacey, 2010).

Kwon (2017) believed that 3D Printing technology can also be used and implemented in classrooms to provide meaningful information for teachers and educators in various learning institutions. Student Response Systems (SRS) can be handed out to students to post answers anonymously to the teacher like answering and participating in online questions in Padlet. Digital online learning platform allows teachers to see what areas of the content students are struggling with in order to improve test scores by clearing up any confusion (Jones, 2000; Jones 2001; Karner & Bell, 2013). It also provides instant feedback, where teachers can adjust their teaching accordingly. Therefore, technology can improve teachers' competency and students' learning process when properly utilized in the class. In the language learning classroom context, Kwon (2017) further supported the idea that a teacher should use video clips and software tutorials to introduce 3D designing and printing. Students started exploring the language tutorials on how to write a good and comprehensive essay, summaries by using the Grammarly Software Program (GSP) before they started write the outline of their essay construction. Students not only received support from the teacher and classmates, but also learned on their own by watching the software tutorials and turning in over and over again. The teacher's role was to check if the students were on the right track and addressed any misconceptions to the class.

In fact, Shim and Lee (2019) analyzed the characteristics of design education for middle school students and developed 16 design educational sessions using 3D printing to determine how a multi-converging educational program is developed by targeting middle school students as design methods. In order to make sure that effectiveness of the developed program is being examined in all aspects, indexes which were formed by two ways named common competence and design competence. These methods were constructed and were given to the actual middle students with a total of 16 session plans developed. After examining the effectiveness through pre and post evaluation, it was concluded that 3D printing brings positive impact as a program in multi-converging education for middle school students. The implementation of 3D printing as a service was offered by librarians. They discussed how the community college library managed 3D printing services to support class curriculum (Letnikova and Xu (2017).

Furthermore, Kwon (2017) provided an example in his 3D printing study that during the summer camp, the students who had finished their writing project presented their writing to the teacher in class by explaining the purpose of their writing together with the reasons why their writing were different this time as compared to the writing they presented earlier in their writing project without the application of 3D printing. On the last day of the camp, the students were asked to fill out the survey regarding their experience in using 3D printing in their writing. According to the results, they felt confident to utilize the 3D printing better and they became more interested in using it in their writing and real life skills in the future.

In conclusion, there are many advantages and benefits of 3D printing and its usage in the language learning classroom. Even though, there may be challenges towards the usage of 3D printing, yet it should not be an element of discouragement of using it. It is advisable for schools to adopt and adapt this 3D technology as it can bring a change towards the approach of the teaching and learning in this 21st century era. Song (2019) mentioned that despite the slumber uptake of 3D printing technologies in schools, thorough meaningful observations of the benefits and challenges involved in integrating these technologies into curricula could provide suggestions for further opportunities. Emphasizing on issues identified in implementation of 3D printing education, the implementation of digital fabrication education initiatives, including whether they have revolutionized teaching and learning in the K–12 context, and provides ideas for future development.

Advantages of Using 3D Printing in Language Learning and Teaching

Since education is evolving in time with the usage of technology, therefore most educational institutions are

adapting and adopting 3D printing as a tool to make teaching and learning more appealing. Hossain, Zhumabekova, Paul and Kim (2020) highlighted that 3D printing is a rapidly popular technology and many people found it practical in its applications in various sectors. In addition to technical uses, the use of 3D printing is a supporting tool in education especially in English language classes. The benefits of using 3D printing include greater student involvement, the ability to visualize and better understand theoretical concepts, the integration of practical and theoretical skills. (Assante, Cennamo, and Placidi 2020).

Most educational institutions believe that infusing 3D printing into language learning classroom brings many advantages for students and teachers to engage in learning. Reid (2018) mentioned that 3D printing keeps students engaged during classroom lessons which promotes interactive learning and creates a rewarding environment for both parties, students and teachers. Besides, 3D printing also encourages creative and critical thinking during lessons in the classroom. Walia (2020) in her article believes that movements associated with art, such as holding and manipulating tools, equipment, and materials show that the students are doing their level best to solve the problems based on the activity given using their self-creativity and critical thinking skills.

Trust and Maloy (2017) conducted a study on the results of a survey asking teachers about the effect of 3D projects on students' learning. In their study, questions on the kinds of 3D projects were raised by the teachers while they were conducting their class projects with the students. Participants reported that their students developed a number of skills while working on 3D printing projects, including 3D modeling, creativity, technology literacy, problem-solving, self-directed learning, critical thinking, and perseverance. Through the class discussion the students identified the concepts that they needed to know in order to perform well in the tasks. They were enlightened by the idea of visual models of the spatial objects where they were required to imagine the tasks which could help them overcome the difficulties. Then, the pupils explained on the concept of the lesson, in which they could apply the knowledge and skills acquired in the task (Trust and Maloy (2017).

Verner and Merksamer (2017) supported that to be competent and holistic graduates, the students need to find solutions out of the problem using creativity and 3D printing helps to sharpen their creativity and analysis skills in language learning. Knill and Slavkovsky (2013) stated that 3D printing technology can aid to visualize the linkage of ideas and place the ideas on a paper. In addition, 3D printing can help illustrate and visualize concepts and language synthesis among the students. Educators in ancient Greece were being informed that, models allow to bring language learning closer and reached out to the public. Realization towards such tools is more accessible than ever after the breakthrough of the new 3D printing design.

Furthermore, Zhang, Wu, and Zhang (2016) highlighted that 3D printing gives students the opportunity to discover about iterative development. They have also stated that if schools have access to 3D printing, students can learn and acquire the skills of creating software, landscape, and managing projects in their fields. In fact, 3D printing is an ideal blueprint for students to learn language skills and later on, apply them not only in finding jobs but also, in creating them. In short, there are many advantages that 3D printing has brought forth in the education in general and specifically in language learning field. Students need to realize the potential of 3D printing, do their level best to grasp the 3D printing knowledge and soar towards a bright future.

Novak (2019) stated that since the rapid integration of 3D printing were provided in schools and universities and made it as the main preference, educators should equip themselves with up skilling new skills, class structures, and procedures. This is where many teachers with non-technical expertise may find it difficult to master and grasp the skills of using 3D printing in the classroom. 3D printing and computer-aided design training traditionally require extended instruction and experience, which are unlikely to be practical for school teachers. (Chameettachal, Yeleswarapu, Sasikumar, Shukla, Hibare, Bera, and Pati 2019). Ford and Minshall (2019) believed that 3D printing technology in industry is growing as new applications are found to take advantage of their functionalities. Therefore, the usage of 3D printing is crucial when it comes to language teaching. There is a high demand that language teachers need to master and utilize the 3D printing in order to make the teaching and learning environment more creative and interesting. With the infusion of the 3D printing technology in language teaching context, it would be convenient to deliver effective teaching approaches and engage the students in English language lessons.

Historically, these 3D printing tools have been costly and difficult to access; however, recent advancements in technological design have been accompanied by decreasing prices (Hanson, Langdon, Mendrin, Peters, Ramos, Lent 2020). For instance, trough creating group activities

in the classroom, teachers or instructors can require the students to come up with a digital English language learning mind map to play online language games and answer online questions as a feasible way to help them in learning and comprehending the subject. In this case, the students will be able to get involved in more critical thinking activities which meets the goal of a successful teaching.

Additionally, Novak (2019) explained that for 3D printing in particular, universities are suggested to be vital partners and work hand in hand with the teachers to encourage ongoing learning. This may lead them to act as hubs through which local schools may leverage knowledge and equipment free from many of the biases in existing 3D printing forums and education websites. Ullah, Kubo and Harib (2020) encourage educators and students to sharpen their knowledge and skills of 3D printing as it may be useful in upgrading the standard of education within schools in the near future. This presents the structure of a Professional Development (PD) program that should be emphasize in universities and schools especially for K-12 school teachers, can be refined with the aim of establishing a strong foundation in both theory and practice, driven by a "learning by making" philosophy. (Loy, 2014). It is worth mentioning that 3D printing workshops have been found to be rich in collaboration, with teachers across disciplines and schools connecting and sharing new strategies to implement 3D printing into curricula, access equipment and funding, and create more enriching cross-disciplinary projects that suggest new possibilities for the future of education. It is also encouraged for teachers' assistants who are experienced in building 3D printers to lend a helping hand to the present teachers in journeying this process.

According to Irwin, Douglas, Oppliger, Pearce and Anzalone (2015) "in addition to building the printers, the teachers are given introductions for the use of the completely free and open-source software tool chain used to design and print models". Hands-on 3D printing activities can be a practice to encourage new flipped classroom for language teaching strategies that challenge conventional teaching models, so that training can be effective for encouraging a bottom-up engagement with 3D printing. In addition, during the recent COVID-19 pandemic, the whole world witnessed that 3D printing and social media were used to conduct online teaching and learning (Vordos, Gkika, Maliaris, Tilkeridis, Antoniou, Bandekas, and Mitropouos 2020). Drakoulaki (2017) argued that nowadays technology is an important part of the students' lives and they have to be adaptive and be fast learners as technology requires them not to wait to acquire knowledge within the limits of the university campus merely, but beyond that which is being independent learners. In line with the above scholars, Abbasi Kasani, Shams Mourkani, Seraji, Rezaeizadeh, and Abedi (2020) also proved that technology plays a significant role and e-learning systems facilitates the students' learning process. As one of the technological tools, "3D printing provides a wide spectrum of language devices and mind mapping. This versatile technology is suited to address problems in writing and brainstorming ideas" (Choong, Tan, Patel, Choong, Chen, Low, and Chua 2020).

3D printing in this modern era has made learning easier for the students to tap the potential and make use of the search engine provided to scout and discover more information and knowledge. In other words, 3D printing has contributed to active learning. Active learning means students need to look for information and present their findings in group works and class activities. When it comes to collaborative assignments, students need to exchange their information and though with their classmates. When students exchange their ideas, active learning takes place and students will be able to learn more based on their own efforts and the amount of reading. Drakoulaki (2017) provided an evidence in his study that 3D printing can aid the mental rotation ability in 46 primary school children at the age of 10 as this is the age with increasing development of the rotation ability. The results proven were particularly interesting as the 3D printing courses aided noticeably the mental rotation ability of the students.

Challenges of Using 3D Printing in Language Learning

3D printing has brought forth many changes and approaches in language learning. Even though there are many benefits of 3D printing in language learning, challenges and obstacles should not be neglected. Firstly, many schools are willing to adapt 3D printing technology in their education system, however, somehow they found it difficult because it is expensive and they cannot afford it as Nandi, Caspi, Grossman, and Tatlock (2017) explained that 3D printing is important, however the school or the learning institution must have adequate budget to purchase it. Besides, another challenge is that 3D printed object quality depends on its composition of additive materials, manufacturing process, type of 3D printers used, speed of the printer, and the volume of the object printed. This will determine the performance of 3D printing in the language classroom (Pandian and Belavek, 2016). 3D printing has revolutionized the society from providing language and linguistics advances to scalable production of everything from product parts to buildings (Fang and Kumar 2019).

Next, teachers and educators who lack skills and experience in using 3D printing in language teaching and learning may face challenges in the integration of 3D printing in classroom. If they are not proficient in using the 3D printing technology in the language learning classroom, they might struggle in teaching the students how to utilize the 3D printing. It is worth noting that some parents are not confident about the utilization of 3D printing in the language learning process takes place at home. For instance, online learning during the Movement Control Order (MCO), which is happening now due to COVID-19 pandemic can be challenging to the parents. When 3D printing technology is used in online English teaching and learning, some parents may not be able to assist their children in learning if it is necessary. Parents and guardians find that teaching and learning a language using 3D printing technology is ineffective and it does not meet the requirements of an active and effective learning (López, 2010).

Kumar, Pandey, and Wimpenny (2018) highlighted that there are two main issues of 3D printing which are the technical problems and the controversies. They commented that as 3D printing is getting more widespread, the issue of its quality is always being questioned. A call for an efficient quality displayed by the 3D printing is crucial in order to ensure that the teaching and learning of a language is smoothly delivered. In fact, the results of a study by Gürer, Tekinarslan, and Gönültaş (2019) illustrated the scale and factors displayed a satisfactory level in the usage of 3D printing in education, ranging from 0.68 to 0.94. The findings of this study also portrayed that the scale was valid and reliable, and could be used by the researchers who are interested in technology integration in teaching and learning environments.

Furthermore, Ford and Minshall (2016) conducted a study on two Greek schools whereby the schools had the 3D printing technology incorporated in their English language education system. They identified five challenges that the school faced in using 3D printing which are as follows: expanding the range of physical media available for printing, incorporating ideas derived from ‘‘pick-and-place’’ mechanisms into 3D printing, exploring methods for creating portable and ubiquitous printing devices, creating tools for hand-customization and finishing of tangible printed objects and devising software techniques for specifying, altering, and combining 3D elements in the context of printing. Gaddis (2020) developed a survey to collect data from the students in University of Colorado. He explored the students' perceptions on how technology influenced their learning, their preferences for specific technology tools, and their academic performance progress. Ninety-three percent of student respondents indicated that technology enhanced their learning. Alignment between the faculty use and student preference for technology tools showed that students are actively engaged in the technology resources used by faculty to enhance learning.

To sum up, 3D printing has its numerous advantages, however, it is also crucial to take into consideration its challenges and obstacles. As a matter of fact, although it is useful to implement 3D printing in language learning classroom, in terms of its challenges, educators and learning institutions need to find ways on how to overcome those challenges and administer 3D printing technology in the language learning classroom.

Conclusion

In brief, 3D printing technology has played an important role in many sectors and aspects of human lives especially in the education context. Learning and acquiring English language through 3D printing in the classroom has brought forth many changes and it has reversed the approaches and perspectives of traditional English language learning. Students, teachers, education practitioners, and learning institutions have benefited from the usage of this modernized technology. Teachers and educators found that 3D printing is appealing and meets the demands of an active, creative, and friendly language teaching and learning environment. Students are able to scout information and knowledge on their own by using 3D printing which helps them learn the language at a fast pace. Even though there are many challenges and limitations, learning institutions should embrace the hurdles and find the appropriate solution to overcome the challenges.

Most of the above studies mainly focused on the development of 3D printing and its benefits towards industrialization, field of arts and teaching and learning through STEM Education. However, there is a gap in the literature on the significance of 3D printing in teaching and learning the English language and how it acts as an ideal tool in learning the language. Therefore, this study intended to highlight the significance of 3D printing and how teachers and students can utilize it as a platform to make teaching and learning more creative and approachable.

Besides, this study highlighted the challenges of 3D printing in teaching and learning the English language and how educationist and learning institutions can overcome this problem in using this technology which was

not highlighted by previous studies. Even though, there are challenges towards integrating 3D printing in teaching and learning English language, educationalist should look into ways on how to address and overcome the challenges faced by students and teachers. This study provided comprehensive guidelines on how to address and overcome such challenges.

Considering COVID-19 pandemic, for example, in terms of education, the whole world had no choice but to adapt and adjust with online teaching and learning. Waseem, Kazmi, and Qureshi (2017) analyzed the traditional education system of Pakistan in comparison to international modern education system with 3D printing technology. Their study is significant as it brings many benefits for educationist, understudies and individual working in the field of prototype development and customization who wish to see how the field has developed and evolved. Their study identified key contribution of 3D printing technology as a factor in state development. Further research can be carried out to investigate the students' and teachers' perspectives on 3D printing in teaching and learning English language with a larger sample size to achieve much more feedback on their experience in utilizing 3D printing. Goh, Sing, Yeong (2020) stated that the reliability of 3D printed parts has been the focus of the researchers to examine the reliability and validity of this tool in language learning context. Each learning institution is highly recommend to have 3D printing technology available in their classrooms so that a different learning experience can be achieved when it comes to English language teaching and learning.

Competing Interest Statement

All the authors have read and approved the manuscript and take full responsibility for its contents. No potential conflict of interest was reported by the authors.

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REVIEW

COVID-19 Solution in Indonesia: Public Policy Philosophy, Intellectual and Organic Policy Perspective

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ABSTRACT

This study aims to find the solution for COVID-19 from a public policy perspective. This research investigates policy using the descriptive qualitative method. The data collection was conducted through group discussions (FGD), observation, and study documentation. This study produced 11 policy recommendations to resolve the COVID-19 problem in Indonesia. The recommendations are: 1) the importance of Indonesia's natural resource potential for COVID-19 drug raw material, 2) the needs to strengthen data tabulation, intellectual policy, and organic policy implementation, 3) the necessity to use all potential policies to solve the COVID-19 problem 4) the urgency of collaboration and coordination among all elements of society, 5) the need of future risk management, 6)the urgency of pre, whilst and post COVID-19 policy mapping, 7) the obligation of harmony between regulations on health safety and security economics, the role of institutions, and the implementation of decentralization in handling COVID-19, 8) the need to establish "COVID-19 Response Policy Advisory Group", 9) the importance of the Social Innovation Platform development, 10) the urgency to concern to data, finance, logistics, public communication, community participation and strong vision, and 11) the necessity to consider the telecommunication sectors related to six proposed things.

Keywords: COVID-19, intellectual policy, organic policy, response, advisory.

Introduction

COVID-19 has devastated a number of industrial sectors throughout the world, including oil & gas, education, finance, non-food manufacturing, construction & real estate, automotive, aviation & maritime, tourism & leisure, etc. The UN Economic and Social Commission for Asia and the Pacific (ESCAP) as cited in Salengke (2020) states that COVID-19 is estimated to burden the country's finances by 0.8% of the Gross Domestic Product (GDP) of the Asia-Pacific region, or the equivalent of US $172 billion. This will happen because of weakening global demand for their export products. According to the UN Deputy Secretary General and Chair of ESCAP, Armida Salsiah Alisjahbana, Asia-Pacific countries can experience a decline in economic growth to 3.7% in 2020 and a decline of 0.6% in subsequent years (Salengke, 2020).

The data in Table 1 shows that a number of countries in Asia and Oceania were successful in bringing down the number of new cases as of June 19, 2020. For Indonesia, there were still 34 additional deaths on June 19, 2020. Japan and New Zealand had zero new cases and that means that they will enter a new phase, namely the phase of economic recovery. Indonesia on the other hand is still

Table 1: COVID-19 Data of Asia and Oceania, 19 June 2020

Country	Total Cases	New Cases	Total Deaths	New Deaths
Australia	7,409	+18	102	—
New Zealand	1,507	—	22	—
Indonesia	43,803	+1.041	2,373	34
Vietnam	349	+7	—	—
Singapore	41,615	+142	26	—
Japan	17,668	—	935	—
Thailand	3,146	+5	58	—

Source: https://www.worldometers.info/coronavirus/, 19 June 2020

unable to reduce the death rate due to COVID-19. This study seeks solutions to tackle COVID-19 in Indonesia.

Literature Review

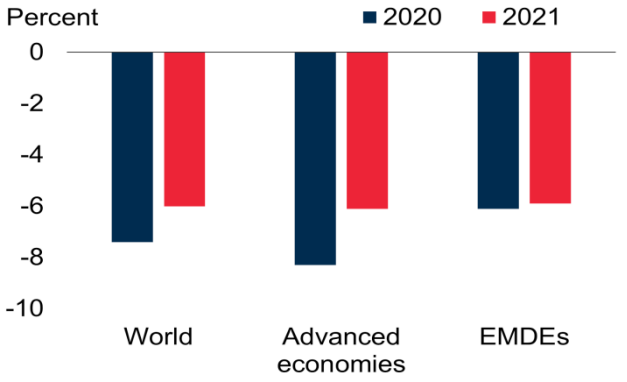
Current COVID-19 Conditions

The COVID-19 pandemic which per June 19, 2020 infected 8,520,761 people with a death toll reaching 454,625 people worldwide (John Hopkins University, 2020), has caused economic recession across the world. The World Bank estimates that the COVID-19 pandemic has an impact on a 2.1% decline in world GDP. The percentage decline in GDP is different in developing and developed countries, namely 2.5% and 1.9% (Maliszewska, Mattoo, & van der Mensbrugghe, 2020). Meanwhile, the IMF (2020) predicts a decline in the global economy by 3% due to this pandemic.

Furthermore, according to the World Bank (2020), the global economic recession has taken place due to changes in the percentage of GDP 2020 which is estimated to be –5% compared to 2019. This figure also places the 2020 recession as the worst economic recession in the last eight decades.

Although the World Bank (2020) predicts a GDP recovery of 4.2% in 2021, output in 2021 will not match economic output in previous years (Graph 2).

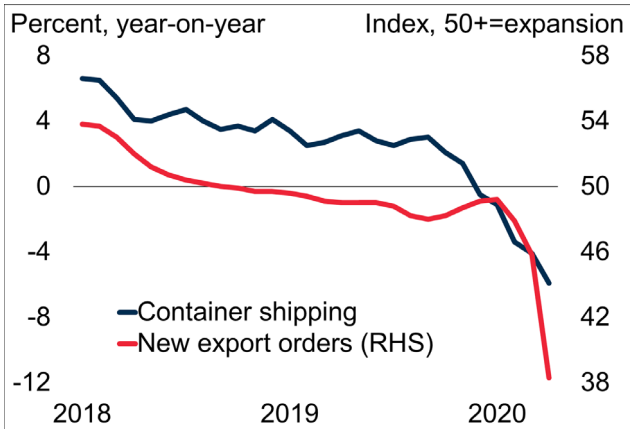
Graph 1: Percentage Change in GDP Compared to Previous Year
Source: World Bank (2020)



Graph 2: Projections of Economic Output Levels of 2021 Compared to 2020
Source: World Bank (2020)

This economic recession will be worse if the governments of the world do not introduce the right policies or stimulus to restore the economy. The economic downturn in the COVID-19 pandemic was caused by a combination of several factors (World Bank, 2020). First, there was a sluggishness in the export shipments of –5.9% as of April 2020 and export demand also declined, with an index value of 38.3 in April 2020 (Graph 3). Secondly, international trade experienced a slump with growth of –13.4% in 2020, lower than trade growth during the 2009 global recession (–10.4%) (Graph 4).

Third, the closure of national borders for foreigners has a drastic reduction in the number of foreign tourists. In January-April 2020, there were very large deviations compared to the average of the previous 5 years (2015–2020), and the peak occurred in April 2020, which was –96.9%. This figure shows that tourism activities are paralyzed by COVID-19 (Graph 5). Fourth, prices of commodities such as oil, coal, natural gas, rubber, platinum, silver and food have declined. The sharpest decline in prices occurred in oil commodities which reached –50.7%. The decline in oil prices occurred due to a reduction in the frequency of



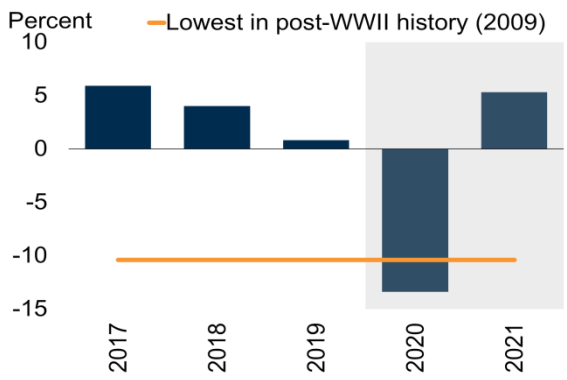
Graph 3: Container Shipping and New Export Orders
Source: World Bank (2020)

mobility due to COVID-19. Meanwhile, the price of gold commodities actually increased by 25% (Chart 6).

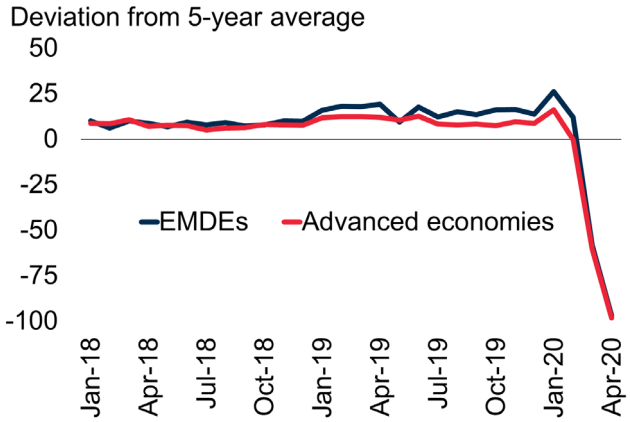
At the regional level, the United Nations Economic and Social Commission for Asia and the Pacific (ESCAP) states that COVID-19 is estimated to burden the country's finances by 0.8% of the Gross Domestic Product (GDP) of the Asia-Pacific region, or the equivalent of US $172 billion. This happened because of weakening global demand for export products. According to the UN Deputy Secretary General and Chair of ESCAP, Armida Salsiah Alisjahbana, Asia-Pacific countries can experience a decline in economic growth to 3.7% in 2020 and a decline of 0.6% in subsequent years (Salengke, 2020).

Meanwhile, in Indonesia, COVID-19 which has infected more than 43,000 people and claimed the lives of more than 2,300 people (as of June 19, 2020) also has a systemic impact on the economy. In the 1st Quarter of 2020, the Central Bureau of Statistics of Indonesia recorded that Indonesia's economic growth is only 2.97% which is lower than the 1st Quarter of 2019, which was 5.07% (Gatra, 2020). In more detail, the Head of the Fiscal Policy Agency (BKF), Febrio Kacaribu, explained the changes in demand and supply for the economy in Indonesia due to COVID-19 as follows:

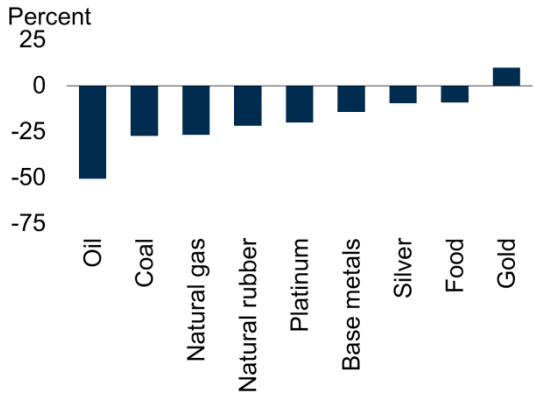
On the demand side, the consumption, investment, and government spending components experienced lower growth compared to the first Quarter of 2019. Meanwhile, the export component which is expected to increase foreign exchange reserves, only grew by 0.2%.



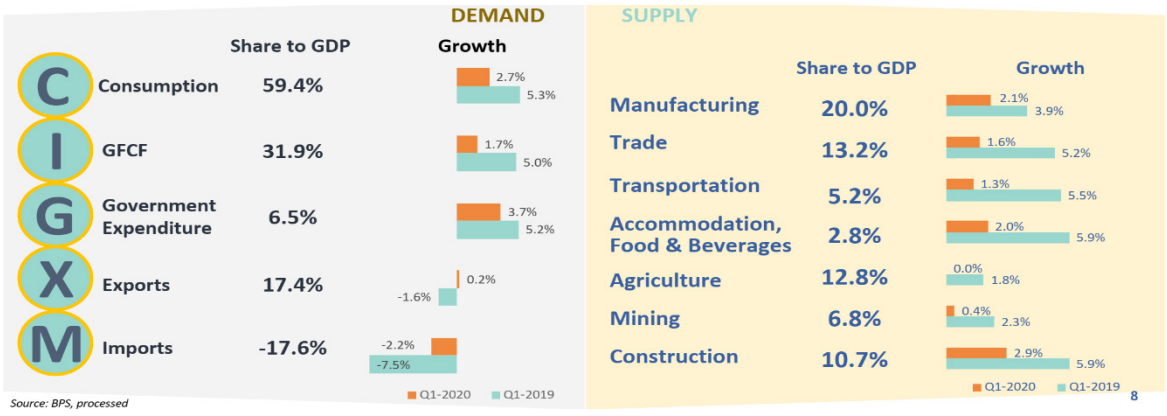
Graph 4: Trade Growth
Source: World Bank (2020)



Graph 5: Monthly Tourists Arrivals as a Share of Average since 2015
Source: World Bank (2020)



Graph 6: Commodity Prices Changes Since January 2020
Source: World Bank (2020)



Graph 7: Impact of Covid-19 on the Indonesian Economy
Source: Kacaribu (2020)

On the supply side, in the first quarter of 2020, aspects of the manufacturing, trade, transportation, accommodation and culinary, agriculture, mining, and construction sectors experienced lower growth compared to the first quarter of 2019. Even for agriculture, the growth was negligible, amounting to 0.0%.

The sluggishness of the Indonesian economy due to COVID-19 caused 1.7 million people to lose their jobs, both in the formal and informal sectors (Imandiar, 2020). In fact, the Head of BKF, Febrio Kacaribu (2020) is worried about an increase in unemployment of 2.92 million people (severe scenario) to 5.23 million people (very severe scenario) if economic growth continues to be slow. In addition to contributing to an increase in unemployment, Covid-19 also caused an increase in poverty in Indonesia. The government predicts an increase in poverty from 9.2% (as of May 2020) to 10% –12% (Tambun, 2020).

Despite the economic downturn in all sectors, the telecommunications industry was the only sector that was able to survive during the COVID-19 pandemic. At the global level, International Data Corporation (IDC) explained that the telecommunications industry revenue only fell by 0.8%. This decline occurred because the mobility of people who contributed to roaming revenue for the telecommunications industry was reduced. But on the other hand, the application of working from home has increased telecommunications revenues in the field of fixed data services by 2.9% (IDC, 2020).

In line with IDC, a report published by Analysis Mason also states that the telecommunications sector is the most adaptive sector to COVID-19. Although revenue in this sector has decreased, the telecommunications sector will quickly recover and will receive an increase in revenue of 0.8% annually (Telecom Review, 2020). Optimism over the rapid recovery of the telecommunications sector amidst a pandemic is reasonable because telecommunications is needed to support human activities in terms of accessing information, implementing social distancing, and working from home (IFC, 2020). Moreover, the trend of internet users in the world experienced a significant increase over the period 2005–2019. The International Telecommunication Union (ITU) noted that at the end of 2019, more than 4 billion people or 53.6% of the world's total population had accessed the internet (ITU, 2020).

Besides being useful in supporting human activities, telecommunications and information technology has dramatically changed economic activity, which has come to be known as "the new economy" (Moumtzi, Chatzidimitriou, & Koumpis, 2009). In the era of "the new economy", the digital economy has a significant influence in supporting various activities such as business transactions, technology, culture, and education (Harbhajan & Singh, 2006, as cited in Sharma, 2009). These activities cannot be separated from aspects inherent in the digital economy, namely sharing economy, big data and circular economy (Jabłoński & Jabłoński, 2020). In the end, digital economy emphasizes two important aspects, namely (1) enabling changes in services of goods and services from conventional to digital, and (2) introduction of digital-based products and services that do not require physical things (Strykowski & Cellary, 2003).

The promising prospects of implementing digital economy amid the COVID-19 pandemic can also be found in Indonesia. According to katadata.co.id, the value of e-commerce sales transactions increased by US $2.4 billion or Rp36 trillion compared to the second quarter of 2019. Another interesting fact is that the COVID-19 pandemic has made transactions in e-commerce rise to 4.8 million transactions per day, and an increase in demand by 5–10 times (Pusparisa, 2020). In addition, the results of a survey released by Redseer show that e-commerce

Global Regional Services Revenue and Year-on-Year Growth (revenues in $B)

Global Region	2019 Revenue	2020 Revenue	2020/2019 Growth
Americas	$623	$623	0.0%
Asia/Pacific	$471	$465	-1.4%
EMEA	$480	$474	-1.2%
Grand Total	**$1,574**	**$1,561**	**-0.8%**

Figure 1: Comparison of Telecommunications Industry Revenues in 2019 and 2020
Source: IDC (2020)

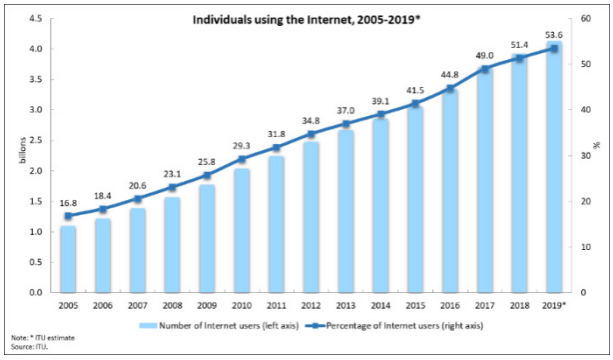
growth in Indonesia is positive, with an increase of 50% from year to year, and growth is increasing from US $23 billion in 2019 to US $35 billion in 2020 (Eloksari, 2020). This shows that digital economy (especially e-commerce) is not affected by COVID-19 and has positive prospects for development in Indonesia. In addition there are many potential solutions that can be recommended through the policy analysis process.

Public Policy Theory

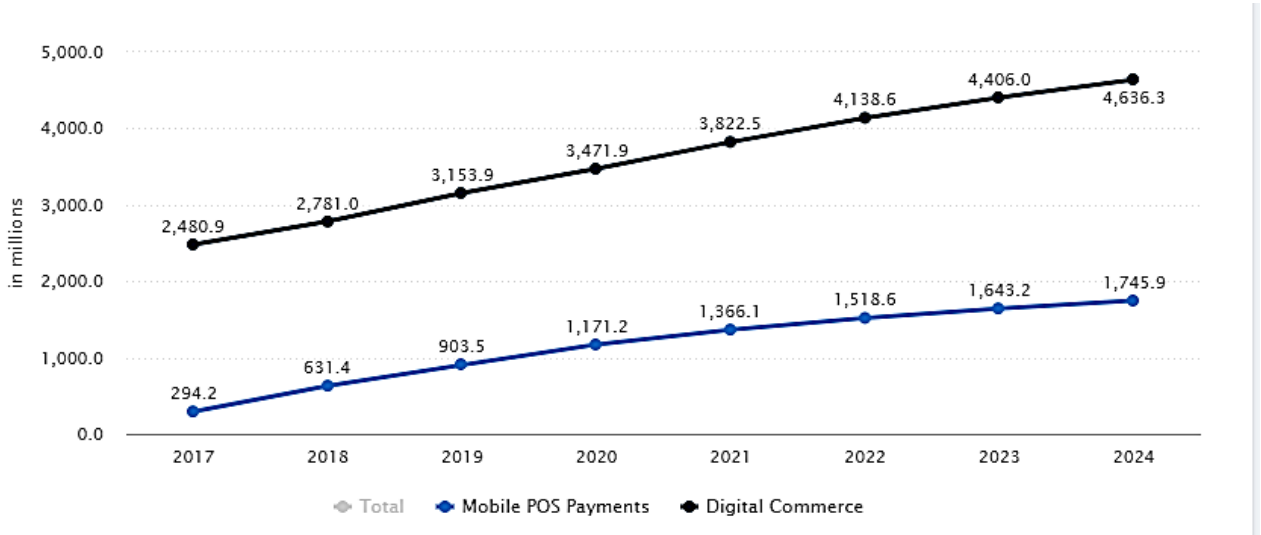
Thomas Dye (2002: 1) defines public policy as *"whatever the government chooses to do or no to do" (Whatever the government chooses to do or not do).* From this definition it can be seen that whatever it is, what the government does and the results are seen, or the government does not do and the results are seen, that is the real meaning of public policy. According to Nugroho (2014) good public policy can be introduced because the government has done something. However, when the government does not do something and then certain conditions occur, that is also the result of a form of public policy because what a leader does or doesn't do will affect the public or his people. Policy is always about the decision of the state or government. The aim of the policy is to change existing conditions towards better conditions. In addition, Laswell and Kaplan (1970), in Nugroho (2014: 43) define public policy as a project that is projected from ideals, values, and practices. In addition, Easton (1965) in Nugroho (2014: 43) defines public policy as the impact of government activities.

From these two definitions it can be concluded that public policy is not only a representation of the ideals and values shared by a particular group of people in a particular country or region, but also can illustrate how certain government actions produce certain outputs that affect the environment. Furthermore, Howlett and Ramesh (1995) in Nugroho (2014: 44) state that public policy as a complex phenomenon consisting of a number of decisions made by individuals or organizations. Public policies are often shaped by initial policies and are often strongly linked to other decisions that appear unrelated.

Nugroho (2014: 47) also analyzes the pragmatic strategic understanding of public policy based on Thomas Dye's definition. He believes that policy consists of two basic concepts; policy and the public. Policy is a government decision made by someone who holds both formal and informal power. The public is the general public, the people or shareholders. The public is part of a team that is highly related to specific issues. The public is also an environment where people become citizens, a space where



Graph 8: Growth of Internet Users, 2005-2019
Source: ITU (2020)



Graph 9: Projection of Mobile POS Payments and Digital Commerce Transactions
Source: Statista (Forecast Adjusted for Expected Impact of Covid19, May 2020)

citizens interact with each other and with the state. Therefore, Nugroho (2014) adds that public policy is also the decision of the nation or state regarding strategies to realize the nation's mission, and the vision of the nation's leaders. Public policy is a strategy to bring the current society into the transition towards an ideal society.

Method

This research methodologically is a policy analysis research for policy.

> "Policy research for policy is research that aims not only to assess policy but is intended to influence the formulation of further policy agendas. Policy research for policy includes (a) policy advocacy in terms of research and arguments intended to influence the policy agenda inside and outside the government, (b) information for policy, analysis intended to provide information for policy-making activities. This can be in the form of recommendations or detailed external / internal research on the quality and judgmental aspects of a policy". (Riant Nugroho in Dominata, 2016).

This research is a descriptive research using a qualitative approach. According to Ali (1997), descriptive research is research that precisely describes the characteristics of an individual, a condition, a symptom, etc., which is the object of research that can be used to solve problems by analyzing, classifying, comparing, etc. This research uses descriptive qualitative methods, the data collection techniques used were group discussions (FGD), observation, and study documentation. The Focus Group Discussion (FGD), which is also referred to as group interviewing, is essentially a qualitative research methodology. "It is based on structured, semi-structured, or unstructured interviews. It offers qualitative researchers the opportunity to interview several respondents systematically and simultaneously" (Babbie, 2011, in Boateng, 2012).

In addition, Nyumba (2018) defines that the focus group discussion is frequently used as a qualitative approach to gain an in-depth understanding of social issues. The method aims to obtain data from a purposely selected group of individuals rather than from a statistically representative sample of a broader population. Even though the application of this method in conservation research has been extensive, there is no critical assessment of the application of the technique. In addition, there are no readily available guidelines for conservation researchers

The data analysis technique in this study is connotative qualitative analysis, an analysis based on logical arguments. First, researchers collect data in the form of detailed stories from respondents, and then interpret the data using clear and significant arguments. Data in the form of detailed stories are disclosed by the authors according to the respondents' views. In addition, in terms of problems or research objectives, this study aims to find the meaning (in the form of concepts) behind the details of the respondent's story and the social setting under study. Data analysis was carried out together with data collection.

Data analysis techniques in this study used connotative qualitative analysis, an analysis based on logical arguments. Dominata (2019) says the qualitative research steps are first, researchers collect data in the form of detailed stories from respondents, and then interpret the data using clear and significant arguments. Data in the form of detailed stories are disclosed by the authors according to the respondents' views. In addition, in terms of problems or research objectives, this study aims to find the meaning (in the form of concepts) behind the details of the respondent's story and the social background under study. Data analysis was carried out together with data collection.

Results and Discussion

The government's response to the COVID-19 pandemic was to use reactive and adhoc policies. When compared with Vietnam, a centralized country, where the death rate is zero, it can be seen that government commands are followed with discipline from the center to the regions. Whereas Indonesia has now changed from a centralized to a decentralized democratic state which gives a lot of authority to the regions in the construction of concurrent policies so that many policies must still be faced with a bureaucratic system that is not yet responsive enough.

Communication is very important to trace the history of the spread of COVID-19 to find the right solution for the existing problems. Communication and information technology is very important to be utilized in these conditions. In addition, the next gap that needs attention is the gap between the policies that have been formulated by the government and their implementation.

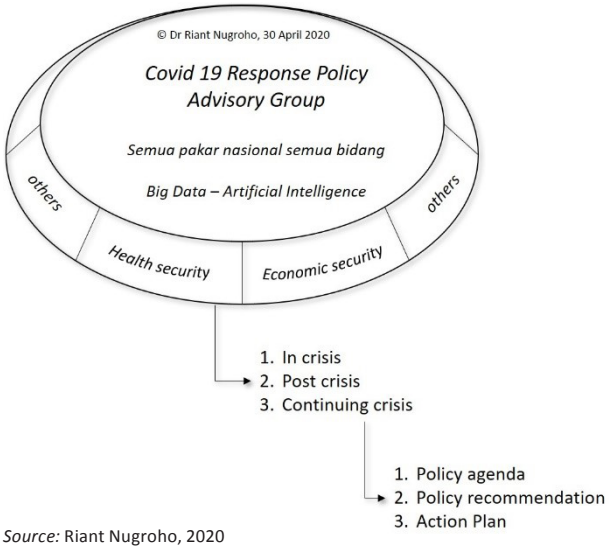
Prof. Sofian Effendi, one of the policy experts from Gajah Mada University (UGM) during the Focus Group Discussion (FGD) highlighted that in Indonesia in general there had actually been a policy that was successfully outlined in the laws and regulations, but was hampered

during the implementation process. Although according to him COVID-19 will be a good opportunity if we can use it to the fullest. Prof. Sofian noted that for example Indonesia has great potential in terms of natural resources for abundant raw materials for medicines. According to him this should be of particular concern so that it can be utilized and further investigated both for the prevention and treatment of COVID-19. While another public policy expert, Dr. Riant Nugroho (Lecturer of the Faculty of Social and Political Sciences, UI) said that in COVID-19 there is no policy to minimize risk, because there are no risk limits, this is because it relates to lives and deployments that are not reliably detected by the latest technology, therefore the dynamics are relatively borderless.

Our problem is that we are generally wrong in mapping policy approaches which makes it is difficult to make strong policies. Meanwhile, it is important that when formulating a solution to the COVID-19 case we do strengthening in terms of data, intellectual policy, and organic policy. In a condition of disaster like this, according to Dr. Nugroho, we should not say that one policy will not be used, because we cannot anticipate the worst that can happen in the future. Collaboration and coordination are very important in the eradication of COVID-19, both between the central and regional governments, as well as across groups and parties. This means that in a state of disaster we must all use the potential to seek solutions to existing problems together (Nugroho, 2020).

Furthermore, he said that risk management also becomes very important as a provision for dealing with similar cases at any point in the future. He also said that in the case of emergencies all Indonesian citizens could contribute in solving problems such as COVID-19. We can review from all available policy offers which policy choices are best. In the future, according to him, we need to do a more detailed mapping of what policies are appropriate at the time of the pre-incident, when infected, when it has spread, and when the pandemic is over. Policies are presented to be a solution, and must be introduced and implemented if they offer solutions.

Furthermore, Dr. Nugroho also recommends building harmony in legislation between health security and security economics, the role of institutions, and the decentralization of COVID-19 handling. Finally Dr. Nugroho recommends that we also need to establish an entity termed the "COVID-19 Response Policy Advisory Group" which consists of people who care to find a resolution to COVID-19 related issues, both from academia and other fields in order to appropriately handle the COVID-19 disaster. The figure below illustrates the structure of the "COVID-19 Response Policy Advisory Group":



Source: Riant Nugroho, 2020

Looking at it from a different perspective, a third respondent, Marcelino Pandin, PhD (Commissioner of PT. Telekomunikasi Indonesia), stated that there are several factors that must be considered (Policy GAP) in dealing with COVID-19; *data, finance, logistics, public communication, community participation, and a strong vision.*

1) Data

The telecommunications and information industry is predicted to become a generator of growth throughout the world, including Indonesia. The actual data function can be used to develop countermeasures for COVID-19, starting with predictions, and increasing the accuracy of the data is very important. Data can also be a platform to align ministries and regions, and other institutions including the general public to coordinate. Data can also be the basis of public accountability and information on whether public policies are executed properly or not, it can also be the basis of public trust, and the basis of government to become an aggregator. Data can also be the basis used to help friends in regional areas (decentralization) as evidence base policy so that interventions are carried out appropriately.

2) Finance

Preparation of budget reallocation/refocusing, liquidity issues (government and private), become a big issue because if this pandemic lasts long then all economic resources will dry up. Social distancing causes people not to meet which means payment transactions will switch to the e-method of payment. Online payment has become a potential and new ways to conduct transactions.

3) **Logistics**
Logistics if not managed properly will become a critical issue. Telemedicine; consultation if there is a problem with the virtual doctor, WFH (Work From Home), etc., will also be important issues because they will become the new normal, instead of reducing work, the need for video conferences will be overwhelming. E-Education is also an issue for public policy, because in the current condition, not only are most parents unable to become educational facilitators at home, but also teachers are not prepared for e-education. E-commerce is also a public policy issue but they are very quick to seize opportunities which exists today.

4) **Public Communication**
By utilizing social media, TV, newspapers, radio to the maximum to cope with the COVID-19 pandemic, both at the time of occurrence and later recovery.

5) Society participation
Emotional support for victims of the COVID-19 pandemic, social solidarity, local initiatives, volunteers.

6) Strong Vision
What is the vision of the national leadership to carry through the disastrous situation, how to build hope, how to recover, this needs to be strengthened.

Conclusion

Policy Recommendations for Handling COVID-19 in Indonesia:

1) The Indonesian government needs to utilize the potential of Indonesia's abundant natural resources for raw materials for medicines. This is so special attention can be paid on further research both for prevention and treatment of COVID-19.
2) The dynamics of COVID-19 are relatively unlimited, so efforts to formulate solutions to the COVID-19 case are also unlimited; policy can strengthen preparedness in terms of data tabulation, intellectual policy, and organic policy implementation.
3) In a state of disaster we cannot say one of the policies will not be used, because we do not know what the worst conditions can be in the future. So all potential policies have the same opportunity for us to use as a means of solving the COVID-19 problem.
Collaboration and coordination are very important in the eradication of COVID-19, both between the central and regional governments, as well as across groups and across parties. This means that in a state of disaster we must all use our potential to seek solutions to existing problems. In the case of emergencies all Indonesian citizens can contribute to solving problems arising from COVID-19. We can review from all available policy offers which policy choices are best.
4) Risk management also becomes very important as a safeguard from similar cases if they occur in the future.
5) The government needs to do a more detailed mapping of what policies are appropriate at the time of the pre-incident, when infected, when it has spread, and when the pandemic is over. Policies are presented to be a solution, if it needs to be done and can be a solution then just do it.
6) The government needs to establish harmony in legislation between health security and security economics, the role of institutions, and the decentralization of COVID-19 handling.
7) It is necessary to build an entity termed the "COVID-19 Response Policy Advisory Group" which consists of all concerned elements of the community who are from academics and other professional fields who care to set right the handling of the COVID-19 disaster.
8) Development of the Social Innovation Platform: Looking at Covid-19 from an optimistic point of view, which can be the norm maker, the new normal determinant and the game changer. In the world today, we must be able to accept (to adopt) and respond to it well (to adapt). Indonesia within acceptable limits is actually in a disadvantaged position. Unlike stratification which is determined by technological superiority or market maturity, but rather to reason (EQ).
9) Some things that should be a concern in dealing with COVID-19:
    a. Data; the telecommunications and information industry is predicted to become a generator of growth throughout the world, including Indonesia. The actual data function can be used to develop countermeasures for COVID-19, starting with predictions, and increasing the accuracy of the data is very important. Data can also be a platform to align ministries and regions and other institutions including the general public to coordinate. Data can also be the basis of public accountability and information on whether public policies are executed properly or not, also the basis of public trust, and the basis of government to become an aggregator. Data can also be the basis used to help friends in the region (decentralization) as evidence base policy so that interventions are carried out appropriately.
    b. Finance; preparation of budget reallocation/ refocusing, liquidity (government and private) issues, this becomes a big issue because if this pandemic lasts long then all economic resources

will become dry, physical distancing causes people not to meet which means payment transactions will switch to the e-method payment. Online payment has become a potential and new ways to conduct transactions.

a. Logistics; for example social charity; how to get the help we want to deliver on target, not double etc. This if not managed properly will become a crucial issue. Telemedicine; consultation if there is a problem with the virtual doctor, etc. WFH (Work From Home); this will also be an important issue because it will become new normal, instead of diminishing work, the need for video conferences will be overwhelming. E-Education is also an issue for public policy, because in the current condition, not only are parents unable to become educational facilitators at home, but also teachers are not prepared for e-education. E-Commerce is also a public policy issue but they are very quick to seize opportunities which exists today.

c. Public Communication; by utilizing social media, TV, newspapers, radio to the maximum to cope with the COVID-19 pandemic, both at the time of occurrence and later recovery.

d. Community Participation; emotional support for victims of the COVID-19 pandemic, social solidarity, local initiatives, volunteers.

e. Strong Vision; what is the vision of the national leadership to carry through the situation through disaster, how to build hope, how to recover, this needs to be strengthened.

11. In terms of telecommunications, the Stock-Taking Public Policy Gap that needs special attention is more or less 6 things:
    a. Data privacy vs. public safety (social scoring & tracing, and preparedness)
    b. Accelerated digitalization vs. cash and face-to-face culture
    c. Cybersecurity & community education
    d. Digital innovation & state loss audit findings
    e. Digital Gap – no/less and not affordable access to the internet
    f. Future of work - automation vs. layoffs, organizational structure

Competing Interests Statement

All authors have read and approved the manuscript and take full responsibility for its contents. No potential conflict of interest was reported by the author(s).

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ORIGINAL ARTICLE

Voicing Relations in the Self, Tulasi and Other in Spiritual Vedic Hymns: Insights from Linguistics and Vedic Vaishnavism

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ABSTRACT

The current exploratory study examines the notion of voice in relation to Tulasi, a herb widely known for its medicinal value but that features as the object of feminine divine worship in Gaudiya Vaishnavism, a sect of Hinduism. Written scripture in the form of commonly used hymns retold in English from the Sanskrit and Bengali in the worship of Tulasi is used as the data. The identification of pronouns and the application of a thematic qualitative content analysis together with the Bakhtinian idea of heteroglossia reveal intersections of voicing relations in singular and multiple relations in three main relationships concerning the Self, Tulasi and Other that correspond to eight voicing categories namely, Veneration, Yearning, Self-Abnegation, Conceding, Forbearance, Injunction, Exegesis and Glorification. Findings from the voicing categories are given a systemic functional linguistic (SFL) interpretation combined with insights from Vedic Vaishnavism theological underpinnings to further enrich the discussion. The study is of significance to linguists and anyone with a theological and philosophical interest in spiritual Vedic texts.

Keywords: Bakhtinian, Pronouns, Self, Systemic functional linguistics, Thematic qualitative content, Tulasi, Vedic, Veneration, Voicing.

Introduction

Gaudiya Vaishnavism is a sect of Hinduism that brings together many aspects of worship including the veneration of sacred trees, of which the Tulasi plant is considered the most sacred. With roots in Bengal, India, Gaudiya Vaishnavism worships as Supreme Lord the deity Lord Krishna, whose name is often times spelt 'Krsna' and who is also known by other names such as Keshava (Rosen, 2006, p. 183), Madhava (Rosen, 2006, p. 62) and Govinda (Rosen, 2006, p. 161). The sect flourished in the 16th century with the advent of Lord Caitanya, a sage who propounded the congregational chanting of the holy names of a "monotheistic" God (Rosen, 2006, p. 25). In the 20th century, this Vedic teaching was spread to the West and other parts of the world by the Vedic scholar and practitioner, A. C. Bhaktivedanta Swami Prabhupada and his disciples (Goswami & Schweig, 2012).

Data for the current study comprise a set of five commonly used hymns retold in English from the Sanskrit and Bengali in the worship of Tulasi found in Dasa (1999; 2014) and Swami (2020). Since the goddess Tulasi is the embodiment of truth and it is she who sets the stage for "Lord Krishna's *lilas* or pleasure pastimes," (Rosen, 2002, p. 60) her worship is held to be extremely significant in cultivating Krishna *bhakti* (devotion) for followers of this tradition.

While interest in the plant Tulasi has especially been in relation to its antimicrobial, therapeutic and ecological benefits, to date, despite the rich textual data related to Tulasi worship that is available in the form of hymns, there has not been an attempt to provide any linguistic analyses of English translations of the songs and narratives originally written in Sanskrit and Bengali. The current paper aligns with Jain and Kapoor's (2007) view that

more exploration is needed of both scripture and current traditions and beliefs of the divinisation of indigenous plant species and their relationship with Hindu gods and goddesses. The role of language in social functions and exchange, in this case of hymns recited in congregational worship, is especially relevant (Flick, 2009).

One of the discourse linguistic theoretical frameworks that has made a leading original scholarly contribution to the study of language is Systemic Functional Linguistics (SFL) developed by Halliday in the 1960s, which studies language "as a semiotic system" (Halliday, 1978, p. 61) and "as a resource for making meaning" (Martin, 2016, p. 36). Halliday and Hasan (1976, p. 2) in their pioneering work on cohesion in English affirmed that "a text is not just a big sentence but rather 'a SEMANTIC unit: a unit . . . of meaning . . . REALIZED by sentences." Halliday and Matthiessen (2014, p. 3) defined text as "any instance of language, in any medium, that makes sense to someone who knows the language" or "language functioning in context". In the current study, hymns are the text that worshippers "engage with and interpret", hence they may be characterised as "language functioning in context", and since language is "a resource for making meaning", a text is "a process of making meaning in context" (Halliday & Matthiessen, 2014, p. 3).

In Halliday and Matthiessen's (2014, p. 32) theory of meta-function, pronouns are one of the grammatical resources used to realise interpersonal meanings. Recent studies on pronouns and interpersonal meanings from an SFL perspective come from a variety of genres: Wahyuningsih's work (2018) on Donald Trump's and Nur's (2015) on Nelson Mandela's presidential inauguration speeches; Uckaradejdumrong's (2016) study of standard Thai deictic reference; Wang and Zhang's (2019, p. 775) study on traditional hymns and contemporary Christian songs in China and Liping's (2017) study comparing translated English versions of *Song Ci Jiang Cheng Zi. Ji Meng*, a Song Dynasty poem in the tradition of Ci poetry. Of closer relevance to the current study is Liping's (2017) work using SFL to compare the use of pronouns in original Chinese poems with their English translations to determine the narrator, the subjects of narration and reader involvement in the discourse.

Concern for a close study of religious language is attested by Samarin (1987, p. 86), who noted that "religion is another domain of human behaviour where language is an important component". Recent studies using SFL in religious discourse are: Krisnayanthi and Susanto's (2019) study showing the importance of SFL semiotics to analyse the structure, meaning and social function of the myth of prayer etiquette at a temple in Catur Kintamani; Noor et al.'s (2015) SFL mood analysis of the last address of the Holy Prophet (PBUH); Mheta et al.'s (2017) interpersonal and textual meta-functional analysis of Shona personal names of spiritual significance in Zimbabwean indigenous culture and; Bonnin's (2009) study of Catholic texts proposing reconciliation of the historical relationship between religious and political discourse in Argentina using Halliday's metaphors of mood and transitivity.

A survey of studies on Hindu religious texts will show that there are many such studies. One example of a study on Hindu religious texts in Sanskrit is by Gayathri and Meenakshi (2015) on whether emotional intelligence is universal or culture specific in relation to selected Sanskrit verses of the Hindu sacred text, the Bhagavad Gita. No doubt English translations of sacred Hindu texts written in Sanskrit abound today, beginning with the work of Max Muller compared with a hundred years ago (Cobum, 1984), but interest in a linguistic study of such texts, more so of works translated into English, is lacking. This study calls for a close linguistic examination of a "particular document in a particular tradition" (Cobum, 1984, p. 436), that is, it is a linguistic examination of the English translation of Tulasi hymns in the Gaudiya Vaishnavism spiritual culture. Research into linguistics and translated Vedic texts most closely related to the current study are Sriniwass's (2014) study on divinity in the genre of retold Mahabharata stories in English for children and Rajandran's (2017) study on the metaphorical uses of the concept of enlightenment in an English translation of the Bhagavad Gita. Sriniwass's (2014) study on the generic structures of the Mahabharata narrative in English and how language is used to express divine, religious and cultural meanings using Halliday's systemic functional transitivity is the point of interest for the current study.

Method

The Notion of Voice and Bakhtin

The notion of voice is defined and studied from different perspectives. From a purely SFL (Halliday & Matthiessen, 2014) and appraisal (Martin & White, 2005) perspective, Coffin's (2009) work on academic writing defined voice in a dialogic perspective in relation to the linguistic options for referencing academic sources in a thesis on film studies following Halliday's SFL and Appraisal Perspective as well as Martin and White's (2005) perspective.

One of the most notable scholars who defined the notion of voices, Mikhail Bakhtin, was a renowned "Russian

philosopher, literary critic, semiotician, and scholar" whose work made a significant impact on disciplines such as "linguistic philosophy, literary theory, philosophy of language, and humanities methodology" (Zou, 2018, p. 368). Bakhtin's conceptualisation of the notion of voices has been extensively analysed and discussed and still remains a popular discursive framework among researchers, students and academics. One early study using this framework is Hohne and Wussow's (1994, p. 9) feminist literary work in which "voices" was understood as "the intentions of individual speakers present in each utterance". It noted that in "the heteroglossia of dialogism, each voice, whatever its gender(s), will contain the voices of others" and "the incorporation and interweaving of various voices" is "to create a sum far greater and more generative than the parts". Hohne and Wussow's work further highlighted that "a dialogic is formed by the different meanings within and between utterances" (p. 10).

In quite recent times, Barwell (2015, p. 5) explained the Bakhtinian philosophy of voices as "the intentions of individual speakers present in each utterance," which is "a relational approach, in which meaning is situated and related to preceding utterances, to alternative ways of speaking and to the person towards whom an utterance is directed". Barwell said that for Bakhtin, "relationality is always towards difference or otherness, which Bakhtin often calls the 'alien word'".

Commenting on the concept of relationality, Barwell (2015, p. 6) further said that "the nature of this relationality in Bakhtin's work is dialogue" and that "dialogue in Bakhtin's work is a theoretical idea that defines the nature of many aspects of the relationality of language". Hymns, considered as "spoken monologic" (Halliday & Matthiessen, 2014, p. 3), may then, from the above point of view, be understood to be dialogic too, and in the Bakhtinian sense, they do display many aspects of the relationality of language (Barwell, 2015, p. 6).

Zou's (2018) work is helpful for its inspiring comparison and compatibility study of Bakhtin's speech genre, heteroglossia and metalinguistics and Halliday's register, appraisal theory and meta-functions. Zou (2018, p. 367) explained that Bakhtin's heteroglossia was relabelled by Kristeva (1981) as "intertextuality". It was defined as "a mechanism to connect both ourselves and social text with which we write ourselves into" while considering "the social factors shaping us" (Zou, 2018, p. 367).

Zou reported that Kristeva's reframed word 'intertextuality' for heteroglossia reverberates with Bakhtin's notion that each word carries "a context as well as other contexts in which it has lived its socially charged life; all words and forms are populated by intentions" (Bakhtin, 1981, p. 293 in Zou, 2018, p. 368). Zou (2018, p.369) consolidated her comparison with the view that "the voices-saturated dialogical work serves to recognize the multiplicity of perspectives and voices and represents the reality of language-use". She added that "the dialogism is idiosyncratic in having a combative quality" (Zou, 2018, p.369) because of the "intense [dialogic] relationship" (Zou, 2018, p.367) that tends to arise between the speaker, who makes the utterance, and the listener, whose response is being anticipated.

Besides a theoretical exposition of the close relationship between Bakhtin and Halliday, a number of cross-sectional studies confirm the idea. Martin and White's appraisal theory, a branch of SFL theory, is consonant with the Bakhtinian/Voloshinovian notion of dialogism with regard to "the authorial voice" and "the diversity of other voices and alternative viewpoints that always apply in any communicative event" where meanings "orienting the speaker/writer either to what has been said previously on the same subject (or is presented as likely to have been said) or to what is likely to be said in response to the current proposition" is taken into account (White, 2015, p.5). Also of relevance are Pietikäinen and Dufva's (2006) use of Bakhtinian dialogical philosophy and critical discourse analysis (CDA) in their analysis of the ethnic identity of a Sami journalist. Another study of interest is Keane's analysis of Jane Hill's "Voices of Don Gabriel", in which the concept of voices connects intersubjectivity, interaction and the "historical specificity of moral communities" (Keane, 2011, p. 166).

Many scholars have critically reflected on the relationship between the speaking subject and its role in discourse. Steinby and Klapuri (2013, p. xiii) interpreted Bakhtin's notions of (inter) subjectivity, chronotope and dialogism as the "'sociological', conception of language" where "speakers use discourse types that are socially and ideologically determined". They explained that 'heteroglossia' refers to the plurality of socially determined discourses, and 'dialogism' to the "encountering or mixing of these discourses in speech," emphasising "the active role played by the individual speaker" (2013, p. xiii). They argued that previous studies of discourse limited "the speaking subject to a position assigned to him by the linguistic system" and did not deal with "the subject in a speech situation" (2013, p. xiii). Hence they describe 'intersubjectivity' to mean the speaker has to "not only [make] choices from among a vast number of socially relevant modes of discourse, but also [respond] individually

to the specific content and circumstances of his or her interlocutor's message" (2013, p. xiii).

A similar argument is expressed by Bandlamudi (2013), who examined the dialogic potential in the culture and thought of India in the canonical, non-canonical and contemporary traditions, and argued that classical Indian philosophy being inherently dialogic has been dominated by monologic impulses. Bandlamudi asserted that a study of dialogue and diversity is significant for the study of literary and cultural texts in the convergence of both Indian and non-Indian cultures.

Raggatt's (2006, p. 15) study on multiplicity and conflict in the dialogical Self asserted that a "life story could never be encompassed by a monologue" and that "the life story is really more like a conversation of narrators". Raggatt went on to suggest an examination of "the synchronic, and not just the diachronic" aspects of "narrative identity" (p. 15).

The aforementioned discussion shows there is enough justification for research into the current data, which are Tulasi hymns. The hymn is an apt text for study because of its dialogic potential. Taking into consideration the nature of the data to be examined, in this case Tulasi hymns, and foreseeing the limitations of using one approach for the explication of voicing relations, the current study proposes an empirical study using an analytical framework that most usefully explicates the various voicing relations in the discourse of Tulasi hymns.

The current study is an analysis of voices in a dialogue between the Self and the object of worship, a plant named Tulasi, following the Bakhtinian notion of dialogue, which is the relation between Self and Other, where 'Other' implies person, plant, animal, object or idea (Hynes, 2014, p. 73). The tradition of data for the study is a set of five commonly used hymns retold in English from the Sanskrit and Bengali. The hymns are to do with Tulasi worship in the spiritual culture of Gaudiya Vaishnavism, a sect of Hinduism.

In the current study, the Tulasi hymns are taken to be the Bakhtinian dialogues analysed for voicing relations, whose relations are first identified by pronoun usage. These voicing relations are conceptualised into voicing categories following a thematic qualitative content analysis. An analysis of how these voicing relations can be related to the notion of voices and Bakhtin's heteroglossia is also attempted. The various voicing categories are interpreted from an SFL perspective complemented by the theological underpinnings of Gaudiya Vaishnavism.

Data description

The study limits itself to five sets of standard Sanskrit/Bengali hymns or incantations or *mantras* retold in English for Tulasi worship in Gaudiya Vaishnavism, particularly associated with ISKCON (The International Society for Krishna Consciousness). For the purpose of the current study the term 'hymn' will be used. Although generally, many different kinds of hymn are used for the worship of Tulasi, these five sets are used for the current study and form the "language data" (Dörnyei, 2007, p. 9) because they are used daily and are easily available in prayer books (e.g. Swami, 2020; Dasa, 1999, 2014) used in all ISKCON temples throughout the world and in websites devoted to the Gaudiya Vaishnavism tradition of worship. The literature related to Tulasi worship is vast, hence, narratives and other literature on Tulasi are outside the scope of the current study.

An illustration of the use of Sanskrit/Bengali transliteration, word/phrase-for-word/phrase meanings and English translations initiated by the work of A. C. Bhaktivedanta Swami (2006) in the ISKCON tradition is provided in Figure 1.

The unit of analysis is the third line, which is the English retold sentence in the example above. There are daily specific ritual procedures in Gaudiya Vaishnavism worship since central to this tradition is "image worship", which is ingrained "in the dynamic relationship between the *bhakta* or devotee" and the object of worship (Valpey, 2018, p. 105–106). While hymns 1, 2 and 3 are recited and sung twice a day, once at dawn and once more at dusk, hymns 4 and 5 have other specific uses as described in Table 1.

1.	*mor*	*ei*	*abhilash*	*bilas kunje*	*dio*	*vas*
2.	(my)	(this)	(desire)	(in the pleasure-groves)	(please give)	(a residence)
3.	My desire is that you will also grant me a residence in the pleasure groves of Sri Vrndavana-dhama. [STK2/3a]					

Figure 1: Illustration of Sanskrit/Bengali transliteration of a line of the hymn

Table 1: Description of Data for the Study: Name of the Hymn and Its Use in Prayer

Hymn 1	Sri Tulasi Pranama mantra	Sri Tulasi Pranama mantra is the first hymn and it is recited twice in Tulasi worship. It is an invocation mantra for the all-important *arati* (n.d.) (Hindu ritual worship) ceremony, recited before and after the *arati*, three times in each recital while bowing down before Tulasi.
Hymns 2	Sri Tulasi Kirtana mantra	After Sri Tulasi Pranama mantra is recited, Sri Tulasi Kirtana mantra is sung simultaneously as the *arati* is being performed.
Hymns 3	Sri Tulasi Pradakshina mantra	Sri Tulasi Pradakshina mantra is sung as the circumambulation of Tulasi is carried out.
Hymns 4	Sri Vrnda Astakam mantra	Sri Vrnda Astakam mantra is sung during a festival known as *Tulasi Shaligram Vivaha,* where a marriage ceremony between the Tulasi plant and Lord Krishna is conducted.
Hymns 5	Sri Tulasi Cayana mantra	Sri Tulasi Cayana mantra is recited as Tulasi leaves are plucked and collected when an offering is made to Lord Krishna.

Halliday's idea of context was first conceived in Halliday et al. (1964) as field, mode and style, with field referring to "what is going on", mode to "the part language plays in this activity" and style to "the relations among the participants" (Martin, 2016, p. 48). Below, the field, tenor and mode (previously, 'style') of the hymns used for the current study are established for "text type" and "interpreted as registers" (Halliday & Matthiessen, 2014, p. 29):

> Field: An institutionalised system of beliefs, in this case, Gaudiya Vaishnavism, following the teachings of Lord Caitanya, a 16th century saint from West Bengal, popularised and propagated to a Western audience committed to the worship of Krishna
>
> Tenor: Institutionalised ceremony of *arati* (Hindu ritual worship), where the worshipper is either worshipping in solitude, at home in the company of family members or in a congregation in a temple
>
> Mode: Written to be sung out aloud; the English translations are to be recited aloud or in private

Research Questions of the Study

Typically, as in the traditions of qualitative research, the research questions below were continually "re-evaluated" (Onwuegbuzie et al., 2012, p. 23) during data analysis and data interpretation in order that the voicing relations and voicing categories could become saturated:

1. How are voicing relations to be identified?
2. What are the types of voicing relation?
3. How are voicing relations conceptualised?
4. How can voicing relations be related to the notion of voices and heteroglossia from a Bakhtinian philosophy?
5. What descriptions and interpretations can be offered from an SFL perspective supplemented with theological insights?

Analytical Framework

The English retold lines were turned into transcripts and then used as the textual data. These hymns, called the raw text for qualitative analysis purposes, were prepared for analysis by having them digitalised or transcribed using a simple transcription convention and then enumerated (or annotated) for ease of reference as follows:

> I offer my repeated obeisances unto Vrnda, Srimati Tulasi Devi, who is very dear to Lord Kesava. [STP1/1]

where the code STP1/1 refers to clause 1 of the Sri Tulasi Pranama mantra (hymn or incantation). Every sentence in each hymn was given a code for ease of reference.

Answers to the research questions were sought in two phases as shown in the Table 2.

Phase 1, Research Question 1: How are voicing relations to be identified?

Voicing relations are identified in the data by an analysis of pronoun use where pronouns are modelled as voices. As in the traditions of systemic functional linguistics, where analysis is concerned with "language in its entirety" (Halliday & Matthiessen, 2014, p. 20), in the current study, whole hymns rather than randomly chosen excerpts were examined.

Table 2: Research Questions by Phase

Phase 1:	1. How are voicing relations to be identified? 2. What are the types of voicing relation? 3. How are voicing relations conceptualised? 4. How can voicing relations be related to the notion of voices and heteroglossia based on a Bakhtinian framework?
Phase 2:	5. What descriptions and interpretations can be offered from a linguistic perspective supplemented with Vedic Vaishnavism theological insights?

Since the clauses in the hymns were not intricate, it was helpful to identify pronouns from commonly found descriptions as follows (https://www.dictionary.com/e/what-are-the-types-of-pronouns/):

- Personal pronouns: I, me, we, and us in subjective and objective position in the clause
- Possessive pronouns: my, you, our to indicate possession of something
- Reflexive pronouns: myself, himself, themselves and herself
- Reciprocal pronouns: each other (for groups of two) and one another (for larger groups)
- Relative pronouns: who, that and which start a clause
- Demonstrative pronouns: these (singular) and those (plural) with a pointing function
- Interrogative pronouns: who, whom and whose (for questions that involve people), and which and what (for questions that involve things)
- Indefinite pronouns: some, anyone and everything with no specific person or thing to reference

To reiterate, the criteria for ascribing a voicing relation is the presence and use of pronouns from the list shown above.

Phase 1, Research Question 2: What are the types of voicing relation?

Answers to Research Question 2 were guided by Cho and Lee's (2014, p. 6) proposal of finding "common patterns in the data by using a consistent set of codes to organise text with similar content". It was found useful to follow the initial procedures of "a grounded theory" (Cho & Lee, 2014, p. 4) research as the research started with no preconceived notions of voicing relations in Tulasi worship. Hence, voicing relations were analysed for deictic or non-deictic (non-pointing) uses, meaning that they were grouped under 'interacting with addressee' and 'non-interacting with addressee'. The analysis identified several types of voicing relation. Voicing relations were also grouped into types of voicing relation depending on who was the focus: the Self, Tulasi or the Other.

Phase 1, Research Question 3: How are voicing relations conceptualised?

Answers to Research Question 3 involved the conceptualisation of voicing relations into voicing categories based on "repetitive patterns of action and consistencies" and "patterns of similarity" in the use of pronouns in the data (Saldana, 2013, p. 5). The analysis followed thematic "qualitative content analysis" (Flick, 2006, p. 312) and "grounded theory-like procedures" following Strauss and Glasser's (1997) "inductive" approach and taking into account that pre-existing information regarding voicing relations in Tulasi were unknown (Cho & Lee, 2014, p. 4).

The only preamble of the study is that there are a multitude of voices inscribed in these hymns for Tulasi worship. Following the traditions of qualitative content analysis, data analysis involved "a systematic coding process" that entailed "coding, finding categories and themes" and focussed on "selected aspects of data". Analysis was restricted to those aspects of the data that answered the research questions (Cho & Lee, 2014, p. 7).

Cho and Lee's (2014, p. 11) framework of analysing "phenomena discovered in the data" was found to be most helpful in the conceptualisation of voicing categories that involved close reading and continual reflecting. This proved to be difficult initially as there were overlapping categories where the clause appeared to have more than one content especially with regard to phenomena like desire, mercy, devotional service and shelter and the use of vocatives. The most straight-forward meanings were to do with veneration and glorification.

Answers to Research Question 3 also involved the explication of voicing relations and voicing categories in singular and multiple relations in system networks (Halliday & Matthiessen, 2014). Singular relations means that the clause encodes only a single relation and multiple relations means that the clause encodes more than one voicing relation.

Phase 1, Research Question 4: How can voicing relations be related to the notion of voices and heteroglossia based on a Bakhtinian framework?

For the purposes of the current study, the presence or absence of Bakhtin's heteroglossia (or intertextuality) is interpreted in terms of whether a voicing category designated clauses from different hymns, meaning that there is intertextuality across the data.

Phase 2, Research Question 5: What descriptions and interpretations can be offered from a linguistic and theological perspective?

Phase 2 involved interpretations of the voicing relations and voicing categories following the SFL grammatical analysis of clauses by Halliday and Matthiessen (2014) supplemented by Downing and Locke's (2006) and Quirk et al.'s (1985) work. In the study of theme, the hymns

were analysed for experiential themes (marked and unmarked topical themes) and non-experiential themes (textual and interpersonal themes) revealing interpersonal elements such as Vocatives, Mood and Modal Adjuncts in the hymns. Further, a study of transitivity revealed contrasts between process types and participant functions in various circumstances. Since the study of themes revealed some aspects of mood in relation to interpersonal themes, only an analysis of speech function and use of mood and modal adjuncts were carried out. Phase 2 also involved a discussion of theological underpinnings deriving from Vedic Vaishnavism.

Discussion and Findings

Research Question 1: How Are Voicing Relations to Be Identified?

Voicing relations are first identified through the use of the following pronouns:

- first-person personal pronoun, I, in the subjective case,
- first-person singular pronoun, me, in the objective (oblique) case,
- second-person personal pronoun, you,
- possessive determiners, my, your, their,
- third-person singular personal pronouns, he, she and the variants, him, they,
- impersonal singular pronoun, one and the deictic, this,

Research Question 2: What Are the Types of Voicing Relation?

Integrating closely the Bakhtinian notion that "meanings are always generated through interaction between self and other, whether or not the other is real or imaginary" and that "meanings are generated from the relation between self and other rather than by self alone" (Hynes, 2014, p. 73) with findings obtained from Research Question 1 resulted in the explication of three meaningful types of voicing relation, as given below:

1. Self is the focus:
   - The first-person personal pronoun to denote Self, the worshipper in relation to Other, Tulasi, the object of worship and
   - Self, the worshipper in relation to Other, Radha Krsna[1]
2. Tulasi is the focus:
   - Other, Tulasi in relation to Self, the worshipper and
   - any others (e.g., him, people, one, Krsna)
3. Other is the focus:
   - Other with others (e.g., souls and Krsna)

Although the hymns are to do with Tulasi worship, other voicing relations are also gleaned such as Self, the worshipper in relation to Other and Radha and Krsna.[1]

An example is provided below to show the voicing relation where Self is the focus: In the voicing relation, Veneration, the clause "Tulasi, beloved of Krsna, I bow before you again and again" [STK2/1a] encodes two voicing relations:

- Self expressed by the first-person personal pronoun "I" and
- Other, Tulasi, expressed by the second-person personal pronoun "you".

The use of the first-person personal pronoun "I" and the second-person personal pronoun "you" demonstrates participant involvement in the discourse.

Research Question 3: How Are Voicing Relations Conceptualised?

The findings showed that the conceptualisation of voicing relations obtained from Research Questions 1 and 2 could be placed under eight voicing categories: Veneration, Yearning, Self-Abnegation, Conceding, Forbearance, Injunction, Exegesis and Glorification. Table 3 illustrates these categories with their respective clause examples. The meanings of the voicing categories are provided in relation to research question 5.

Research Question 4: How Can Voicing Relations Be Related to the Notion of Voices and Heteroglossia Based on a Bakhtinian Framework?

Findings contributing directly to dialogic meanings in the hymns were clauses related to the categories of Veneration, Yearning, Self-Abnegation, Conceding, Forbearance and Exegesis. Findings found not contributing directly to dialogic meanings in the hymns

[1]Radha and Krsna are two persons and sometimes they are placed in juxtaposition, Radha Krsna or in hyphenated form Radha-Krsna. They are sometimes referred to collectively as one in most Vedic Vaishnavism hymns and especially in Tulasi hymns. In Vedic theology, usually, the consort of the Lord is mentioned together with the Lord. In this case Radha is the consort of Krsna. When referred to collectively, the female divinity is mentioned first as in Radha Krsna where Radha is the epithet for Krsna. The hymns pay homage to them together because they are a Divine couple.

were clauses related to the notion of Glorification and Injunction. For Glorification, the thematised second-person personal pronoun "you" denoting attribution and identification and for Injunction, the thematised abstract pronoun "a person who" denoting proclamations were considered not to be engaging explicitly with the Self. Their dialogic voice is less prominent compared to the rest of the categories.

For this study, heteroglossia or intertextuality across the data was taken to mean the same voicing relation distributed across the other Tulasi hymns and do not all come from the same hymn. Each hymn has its own set of sentence codes, hence, it can be easily seen from which hymn the sentences come. The voicing categories of Veneration, Self-Abnegation, Conceding, Forbearance, Injunction and Glorification displayed the notion of heteroglossia (or intertextuality) on the grounds that they were distributed across the hymns. It was found that the voicing categories of Yearning and Exegesis designated clauses from the same hymn respectively, rendering them not manifesting the notion of heteroglossia as defined above for this study.

There were a total of 33 clauses (orthographic units) in the hymns. Of this, 23 clauses (68.696%) reflected voicing relations with heteroglossia and 10 (30.303%) were voicing relations without heteroglossia.

Table 4 provides an overview of the types of voicing relation, focus and categories.

Singular relationship clauses refer to clauses in a singular relationship and multiple relationship clauses refer to clauses with more than one relationship. Voicing in singular relationships where Self is the focus is Self and Tulasi, which forms the majority, totalling nine occurrences, and Self and Radha Krsna, totalling two occurrences. Voicing in singular relationship where Tulasi is the focus is Tulasi and Self, Tulasi and "him", Tulasi and people, Tulasi and one, Tulasi and the grooves, Tulasi and Lord Krsna, all presenting in one occurrence each. Voicing in singular relationships where Other is the focus is "whoever" and Tulasi and "they" and Tulasi, also presenting one occurrence each.

Voicing in multiple relationships was also found in three clauses, with one occurrence each: 1. Self as the focus: Self and Lord Kesava and Self and Tulasi; 2. Vrnda devi (Tulasi) as the focus: Vrnda devi (Tulasi) and Lord Krsna; Vrnda devi (Tulasi) and Radha and Krsna; and 3. Souls the focus: Tulasi devi and souls; Souls and Krishna. The overall findings are captured in Figure 2.

Research Question 5: What Descriptions and Interpretations Can Be Offered from a Linguistic Perspective Supplemented with Vedic Vaishnavism Theological Insights?

Selected examples of clauses from Table 3 are used to offer linguistic interpretations following Halliday's goal of understanding the relationship between situational and linguistic features. The linguistic interpretations are supplemented with theological insights from Vedic Vaishnavism.

Although the hymn contains a number of grammatical choices that contribute to the total meaning, several emerge "as creating patterns that resonate strongly with the context of the occasion" (Halliday & Matthiessen, 2014, p. 63), in this case the context of voicing relations. The voicing category of Veneration carries the meaning of holding something in high esteem or honour, as shown in Examples 1, 2 and 3 where Self, encoded by the personal pronoun, I, serves the role of actor (Halliday & Matthiessen, 2014, p. 76) to offer Veneration to the Other, Tulasi (1 to 3):

1. I offer my repeated obeisances unto Vrnda, Srimati Tulasi Devi, who is very dear to Lord Kesava. [STP1/1]
2. Tulasi, beloved of Krsna, I bow before you again and again. [STK2/1a]
3. Vrnda, I bow to your lotus feet. [SVA4/1c]

In Examples 1, 2 and 3 above, the verbs "offer" and "bow" serve as processes in material clauses (Halliday & Matthiessen, 2014, p. 65). Offering obeisance designates an act of expressing deep respect, that of touching the head to the ground in Vedic Vaishnavism, Hinduism and in most Eastern religious traditions (Swami, 2004). All three clauses have in common the second obligatory participant as prepositional phrases, "unto Vrnda, Srimati Tulasi Devi", "before you again and again" and "to your lotus feet" functioning as Recipient (Halliday & Matthiessen, 2014, p. 236) of the action.

In Vedic Vaishnavism, men are expected to make full prostration and women, semi-prostration. The act of prostration, a form of deferential respect, a way of humbly and respectfully conceding to the greatness of another such as God, parents, teachers and elders is found not only in Vaishnavism and Hinduism, but also in other religions of the East. The auspiciousness of Tulasi worship demonstrated in the examples cited above reinforces one of the fundamental aspects of Gaudiya Vaishnavism philosophy, the veneration of Tulasi, as it is believed that by mere association with Tulasi, one is on

Table 3: Summary of Findings Showing Eight Categories of Voicing Relations: Veneration, Yearning, Self-Abnegation, Conceding, Forbearance, Injunction, Exegesis and Glorification with Their Respective Clause Examples Corresponding to Heteroglossia (or Intertextuality) Across the Hymns

Voicing Categories	Encoding of Pronoun	Voicing Relations	Heteroglossia or Intertextuality Across the Hymns
Veneration	**Encoded by the first-person singular pronoun "I"**	**Self and Tulasi – 3** 1. I offer my repeated obeisances unto Vrnda, Srimati Tulasi Devi, who is very dear to Lord Kesava. [STP1/1] 2. Tulasi, beloved of Krsna, I bow before you again and again. [STK2/1a] 3. Vrnda, I bow to your lotus feet. [SVA4/1c]	**Present (Clauses from different hymns)**
Yearning	**Encoded by first-person possessive pronoun "my", first-person singular pronoun "I", first-person pronoun "me" in oblique case**	**Self and Tulasi – 3** 4. My desire is that you will also grant me a residence in the pleasure groves of Sri Vrndavana-dhama. [STK2/3a] 5. I beg you to make me a follower of the cowherd damsels of Vraja. [STK2/4a] 6. Please give me the privilege of devotional service and make me your own maidservant. [STK2/4b] **Self and Radha and Krsna – 2** 7. My desire is to obtain the service of Sri Sri[2] Radha-Krsna. [STK2/1b] 8. Thus, within my vision I will always behold the beautiful pastimes of Radha and Krsna. [STK2/3b]	**Absent (Clauses from the same hymn)**
Self-abnegation	**Encoded by first-person singular pronoun "I" and the deictic determiner "this"**	**Self and Tulasi – 3** 9. O merciful one, I have no devotion and have committed millions of offenses. [SVA4/8a] 10. I am drowning in the turbulent ocean of lust. [SVA4/8b] 11. This very fallen and lowly servant of Krsna prays, ''May I always swim in the love of Sri Radha and Govinda." [STK2/5]	**Present (Clauses from different hymns)**
Conceding	**Encoded by first-person singular pronoun "I" and the relative pronoun, "whoever"**	**Self and Tulasi – 1** 12. Thus I take shelter of you. [SVA4/8c] **Whoever and Tulasi – 1** 13. Whoever takes shelter of you has his wishes fulfilled. [STK2/2a]	**Present (Clauses from different hymns)**
Forbearance	**Encoded by first-person pronoun, "me" in oblique case, second-person personal pronoun "you" and second-person possessive pronoun "your"**	**Tulasi and Self – 1** 14. Please bestow your mercy upon me." [PTD/3] **Tulasi and him – 1** 15. Bestowing your mercy on him, you make him a resident of Vrndavana. [STK2/2b] **Tulasi and people – 1** 16. By your mercy people attain residence in Vrndavana, the desire to serve your master's lotus feet, and the desire to assist in the *rasa*[3] dance. [SVA4/6]	**Present (Clauses from different hymns)**
Injunction	**Encoded by first-person singular pronoun "I" , abstract pronoun "one" and second-person possessive pronoun "your"**	**Self and Lord Kesava and Self and Tulasi – 1** 17. Now in order to worship Lord Kesava I am collecting your leaves and *manjaris*.[4] [PTD/2] **Tulasi and "one" – 1** 18. By the circumambulation of Srimati Tulasi Devi all the sins [that one may have committed] are destroyed at every step, even the sin of killing a *brahmana*.[5] [STPM3/1] **Tulasi and the groves – 1** 19. By Your order the groves where Madhava enjoys pastimes are splendidly decorated with blossoming flowers, bumble-bees, deer, honey, and other things. [SVA4/4]	**Present (Clauses from different hymns)**
Exegesis		**Vrnda devi (Tulasi) and Lord Krsna; Vrnda devi (Tulasi) and Radha and Krsna – 1** 20. Vrnda devi is a pure devotee of Lord Krsna and is responsible for setting up the wonderful pastimes of Radha and Krsna in Vrndavana. [STPM3/2] **Tulasi devi and souls; Souls and Krishna – 1** 21. She exists as Tulasi to benefit the fallen conditioned souls by bestowing devotional service to Krsna. [STPM3/3]	**Absent (Clauses from the same hymn)**
Glorification	**Encoded by second-person personal pronoun "you", second-person possessive "your" and third-person personal pronoun "they"**	**Tulasi and Lord Krsna – 1** 22. O goddess, you bestow devotional service to Lord Krsna and possess the highest truth. [STP1/2] **They and Tulasi – 1** 23. They who are learned in the *Satvata-tantra*[6] glorify you. [SVA4/7a]	**Present (Clauses from different hymns)**

[2]The use of the double Sri as an honorific refers to two persons Radha and Krsna. It is customary to use the double honorific to refer to the two persons whose names are written in succession, in this case Radha Krsna. Radha and Krsna are known as the Divine Couple. They are also known as the God and the Goddess.
[3]*Rasa* dance refers to dancing with loving feelings and emotions for the Divine. The rasa dance or *raslila* dance takes place in Vrndavan where Krsna's girlfriends dance with him in ecstatic love.
[4]*Manjaris* refer to the new flower-bearing branches of the Tulasi plant. Tulasi leaves and *manjaris* are used as an offering to Krsna.
[5]*Brahmana* refers to the priest class of men or the intellectuals who impart spiritual wisdom. In Vedic culture duties are performed according to social divisions or *varnas*.
[6]*Satvata-tantra* refers to a book or literature in Sanskrit outlining devotional service and religious ceremonies in Vedic culture.

Table 4: An Overview of Types of Voicing Relation, Focus and Categories

Type of Relation	Voice Focus	Voicing Relations	Voicing Categories
Singular relationship	**Self**	Self and Tulasi	Veneration, Yearning, Self-Abnegation, Conceding, Forbearance, Injunction, Exegesis
		Self and Radha and Krsna	Yearning
	Tulasi	Tulasi and Self	Forbearance
		Tulasi and "him"	Forbearance
		Tulasi and people	Forbearance
		Tulasi and "one"	Injunction
		Tulasi and the groves	Injunction
		Tulasi and Lord Krsna	Glorification
	Other	Whoever and Tulasi (reverse order)	Conceding
		They and Tulasi (reverse order)	Glorification
Multiple relationships	**Self**	Self and Lord Kesava and Self and Tulasi	Injunction
	Vrnda devi (Tulasi)	Vrnda devi (Tulasi) and Lord Krsna Vrnda devi (Tulasi) and Radha and Krsna	Exegesis
	Other	Tulasi devi and souls; Souls and Krishna	Exegesis

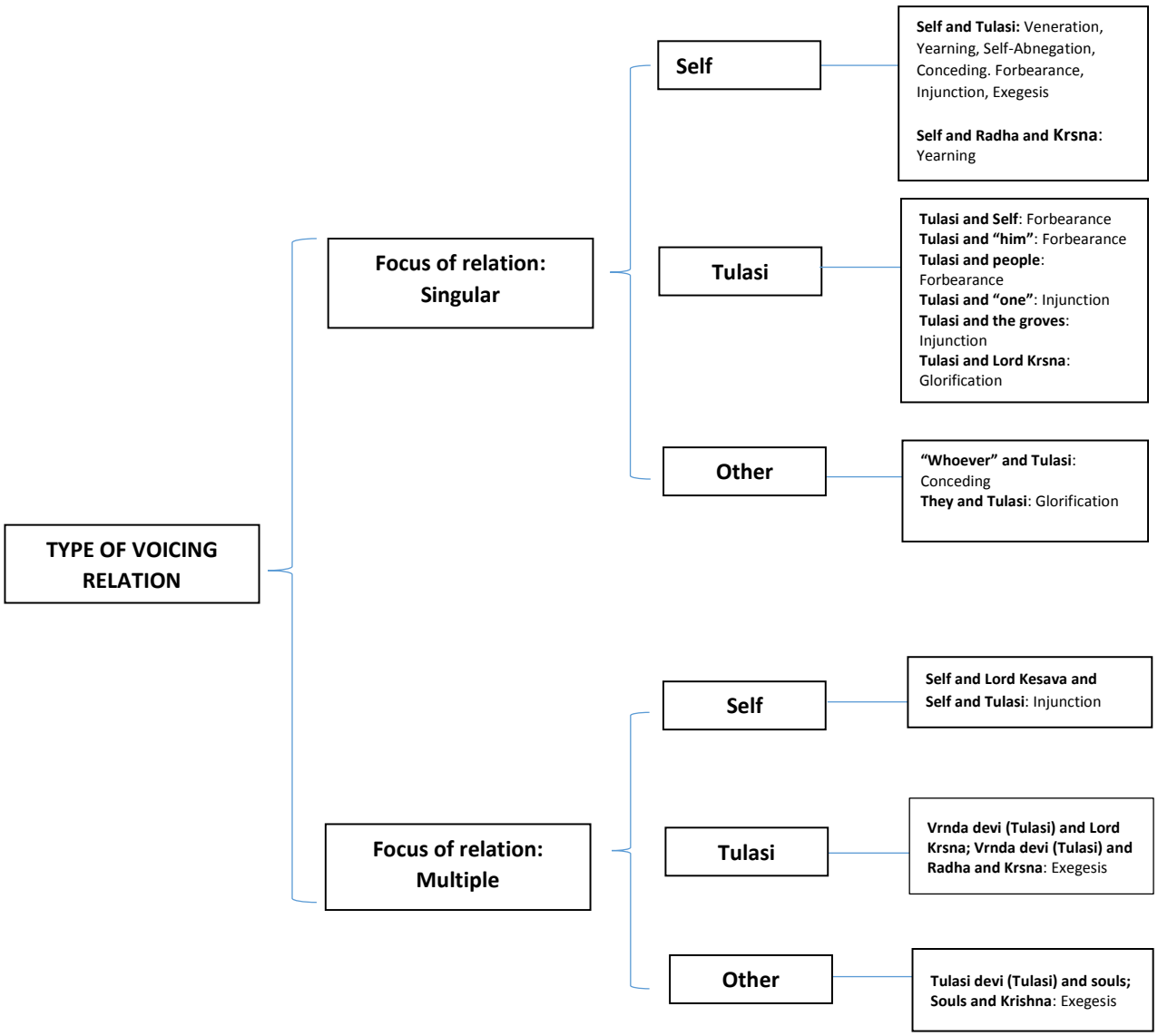

Figure 2: Singular and Multiple Voicing Relations in Tulasi Hymns Together with the Distribution of Voicing Categories

the pathway to "liberation in the form of pure devotional service" (Svāmī, 2011, p. 10). No orthodox worship of Vishnu or Krsna is complete without the worship of Tulasi (Svāmī, 2011).

One striking feature of veneration is the invocation of a reverential attitude towards the object of worship overtly achieved through the use of the Interpersonal resource of vocatives, thematically positioned, to show Tulasi's exalted position in Gaudiya Vaishnavism and subtly achieved through the use of certain lexical items shown in Examples 2 and 3, while both Examples 2 and 3 respectively show the act of veneration through the use of vocatives. Example 2 shows the expansion of vocatives, such as "O Tulasi" to include a favourably used epithet, "beloved of Krsna", whereas Example 3 shows vocatives as "standard appellatives, without modification", such as "O Vranda" (Quirk et al., 1985, p. 774).

The voicing category of Yearning carries the meaning of hankering after and longing for someone or something. The voicing category of Yearning in relation to Self is divided into Self and Other, Tulasi (4 to 6) and Self and Other, Radha and Krsna (7 to 8):

4. My desire is that you will also grant me a residence in the pleasure groves of Sri Vrndavana-dhama. [STK2/3a]
5. I beg you to make me a follower of the cowherd damsels of Vraja. [STK2/4a]
6. Please give me the privilege of devotional service and make me your own maidservant. [STK2/4b]
7. My desire is to obtain the service of Sri Sri Radha-Krsna. [STK2/1b]
8. Thus, within my vision I will always behold the beautiful pastimes of Radha and Krsna. [STK2/3b]

Examples 4 to 8 are prayers asking to be granted a number of favours concerning persons (Radha and Krsna) and places (e.g. Sri Vrndavana-dhama). In Examples 4 to 6, the Self implores Tulasi to carry out the action with the use of "directives" (Downing & Locke, p. 178), such as "I beg you" and "please give me" to express yearning for devotional service, but Examples 7 and 8 are declarations or disclosures of the Self's thoughts. Compared with the use of "please" in Example 6, the use of the "marked imperative," (Downing & Locke, p. 178) "I beg you to" in Example 5 creates an even more forceful "illocutionary force" or "illocutionary act" (Quirk et al., 1985, p. 831) of imploring.

The explicit use of the topical theme "my desire" is found in Examples 4 and 7. They are also relational clauses having the token "my desire", which are predicated by the values realised by the non-finite clause "to obtain the service of Sri Sri Radha-Krsna" and the embedded nominal clause, "that you will also grant me a residence in the pleasure groves of Sri Vrndavana-dhama", to express the Self's yearnings (Downing & Locke, 2006, p. 226).

A framework for understanding the voicing category of yearning comes from the Bhagavad Gita, which states that one can understand Krishna "only by devotional service", and entrance into the kingdom of God (Krishna) is attained by having "full consciousness" of Krishna and being "righteous in performing devotional service" (Swami, 2004, p. 363). Therefore, attachment to Krishna is paramount, and "a devotee is fulfilled only through devotional service" (Goswami & Schweig, 2012, p. 170). Such "devotional service in love of God" (Goswami & Schweig, 2012, p. 170) is the ultimate goal of *bhakti* (devotion).

The voicing category of Self-Abnegation in this context concerns sacrifice and renunciation of Self, the worshipper and any approval and appreciation as well as shows helplessness, as shown below (9 to 11):

9. O merciful one, I have no devotion and have committed millions of offenses. [SVA4/8a]
10. I am drowning in the turbulent ocean of lust. [SVA4/8b]
11. This very fallen and lowly servant of Krsna prays, ''May I always swim in the love of Sri Radha and Govinda." [STK2/5]

In example 9, acceding to Tulasi as a merciful person, the use of the verb "have" in a relational process and the verb "committed" in a material process declares the Self being devoid of devotion and having committed millions of offences in an expression of disavowal.

Disavowal is also expressed in Examples 10 and 11 by the use of the ideational metaphors of "drowning" and "swim". The use of the "low modal finite", "may", denoting "possibility", (Downing & Locke, 2006, p. 392) and the "mood adjunct", "always" denoting "usuality", further reinforces the feeling of helplessness (Halliday & Matthiessen, 2014, p. 109).

Other than the desire of obtaining devotional service, Example 11 also uses a "deictic phrase" (Quirk et al., 1985, p. 374) expressing humility, where the deictic item "this" refers to none other than Self. Instead of using the first-person subject pronoun "I", an attribute is provided of Self in that Self is "very fallen" and a "lowly servant of Krsna". The identity of the referent is provided by

the "situational reference" (Quirk et al., 1985, p. 374) or context itself without difficulty. "I" and "This very fallen and lowly servant of Krsna" are "co-referential" (Quirk et al., 1985, p. 347) and the appropriate antecedent can be recovered from the content of the verse itself.

In Gaudiya Vaishnavism, following the teachings of Lord Caitanya, one is expected to be "tolerant of all difficulties", "worship in a humble state of mind" (Swami, 1988, p. 198) and take shelter or be under the protection or surrender to a Supreme Being, for it is believed that "no one can attain a revolution in consciousness without engaging in devotional service to the Lord" (Swami, 1988, p. 167). Aspirants on the spiritual path of bhakti (devotion) are expected to be in the mood of complete self-surrender and are advised not to become "proud and entangled in material thought" (Swami, 2004, p. 362). Devotees are constantly reminded "not to become materialists, bereft of the transcendental Lord's service" (Swami, 2004, p. 363.) and to "follow the footsteps of the associates of The Supreme Lord" (Swami, 1988, p. 334). Self, in clauses 9 to 11 above, "positioned" as submissive, is to be understood in relation to "the flux and flow of conversational dialogue and the context in which it is embedded" (Halliday & Mathiessen, 2014, p. 19).

The voicing category of conceding in this context means accepting or surrendering to Tulasi. Krishna's dearest servant and devotee, the goddess Tulasi is invoked for her protective presence in this verse with the use of a conditional clause, "whoever takes shelter of you" in Example 12 to express the conditions under which one is able to have one's wishes fulfilled:

12. Whoever takes shelter of you has his wishes fulfilled. [STK2/2a]

Again, insights from the Bhagavad Gita can be used to understand the voicing category of conceding. The precept that material life is temporary and is the cause of perpetual misery is significant in relation to the worshipper taking shelter from the object of worship or "being in a relationship of dependence" (Valpey, 2018, p. 118) upon it, in this case, upon Tulasi. Hence, the soul in the human form of life is able to enquire about the Truths higher than itself and become self-realised, freeing itself from the cycle of birth and death. Also, it is Rupa Gosvami's (a Vaishnava saint from Vrindavan in the 16th century) contention that "one who takes complete refuge in Lord Hari (Lord Krishna) is absolved of all offenses" (Goswami & Schweig, 2012, p. 193) and "progresses gradually towards the path of bhakti (devotion)" (Siddhi-lallasa Dasi, 2008, p. 82).

The voicing category of Forbearance in Example 13 means fortitude and endurance on the part of Self, who is asking for mercy from Tulasi, as seen here:

13. Please bestow your mercy upon me. [PTD/3]

As in clause 13, the use of the "directive" (Downing & Locke, p. 178) "please" is used to express the bequest of mercy.

A focal point for concentration regarding devotional service in Gaudiya Vaishnavism is that "the living entities can receive more mercy by associating with devotees than from trying to associate directly with the Lord" (Swami, 2004, p. 362). The "devotee" in question here is the goddess Tulasi, for she is considered one of Lord Krsna's greatest devotees. Aspirants on the path of this tradition of worship (Gaudiya Vaishnavism) "serve Krsna by serving Tulasi" (Dasi, March/April 2006, p. 21).

The voicing category of Injunction refers to mandates or instructions for the worship of Tulasi:

14. Now in order to worship Lord Kesava I am collecting your leaves and manjaris [new flower-bearing branches of the tulasi plant]. [PTD/2]

The use of two textual themes, the temporal "now" and the condition "in order to" reinforces the notion of the importance of collecting leaves and *manjaris* for the worship of Lord Kesava, for no orthodox worship of Krsna (synonyms: Vishnu or Krsna) is complete without the worship of Tulasi (Svāmī, 2011; Bandhu, 2012; Devi Dasi I., 1994 and Devi Dasi V., 2006,). Additionally, the Tulasi leaf is also placed in the mouth and palms of a deceased person before cremation in Hindu rites (Jain & Kapoor, 2007), signifying the plant's divine nature in this tradition of worship.

Conclusion

From a theoretical point of view, the current study has undertaken a linguistic analysis supplemented with theological insights to understand the system of language underlying a set of religious hymns by making explicit the "interaction between linguistics and the philosophy of language" (Zou, 2018, p. 367). The use of the Bhaktinian philosophy of recognising the multiplicity of perspectives and voices that represents the reality of language use to understand voicing relations in this study has been most illuminating.

The current study was able to use the Bakhtinian philosophical idea that "every utterance can be conceived of

as half-ours and half-someone else's" (Zou, 2018, p. 368) to identify and then analyse three main voicing relations in the selected hymns centred on the worship of Tulasi. The three voicing relations are: 1. Self is the focus: Self, the worshipper in relation to Other, Tulasi, the object of worship; and Self, the worshipper in relation to Other, Radha Krsna; 2. Tulasi is the focus: Tulasi as Other in relation to Self, the worshipper and any other Others (e.g. him, people, one, Krsna) and 3. Other is the focus: Other with other Others (e.g. souls and Krsna).

The theoretical implication of the current study is a deepened appreciation of interdisciplinary research of this nature that interweaves language and religion. The current study shows the discourse structures of the hymns pointing towards a particular ideology namely, that "inert material form" is perceived as "divine and therefore venerable" (Valpey, 2018, p. 224). In this case Tulasi worship is built around the notions of Veneration, Yearning, Self-Abnegation, Conceding, Forbearance, Injunction, Exegesis and Glorification, which are all referred to as voicing categories in this study. These voicing categories were drawn from the voicing relations of the hymns. Hymns are significant in worship due to their nature of repeating content, and it is this repetitive quality that is believed to aid in reinforcing faith and belief and developing piety.

The practical implication of the current study is that it provides an opportunity to explore and appreciate the various linguistic resources used in the expressions of voicing relations with regard to Tulasi in the English retold Sanskrit/Bengali hymns. The discourse of Tulasi spiritual hymns has also been seen in relation to other forms of worship such as the chanting of holy names of god, the reading of sacred texts or scripture such as the Bhagavad Gita, the acts of temple worship, the visiting of holy places of pilgrimage, day-to-day practice of Vedic Vaishnavism and other religious activities (Rosen, 2002).

In the past five decades since A. C. Bhaktivedanta Swami Prabhupada (1896–1977), Vedic scholar and Spiritual Master, first started the mystical culture of bhakti (devotion) (Rosen, 2002, p. 32) of the Hare Krsna movement or ISKCON (International Society for Krishna Consciousness) following the teachings of Sri Caitanya in 1965 in the secular locale of New York in the United States, there has been growing interest in Vedic scriptures among its adherents. From a theological point of view, for most non-native speakers of the Sanskrit/Bengali speech community who are adherents of Gaudiya Vaishnavism, an understanding of the hymns is contingent on the English retold versions. The linguistic findings from this study further facilitate an understanding of Tulasi worship in the "culture specific" prayer occasions of Gaudiya Vaishnavism, especially for those who "[leave] one religious community for another" and have to "learn a new kind of behavior", in this case, Tulasi worship (Samarin, 1987, p. 89).

Outside a religious context, from a standpoint of psychology, Kavar (2015, p. 698) investigated spirituality "as it relates to an understanding of self" for those who have a value for spirituality over an extended period of time. Kavar rightly argued that there is a lack of research into spirituality and an understanding of the concept of the Self of the worshipper. Kavar's (2015, p. 701) research allowed interviewed participants to define spirituality in their own individual ways as the research was not confined to the notion of spirituality from a particular religious belief, but to "the participant's understanding of spirituality as related to the sense of self, relationships, connections with a wider community, and personal growth and transformation". Further research may take this lead and look alternatively at an investigation of practitioners. Research from a practitioner's perspective may reveal how worshippers envisage their own worship, understanding, "thoughts, perceptions, feelings, concerns, assertions and experiences" (Onwuegbuzie et al., 2012, p. 34) of spirituality. Another point of interest is how practitioners understand their religious practices through sacred texts and the role that English translations play. Hence, support can be sought from a textual analysis of the kind undertaken in this study.

Competing Interest Statement

The author has read and approved the manuscript and takes full responsibility for its contents. No potential conflict of interest was reported by the author.

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Towards Unbiased Resolution for Conflict between Street Vendors and Local Governments: Evidence from Central Java, Indonesia

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ABSTRACT

Current research into conflicts between street vendors (SVs) and city/local governments (C/LGs) is limited. This study investigates the factors that cause conflict in urban areas and seeks to find a holistic resolution by addressing the root causes. The study uses an ethnographic approach to identify five issues where nine root causes of conflict rise. The reasons include a difference in goals, interests, values, perceptions, economic motive; lack of communication; abuse of authority for maximising self-interest; the limited participation of SVs in decision making; and poverty. The findings indicate that the C/LG need to establish effective communication that involves SVs in decision making on issues threatening their livelihood. They could establish a communication forum based on face-to-face dialogue, revise regional regulations to accommodate SVs' interests, exercise discretion in implementing regional regulations, and support SVs.

Keywords: conflict, conflict resolution, government action, local laws, street vendors.

Introduction

Street vending is usually small-scale selling activities in public areas. As part of the self-employed sector, street vending provides a means of livelihood for many workers who have lost their jobs following economic crises (Moniruzzaman, Amin, & Alam, 2018). The controlling of informal street vending through C/LG policy actions can result in the collapse of SVs' livelihood and create conflicting relationships between SVs and the C/LG.

There is a lack of research into the factors that cause conflict between SV and C/LGs. However, there are some studies related to street vending that focus on a range of issues. Some focus on how street selling is an essential source of income for the urban poor and unskilled households (Tshuma & Jari, 2013), women's economic autonomy (Mashambe, 2017), and for creating profitability (Tsai, 2018). Further studies focus on the entrepreneurial implications of street vending, an investigation into vending as an expression of empathy (Estrada, 2016), and the problems impeding the street vending segment's governance (Njaya, 2014). Other studies emphasise marginalised SVs' empowerment (Syamsir, 2016) and the relationship between the district government and SVs (Batréau & Bonnet, 2015). More studies highlight the relationship between street vending and urban space usage (Sharma & Konwar, 2014) and social capital for survival (Njaya, 2014). However, these studies do not provide enough content related to conflict resolution.

The conflict between SVs and C/LG stems from government actions and their treatment of SVs. Some studies on the impact of policy on conflict issues investigate the overall idea of conflicts through the polarity of public opinion (Iyengar, Sood & Lelkes, 2012), distinctive ethical and moral reinforcements in policymaking (Welch, 2014), contrasts in framing policy successes and failures (McConnell, 2010), cooperation (Stefano et al., 2010), and the power of stakeholders (Weible & Heikkila, 2017). However, in these studies, policy conflicts remain in the theoretical background, and they mainly focus on other subjects. Although some studies paid attention to conflict issues and provide diverse options for conflict resolutions (Babbitt & Hampson, 2011; Brück, Naudé, & Verwimp,

2011; Wani, 2011), they do not reveal sufficient empirical information concerning the solutions based on the root causes of conflict.

This study focuses on the post-reform era in the City of Semarang, a capital city of Central Java Province (CJP) and Solo Raya (Great Solo), which includes the City of Surakarta and six other Regencies. These constitute eight out of 35 Cities/Regencies in CJP, and they are areas where street vending has seen a mushrooming effect and conflicts between SVs and C/LGs are common.

Background

The intense relationship between SVs and their C/LG is evident in government policymaking, and a lack of integration of SVs in decision making has detrimental implications. The collection of daily payments and enforcement of rules can cause conflict between vendors and the government. When interactions in society are intense, conflicts are inevitable. The challenges encountered by recent conflict resolution practices underline the lack of a fully comprehensive and holistic approach.

Many of the SVs grew in CJP, mainly Semarang city and *Solo Raya*, including Surakarta (Solo) city and the other regencies of Boyolali, Sukoharjo, Wonogiri, Sragen, Karanganyar and Kalaten. Some were there before the post-1998 era of reform, but numbers have increased dramatically since the economic crisis in 1997. The rapid growth of SVs in CJP, particularly Semarang and the Great Solo, occurred from 2000–2005. It was the beginning of the reform era and included around 20,000 SVs from the previous regime. At that time, SVs felt free to determine where they operated their informal businesses. The number increased from year to year in line with increased levels of poverty. SVs living in poverty were more focused on surviving through their economic activities than in the broader political world.

At the same time, the dismissal of workers from private corporations in CJP occurred sporadically. Data from Manpower and the Transmigration Office of Central Java Province showed layoffs of approximately 20,000 workers in 1998-2003; 10,000 in 2005; 8,301 in 2008; and 2,490 in 2015. About 70 per cent of total dismissals were in Great Solo and Semarang.

The World Bank statistics show that in 2018, 25.9 million persons among the Indonesian population were poor, and 48 million were susceptible to dropping back into poverty (Sari, 2020). About 25.1 million out of the combined number entered the informal sector, and 4.8 million of those ran an informal street vending business in the 35 Cities/Regencies of CJP (Pujangga, 2018). It is estimated that currently, 1 million SVs are running their business in Semarang City and Great Solo.

The C/LG tend to see SVs negatively and believe they are part of an increasing urban slum, rather than appreciating the economic benefits they provide. This situation has encouraged the C/LGs to control them firmly through regional regulations. Between 2006–2014, the authorities implemented a structured program that included relocation, prohibition and eviction, increased regulations, and daily fees. From 2015 and the following year, C/LGs continued to control and regulate SVs' growth and activities. During that time, conflicts between SVs and the C/LG were frequent, and solutions offered by the C/LG were not based on the root causes. As a result, disputes between SVs and their C/LG continue to occur. The government solutions are not practical, and they do not yet have the right solution to overcome it completely.

Research into the causal factors of conflict between SVs and C/LG is rare. This research is necessary because it investigates factors that cause conflict in further depth and provides a holistic problem-based conflict resolution strategy. The study identifies and discusses the causes of conflict between SVs and C/LG. It focuses on C/LG's policy actions, regulations, the treatment of SVs. Diverse areas of conflict are identified and discussed, and this paper describes the core factors behind disputes and offers solutions based on the root causes. This study emphasises the following five issues/cases where conflict may arise from the interaction between SVs and their C/LG: (i) policy implementations through relocation, evictions and prohibitions; (ii) communication between the C/LG and SVs; (iii) C/LG services to protect all stakeholders; (iv) resource distribution and daily fee collection; and (v) the decision-making approach.

Theoretical Review

Conflict is a dynamic process that does not occur abruptly, and it takes time to increase and progress through several phases (Spaho, 2013). Conflicts can be destructive when not managed effectively (Omisore & Abiodun, 2014). In contrast, well-managed conflicts promote harmony, well-being, and justice (Huong, Zheng, & Fujimoto, 2016). Conflict resolution encourages innovation and creativity through a variety of ideas (Wobodo, 2019). Conflicts are

also essential in generating new government policies, actions, and behaviours (Samuel & Chukwuma, 2019; Weible & Heikkila, 2017). Conflict refers to any form of disagreement, opposition, or friction between two or more individuals or parties (Abiodun, Dele, & Abimbola, 2015; Adeyemi & Ademilua, 2012). Conflict can also come in disputes, protests, demonstrations, anger, and other harmful behaviours (Adeyemi & Ademilua, 2012). In this study, conflict is defined as any form of disagreement, opposition, friction, dispute, protest, demonstration, anger, and other harmful actions between two or more individuals or parties.

Sources of conflicts vary and include differences in personalities, backgrounds, perceptions, emotions, and attitudes (Abiodun, Dele, & Abimbola, 2015). Conflict can also arise because of a clash of goals (Bukari, 2013), interests or values, and incompatible identity issues (Samuel & Chukwuma, 2019; Weible & Heikkila, 2017). Other sources of conflict may include the non-involvement of stakeholders in the decision-making process (Samuel & Chukwuma, 2019; Serrat, 2011, Weible & Heikkila, 2017), economic motives (Charles & Osah, 2018), poverty and power imbalances (Tobias, Mair, & Barbosa-Leiker, 2013), power abuse (Rangelov & Theros, 2012), and ineffective or weak communications (Huan & Yazdanifard 2012). Therefore, in this study, the causes of conflict between SVs and C/LG include the following factors: abuse of power, ineffective communication, differences in goals/interest/values, poverty, lack of involvement in the decision-making process, and a difference in perceptions.

As each conflict is unique, it is essential to identify the reasons they occur and a suitable course of action. Conflict is resolved when the core causes are recognised and addressed (Bukari, 2013). Conflict resolution is about ideas, theories, and methods that improve the understanding of conflict, reduce violence, improve political processes, and balance interests (Federman & Castel, 2019; Wani, 2011). However, conflict resolution is not intended to eliminate conflict since it is impossible and undesirable to do so; it is meant to alter a violent situation into a peaceful process. Fair resolution of conflict in this study implies that solutions are based on the root causes of conflict. They are practicable for those involved in the conflict, and the controlled or the ruled party will follow them because they are functional, reasonable, and satisfying (Ariana, Kazemian, & Mohammadi, 2020; Moura & Teixeira, 2010). Scholars have proposed conflict resolution methods such as arbitration, adjudication, bargaining, persuasion, communication, reconciliation, cooperation, encapsulation, negotiation, and mediation (Wani, 2011). Also, the exploration of dialogue strategy and improvement of communication networks (Adeyemi & Ademilua, 2012), the fulfilment of basic human needs and resolving collective fears (Doucey, 2011), poverty reduction, and entrepreneurship (Tobias, Mair, & Barbosa-Leiker, 2013). One of the informal sector forms of entrepreneurship are street vending activities; they are prevalent in underdeveloped countries, and, for many participants, they provide an occupation and poverty alleviation (Garg, Kulkarni, & Garg, 2014). The bulk of conflict resolution theories cannot be formulated unless the conflict source is identified, recognised, and defined correctly.

Methodology

This study consists of descriptive qualitative research, as opposed to the more common exploratory statistical hypothesis-testing. The study also utilises an ethnographic method that involves three phases of fieldwork carried out from June-November 2016, July-November 2017, and February-June 2018 using participant observation. Data collection involved watching people, talking with them about what they were doing, thinking, and saying. This approach was designed to gain an insight into the SVs' viewpoints and how they understood their world. It includes triangulation through several methods to gain different perspectives. The people who were approached were selected based on purposive and snowball sampling. This approach was combined with interviews with local people who were not SVs and detailed content analyses of secondary research and regional newspapers.

Combined with observations, the study also uses in-depth interviewing. During the interviews, the researcher's questions were presented as part of a discussion rather than a pre-structured questionnaire. The researcher was actively involved and encouraged the respondent to discuss the research issue.

There were 281 SVs who met the criteria of having worked as SVs for at least five years by 2016, had been evicted and relocated once or more. Twenty-seven of them were leaders of SV groups, and the rest were members. Some C/LG officials, daily fee payment collectors, local people, traditional market leaders, pedestrians, and vehicle drivers were selected as informants.

The validity of this research was achieved by data source triangulation and methods triangulation. All participant identities are confidential.

Results and Discussion

Policy Implementation through Relocation, Eviction and Prohibition

Policy implementation represents local laws' execution, including techniques for control (Khan & Khandaker, 2016). C/LG bureaucracies agreed that SVs' existence is a problem, perceiving them as a disturbance to other citizens that undermine the city's development and beauty. They also tended to share the same understanding of the consequence; the SVs must be controlled. In controlling SVs, C/LG tended to implement one of three policy options, including relocation to a predesignated area; removal justified by claiming the area occupied by SVs is declining, and prohibition because the area is restricted according to the Regional Regulations on the Arrangement and Development of SVs (RRADSV). The Regional Regulations concerning City/Regency Spatial Plans (RRC/RSP) limit or control SVs' livelihood in public areas.

The study showed 278 out of 281 (or 98.93 %) reject the relocation system, and 100 % rejected both eviction and prohibition against SVs in specific locations. SVs reject relocation policies because the areas chosen by the government are far away from the public. The relocation policy has forced the SVs to adjust to new environments, with the same merchandise or sometimes changing the merchandise. It can take between eight and 12 months for SVs to adapt to a new environment. During the transition process, around 40 per cent of the relocated SVs do not survive.

The study presents that the implementation of government policy does not satisfy SVs. These bad policy decisions lead to conflict (Maselesele, 2010) between SVs and C/LG. The study also shows that because the SVs reject the relocation program, which affects their livelihood negatively, there is disagreement among the majority of SVs and C/LG. The difference in interest among the two parties causes conflict (Peters, 2012).

Similarly, SVs view evictions and prohibition negatively because government actions force them to find alternative locations by themselves, which can be difficult. The government is not an influential factor when SVs decide to enter the street vending sector. Among those who enter the street vending sector, 213 out of 281 (or 75.8%) pursue this line of work due to the termination of previous employment, and so they can maintain family life. The government's action to prohibit or remove SVs can be harmful to SVs because its effect may destroy their future and marginalise them. Usually, the C/LG remove and restrict SVs based on the regional regulations representing different values. Most of the SV's values are guided by opportunistic behaviour; they prefer to use public areas to create more profits, although at others' expense. The differences in values between SVs and C/LG creates conflict (Peters, 2012).

SVs are aware of C/LG regulations governing zones during certain hours. However, most 279 out of 281 SVs (or 99.29%) do not follow the government regulations because they are during peak business hours when customers are abundant. The government are fully aware that SVs break these rules, and the SVs desire tolerance to let them operate freely. However, most SVs (267 out of 281, or 95%) feel that C/LG's tolerance of SVs is minimal. The government issues warning letters to SVs instructing them not to violate the rules of the C/LG. Most SVs want the government to provide ample space and time for them to carry out their activities because the number of customers they receive determines their income. They recognise that when they do not make sales, there is the possibility of hunger and increased poverty, so they do not want authorities to adhere to the law. SVs also claimed that their poverty was exploited by the authorities, the business sector, and elite families supported by the C/LG. Moreover, local people were encouraged by C/LG through the leaders of *Rukun Warga* (village association) but below the village level, and the leader of the *Rukun Tetangga* (neighbourhood association), the lowest level of government administration, to oppose SVs and force them to relocate.

SVs admit that conflict could be reduced if the government allowed them to participate in informal economic activities in specific locations authorised by the C/LG. However, the government claims that it does show tolerance to SVs by providing three warning letters and by giving SVs a grace period of several weeks to remove themselves from prohibited locations before any action is taken.

The study shows that instead of removing the SVs, who are poor and politically powerless, they need stimulation and support because their powerlessness is the factor causing them to remain in poverty (Nussbaum, 2011; Schweiger & Cabezas, 2017). Persistent poverty may lead to conflict (Tobias, Mair, & Barbosa-Leiker, 2013). Many scholars suggest that employment and income distribution can be reduced by introducing and promoting an urban informal sector (Asian Development Bank, 2011; Williams & Lansky, 2013). Thus, an informal sector, mainly the street vending sector, is a vital source of employment

and income for the poor, a seedbed of local entrepreneurship, and a potent instrument in the campaign to combat poverty and social exclusion. Therefore, encouragement from the informal sector is an essential policy since the C/LG cannot provide adequate formal employment. Unfortunately, government agencies have disdain towards the informal sector as an abnormality, a cause of disturbance, and an impediment to contemporary wealth advancement (Paskarina et al., 2017; Widjajanti & Wahyono, 2018).

There is also a difference in perception between SVs and the C/LG. The C/LG has tried to be tolerant towards the SVs to use the restricted area for a specific time, but the SVs perceive the C/LG tolerance as limited. The study also shows a strong economic motivation among the SVs to get profits from their informal business to the extent that their activities are at others' expense. A difference in perception (Abiodun, Dele, & Abimbola, 2015), economic motives (Charles & Osah, 2018), and attempting to improve economic efficiency (Hegre, Oneal, & Russett, 2010; Keshk, Reuveny, & Pollins, 2010) undermines others and causes conflict.

Communication between C/LG and SVs

Communication is conveying information from one or more persons to one or more other persons or from one place to another (Deep, Salleh, & Othman, 2017). It is the process by which ideas in one's mind are transmitted to others' minds (Nöth, 2013).

Communication between C/LGs and SVs is characterised by poor communication that results in misunderstandings. SVs are compelled to obey the Regional Regulations about where they are and cannot run businesses. They have to pay a daily fee and have a license for their businesses. If they break the rules, they are punished. One of the primary compulsions SVs are worried about is the obligation to not operate their business in several strategic areas, including the green belt/major arterial roads, in the vicinity of monuments, river embankments, city gardens, cultural preserves, military cemeteries, as well as schools and places of worship. Most SVs (267 out of 281, or 95%) stated that when the government determines that a violation has been made, they send written warning letters. It is sometimes sent to the chairman of the association or directly to the SV concerned. The government claims that before evicting SVs, it sends three warning letters. Most SVs who receive warning letters panic or feel intimidated and ask the leader of SVs or other community members for help. The warnings can create rumours and concern among SVs and strengthen the sense of solidarity in opposition to government actions. Sixty-seven SVs who received warning letters stated they only received the first letter and were evicted before receiving the second and third letters.

The second and third warning letters do not reach the relevant SVs because they tend to move around frequently and cannot always be found at the same address. Warning letters are often given to the SVs' friends who can lose or forget to pass them along to the intended receiver. In the absence of written evidence, the SV is understandably reluctant to believe hearsay and does not act upon the warning. In this situation, it is difficult to avoid conflict because both parties feel they are right. The government distributes the relevant notifications, but the SV thinks they should not be held accountable because they often do not receive them. These situations in which communication includes only a part of the required information and contains uncertain information represents ineffective communication (Hener, 2010).

Another problem is that the government does not effectively communicate new policies or changes to existing policies. It is common for the government to monitor and record the SVs in specific locations without informing them why. The SVs suspect that when this happens, they are about to be moved to another location. When questioned about the matter, the government do not provide reasons for the data collection, which causes suspicion because of the lack of transparency and communication.

All evidence shows that ineffective communication between SVs and C/LGs regarding the warning letters results in misunderstandings and conflicts (Huan & Yazdanifard, 2012). Even poor communication between the two parties may seriously prolong conflicts (Deep, Salleh, & Othman, 2017).

The C/LG Service to Provide Protection for All Stakeholders

The development of the C/LG is part of the National Development Policy, which is concerned with developing people and society, including material and spiritual aspects. The C/LG should recognise that the informal sector, including SVs, is a potential force for advancing the policy.

The C/LGs state in the articles and preamble of the RRADSV that they need to provide protection, legal certainty, guidance, and regulation for the SVs to improve their welfare. However, the Articles of RRADSV also

regulate how SVs should behave in public areas. SVs are compelled to obey local laws concerning where they are allowed to run businesses or are punished if they break the rules. One of the primary compulsions SVs are worried about is the obligation not to operate in several strategic areas. This ambiguous role of the RRADSV created negative SV perceptions, and the details of the RRADSV articles are challenging to understand. There is no consistency between the formal statement of the RRADSV and the actual implementation of it. Most SVs (274 out of 281, or 97.5%) perceived that C/LG regulations are inhumane and threaten their future. They also feel that the government implements rules selectively and does not treat all SVs equally.

However, C/LGs have short-term or annual development work plans and five-year strategic plans as long as they have an elected regional head or mayor in office. The Government Work Plan and Strategic Development Plan refer to Law 25 of the 2004 National Development Planning System. C/LGs plans to provide public services and prioritise areas according to urgency. The programs are based on the central government's commitment to providing services for all citizens.

The C/LG must focus on locations and objectives that meet the region's short and medium-term development plans. A government pilot project encouraged SVs with specific merchandise to attract tourists. The sites included sheltered areas, electricity, water, and waste disposal. However, many SVs were still prohibited from operating freely by the government because they must obey the RRADSV and RRC/RSP. They felt threatened, unfairly treated, and marginalised.

The study shows that the C/LG intended to protect the public by providing conditions under which self-contained activities may be controlled, conditions believed to be detrimental are prohibited, and beneficial activities are encouraged. Such a policy requires a situation where a sector of society conforms to the general law (Theron, 2010; Allsop, 2016). However, if this informal street vending sector is controlled firmly by the formal rule of law, it raises doubts concerning the survival of vulnerable and marginalised SVs. Moreover, although the informal vending sector has grown fast and could alleviate unemployment and poverty (Garg, Kulkarni, & Garg, 2014), it also creates a question of whether regulatory norms should be strictly enforced at the risk of reducing these opportunities.

The study also shows that local laws are inconsistently implemented. The unfair implementation of the law is worse than no law because it creates confusion and exaggerates conflict. This inconsistency creates disputes over the rules (Magsi, 2014), which causes feel conflicts between SVs and the C/LG. This situation also represents unbalanced power between SVs (the vulnerable group) and the C/LG (the powerful group). Conflicts occur because of unbalanced power (Bahgat et al., 2017). If the power relations between the C/LG and the SVs are not balanced, the conflict between them will continue. There must be a change in the unequal power relationship between those experiencing conflict and sustainably resolving them (Bahgat et al., 2017).

This study emphasises that the C/LG has goals that nobody should disturb, including SVs because the government must protect all stakeholders. Conversely, the SVs base their activities more on personal goals, which is to obtain as much profit as possible and pay less attention to others' interests. The difference in goals between SVs and C/LG causes conflict (Bukari, 2013).

Resource Distribution and Daily Fee Collection

Law 23/2014, which is replaced by Law 9/2015 concerning regional government, mandated that the C/LG has the autonomy to regulate its administrative territory, maintain and develop resources, provide services for its population, and raise revenue. The provision of kiosks is part of the C/LG's obligation to provide services and distribute resources to SVs. Furthermore, the collection of daily fee payments from SVs is part of the C/LG's efforts to raise revenue.

Every C/LG that relocates SVs has prepared plots of land or kiosks to accommodate them. Some C/LGs always prepare more parcels of land or kiosks than the number of registered SVs. For example, in the case of relocation in Surakarta and Sragen, the number of SVs in Surakarta relocated to Notoharjo is 989, and the city government provided 1,018 kiosks for them. However, the kiosks in *Pujasera* of Sragen were initially prepared for SVs, but they were all given to others suspected to have links to public officials. In many cases, the stalls or land are left empty, sometimes for up to a year. The stalls were empty because they were already owned by officials who asked for rations despite not having trading skills, or they did not intend to use them for personal use, such that many people did not know of its possession. Thus, the stalls were not rented to relocated SVs but instead to outside traders with significant capital. Other C/LGs provided fewer kiosks than the number of relocated SVs. For example, the Local Government of Klaten provided only

48 stalls in the City Forest for 80 SVs operating on Bali Street. The City Government of Semarang provided only 45 kiosks in the traditional market of Karimata for more than 200 SVs on Kartini Street. In order to have the stalls, the SVs tried to approach the officials. The C/LG sometimes also co-opted SVs' influential leaders by distributing opportunities for personal profits in return for loyalty and support and used them to influence others. Those with close links to officials tended to be accommodated, but those without tended to be excluded. Although the C/LG occasionally offers other new locations to the SVs without a kiosk in the determined place for relocation, they were not well prepared. Such that SVs compete with their friends to get the expected stalls.

Most SVs (271 out of 281, or 96.44%) know that corruption exists in the government. Abuses often occur in the distribution of locations for relocated SVs. The government provided plots or kiosks that far exceed the number of SVs registered as recipients. The SVs also knew that those running the additional stalls were not registered SVs. Many plots or kiosks were left unoccupied because they were owned and used by private individuals or sold to other parties.

Similarly, SVs also noticed that as the C/LG provides kiosks than required for the relocated SVs. The SVs often approached officials in the hope of getting a stall. Those with a close relationship have more success than others, and the availability is limited. As a result, there was an opinion among SVs that the distribution of plots or kiosks to SVs was implemented for government officials' benefit.

Likewise, most SVs (272 out of 281, or 96.79%) believe that SVs in new locations get more plots than those in existing areas. Some also get facilities that can generate additional revenue. Those who receive other benefits are usually the people who have close ties to C/LG officials. These ties arouse suspicion among SVs and have led 21 out of 27 leaders of SVs groups to ask officials to engage in debates because they suspected foul play.

Also, 187 out of 281 SVs (or 66.54%) question the transparency of the daily payment system and state that the system is prone to corruption and abuse by officials. They comment that *infaq* payments to mosques are transparent and monitored, and they would like the SV system to be similar. Daily fee collectors do not always provide proof of payment to SVs. As a result, 102 SVs (36.29%) question that the payments are processed correctly. They would like some of the money they pay to the government to be returned to them through services like business facilities, soft loans, and protection for them to move comfortably and safely. However, this hope has not been fulfilled despite increased public awareness. Additionally, the authorities generally do not respond well to corruption accusations, which further aggravates the situation.

Similarly, many other SVs experienced the impact of power abuse and economic motives conducted by unscrupulous officials as it was happening in Semarang after operating for three months in the new area. They were faced with a situation where they experienced very unhealthy competition. Among these SVs, 61 out of 281 (or 21%) have experienced unfair competition among traders. For example, sometimes, SVs are only allowed to provide food. In contrast, some private enterprises are given special rights by unscrupulous government officials who seek payments. The traders usually have significant capital and can offer other products like drinks. The SVs recognise that the income from drinks is substantial and feel they are losing out on potential profits. The conditions cause frustration among SVs because their income can fall by up to 40% due to unfair restrictions. Unhealthy competition causes conflicts between SVs, third parties, and unscrupulous government officials, who often favour larger businesses.

The evidence shows some public officials maximise personal interests (Bukari, 2013; Weible & Heikkila, 2017; Samuel & Chukwuma, 2019) and profits through power abuses (Rangelov & Theros, 2012) they commit in the relocation program and daily fee collection, which causes conflict.

Decision-Making Approach

The end of the Suharto New Order regime has been followed by the era of *reformasi* (reform). This reform involves the transition towards a broader democracy in Indonesia, where SVs at a grassroots level can speak out in favour of better governance that is responsive to their demands, values, and preferences. A government that can provide consistent and non-inequitable treatment, emancipating them from disregard and embracing them in policy decision-making through dialogue and negotiation. Better governance in *reformasi* also means protecting SVs from corrupt practices and promoting their human rights. Nonetheless, although the reform era with its increasing democracy provides more chances for SVs in Semarang and Solo Raya to speak out or participate in the public decision-making processes that affect their livelihoods, this democracy still has specific limits because the C/LG can exercise some pre-existing legal

limitations. These include local laws on the RRADSV and RRC/RSP limiting or controlling SVs' livelihood in public areas. However, participation in public decision-making that affects SVs' lives is essential to limit the possibility of conflict.

An official government comment representing their domination in decision-making is from their data rather than SVs. He said:

> "Those who were speaking in the forum represented the manifested aspirations, and those who were not speaking out represented the latent aspiration that was larger than the manifested aspiration. We have our method to collect data as the basis for us to make decisions."

Because SVs experience hardships in their locations as they are not allowed by the RRADSV and RRC/RSP to run their businesses in certain public areas, they are very concerned about the law's substance and implementation. As they perceive it, the law does not consider their interests and requires revision. In the post-Suharto era, the SVs' desire to participate in the policy formulation has been high. However, the C/LG underestimates the potential of SVs as stakeholders. It additionally suspects those who speak out were not representing their community but themselves. Consequently, the city government prefers to use its approach rather than accommodate their voice in making decisions because they believe they can accommodate all parties' interests.

Regrettably, SVs have struggled since 2000 to revise the RRDSV and have so far been unsuccessful. One of the reasons is the lack of political will of the C/LG, DPRD, and local people's assembly. The C/LG's promise to accommodate the SV interests turned out to be only lip-service and has never materialised. The C/LG still firmly control the structure and process of participation and has restricted SVs from expressing their interests due to the incompatibility with the priorities of the C/LG and DPRD. This situation has created friction between the SVs and C/LG because the SVs' interests are not accommodated sufficiently.

The study shows that 276 out of 281 SVs (or 98%) are not fully involved in SVs' decision-making processes. The C/LG deliberately limits their involvement because they argue that the decision-making process is the responsibility of DPRD and C/LG. The SVs also claim that the C/LG tends to use a top-down approach when formulating and implementing policies. SVs believe a bottom-up process of decision-making would be far more beneficial for all parties. Five out of 281 (or 2%), who were invited to a forum of public dialogue performed by the C/LG, reiterated this same tone that although they proposed demands to the C/LG to accommodate SVs interests and empower them, the C/LG did not consider their proposal because it did not match with the C/LG priorities. The C/LG already has its lists of priorities that could not be changed. Their presence was intended to justify that the C/LG plan of policy actions has been communicated to the public, including SVs.

It is clear that the decision-making process is still dominated by the C/LG and carried out through a top-down approach, which centralises the decision-making in the hands of the C/LG and represents their interests. Their agenda often differs from what the SVs demand, prefer and think. The lack of SV involvement in the decision-making process causes conflict between SVs and the C/LG (Welch, 2014).

Finding a Resolution Based on the Root Causes of Conflict

This study found that differences in interests cause conflict between SVs and the C/LG. The C/LG is interested in maintaining the city's cleanliness and beauty. Therefore, the C/LG usually relocates SVs to other locations, evicts them, or prohibits them from operating. Conversely, SVs tend to be opportunistic; they are interested in maintaining a strategic location to obtain the maximum economic benefit.

Furthermore, differences in perceptions between SVs and the C/LG leads to conflict. The C/LG feels that it has given sufficient tolerance to SVs before taking firm action by moving them from prohibited locations. Still, SVs demand more tolerance because they desire the maximum economic benefit in areas that the C/LG prohibits. The SVs cannot easily find other sites because they are also prohibited from doing as such by the established regulations.

Also, conflicts between SVs and the C/LG occur due to ineffective communication between the two parties, especially concerning C/LG actions that adversely affect the SVs. The warning letters often do not reach SVs determined to have violated the rules. Punishment should not occur if the officer carelessly entrusts the letters to the SVs' friends. It must instead be delivered directly to the addressee.

Conflicts between SVs and their C/LG also occur due to an abuse of authority by unscrupulous officials/officers who try to maximise personal interests. These cases arise

primarily in the distribution process of kiosks or plots during relocation and in the collection of daily fees from SVs.

Conflicts between the C/LG and SVs also occur because SVs cannot participate in making decisions concerning their future. Conversely, making decisions further reflects a top-down approach dominated by the C/LG and DPRD.

For differences in interests, goals, values and perceptions between SVs and the C/LG to be eliminated or minimised, it is necessary to conduct intensive and effective communication through face-to-face dialogue. This dialogue should involve all SVs, or at least the SVs' representatives, who truly represent all SVs' interests in a regular forum. If necessary, a facilitator from an impartial academic community could be involved; the aim would be for the facilitator to help SVs express their interests so that the C/LG can understand them. The forum could identify problems and seek solutions in the interaction between SVs and C/LG, which cause current and future conflicts.

The C/LG must also open up formal sector employment to absorb all workers. If this is difficult or impossible to realise, then the C/LG needs to revise RRADSV to accommodate the interests of SVs. They should also alter RRC/RSP to provide adequate legal spaces for SVs to operate.

Since the way the C/LG perceives SVs is guided by the current RRADSV and RRC/RSP, they cannot accommodate SVs' interests. Therefore, the C/LG needs to conduct discretion in implementing these regulations, which can promote justice and minimise conflict. Well-managed conflicts stimulate law and order and improve overall well-being.

However, the study also found that there is one root of the conflict behind all the conflict sources, namely poverty. Because of poverty, unemployed people enter the street vending sector. Unfortunately, street vending activities are considered by the C/LG to be detrimental. SVs realise they have economic motives, but they have no intention to take other people's rights or disturb the public order. They entered the street vending sector to maintain their livelihood due to unemployment and poverty. For SVs, there is no choice to survive except by entering the street vending sector. The C/LG always sees SVs negatively and believes they are part of an increasing urban slum, rather than focusing on the positive aspects of SV like the economic benefits. The SVs existence will continue to be controlled by the application of the current C/LG laws. Consequently, conflicts between SVs and the C/LG will continue to occur.

Conclusions and Implications

There is a conflict in the interaction between C/LG and SVs because of differences in interests, goals, values, and perceptions. The disagreement between the two parties is also due to the absence of effective communication and SV involvement in making decisions that can threaten their survival. The conflict between SVs and the C/LG will also continue to recur because street vending activities to alleviate poverty among the unemployed people are always controlled by the applications of local laws by C/LG.

The following suggestions can be made: the C/LG needs to establish effective communication with SVs so that conflict is more functional. The C/LG needs to involve SVs in making decisions on issues that threaten their lives; a periodic and integrated communication forum based on authentic dialogue (face to face) needs to be established. The C/LG needs to provide sufficient formal sector employment to reduce the rise in informal employment. The C/LG needs to revise its regional regulations to accommodate SVs' interests and provide legal land for SVs to carry out informal economic activities. Finally, if the C/LG is still unable to revise its regional regulations to accommodate the SVs, they should exercise discretion when implementing the regional laws.

Finally, to ensure that conflict does not recur and solve the problem, the C/LG needs to support street vending as an alternative solution to poverty, which is the core factor behind the causes of conflict. Also, street vending entrepreneurship helps the lives of people who live in poverty. Therefore, the SVs need to be backed up and empowered, not opposed. They should be allowed to provide self-employment since the C/LG cannot offer sufficient formal employment. These policies would alleviate poverty and aide with conflict resolution.

Methodologically, this study's limitation is that it only focuses on the phenomenon of conflict in eight regions covering two cities and six regencies in CJP as a sample. The areas were chosen because they are where conflict is more common. Examples from other areas where conflict is sporadic should be included as a comparison. Because disputes are often unique, to find the causes of disputes and resolve them, this research needs to broaden the scope of issues and locations to cover the whole of CJP or take samples from other provinces outside CJP in Indonesia. Moreover, this study was conducted before the Coronavirus disease pandemic hit Indonesia.

Theoretically, future research on the conflict between SVs and C/LGs may include the theory of social capital because

it can explain the quality of relationships between the two groups and how this influences conflicts. Alternatively, future studies may use postmodernism-grounded narrative research because it provides authentic voices of marginalised people and avoids control by dominant groups of people (Wu, Salim and Chano, 2019).

Competing Interests Statement

I declare that no competing interests exist. The funders had no role in study design, data collection and analysis, the decision to publish, and in the manuscript preparation.

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The Fusion between Buddhism and Mother Goddess Worship in Vietnam through the Image of Nam Hai Bodhisattva

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ABSTRACT

The image of Nam Hai Bodhisattva in Buddhism in Vietnam has a special relationship with folk beliefs. Nam Hai Bodhisattva was one of the incarnations of Avalokiteshvara Bodhisattva (Lam Thanh Dac, 2008), a Bodhisattva in Buddhism, full of great compassion and generosity, willing to listen to all sufferings of the human world to protect and help people in need. The name of Nam Hai Bodhisattva is especially familiar to people in coastal areas of Vietnam and her image which is very simple and very dear is regarded by the people as a goddess, not merely a Bodhisattva in Buddhism. In this article, using key research methods such as fieldwork, observations, and in-depth interviews, we focus on understanding the "becoming a Mother – Goddess" of the Nam Hai Bodhisattva image in folklore, thereby contributing in clarifying the relationship, the interaction between Buddhism and The Goddess Worship in Vietnam, and understanding the merger between Buddhism and Mother Goddess Worship in Vietnam through the image of Nam Hai Bodhisattva.

Keywords: Avalokiteshvara, Bodhisattva, Buddhism, Folk Beliefs, Nam Hai Bodhisattva, Vietnam.

Introduction

During the process of Buddhism's introduction and development in Vietnam, it can be seen that Buddhism and the cult of Goddess Worship in folklore are always related. In fact, they are complementary to each other because Buddhism and The Worship of the Goddess have many similar cultural elements that is compassion, tolerance, protection, and especially the simplicity and closeness to the masses.

Some articles are interested in exploring this issue, typically including the article, "On the foundation of formation and development of Mother Goddess Worship of Vietnamese people in the Northern Delta – in terms of Philosophy" by Nguyen Huu Thu (2012). From a philosophical point of view, this article studies the basis of the formation and development of Mother Goddess Worship of the Vietnamese in the Northern Delta region, which is due to the influence of natural conditions, of wet rice civilization, needing many people to do farming, using human strength to plow and cultivate rice. At the same time, women also play a very important role in the family and in making handicraft products, exchanging goods … whereby, gradually a mind of worshiping Mother and Mother Goddess Worship was born. Besides, this article also points out the relationship between Buddhism and folk beliefs, including Mother Goddess Worship. Buddhism integrates with the traditional cultural elements of Vietnam, including Mother Goddess Worship. Many Buddhist temples have dedicated their internal space to Worship Mother. The author also points out that the fusion between Buddhism and Mother Goddess Worship is according to people's spiritual needs, there is no coercion.

Vu Hong Van (2019), while "Discussing more about the origin of the Vietnamese Mother's Goddess Worship," also shared the above point of view, saying that folk beliefs are united with Buddhism, showing that many

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pagodas worship the Mother and many goddesses were transformed into Mother by the Buddha.

Phan Thi Kim (2015) and Le Thi Thanh Thao (2018) study the same problem above and point out the fusion of Buddhism with Mother Worship and folk beliefs through some cases in Hai Phong and Tien Giang. These studies also showed that in order to survive and develop in this land, Buddhism was mixed with folk beliefs and transformed to suit folk belief activities. The manifestation of this is that many temples worship other gods, including male deities and goddesses.

In general, these articles show that there is a special combination between Buddhism and folk beliefs in Vietnam. Many temples Worship more male Gods and Goddesses in Vietnamese folk beliefs, many Goddesses are Buddhist to increase solemnity, among those articles mentioning that Nam Hai Bodhisattva – one of the incarnations of Bodhisattva Avalokitesvara, was worshiped with other Goddesses. However, up to now, there has been no article that clearly shows the folk incarnation of Nam Hai Bodhisattva, which is typically the case in Bạc Liêu. Here, unlike the other cases of the Buddhist deity, here is the famous Buddhist deification of the Bodhisattva. The name Nam Hai Bodhisattva is particularly familiar to the people of the coastal Mekong Delta, the last land of Vietnam. In this article, "The fusion of Buddhism and Mother Goddess Worship in Vietnam through the image of Nam Hai Bodhisattva", we focus on understanding the "incarnation of motherhood" of the image of Nam Hai Bodhisattva in folk, thereby contributing to clarify the relationship and interaction between Buddhism and Mother Goddess Worship in Vietnam.

Method

We study "The fusion of Buddhism and Mother Goddess Worship in Vietnam through the image of Nam Hai Bodhisattva" from a cultural perspective, and study, in depth, the case of Nam Hai Bodhisattva in Bạc Liêu, a typical site is enough to justify the research problem. At the same time in this study, mainly we use qualitative research methods.

To study the problem of "The fusion of Buddhism and Mother Goddess Worship in Vietnam through the image of Nam Hai Bodhisattva", we use some research methods as follows:

The first is the documentary study method. We learn about this issue through previous documents, directly related to our research, to know how the previous research was conducted, what issues have been researched, through which we see gaps in research that need to be supplemented- that is the contribution of this paper to science.

Second, we use the ethnographic fieldwork method, that is, to go to the locality where the research object is located, to conduct observations and attendance, and interview a few subjects in-depth.

With attendance and observation methods, we go to the study site during festivals and on weekdays to conduct observations. First, I stood outside to observe the ritual practices of the people, then performed the rituals myself to feel the people's consciousness for the study subject, Nam Hai Bodhisattva, thereby understanding the importance of Nam Hai Bodhisattva in the folk consciousness.

With the method of interviewing, we talked with some local people and some visitors, to learn about the reasons why they call Nam Hai Bodhisattva Mother, why they worship at 12 o'clock at night, and some other matters to know what kind of feelings they have for Nam Hai Bodhisattva, and if there is any transformation from a Bodhisattva in Buddhism to a Goddess, Mother in mind folk formula.

In addition, the methods of analysis and synthesis will help deploy and implement research problems.

Result and Discussion

Avalokiteshvara Bodhisattva and Nam Hai Bodhisattva

Avalokiteshvara Bodhisattva, or Nam Hai Bodhisattva, is widely worshiped in Mahayana Buddhism. Avalokiteshvara means contemplation, reflection, and listening to the sounds of the world. The Buddha (Emily, Chultz, & Lavenda, 1995) also taught that Avalokiteshvara Bodhisattva had thirty-two abundant transforming bodies to save all who recited this name of the Bodhisattva, eternally.

Regarding the title of "Nam Hai Bodhisattva", according to a Chinese myth, Bodhisattva was the third daughter of a king, whose name was Dieu Thien. Growing up, despite the King's objections, the princess decided to become a monk. The angry king ordered her to be killed. Pluto took her to hell, where the princess turned hell into the Pure Land, helping the needy. Pluto released her and the princess was reborn on Pho Da Mountain and became a savior of fishermen (Lam Thanh Dac, 2008).

In China, the image of Bodhisattva is often carved, painted in a standing posture in the clouds; riding a

dragon on a waterfall; or standing on an island to save the victims, because the sea represents the reincarnation of the Buddha. According to researcher Ta Chi Dai Truong (2000), "Chinese seafarers know the saying:" Pray to Avalokiteshvara Bodhisattva to help overcome danger at sea, "on the way down to the South to meet a dangerous stormy area so Avalokiteshvara East Sea became Nam Hai Bodhisattva" (Ta Chi Dai Truong, 2000, p.182).

Besides, we still know the second aspiration of Avalokiteshvara Bodhisattva's 12 aspirations is "Do not be afraid of hardship to save sentient beings, always present in the East Sea, to save the sunken people, when a lot of thunderstorms" (Truong Thu Trang, 1997, p. 76). Therefore this Bodhisattva is called Nam Hai Bodhisattva. In the Lotus Sutra, the Prussian Gate, Shakyamuni Buddha praised the many deeds of Avalokiteshvara Bodhisattva. It also mentioned that if someone was struck by a storm in the sea, one prayer to this Bodhisattva would save the person.

During the flourishing of Buddhism in India, Indian merchants often carried Avalokiteshvara statues on pilgrimages to pray for peace. Merchants, along with Indian monks, came to Vietnam and Buddhism went to Vietnam in the way of the Southern tradition. According to a survey by researcher Phan Thi Yen Tuyet, in Lai Son Island, Kien Hai District, Kien Giang Province, the Nam Hai Bodhisattva statue is placed in a majestic standing posture in the heart of a ship placed on a high mountain, overlooking the sea, as if always observing the sea for the rescue of seafarers (Nguyen Thanh Loi, 2014).

Thus, Avalokiteshvara Bodhisattva has the Nam Hai Bodhisattva title for some of the above-mentioned reasons and most importantly, saving the victims at sea is one of its "functions" – the vow of this Avalokiteshvara.

The phenomenon of 'Became Mother – Goddess of Nam Hai Bodhisattva' in folk beliefs in Vietnam

In the coastal areas of Vietnam, especially in Mekong Delta, Nam Hai Bodhisattva has a special place in the minds and hearts of the people. This Avalokiteshvara has almost completely become "Became Mother – Goddess Worship", becoming a Mother – Goddess in the minds of the coastal people here, as the Goddess of the Sea, patronizing the fishermen where the wind blows.

Became Mother – Goddess through vocative and folk tales

Currently people, not only in the Mekong Delta but also in the South, affectionately call Avalokiteshvara Bodhisattva Mother, and Nam Hai Bodhisattva Nam Hai Mother. It is possible that the origin of Nam Hai Mother's name comes from Place of worship Nam Hai Bodhisattva in Bạc Liêu, a province in the Mekong Delta, because there are Nam Hai Bodhisattva statues there that are especially respected by people inside and outside the province. The belief of Nam Hai Bodhisattva or Mother of the South Sea here has a very powerful spillover. People around the region often say that they go to visit Mother and everyone knows that it is Nam Hai Mother. How to call Mother to express the affection of the people for this Bodhisattva? In their minds, Nam Hai Bodhisattva is a Mother, a Mother in folk beliefs, as gentle, sheltering, willing to listen and understand in order to help them.

In Bạc Liêu, there are many stories about the origin of Nam Hai Bodhisattva. There are legends that tell:

The origin of the Place of Worship Nam Hai Bodhisattva was formerly a small temple built by seafaring people to worship Princess Thuy Te (also known as Ms. Thuy Long or Long Nu or Thuy Long Goddess – a Goddess who governs a river). When the statue of Avalokiteshvara Bodhisattva was erected here, according to the folklore, Princess Thuy Te was identified with the statue of Avalokiteshvara Bodhisattva and called Nam Hai Bodhisattva (Tran Hong Lien, 2004).

Another legend says that in the past, people in the area had set up a small temple to Worship Thien Hau, a sea goddess from China. She was born on March 23, Giap Than year (1044) on My Chau island, Bo Dien district, Hung Hoa district, Phuoc Kien province, the seventh child of Lam Nguyen fisherman, also known as Lam Thien Nhan. Her grandfather used to be the General Director of Phuoc Kien. When she was born, she did not cry or scream, so she was called Mac Nuong (The silent girl); at eight she could read; eleven years old she was a Buddhist monk; thirteen years old, she knew how to write poetry as a gift from God. She was a famous swimmer since she was 15 years old. At the age of 16, according to folklore, Lam Mac Nuong collected two pieces of "Dong Phu" (words painted on pieces of copper) under the well and practiced them, so she became a miracle lady and famous from there through the incidents of rescuing people across the sea.

Every time the boat people at sea were in distress people would call and pray to Thien Hau Goddess who is considered the patron goddess of the seas. Newly arrived immigrants often set up the temple to worship her first, thanking her for being safe. In the process of reclaiming land to Bạc Liêu to make a living, Chinese immigrants established a temple to worship her and chose

March 22–24, al as her day because on March 23 al is her birthday. Later, when the statue of Avalokiteshvara Bodhisattva was erected here, due to the folklore she was identified with the statue of Avalokiteshvara Bodhisattva and called Nam Hai Bodhisattva, meaning Bodhisattva in the South Sea. In this story, according to folk beliefs, Nam Hai Bodhisattva was identified in particular, as Thien Hau Goddess and Nam Hai Bodhisattva became a Model – Goddess in folk.

The study of Vu Van Chung (2018) on "The fusion of Buddhism and The Worship of Thien Hau Thanh Mau in the South" has also identified the relationship between Quan Am Bodhisattva and Thien Hau Thanh Mau, in which Quan Am Bodhisattva is worshiped next to Thien Hau and is considered a Goddess.

Besides, people in coastal areas also spread the word about the legend "Whale save people", a species of spirit fish living in the sea in Vietnamese folk beliefs. Legend has it that seeing seafarers always encountering many waves, obstacles, and seeing that life is very fragile, Buddha Patriarch, having a compassionate heart, sent Avalokiteshvara Bodhisattva to tear his robes into hundred pieces and drop them into the sea into a flock of Bee fish. Then Avalokiteshvara Bodhisattva turned the elephant bone into magic Whale bone, with his special skeleton. Whale is allowed to collect sugar (shorten the distance) to promptly save people, rescuing boats stranded on the high seas. This legend made a profound impact on the fishermen's thoughts about the kindness and sacrifice of Avalokiteshvara Bodhisattva. Therefore, in the area in front of Whale Mausoleum, fishermen often built the majestic and solemn monument of Avalokiteshvara Bodhisattva. In this case, Avalokiteshvara Bodhisattva was worshiped in the Mausoleum of Whale as a Goddess.

Similarly, the legend of the Buddha said that one day Avalokiteshvara Bodhisattva traveled on the East Sea, seeing the hungry people often having to go to sea to find food in conditions of life threatening storms... Mercy, Avalokiteshvara Bodhisattva tore his robes, threw them into the sea, and turned them into countless whales. Along with the elephant skeleton, the "way to shorten the path" (magic shortening the path) was given by Avalokiteshvara Bodhisattva, the whale being tasked to save people in the midst of a storm. The reason it is called a Whale is because it is as big as an elephant. Therefore, fishermen in Binh Thuan, a coastal province in central Vietnam, say 'Every time in distress at sea, I remember 12 prayers (the twelve main prayers) to ask Avalokiteshvara Bodhisattva for help' (Huynh Minh, 2002). In addition, there is a traditional belief that the whale is an incarnation of Avalokiteshvara Bodhisattva saving people in distress at sea. He was transformed into Nam Hai Whale on a cruiser trip to the South. Thus, the legend of Nam Hai Bodhisattva in the island waters is often associated with the story of the great fish, the whales, or the salvation of people at the sea.

In addition, in the legends of Princess Lieu Hanh (meaning Holy Mother Lieu Hanh), there is a legend clearly stating the story of Song Son great war. Legend has it that while Mother Lieu Hanh was in a critical situation because of the murder of Dao Noi priests, Avalokiteshvara Bodhisattva appeared, and saved and freed Princess Lieu Hanh. Since then, Holy Mother Lieu Hanh takes Refuge in the Three Jewels, obeys the dhamma, transforming good according to the Buddha.

So clearly whether it is a folk tale or a Buddhist story, this Bodhisattva always occupies an especially close position in the hearts of the masses and is loved by people everywhere as a gentle mother.

Became Mother – Goddess through the space of worship

Worship of Mother and Goddess was originally influenced by Buddhism, so the temple of the Mother and Goddess is often found in Mekong Delta, to worship Buddha in the backyard, or else the Buddha image is found in the temple precinct. In previous studies by Phan Thi Kim (2015), Vu Van Chung (2018), Le Thi Thanh Thao (2018), ... also pointed out the union between Buddhism and folk beliefs in Vietnam through self and deities, Buddha in either Buddhist or folk worship facilities. Especially in Bạc Liêu, the image of Avalokiteshvara Bodhisattva is always worshiped in almost all temples to worship Mother and Goddess with the name Nam Hai Bodhisattva, or "Nam Hai Mother". She is also known as Avalokiteshvara Bodhisattva to save suffering for sentient beings. It should also be emphasized that: Avalokiteshvara in Indian Buddhism was originally a Male God, but when He came to China and into our country He "Became Mother – Goddess", even "Became Mother" became Holy Mother Avalokiteshvara in The Worship of Mother Goddess in Vietnam.

Nam Hai Bodhisattva in the minds of Mekong Delta and surrounding areas has become the image of a merciful Mother, saving all sentient beings. The image of Nam Hai Mother is always placed in The Mausoleum of Whale, on Bat Nha boat, or has its own Temple in The Mausoleum of Whale area, or standing on the lotus, the image of Mother is everywhere. Even the Whale legend mentioned above

is said to have come from Mother's robes that were turned into Whale to save people.

In addition, Nam Hai Bodhisattva is also worshiped at home by many families in Mekong Delta. Depending on different economic conditions, there will be different ways of worshiping Avalokiteshvara Bodhisattva at home, differing in the size of the statue, in the place where the statue is- exposed or inside the house.

It should be added that, in the beliefs of the Gods of Mekong Delta, among the worshiped Mother – goddesses, there is Avalokiteshvara Bodhisattva, Nam Hai Bodhisattva. She was worshiped in the most solemn place in the house and had her own set of altars. That is the position of the altar of God, which is supposed to be lower than the Buddha altar (if any), but higher than the ancestral altar of the ancestors. The altar is on the right (from the inside looking out), facing the front; do not place the Mother – Goddess altar in the bedroom or an unclean place. If you place a picture of Mother – goddess next to the male god of fate (usually Quan De Thanh Quan), then you must make sure to put her painting on the right, otherwise the blade of the servant of the male god will cut her, so the host will be reprimanded. In addition, some well-off families, with one or more floors, set aside an outer space of the highest floor to be used as a very solemn church room.

In addition, the statue of Avalokiteshvara Bodhisattva is also placed on cars and boats; women often wear necklaces with emerald-shaped Avalokiteshvara Bodhisattva. Her picture is also used by people to squeeze into their purse to carry her like a guardian deity.

Became Mother – Goddess through festivals and religious practices

For this we study the case study at Place of Worship Nam Hai Bodhisattva in Bạc Liêu, a province in the Mekong Delta. Even now every year there are celebrations of Avalokiteshvara Bodhisattva on February 19, June 19, and September 19 corresponding to the day Avalokiteshvara Bodhisattva was born, ordained and attained 'nirvana'. Besides, on the 22nd, 23rd, and 24th of the third lunar month, the Vietnamese Buddhist Association of Bạc Liêu Province organize the Nam Hai Bodhisattva Festival. Closely following the activities of the festival, we find that some folk belief activities attract almost all people to the ceremony, in which Nam Hai Bodhisattva plays the role of Mother, Goddess, not just Bodhisattva in Buddhism.

During the three days of the rituals and some activities of the festival, thousands of people from many places flock to prayers and festivals. A special feature is that even though the people coming to the festival are from inside or outside the province, they often go with all the family members, they come to worship with a solemn attitude and an undying belief in supreme divinity. We observed that most of the people who come to Quan Am Phat Dai, in addition to burning incense, kneeling, they also go to the lotus – the foot of the statue of Quan Am Nam Hai, they pour stream water on the lotus, then they touch this water to wash their faces, or they touch their hair and body, and whisper a prayer.

Regarding this, we have known about the so-called Mana (supernatural powers). Anthropologist A.F.C. Wallace cited some "minimum categories of religious behavior" (Emily & Lavenda, 1995, p. 250). These categories are, on some level, the self-created characteristics of religion. According to Wallace, religious activity includes one or more of the following: Prayer; Music; Physiological training; Promote; Read morals; Acting scenes; Mana; Taboo; Party; Mental health; Gathering of ritual celebrations; Premonition; Icon.

Mana refers to: "Sublime power that has no personality, but sometimes it is thought that it can be transferred from one thing to another. Healing by putting a hand on the sick person is an example of a force to pull the disease out of the sick person, or to destroy it. At Guider some believe that the ink used to copy the scriptures of the Koran is also powerful. Washing the Quran writing ink on the board and drinking this wash water will impart the power of the prayer to the drinker's body. This principle holds that sacred objects must be touched in order to be empowered (Emily & Lavenda, 1995, p. 251)."

Thus, it is not known where this principle came from Vietnam and when, but the people here have practiced touching the supernatural powers, sacred objects to be empowered. In this detail, Nam Hai Bodhisattva is considered as a Mother – Goddess, so people practice touching the statue to be empowered.

Here, when attendees of the festival were asked about their purpose of coming here, 85% answered that they came mainly for religious purposes, their main activity is to pray, perform worship, and activities such as watching music, visiting shopping, just an extra activity, giving additional joy to them during the pilgrimage. Therefore, the most expected activity for the worshiper is setting up the altar to worship her at midnight. This is not an activity hosted by the organizing committee, but entirely performed by the people. I don't know when but on the night of March 22 of the lunar calendar every year, that

is the first night of the festival, no one tells anyone, each group of people offers gifts, choosing a spot around the area of Nam Hai Mother statue, solemnly setting up the table of offerings and the incense smoke, always waits from the afternoon to the night, and wait at 12 am to start the ceremony, chanting prayers for peace (Truong Thu Trang, 2017, p. 134).

Another point makes us note that in the late hours of this night more than 60% are people from other places. They come from places like Ho Chi Minh City, Vinh Long, Tien Giang, An Giang, Can Tho, Hau Giang, Soc Trang, Ca Mau, etc. and only about 30% are from Bạc Liêu. Surveying a circuit around the festival now, we only occasionally meet one or two people who are around the Place of worship Nam Hai Bodhisattva (Truong Thu Trang, 2017, p. 135).

Following the pilgrims, asking about the reason they came here, they innocently answered, "it's very spiritual", to achieve your prayers; or they say that trading and business is too difficult, so they come to ask for fortune and pray; many people said that their descendants or themselves going out to fishing for a long time should come to pray; many people also come to "pay in return", because what they wish has come true, etc…

So clearly one of the most important reasons for them to come to the Nam Hai Bodhisattva festival in Bạc Liêu, to the objects worshiped here is to have peace of mind. We have seen many people from far away provinces, they live in Kien Giang, Vinh Long, Ho Chi Minh City ... They often go to the whole family and usually come very early to choose the best location among the ceremonial venues. They are then presented with great offerings and each family member is equipped with a small notebook to write content, prayers. When they pray, their expressions were mainly sincere.

The late night worship at 12 am is a characteristic of the Goddess – Goddess worship in Vietnam, not a Buddhist ritual. People put their spiritual faith in the Goddess they revere, the gentle Mother they believe is always there and listens to them, and at 12 am the folklore believes that the gods will listen to them better, they call it "spirit time".

Through the aforementioned things we see that even though society is increasingly modern, science and technology is increasingly advanced, dreams are deciphered, natural phenomena are explained ... people are still full of beliefs about a distant world, about the gods surrounding them; there is still much beyond their control. They are still "terrified" of gods, terrified of what they do not know. Coastal people are still more insecure, still praying for the supernatural forces to protect them. That is, the spiritual stabilizing function of religions, beliefs in general, religions and beliefs in coastal areas of Bạc Liêu in particular, including Nam Hai Bodhisattva faith still remain valid.

In summary, the religious and belief practices with Nam Hai Bodhisattva have helped coastal Vietnamese people find certain mental security. Some people also said that while going out to sea, looking at the statue, or a picture of Nam Hai Mother (Nam Hai Bodhisattva), they felt empowered; when in danger, they always recite Her name to be saved; While still far from shore, her statue facing the sea was like a lighthouse to show the way for fishermen to return.

Conclusions

In summary, the contribution of this study has shown that, in the minds of the Vietnamese people, Nam Hai Bodhisattva is a Mother, Goddess of the Sea, a mother of a country, not merely a Bodhisattva.

When Buddhism entered Vietnam, Buddhism and Mother Goddess Worship influenced each other. The interpenetration and mutual influence between Buddhism and the worship of Mother Goddess and the Goddess of popularization tend to be understandable because it is the common belief of the people. The same reason can be interpreted for the relationship between compassion and charity, the spirit of community, and the promotion of good and elimination of evil, which are the foundation in the principles of behavior of traditional society. These two types of beliefs complement each other to meet the spiritual needs of the people: According to Buddha, to cultivate virtue of life, in the next life, we can go to Nirvana to make life brighter and freer; According to Mother Religion, worshiping Mother is hoping for the graceful blessings that bring health, fortune and luck to everyday life. Nam Hai Bodhisattva became a Mother in the Vietnamese folk belief, demonstrating the close harmony and attachment between Buddhism and folk beliefs, Buddhism has a special place in the mind of the Vietnamese people, become the traditional culture of Vietnamese people.

The limitation of this study is that it has not done a comprehensive study in Vietnam, this is just a study in the Mekong Delta, especially in the case of Bạc Liêu, where Nam Hai Bodhisattva belief develops most strongly; at the same time, he has not yet looked to the world to compare

how Nam Hai Bodhisattva religion developed, whether or not this phenomenon of becoming the Mother of the Bodhisattva is becoming a goddess. Therefore, this is the next interesting research issue that we aim to continue to contribute deeply to this field.

Competing Interests Statement

I declare that I have no significant competing financial, professional, or personal interests that might have influenced the performance or presentation of the work described in this manuscript.

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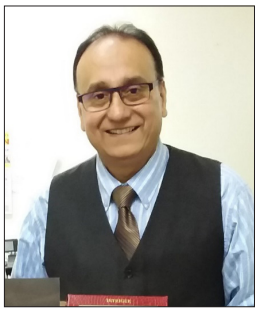

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ORIGINAL ARTICLE

A Historical Institutionalism Approach to the Politics of Languages of Pakistan

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ABSTRACT

This research investigates the evolution of language regimes and politics of language/s in Pakistan by making use of Selma K. Sonntag and Linda Cardinal's Historical Institutionalism Approach (2015). Secondary data, such as policy documents, policy statements, newspapers, magazines, and web-pages collected through purposive sampling have been coded into broader themes and qualitative analysis has been conducted on the data obtained to demonstrate how language policies, and institutional traditions in the policies have often caused critical junctures in Pakistan after independence. The results, as shown in this research, have been political disintegration, critical junctures, linguistic injustice, ethnic conflicts, and social inequality among different ethnic language groups. An inclusive language regime will not only pave the way for linguistic justice but also result in mitigation of language-based critical junctures in different regions of Pakistan.

Keywords: historical, institutionalism, language, Pakistan, politics, regimes.

Introduction

The politics of both language and religion has played an influential role in South Asia which culminated in the violent division of the Indian subcontinent and the establishment of Pakistan. The politics of language polarized around the Urdu-Hindi controversy which was fueled by the institutionalized 'divide and rule' policy of the British colonial government (Jaswal, 2005).

Putting light on the Urdu-Hindi controversy, Schiffman (2016) states that the Indian subcontinent's history of multilingual tolerance was slowly coming to an end as the partition came closer and the ethnolinguistic conflicts between different communities started coming to the surface. Schiffman appears to imply that the language controversy between Hindi and Urdu influenced the historical evolution of the subcontinent. In fact, language related issues have permeated policy making institutions of Pakistan and continue to divide people in Pakistan on ethnic lines and the language regime in the country has not assigned constitutional recognition to small languages. Today, many languages in Pakistan are on the verge of extinction (Torwali, 2019).

The creation of such ethnically divisive language regimes in Pakistan may be linked with Mohammad Ali Jinnah who championed the cause of Pakistan, a separate homeland for Muslims, and favored Urdu as a national language (Schiffman, 2016). He wanted to create a language regime that made local language speakers learn to speak and write in Urdu. After independence in 1947, addressing a gathering in Dhaka, Jinnah outlined the guidelines for Pakistan's language regime: "… the State language of Pakistan is going to be Urdu and no other language. Anyone who tries to mislead you is really the enemy of Pakistan. Without one state language, no nation can remain tied solidly together and function" (Dawn, 2017). This language policy recommendation continues to exploit the multilingual reality of the country and it has repeatedly met with critical junctures throughout the history of Pakistan, because of its exclusive nature. Moreover, the language path dependency proposed by Jinnah is a reflection of centralizing tendencies of

power. The policy statement placed Urdu at the vantage point, while the local languages which are spoken in the areas which constitute Pakistan were marginalized. Unfortunately, over time, this oppressive language policy recommendation has grown deep roots in the institutional traditions of the country.

Characteristics of the language regimes of Pakistan have been discussed extensively by research scholars (Durrani, 2012; Schiffman, 2016). A language regime always emerges in the context of power relations, politics of redistribution, and hegemony; according to Liu (2009: p. 24), language regime constitutes three dimensions: functional, symbolic, and legal-political. First, the functional dimension implies language planning. Second, representations or symbols also inform a language regime. Third, the legal-political dimension contains rights, obligations, and constitutional recognition (for details see Liu, 2009). These three dimensions of a language regime can be understood effectively using historical institutionalism approach, because the approach enables researchers to critically study functional mechanisms, symbolic values, and legal-political backdrop of a language regime.

Historical institutionalism approach facilitates the investigation of state behavior and institutional traditions with respect to language policy choices. It also helps in finding out how a language regime favors powerful languages at the cost of minority languages. Accordingly, the incapacity of the language regimes of Pakistan to accommodate minority languages is discussed in this research.

Traditionally, language policy in Pakistan has favored Urdu, and English, while neglecting local languages. The historical institutional traditions of a power centralizing language regime continue to influence the form and content of language policy and planning in Pakistan. Moreover, the politicization of the languages of Pakistan has elicited calculated, organized responses from different language groups who want to create some space for their languages in the country's language regime. Besides, this path dependency has sowed the seeds of divisive tendencies in Pakistan, and many language groups have started resisting with violence the country's language regime.

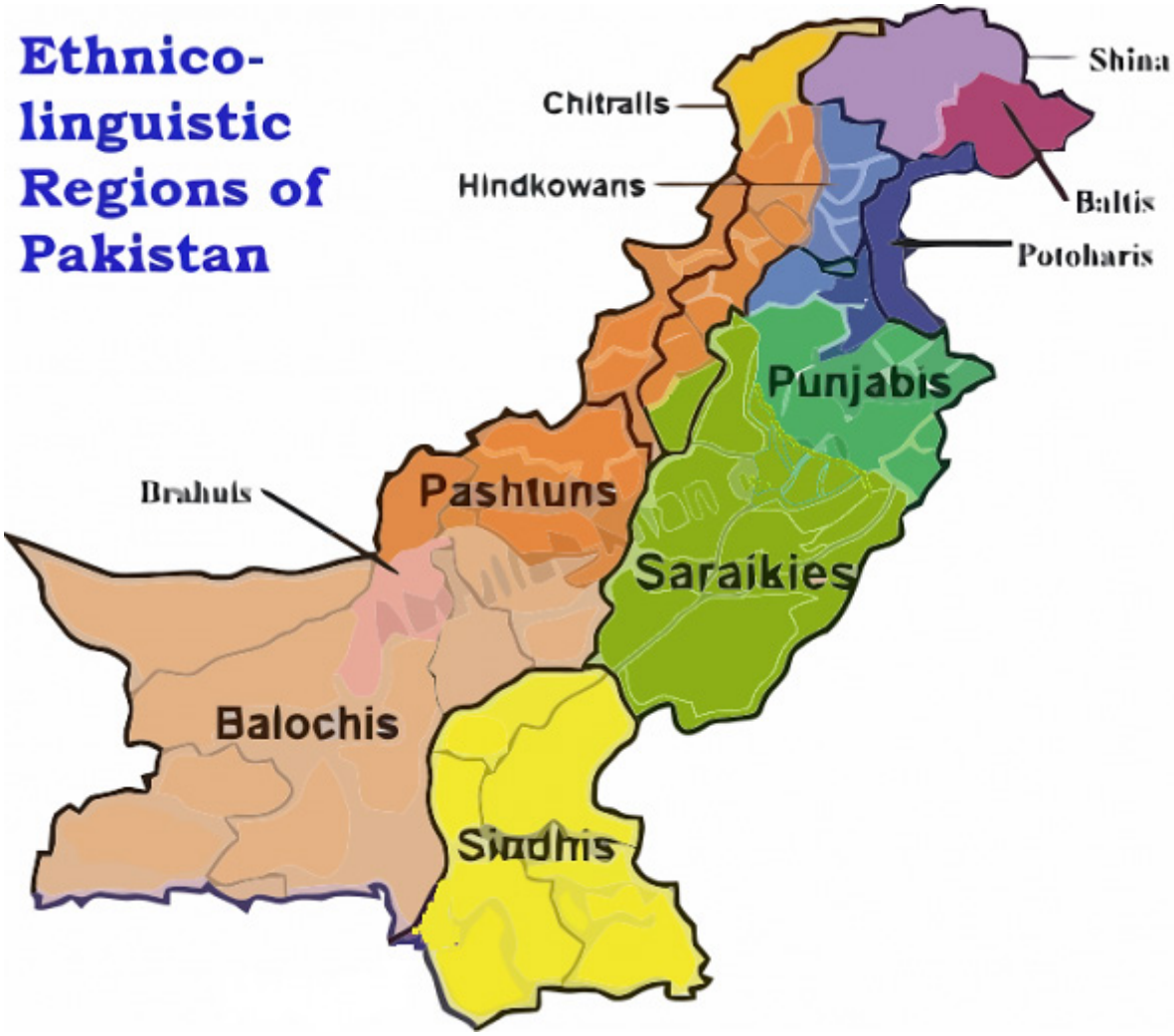
Recently, the country proposed a new language regime in 2020 by redefining its education and language policies. Unfortunately, this newly proposed language regime is also not far removed from the earlier patterns of linguistic exclusion and injustice, because it also fails to solve the issues of linguistic marginalization of minor languages of Pakistan. This language regime is unfortunately giving more importance to English and Urdu at the cost of the local languages. If this language regime continues in Pakistan, this may enhance power concentration, political exclusion and linguistic injustice. Therefore, there is need to question and critically investigate the country's language regimes and provide guiding insights to prevent undesired consequences. In this regard, making use of Sonntag and Cardinal's Historical Institutionalism Approach (2015), this paper highlights problems in Pakistan's politicized language policy and planning. First, however, a background of the languages in Pakistan is warranted.

Background of Pakistan's Languages

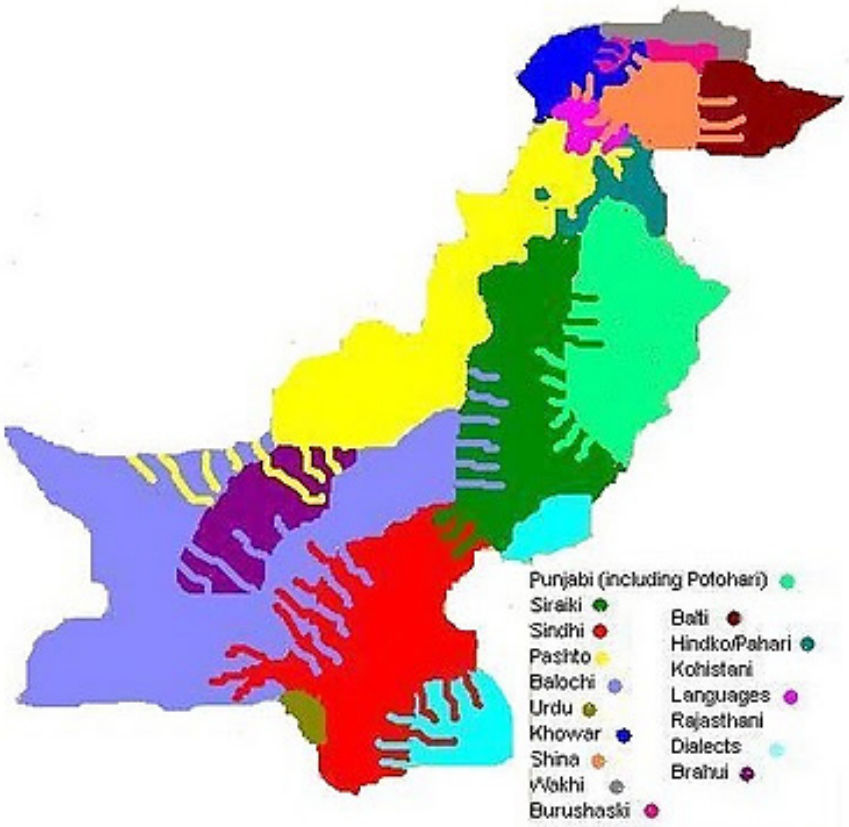
In 1947 when the Indian subcontinent was divided, Pakistan was created and consisted of two separate geographic regions: Eastern Wing and Western Wing (see Map 1). The former was called East Pakistan, while the latter was named West Pakistan. These two geographic units were divided by the vast country of India which lay between them. In East Pakistan, the Bangla speaking people were a majority, and their first language was Bengali but they were denied linguistic rights by the central government of Pakistan which tried to impose the Urdu language on them (Ansari, 2008). The Bengalis of East Pakistan resisted the language regime, and in 1971, East Pakistan won its independence and became Bangladesh.

Unlike East Pakistan, West Pakistan was then and is still multilingual and multicultural (see Map 2). There were then and still are many major and minor languages spoken in West Pakistan (see Map 3). West Pakistan consisted of four provinces: Sindh, Baluchistan, North West Frontier Province and the Punjab. After the separation of its Eastern Wing in 1971, West Pakistan was named Pakistan. Sindh has been a multilingual province where Sindhi, Urdu, Baluchi, Brahui, Seraiki, Punjabi, Aer, Dhatki and many other minor languages are spoken. Many of Sindh's languages have no official status, except for Sindhi and Urdu. The former is the first language of Sindhis, whereas the latter is spoken by some of the immigrants who had come from India during the partition of the subcontinent in 1947. Similarly, Baluchistan is also a multilingual province where Baluchi, Brahui, Pashto, Sindhi, Seraiki, Urdu, Hazargi and other minor languages are spoken. Unfortunately, these languages are neither used as medium of instruction nor as medium of administration in the province except for Urdu, although the number of native Urdu speakers in Baluchistan compared to the speakers of Baluchi, Pashto, Sindhi and Hazargi is much smaller (see details in Pakistan Bureau of Statistics, 2017).

Map 1: A Map of West Pakistan and East Pakistan before 1971 (Dummett, 2011; Source; BBC.com)



Map 2: A Map of Pakistan showing its ethnic regions (Script Source, 2015)



Map 3: A Map of Pakistan reflecting its multilingual reality (The Polyglot Blog, 2012)

The third province was North West Frontier Province which is also a multilingual region. The North West Frontier Province and the region of Gilgit-Baltistan constitute the northern areas of Pakistan. Pakistan's northern languages, such as *Pashto, Seraiki, Hindko, and Shina* have been given no status in the country's existing language regime. Similarly, the other northern languages, such as "*Badeshi, Balti, Bateri*, *Burushaski, Chilisso, Dameli, Domaaki, Eastern Kativiri, Gawarbati, Gawri, Gojri, Gowro, Kalasha, Kalkoti, Kamviri or Shekhani, Khowar, Kohistani, Madaghlashti, Mankiyali, Palula, Shina, Torwali, Ushojo, Wakhi and Yidgha"* have not been even recorded in any census of Pakistan (Torwali, 2019). Urdu was also imposed as the language of education and governance in these regions (Rahim, 18 September 2014). In 2014, the former North West Frontier Province of Pakistan was named 'Khyber Pakhtunkwa', a name associated with the identity of the Pashto speaking Pakhtuns/Pashtuns who comprise a majority in the province. The languages spoken in Gilgit-Baltistan region are Balti, Shina, and many other minor languages, but even here Urdu has been imposed as a medium of instruction in educational institutions.

Another province, the Punjab province of West Pakistan consists mainly of the Punjabi speech community who appear to have shifted to Urdu as the latter is seen as prestigious (Nazir, Aftab, and Saeed, 2013). In the Punjab province of Pakistan, there are also Seraiki speakers who used to have their own semi-autonomous princely state of Bahawalpur. The Seraiki speech community lives in almost all the provinces of Pakistan, but they form a majority in the Punjab province of Pakistan where they have been struggling for the establishment of their own province since 1970s.

The separate identities of the princely state and the provinces of West Pakistan were dissolved and a new structure combining all these former provinces of West Pakistan was formed and named One Unit in 1955. This One Unit structure sustained its presence till 1969 when it was finally dissolved by Yahya Khan, a military dictator of that time. After the dissolution of One Unit in 1969, Bahawalpur which was a hub of Seraiki speaking people could not get its autonomous status and was merged with the Punjab Province. In 1971, when East Pakistan became Bangladesh, West Pakistan retained all its four provinces.

This background information is necessary to understand the Historical Institutionalism Approach (HIA) and the critical junctures in the different provinces which comprise Pakistan. This is now discussed.

Theoretical Framework: Path Dependency, Critical Junctures, and Language Regime

This research makes use of a robust theoretical framework: Historical Institutionalism Approach (2015) by Sonntag and Cardinal. This approach is basically used in comparative politics to study the institutional behavior and traditions of states with respect to policy choices. Sonntag and Cardinal (2015) have used this approach to study institutional language policy choices and planning in many countries. The approach to the study of language policy is based on a state's institutional tradition, *path dependency*, *critical junctures*, and *language regime* (Sonntag and Cardinal, 2015). According to Sonntag and Cardinal (2015), every state is a product of specific political traditions which are incorporated in its institutions. The state institutions rely on specific paths to convert the historical traditions into language policies. Sonntag and Cardinal (2015) call this institutional reliance *path dependency*. This dependency is usually not accepted by different language groups, because it leads to policy choices which may neglect and marginalize their respective languages. Consequently, the linguistic groups start movements, create agitation, and cause riots to resist the state's path dependency and language choices. These chaotic situations which emerge as a response to a language policy choice are known as *critical junctures* (Sonntag and Cardinal, 2015). The critical junctures may force government to rely on a more compromising path, but the path is not usually divorced from the earlier patterns of state traditions. Ultimately, the state and its institutions introduce a language policy which creates a specific *language regime* which may also face another critical juncture if it fails to address language issues of the minorities and vulnerable language communities.

In short, a language regime involves a set of rules which determines the institutional use of a language or languages in a particular place and at a particular time. The Historical Institutionalism Approach explains why and how a specific language regime comes into being (Sonntag and Cardinal, 2015). This approach has been selected to study the historical evolution of language regime and politics of languages in Pakistan.

Literature Review of the Historical Evolution of Pakistan's Language Policies

Many researchers (Rahman 2010; Durrani 2012; Manan, David, and Dumanig, 2020; Ali, 2020) have written about the language policies of Pakistan. The Historical Institutionalism Approach used in this study will help in understanding the history of language policies and language politics in Pakistan and provide reasons for the evolution of the language regime.

Rahman (2010) states that Pakistan is a multilingual country having six major and fifty-seven minor languages and that her language policies have always promoted English and Urdu, while demoting the local languages. Rahman claims (2010: p. 1): "The less powerful indigenous languages of Pakistan are becoming markers of lower status and cultural shame", however, this quote is perhaps too strong because not all speakers of indigenous languages feel ashamed of their languages, in fact many of them are proud of their languages and have resisted the existing language regime by creating critical junctures. Rahman explains that some minor languages are about to become extinct due to the country's language policies and recommends the adoption of additive multilingualism as a policy choice to resist the process of languages becoming extinct in Pakistan (Rahman, 2010).

In addition to Rahman's critical stance towards Pakistan's language policies, Channa, Memon, and Ahmed (2016) have also made use of critical, qualitative reviews of Pakistan's language policies and they too mention an additive bilingual policy as a solution to Pakistan's language problems. Like Rahman, they do not discuss historical process, state tradition, path dependency, critical juncture, and language choice which determine the nature of a language regime. In fact, the solutions of additive multilingualism/bilingualism suggested both by Rahman (2010) and Channa et al. (2016) are probably problematic because they might pave the way for new power relations in which regional languages will marginalize sub-regional languages.

Although like Rahman's (2010), and Channa et al.'s research works (2016), Durrani's research (2012) is also critical in nature, but it is a post-colonial reaction to language policies and planning in Pakistan. Durrani critically conducted qualitative analysis of purposively sampled data with respect to language policies in Pakistan and argued that Pakistan's language-in-education policies are a continuation of the British colonial legacy and such policies will always remain counterproductive unless an effort is undertaken to mainstream local knowledges and realties (Durrani, 2012). Her approach also does not discuss historically inspired state traditions which either bypass or throttle critical junctures, and asserting their relative autonomy seek to establish a language regime.

Like Durrani (2012), Ammar, Ali, Fawad, and Qasim (2015) qualitatively investigated Pakistan's language policies by

focusing their attention on hegemony of the English language. However, they did not critically approach hegemony of the Urdu language in Pakistan. They appear to resist one type of linguistic hegemony, while at the same time support another type of linguistic hegemony. This selective criticality may be due to the lack of a historical institutionalist approach which, if employed, could have resulted in a comprehensive, integrated, critical apparatus to resist linguistic hegemony in all its forms and shapes.

Manan, David, and Dumanig (2016) used a mixed methodology to collect data to study the effects of the English-only language policy in private schools in Pakistan and found that the English-medium only policy in such schools was reducing the importance of local languages and was also creating socio-economic gaps between the 'haves' and 'have-nots'. They treated the language policy and regime from an educational perspective and not from the Historical Institutionalism Approach (Sonntag and Cardinal, 2015) which aids in signaling critical junctures.

Pathan, Shah, Lohar, Khoso, and Memon (2018) have also qualitatively studied the influence of the politicized language policies on the Sindhi language[1] in Pakistan. Although their approach (2018) to language policy draws upon concepts from politics, they too did not employ a historical institutionalist approach to study the politicized role of language policy and planning and like the other studies did not discuss the critical junctures which have impacted the policy choices with respect to the Sindhi language. Although the language movements and the work of language activists have impacted the evolution of the language regime in Sindh, there could probably be resurgence of critical junctures in the province and this has not been discussed in their work.

Much like Pathan et al. (2018), Panhwar, Khatwani, and Abbasi (2018) have also employed a critical, historical, and descriptive approach to investigate language policy and planning of Pakistan's policymakers with respect to Sindh and Sindhi language. Their research is much more concerned with sociolinguistic realities and there is no reference to the institutional traditions and path dependency which influence choices of language policy. Although the researchers have referred to the social unrest in Sindh province against the oppressive language regime, they view it as a sociolinguistic event rather than a collective reaction to institutional path dependency. They have approached history as a sociolinguistic force without much focus on the institutions and their role in language policy planning.

In addition to Panhwar, Khatwani, and Abbasi (2018), Ali (2020) has also used a qualitative methodology and dynamic, bilingual concept of education to study the language in education policy of Pakistan. Primary data was collected from language teachers but like the other studies Ali has not assessed the role of historical institutionalist traditions which play an influential role in posing challenges to the dynamic bilingual education system which encourages the use of local languages as a medium of instruction.

In short, these studies on language policies in Pakistan reveal that the Historical Institutionalism Approach (Sonntag and Cardinal, 2015) has not been used as a conceptual construct to analyze the history of language policies in Pakistan.

Research Objectives

1. To apply the historical institutionalist approach to the language regime in Pakistan.
2. To analyze the response of Pakistan's language policymakers to critical junctures.
3. To evaluate the evolution of the language regime in Pakistan in the light of the historical institutionalist approach.

Research Methodology

This research design is qualitative in its form and content, and describes, evaluates, and analyzes the research objectives using Sonntag and Cardinal's Historical Institutionalism Approach (2015). The selection of the qualitative design has been made because it facilitates an in-depth exploration of a language regime. Additionally, purposive sampling is used for data collection. Policy documents, such as *Constitution of Pakistan (1973), Sindh Government Gazette (1972), Sindhi Language Bill (1972), National Curriculum Framework Pakistan (NCFP) (2020),* English daily e-newspapers, such as *Dawn (selectively chosen from these years: 2009; 2011; 2012; 2014; 2015; 2016; 2017; 2018; 2020),* and *The News (selectively chosen from these years: 2016; 2019; 2020), Business Standard (2016)* and magazine *Herald (2015) comprised the data from which information was obtained.* Additionally, the data from these documents have been codified and thematic analysis has been conducted. These news resources were selected due to ease of access, and are widely read by

[1]Sindhi language is spoken in Sindh, a province of Pakistan.

Pakistanis. These are also standard sources which provide authentic data on the politics of language. Dawn, and The News are English language newspapers published daily in Pakistan, whereas the Business Standard is based in India.

Findings

In this section, findings on Pakistan's language regime along with language politics have been presented and analysed in accordance with Sonntag and Cardinal's Historical Institutionalism Approach (2015).

Pakistan's Language Regime and the Separation of East Pakistan (Bangladesh): A Historical Institutionalism Approach

The politics of language has played a significant role throughout Pakistan's history. The policymakers in the country have always followed a pro-Urdu and pro-English policy which has repeatedly resulted in many critical junctures, such as the separation of East Pakistan (now Bangladesh) from West Pakistan (now Pakistan) in 1971, language riots, and alienation of the vernaculars. Additionally, Jinnah's recommendation of adopting Urdu as a national language of Pakistan (Dawn, 2011) paved the way for a power-concentrating language regime, because he believed it would hold the different ethnic communities of Pakistan together. This led to critical junctures in East Pakistan and the students at University of Dhaka called for a strike demanding officialization of their language in the country. During the protests on 21st of February in East Pakistan, many students were shot and killed (Rahman, 2017).

In 1952, Mohammad Ali Jinnah's successor as governor general, Khawajah Nizamuddin, declared a policy statement which put Pakistan on a path to one language policy regime. He wanted to fulfill Jinnah's mission of institutionalizing Urdu as a national language. This proposed language regime met critical junctures in East Pakistan (now Bangladesh), because the majority of the people of East Pakistan spoke Bangla and many did not understand Urdu, the language which was imposed on them (Al-Azami, 2013). Such a language policy represented oppressive institutional traditions and on the pretext of so-called national integrity, such institutional traditions embarked upon a path dependency which eventually undid national integrity.

In 1956, Pakistan's first constitution was promulgated. The constitution adopted a seemingly compromising path dependency with respect to the Bangla language, however, it was not far removed from Nizamuddin's exclusionary language choices with respect to other regional languages. This constitutional tradition neglected the linguistic justice principle and therefore many language groups resisted the language regime. Moreover, the constitutional path dependency was not satisfactory for many Bengalis, because it gave Bangla only a national language status along with Urdu while maintaining English as an official language of the country (Ansari, 2008). Ansari (2008) states categorically that Pakistan's constitutions of 1956 and 1962 gave the Bengali language only a so-called national status, whereas in fact the Bangla language never enjoyed the status as enshrined in the constitutions. His findings suggest that the constitution could not adequately address the linguistic issue and thus the incessant critical junctures ensued which resulted in the disintegration of the country in 1971.

The Bengali Language Movement was launched in East Pakistan against the power-concentrating language regime of Pakistan which was a first step towards the disintegration of the country. The linguistic dissidence led to repeated *critical junctures* till finally East Pakistan was established as Bangladesh in 1971. This is because the linguistic concessions as enshrined in the constitutions of 1956 and 1962 did not address the linguistic concerns of East Pakistan. In the early stages of the critical junctures in East Pakistan, there was a language regime change in 1956 with Bangla being apparently recognized as a national language along with Urdu, however, other regional and small languages were given neither official nor national recognition in the new language regime.

The story of Bangladesh and its separation from Pakistan is, in fact, the story of critical junctures and Bangladeshi activists fought for their political, linguistic rights. Such "fights" resulted in resistance, strikes, boycotts, and occasionally in chaos. Unfortunately, these concerns were not treated seriously, and this resulted in the disintegration of Pakistan in 1971. Such critical junctures were genuine expression of Bangladeshi activists who defied the oppressive language regime of that time which gave no real status to the Bangla language in the country. Moreover, the linguistic path dependency was one of the reasons which brought about the secession of East Pakistan (Bangladesh) from West Pakistan (now Pakistan).

Pakistan's Language Regime and Critical Junctures in Sindh

Apart from critical junctures in East Pakistan, the other regions of Pakistan were also affected by the institutional

patterns of linguistic suppression. The establishment of One Unit in 1955 by merging four provinces Sindh, Baluchistan, North West Frontier Province (now Khyber Pakhtunkhwa), and the Punjab into West Pakistan wreaked havoc on the vernacular languages. There were critical junctures and language resistance against the regime in Sindh, a province in Pakistan, against the decision of establishing One Unit[2] (Dawn, 2011). Furthermore, the activists in Sindh argued that the institutional tradition would gradually erase the linguistic, and cultural identity of Sindh. To crush the politico-lingual activism in Sindh, the government arrested many activists and banned Sindhi language newspapers, such as *Al Waheed* and *Karawan* (Dawn, 2011). These oppressive tactics revealed the state's assertion of *relative autonomy* in the face of *critical junctures.*

The constitutional traditions of 1956 and 1962 also gave the Sindhi language neither national recognition nor official status. The institutional path dependency became more oppressive in 1958 when Ayub Khan, a military dictator, imposed martial law. Ayub's language regime was power concentrating in its form and content. Additionally, his language policy was pro-English which marginalized other regional languages (Pathan et al., 2018). He formed a Commission on National Education which submitted its report in 1959 much to Ayub's satisfaction (Rahman, 1996), and it suggested that Urdu should be developed and encouraged for national unity and linguistic cohesion of West Pakistan. However, West Pakistan formed One Unit which contained disparate regions of Sindh, Baluchistan, North West Frontier Province, and the Punjab. The report also recommended that Urdu should become the common, and popular language of all the people living in West Pakistan (Report on National Education, 1959: p. 284) and was a reproduction of a dictatorial tradition which was suggesting a path dependency which could throttle linguistic diversity and threaten the multicultural reality of the region. Furthermore, this dictatorial path dependency resulted in critical junctures when Sindhi, Baluchi, Seraiki and Pashto language speakers of West Pakistan aggressively resisted the language regime (see Rahman 1996: p. 116). This event of history confirms the fact that when institutionalized dictatorial traditions embark upon a linguistic path dependency which neglects regional, minor languages it causes the speakers of such neglected languages to put up critical junctures and resist oppressive, language regimes. Although Ayub's regime came to an end in 1969 through critical junctures, such as student movements, and protests, the language regime did not change much and the regime continued to face resistance from students, laborers, intellectuals, and activists.

Sindhi is one of the oldest languages in Pakistan and is rich both in language and literature (Mukherjee, 2020), but the language has not even been given the so-called status assigned to it constitutionally. Much like the so-called status given to the Bangla language as discussed in Ansari (2008), the Sindhi language also faced the same fate in Sindh. The speakers of Sindhi are in favor of a power sharing language regime and are actively supporting the cause of the Sindhi language by calling for the implementation of a *Sindhi Language Bill 1972* (Dawn, 2012). In 1970s when Zulfiqar Ali Bhutto's[3] Pakistan People's Party-led government came to power, it institutionally elevated the Sindhi language to an official status (*Sindhi Language Bill, 1972*). Additionally, this met critical junctures from the Urdu-speaking community in Sindh who thought the language regime would minoritize Urdu. In 1972, the declaration of Sindhi as the sole official language of Sindh province (*The Sindh Government Gazette, 1972*), caused the Urdu-speaking Muhajirs (immigrants who had come from India in 1947) to rise in riots against the decision (Hassan, 2015; Kriti and Sareen, 2019). Ethnolinguistic riots broke out in Sindh's cities of Karachi, Hyderabad, Mirpur Khas, Sukkur, and Larkana (Dawn, 2016). This path dependency pitted Muhajirs and Sindhis against each other. Finally, in 1972, Zulfiqar Ali Bhutto, the then Sindhi Prime Minister of Pakistan, had to revoke the language policy due to the critical junctures and established Urdu as an official language of the province along with Sindhi. In 1988, when Pakistan People's Party chairman, his daughter Benazir Bhutto became the Prime Minister of Pakistan, many of the Urdu-speaking Muhajir politicians of Sindh, bargained with her to institutionally perpetuate the dominance of Urdu in Sindh (Rahman, 1995). Clearly, the state's path dependency could not develop an inclusive language regime. Although this bilingual language regime change might have satisfied Sindhis and Mohajirs, the speakers of smaller languages in Sindh, such as *Dhatki, Aer, Bhavya, and Sansi* have so far not gained any institutional recognition for their languages, and consequently their languages are on the verge of extinction. Thus, even this so-called bilingual language regime could not help in resolving the status of minority languages.

In 1980s, General Zia-ul-Haq imposed martial law in Pakistan by ousting Zulfiqar Ali Bhutto's democratically

[2]The establishment of One Unit was an institutional attempt of erasing multi-cultural diversity and multilingual reality of West Pakistan.

[3]Since Zulfiqar Ali Bhutto was the first democratically elected Prime Minister of Pakistan, his government undertook the responsibility of preserving people's language rights, however, the progress could not be sustained due to critical junctures.

elected government. Zia's linguistic path dependency was to tyrannically 'Urdu-ise' and Islamize the country's institutions (Torwali, 2016). In this way, he imposed a power concentrating language regime by establishing Urdu as the only national and official language of Pakistan depriving Sindhi language of its official status. Moreover, this Urdu-dominant language regime was also espoused by *Muhajir (later, Muttahida) Qaumi Movement,*[4] a Karachi-based political party under Zia's patronage. Zia's linguistic dictatorship undertook a path dependency which marginalized the smaller languages of the country including the Sindhi language. Zia elicited the institutionalization of Urdu hegemony on the pretext of religious solidarity and national unity (Torwali, 2016). This enforced institutional tradition was to backfire as it resulted in critical junctures. The Movement for the Restoration of Democracy[5] in different parts of the country during the 1980s was a manifestation of critical junctures against Zia's dictatorship in all its forms and contents.

In addition to the movement, the elite English-speaking class also offered critical junctures to this language regime. Zia's linguistic dictatorship snatched away language rights from the English language speaking elites. Zia, a military dictator, was trying to impose dictatorial traditions and establish a language, regime which centralized the role of Urdu in the formal domains of the country. The English-speaking elite saw this as a threat to their privileges which were conferred upon them by the virtue of speaking and writing English, and thus resisted Zia's language policy which had to backtrack (Razzaque, 2020). Zia's policy of Urduising the medium of instruction in educational institutions of Pakistan was resisted by parents whose children were enrolled in English medium schools (Rahman 1997: p. 196–197). Additionally, the English dailies of Pakistan also wrote editorials against Zia's pro-Urdu language policy (Rahman, 1997: p. 197). Pakistan's English press and anglicized elites combined their efforts to develop critical junctures and resisted Zia's dictatorial path dependency which led to linguistic hegemony of Urdu. In short, Zia's dictatorial, linguistic traditions also met with critical junctures from Pakistan's English-speaking elites and English print media.

The critical junctures against the marginalization of Sindhi language have been widely discussed by activists not only in the country but those in other countries. The former chairman of the London-based World Sindhi Congress, Lakhu Lohana criticized Pakistan's institutional, linguistic hegemony: "There is a history of apartheid and criminal discrimination against Sindhi language that continues to date. Urdu is the mother tongue of less than one percent. Sindhi people have waged a historical struggle to save their language" (Business Standard, 2016). Lohana implies that there is an institutionalized linguistic apartheid in Pakistan which has marginalized the Sindhi language in Sindh province. He says that the oppressive language regime is a form of linguistic crime being perpetrated against Sindhi speakers in Pakistan and refers to the history of the struggle which Sindhi speakers have been carrying out to save their language against such linguistic apartheid. Lohana, thus clearly discusses the institutional practices of linguistic injustice against the Sindhi language and the constant struggle by Sindhi activists to save their language.

The aim of the language activism of the Sindhi speakers is to achieve their language rights and ensure social inclusion. Indeed, Sindhi is used as a medium of instruction in many government schools in the rural areas of Sindh and in some areas in urban Sindh, and although official status has also been given to the language steps are yet to be taken to implement the Sindhi Language Bill of 1972 in letter and spirit. To date the Sindhi speech community in Sindh has managed to achieve the official status for their language through critical junctures and the activists of the Sindhi language have advocated the linguistic path dependency which ensures the *practical officialization* of the Sindhi language in the Sindh province. Every year Sindhis celebrate their culture and language day on the first Sunday of December to renew their love for their language and culture. Moreover, researchers have also identified that Sindhis in Sindh are emotionally attached to the Sindhi language and therefore have maintained their language and cultural identity (David, Ali, and Baloch, 2017). However, language steps are yet to be taken to implement the Sindhi Language Bill of 1972 in letter and spirit and if this is not attained critical junctures can accelerate and cause turmoil.

Pakistan's Language Regime and Languages of Baluchistan: A Historical Institutionalist Approach

Apart from Sindh, Baluchistan is, also, a linguistically diverse province of Pakistan where Balochi, Brahui, Pashto, Sindhi, Hazaragi, and other languages are spoken. However, due to the power concentrating language regime, these regional languages have never received any national and official status in the province since 1947. Public schools in Baluchistan teach neither Baluchi nor

[4]Muttahida Qaumi Movement, a political party dominated by Urdu speaking community of Sindh, incited ethnic emotions of Urdu speaking people in Sindh. Although the party did attract many followers, it was not without ethno-linguistic riots.

[5]Movement for the Restoration of Democracy was a populist movement which was started in 1980s against general Zia's oppressive dictatorship. Pakistan People's Party played a very vital role in the movement. Many of their activists were jailed and murdered.

Brahui which are two regional languages in the province (Dawn, 2015). In fact, the Frontier Corps, a paramilitary border force in Baluchistan, has been targeting and confiscating books of Balochi language and literature from bookshops on the pretext of security (Dawn, 2015). This *path dependency* and oppressive *institutional tradition* has elicited many *critical junctures* in the province.

In 1950s, the Baloch nationalists launched their armed struggle against their political, economic, cultural, and linguistic marginalization. The critical junctures have often surfaced against the existing language regime imposed on Baluchistan. One of the Balochi language activists from Germany once protested: "Yes, this is true. Urdu is the language used in Pakistani schools. In Baluchistan also, they are using Urdu language books … It's shameful to say that I am a Baloch. My language is Balochi, but sorry, I can't read or write in Balochi because I was never allowed to learn my own language, it is forbidden" (Business Standard, 2016). This complaint and protest of a Baluchi-speaking person against the language regime shows the extreme marginalization of the Baluchi language in Baluchistan. Moreover, ministers of Baluchistan's provincial assembly caused a *critical juncture* in 2020 when they demanded that Baluchi needs to be the medium of instruction in Baluchistan's schools (Shahid, 2020).

Moreover, other languages of Baluchistan, such as Brahui, Hazaragi, Sindhi, and Pashto have no provincial or official status. Most of these communities rely on Urdu as a medium of instruction due to the language regime. Hazaragi language which is spoken by Hazaras of Quetta has also no social status. Similarly, Pashtuns of Quetta cannot use their language in government institutions. Although Sindhi speakers in South Baluchistan do use Sindhi in their daily lives, the language regime also does not give it any space in Baluchistan's formal domains. Thus, Baluchistan's linguistic diversity is under threat due to the *institutional path dependency* of the government. This existing language regime has proved oppressive for Baluchistan resulting in *critical junctures.*

In fact, Baluchistan has always remained a restive province of Pakistan and one of the causes of the continued insurgency in Baluchistan is the imposition of the Urdu language at the expense of the Balochi language and other languages in Baluchistan. The languages of Baluchistan may be used as a medium of instruction, at least at the primary level, in the areas where they are spoken. The probable solution to Baluchistan's linguistic marginalization lies in the introduction of a power sharing language regime. The language regime may share linguistic space with the Balochi language along with other minor languages of the province in the formal domains of education and governance. The Balochi language, and other languages of the province need to be used as medium of instruction in schools in Baluchistan, and this is an inalienable right of a multilingual province. If this power sharing regime is not established in Baluchistan, the chances of sustainable peace in Baluchistan appear dim. The critical junctures will, then, continue to haunt language policymakers of Pakistan.

Pakistan's Language Regime and Languages of Khyber Pakhtunkhwa and Gilgit-Baltistan

In 2009, Pakistan People's Party government did not significantly change the language regime in the renewed education policy. The policy allowed provinces to choose any language as a medium of instruction till grade five, while the institutional policy approach from grade six onwards was to retain Urdu and English as the medium of instructions (*National Education Policy,* 2009).

Apart from the National Education Policy (2009), the *Eighteenth Amendment* in 2010 to the *Constitution of Pakistan* (1973) has also failed to solve the language issues of minority communities of the northern areas. The constitutional amendment gave provinces autonomy to make their own educational and language policies, but no comprehensive language policy has been designed by the provinces. Furthermore, language policymakers have also been neglecting these languages since Pakistan's independence in 1947. Given the dictatorial *path dependency* of the state and the institutional negligence of these languages, it is perhaps not wrong to say that these languages will gradually become extinct (Torwali, 2019) or perhaps there will be many more critical junctures.

One of the major languages spoken in Gilgit-Baltistan is the Balti language. Unfortunately, the Balti language is not used as a medium of instruction due to Urdu hegemony. The founder of Washington D.C.-based Institute of Gilgit-Baltistan Studies, Senge H. Sering protests against the oppressive regime: "I strongly condemn Pakistan's policy of using Urdu as a medium of instruction in schools of Gilgit Baltistan. United Nations' UNESCO sees this as detrimental to the proper upbringing of children and hindering their educational development and wellbeing. Instead, local languages should be used as medium of instruction in schools" (Business Standard, 2016). Sering's protest is a manifestation of critical junctures against the oppressive language regime, and institutional path dependency which have marginalized the Balti language in Gilgit-Baltistan. He means to imply that Pakistan's

pro-Urdu language regime not only violates UNESCO's guiding principles but also demotes the principle of using the heritage language as the first language in schools. In other words, he suggests the use of Balti as a medium of instruction for children whose first language is Balti. Sering is therefore advocating for linguistic rights of Balti speakers and condemning the current oppressive language regime.

In addition to the Balti language, language activists and researchers are also involved in revitalizing the 'Dawoodi' language spoken by about 400 people in the village of Mominabad, Hunza Valley, Gilgit-Baltistan (Silk Road Centre, 2020). Dawoodi is an old Indic language which is, unfortunately, dying (Silk Road Centre, 2020). The speakers of Dawoodi are switching to other local languages because 'culture-shame' is associated with their language. *Domaaki* is the real name of their language which has been changed to *Dawoodi* by language activists as there were negative connotations associated with the former name (Silk Road Centre, 2020). Since the community is bent upon switching to other local languages, language researchers and language activists are resisting the negative attitudes towards the Dawoodi language by attempting to revitalize it. This linguistic revitalization of the language in the face of negative social attitudes is a manifestation of critical junctures which the language activists are bringing about. These critical junctures are both mitigating negative attitudes towards the Dawoodi language and revitalizing it.

In the upper Swat Valley, a region in the north of Pakistan, there is a language called Torwali. Torwali is an Indo-Aryan language (Torwali, 2018) and Pakistan's language regime has also neglected the Torwali language. Zubair Torwali with his fellow language activists has challenged the linguistic regime by engaging in language awareness campaigns of the Torwali language in the areas where it is spoken. They are involved in critical junctures by both resisting the linguistic injustice and fighting for the lingua-political rights of the marginalized communities living in the northern areas (Schwelle, 2015). They have set up a Torwali based school, and in 2008, Torwali established an Institution for Education and Development which has been publishing books in Torwali (Schwelle, 2015). Torwali and his team-mates' language revitalizing efforts are manifestations of critical junctures, because these efforts are directed at countering the effect of language shift among Torwali language speakers. These are practical attempts which are establishing a separate language regime in the upper Swat region and such attempts serve to resist the official, oppressive language regime of Pakistan. Their critical junctures may bear fruit because the endangered language is being revitalized.

In addition to the Torwali language, Pashto is spoken in Pakistan's north-western province of Khyber Pakhtunkhwa. Pashto, a symbol of Pashtun identity, has always been supported by Pashtun nationalists, such as Khan Ghaffar Khan, Wali Khan, and Ghani Khan (Rahman, 1996: 145). Ghani Khan even resisted the imposition of Urdu in his province where Pashto speaking people were a majority (Rahman, 1996: p. 146). Moreover, the National Awami Party[6] resisted the Urdu language dominance during the One Unit period from late 1950s to 1969 (Rahman, 1996: 146). These responses of Pashtun nationalists are reflections of the critical junctures which they undertook to protect their language against the pro-Urdu language regime. Their linguistic efforts were challenging the power concentrating language regime imposed by an increasingly centralized government of that time. Their language activism democratically inspired linguistic reaction to the institutional path dependency which had marginalized their language in their province.

In 2014, the Tehreek-e-Insaaf-led provincial government imposed English as a medium of instruction in educational institutions replacing Urdu in Khyber Pakhtunkhwa (Dawn, 2014). This language regime also sidelined Pashto language along with other provincial languages, such as Hindko, Seraiki, and Chitrali. This *path dependency,* and language policy choice have also led to *critical junctures***.** In 2014 when Pashto speaking people initiated Pashtun Tahfuz Movement (Movement for the Protection of the Pashtuns), they demanded not only socio-political rights but also protection for their identity and language. The *Qaumi Milli Awami Party,* a Pashtun-dominated party, organized a rally in which they questioned the existing language regime and demanded the national status for Pashto language and other regional languages (The News, 2020). These language movements demonstrate critical junctures.

Pakistan's language regime and languages of the Punjab

In 1970s, the Seraiki speaking people from the south of the Punjab, a province in Pakistan launched an ethnolinguistic movement to assert their separate identity from the Punjabi speaking people of the province (Mushtaq and Shaheen, 2017). This movement further translated into *critical junctures* when the Pakistani legislators passed the 18th Amendment to the Constitution of Pakistan and gave provinces autonomy. The Seraiki speaking people felt

[6]Awami National Party is a Pashtun nationalist party in Khyber Pakhtunkhwa, a province in Pakistan which was formerly known as North West Frontier Province. The province was renamed during Pakistan People's Party's federal government in 2010.

that all the major ethnolinguistic communities were given autonomy in Pakistan after the Eighteenth Amendment was added to Pakistan's constitution, while they were being kept under the shackles of Punjabi dominance in the Punjab province of Pakistan. This feeling of deprivation incited the Seraiki speaking people of the Punjab who launched an ethnolinguistic movement and demanded the creation of their province by carving out the areas where the Seraiki community were a majority and had lived for centuries. Furthermore, Sindhi intellectuals, such as Rasool Baksh Palijo supported Seraikis' legitimate demands for the establishment of their own provinces, but Sindhi politicians desisted from the support when Seraiki nationalists issued a map of their province which also included some border areas of the Sindh province (Dawn, 2009). This movement is still ongoing in the cities in the south Punjab, such as Multan and Bahawalpur where Seraiki speaking people are a majority.

The constant negligence of Seraiki speaking people's ethnolinguistic concerns have translated into critical junctures since 1970s. These critical junctures have consolidated Seraiki speakers' movement for their ethnolinguistic and political rights. Their language activism has succeeded in achieving recognition for their language as a separate linguistic system from the Punjabi language (Sana Ullah, Khalid, and Hassan 2017: p. 168). Before the formation of One Unit in 1955, Bahawalpur was a princely state which was ruled by the Seraiki rulers. The rulers of Bahawalpur had joined Pakistan after independence in 1947. After the formation of One Unit, Bahawalpur's identity as a princely state was also dissolved. In 1969, when One Unit was dissolved, Bahawalpur was made a district of the Punjab and thus was not given the earlier status of a princely state. This incited the Seraikis of the Punjab to start their ethnolinguistic movement for the establishment of a Seraiki province which contained Bahawalpur along with the other areas of the Punjab where the Seraiki speech community is a majority. This shows that critical junctures are a reaction to oppressive language and political policies and thereby usually result in a demand for linguistic justice. If the solution of these ethnolinguistic critical junctures is delayed, they might result in severe, divisive tendencies.

Not only is the Seraiki language marginalized but the Punjabi language is also marginalized in Pakistan's Punjab province. As a matter of fact, the term 'Punjabi dominance' is a controversial concept, because the Punjabi language has also no formal, national status in the institutions of the Punjab. Students, teachers, and government servants must use Urdu to achieve their objectives in the province. The language regime of the Punjab does not recognize the Punjabi language. Consequently, this institutionalized path dependency has caused some proponents of the Punjabi language to demand their language rights. In 2015, some supporters of the Punjabi language gathered in Lahore, the provincial capital of the Punjab and protested in favor of their language. Their catchword in Punjabi language was: "*Saada haqq ethe rakh (Give us our right, here and now)"* (Soofi, 2015). They were demanding that their mother tongue (Punjabi) needs to be recognized as a compulsory language from primary education up to graduate level. As elsewhere in Pakistan, the language activists in the Punjab are also resisting the language regime through critical junctures. Unfortunately, not much has been done for giving any status to the Punjabi language. This shows that the language of the dominant community is itself marginalized in their own province. Many of the Punjabi rulers have "Urduised" their hegemony both at provincial level and at federal level. In fact, many Punjabis of Pakistan are abandoning their language and shifting to Urdu due to the prestige factor associated with the latter language (Nazir, Aftab, and Saeed, 2013). However, on a small scale some writers, cultural activists, students, teachers, human rights campaigners, lawyers, workers, trade union leaders, artisans, singers, and politicians of the Punjab (Soofi, 2015) are resisting the Urdu hegemony by demanding recognition of their mother tongue. This shows that there is periphery within the Centre as well.[7]

Discussion and Concluding Comments

This paper has set forth how the politicized policies and planning of Pakistan's languages have often entailed critical junctures in different regions of the country resulting in renewed language policies and planning which are not far divorced from the earlier patterns of exclusive politics. Furthermore, the historical institutionalist approach is used to analyze the institutional factors that regulate language policy choices with respect to regional and

[7]Pakistan's small provinces, Sindh, Baluchistan, and Khyber Pakhtunkhwa have reservations over the distribution of resources and sharing of power with respect to the Punjabi dominated federal government of Pakistan. The provincial governments think of the Punjabi majoritarian federal government encroaching upon their rights and resources. Many people in these small provinces have over a period developed a sense of deprivation. This situation puts the Punjabi dominated federal government at the Centre, while the small provinces remain at the periphery. Moreover, there is also a periphery in the Centre. The Punjabi ruling class have mostly neglected their own language and shifted to either Urdu or English. The lower middle/lower class of the Punjabis (periphery within the Centre) mostly speak Punjabi language who are also deprived because they cannot speak Urdu or English fluently. Some of these lower middle class Punjabis are even demanding their linguistic rights as discussed above, but nothing has been done to address their concerns. This shows that there is periphery even in the Centre.

minority languages (see also Royles and Lewis, 2019). Insights have been given on Pakistan's formal language policies and practices, on the historical, institutional traditions, and on what Sonntag and Cardinal (2015) define as "critical junctures".

The insights derived from this research also suggest that the lack of power sharing language regime, and linguistic injustice become hurdles to socio-linguistic justice in Pakistan. On the one hand, the language activists of different ethnolinguistic regions are demanding and struggling for a space in the country's language regime but, on the other hand, the top-down language policy and Urdu-English hegemony in what Sonntag and Cardinal (2015) define as state traditions of language policy and planning offer little space to minority languages. The challenge is how to situate this struggle against linguistic hegemony and convert a power concentrating language regime into a power sharing language regime so that Pakistan's minor languages can be protected against oppressive state traditions.

In Pakistan, the proportion of first language speakers (Urdu) and second language speakers (English) is lower than those who speak regional vernaculars (Sindhi, Pashto, Punjabi, and Seraiki) (PHP Generator Feature Demo, 2020). These regional languages need to be given equal status with Urdu and English. Different language groups in Pakistan are still engaged in language activism and are demanding official status for their languages through critical junctures. Although these critical junctures are gaining some ground, their potential success can only be realized when linguists, applied linguists, and language policy planners all support language activists. Sonntag and Cardinal (2015) suggest that such a struggle will lead to the stability of a language regime only when the status offered to a speech community matches the anticipated status. Understanding the lived experiences of Pakistan's ethnolinguistic communities will also guide these efforts towards employing a bottom-up approach with respect to language policy and planning. This approach will be helpful in establishing a power sharing language regime and thus ensuring linguistic justice and inclusivity to Pakistanis. The ramifications of the critical junctures are a major concern, and if not resolved may cause potential, serious consequences for the country. If a language community has not received linguistic rights for decades, the community may be disadvantaged in terms of competing with the dominant language community.

However, considering the new language policy proposal (2020), there are probabilities that the critical junctures will resurge in different ethnic regions of Pakistan. The language regime as enshrined in the proposed language policy (*Federal Ministry of Education and Professional Training, National Curriculum Framework Pakistan (NCFP), 2020*), much like the previous language policies, also fails to address the language issues of minorities. There is no provision in Pakistan's newly proposed language regime for revitalizing and modernizing these institutionally neglected languages. In fact, it debases the minority languages by asserting: "not all provincial or local languages are equally developed. Certain languages can best be used for oral communication or folklore only. Their use for education is yet to be assessed" (*Ministry of Federal Education and Professional Training, National Curriculum Framework Pakistan, 2020: p. 64*). This path dependency shows that Pakistan's existing language regime adds consistency to the institutional tradition of neglecting the small languages. This power concentrating language regime will also face critical junctures since it is the continuation of previous power-concentrating language regimes. Pakistan's policy makers need to introduce a power sharing language regime and language revitalization programs to preserve regional and endangered languages.

The lack of linguistic justice, particularly in Pakistan's provinces, contributes to social inequalities and causes potential hurdles to social mobility and career development. Additionally, the prevailing situation of linguistic injustice is severely affecting the identity and culture of minoritized language communities. Gradually, it will become difficult for their languages to survive. The analysis of linguistic injustice shows that institutional traditions have influenced the evolution of the language regime in Pakistan. It also shows how power concentrating language regimes in Pakistan have brought about critical junctures, such as the separation of the subcontinent in 1947, the disintegration of Pakistan in 1971, and ongoing language issues in Sindh, Baluchistan, Khyber Pakhtunkhwa, and the Punjab provinces of Pakistan. Furthermore, the education policy reveals the state's traditional obsession with the Urdu-English dominant language regime. Such policy choices and path dependency are not going to mitigate the critical junctures which will resurge repeatedly in different regions of the country unless an inclusive language regime based on linguistic justice principle is established. Pakistan can introduce an inclusive language regime and language revitalization programs to preserve her multilingual reality. An inclusive language regime will promote mother languages, local languages, and a generally accepted lingua franca and if Pakistan adopts an inclusive language regime, many of her language policy issues might be slowly but surely

resolved. Ultimately, by neutralizing power politics, the respective language regime might also ensure a smooth flow of governance.

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Performing the Living Heritages of a Semi-Urban Town in Malaysia: A/r/tography on the Heutagogy Approach

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ABSTRACT

Future work skills required in the Fourth Industrial Revolution (4IR) are creativity, critical thinking, communication and collaboration (4C's). This article explores responses to the heutagogy approach, focusing on two aspects: a) self-determination, and b) knowledge-sharing through technology. These aspects were explored through a project aimed at developing an appreciation for the living heritages of a semi-urban town in Malaysia through the performing arts. The participants were twenty voluntary public secondary school students who had no formal training in this area. The research used a/r/thography, an arts and education practiced-based methodology that emphasized continuous inquiries on the planning, action, reflection and revision processes. Findings showed that performing arts productions which require 4C's are underdeveloped among participants. It also showed that access to personal mobile technology is limited by the school's regulation and parents' financial status. The findings raise concerns on the implementation status of 4C's in the national education system.

Keywords: heutagogy, Internet, living cultural heritages, performing arts, self-determination.

Introduction

The future work skills required in the Fourth Industrial Revolution (4IR) are critical thinking, creativity, communication and collaboration (4C's). Student-Centred Learning (SCL) to teaching and learning is highly recommended in developing these skills. The Fourth Industrial Revolution (4IR) which engages new technologies such Artificial Intelligence (AI), digitization, automation and Internet of Things (IOT) are reshaping the ways in which humans work and relate to each other today. These breakthroughs require a redesign of the education system in a number of ways such as enhancing, reskilling and upscaling talents that coalesce humanistic values with intelligent machines (Maria, Shahbodin, & Naim, 2018). New media literacy, virtual collaborations, cognitive load management, social intelligence, computational thinking, cross cultural competency, transdisciplinary, design mindset, novel and adaptive thinking and sense making skills will be required in the 4IR (Diwan, 2017; Gray, 2016). The importance of problem solving, ICT operations and concepts, communication, collaboration and information literacy to twenty-first century working skills needs to be emphasized in education (Teck Choon & Low, 2018).

Generation Z (aged between 13–19), digital natives born into the age of the Internet, possess acumen and astute skills in technology (Diwan, 2017). They are skilled at multi-tasking and sourcing information from the Internet with velocity. Generation Z learn quickly through virtual interaction online, therefore decreasing the dependency on face-to-face interaction. They are quick to understand

visual illustrations and short informative messages. They are exposed to learning from multiple disciplines using a variety of approaches. However, Generation Z have reduced attention spans for lengthy, detailed information, and are exposed to information overload that are sometimes unverified and inaccurate. They are also surrounded by multiple distractions thanks to global accessibility on their mobile devices.

Since the early 21st century, the Internet has provided the world with ubiquitous access to knowledge. Knowledge and data are currently being distributed at an incredible speed, enabling teaching and learning to be tailored to individual needs, capabilities and abilities. Educators are able to assess and monitor each student's progress and modify learning to the individual's capacity. They can be contacted via online discussions and serve as advisors from afar. The student's role is to access the right data to provide solutions rather than be given instructions on problem solving. Robots will be programmed to advice learners on managing their assigned homework.

Although information is readily accessible today, Generation Z may not necessarily be able to fully comprehend or interpret the vast knowledge available online. Unlike their parents whose education were both theoretical and experiential, many Generation Z students gather information through second hand knowledge obtained from the Internet. Therefore, the educator plays an important role in guiding Generation Z to evaluate, review and decipher the vast information disseminated through the Internet. The role of the educator today would be to facilitate, advice and inspire learning. They guide the student on how learning may take place, engender critical approaches to evaluating information and negotiate the assessment processes (Hase & Kenyon, 2000, p. 7).

Statement of Problem

In Malaysia, formal education pioneered by the British in the early 20th century emphasized pedagogical and instructional approaches to teaching and learning. Due to limited access to knowledge, students learned from school teachers who conveyed knowledge provided from textbooks. Student competency was assessed based on how well they reiterated the textbook. Critical thinking, self-exploration and experiential learning were not the focus of education during these pioneering years of implementation (Ackoff & Greenberg, 2016).

Despite the Ministry of Education's urge for teachers to explore new teaching approaches relevant to the work skills required for the future, the pace toward this drive remains slow. Saleh and Aziz (2017) found that the teaching practices employed by Malaysian teachers were still very much bound to conventional teaching methods, in addition to still being teacher-centred (p. 63). Garba et al. (2015) discovered that despite the ICT and Internet resources provided for twenty-first century approaches in classroom pedagogy and technological competence of teachers, the approach to teaching and learning in the Malaysian context has not changed much (p. 72). Garba et al. (2015) posits that teachers need to adopt twenty-first century teaching approaches as they are key players in creating a twenty-first century learning environment (p. 77). Among the new teaching approaches suggested include outcome-based education (OBE), challenged-based education (CBE), gamification, flipped classroom and performance-based learning.

Lim et al. (2019) states that lecturers from selected private higher institutions acknowledged that student centred approach encourages independent learning, evokes a sense of responsibility, develops technical and soft skills, and facilitates bonding through student networks. However, lecturers still preferred the teacher-instructional approach especially in managing large classrooms (p. 505). Tee et al. (2018) found that most classroom practices in Malaysian secondary schools were similar and lacked activities related to creative engagement and thinking (pp. 17–33). Another study showed that computer assisted learning/E-learning is the popular choice for Student Centred Learning (SCL) approaches compared to others such as PBL, collaborative learning, case-based learning, and inquiry-based learning. The study recommended seven dimensions of SCL—Learners' Engagement (LEG); Learners' Empowerment (LEP); Collaboration (COL); Teachers' Role (TRO); Higher Order Thinking Skills (HOTS); Methods/Approaches (APR); and finally, Assessment (AST) when designing the SCL curriculum (Mohd Yusof, Abdul Karim, Othman, Mohin, & Abdull Rahman, 2016). According to Mustafa (2018):

> Experiential learning, future-ready curriculum, and life-long learning mindset are critical elements in uplifting graduates' skills and attributes to thrive in the gig economy world … We need to equip our graduates with future-proof skill sets by harnessing their humanistic, technological and data analytics competencies in embracing 4IR which is radically changing the landscapes of higher learning institutions all over the world and Malaysia is no exception. (Mustafa, 2018; Zakaria, 2017)

The current discussions on education reveal an emerging trend toward SCL. Educators will need to adapt their

teaching approaches to prepare Generation Z for global changes in technology occurring in the early twenty first century (Fisk, 2017; Zakaria, 2017). Therefore, it is incumbent for current educators to re-evaluate their teaching practices to prepare this generation for the future.

Literature Review

In addressing the need to develop SCL, our research team chose to explore the heutagogy approach because it could be integrated in tandem with the pedagogical approach used in training the participants who had no formal training in music, movement and acting (referred to as performing arts thereafter).

Heutagogy in Theory

Heutagogy is "self-determined" learning in which the focus is not on "what is to be taught" but "what a learner wants to learn" and "how they want to learn it" (Blaschke, 2012). Heutagogy moves the pedagogy processes from a teacher-learner to a learner-centred approach. The heutagogy approach is successful when learners have a strong interest and desire to learn about something that is important to them (Hase & Kenyon, 2000, p. 9). This stimulus drives them to continually search for information on a particular topic. Heutagogy is based on a humanistic and constructivist philosophy whereby the ability to determine one's own educational process is deemed a humanistic value (Hase & Kenyon, 2000, p. 21). Heutagogy has similarities with the constructivist approach, where the learner is at the heart of the educational experience (Freire, 1977; Piaget, 1973; Vygotsky, 1978). Experiential learning provides the learner with the freedom to create his or her own learning experience using constructivist approaches. Although heutagogy was first developed for graduate students, its popularity has since spread into primary and secondary education.

However, the heutagogy approach is not the primary mode of learning in every situation. It does not replace the didactic, pedagogical forms of teaching that are required to teach skill-based subjects and specific knowledge before embarking on new explorations of these areas (Hase & Kenyon, 2015). Heutagogy offers a different dimension of learning that sparks neurons and opens pathways to new knowledge as the learner seeks answers and unravels knowledge that lead to even more questions. This approach traverses the boundaries of pedagogical and andragogical systems that form boundaries of knowledge which are mainly determined and directed by the teacher (Hase & Kenyon, 2000, p. 11). Although heutagogy is not a new concept, its potential for success is much higher today due to emerging technologies that enable information to be accessed and shared instantaneously. The heutagogy approach is more realistic today than before due to advancements in technology over the last few years.

Heutagogy in the Performing Arts of Malaysia

Various projects exploring the local arts, culture and heritage have been conducted in Penang and Kuala Lumpur by Arts-Ed, a non-governmental organization led by Janet Pillai. These projects enhanced community-based arts and cultural education in these two cities. These projects focused on SCL with the aim of shaping the personal development of children through performing activities created by the participants themselves. This approach resembles the heutagogy approach (L.C. Toh, personal communication, May 10, 2021). Stage and street productions that highlighted local heritages such as *Ronggeng Merdeka* (2007)*, Opera Pasar* (2008)*,* Heritage *Heboh* (2003) and the Penang Heritage Idol Project (2004). According to Tan (2008), these projects empowered young Malaysians to revitalize traditions and bridge cultural barriers in a multi-ethnic and multi-religious society where tensions had often occurred (p. 71).

Literature on heutagogy in the performing arts in Malaysia is scarce, therefore the next section provides feedback on heutagogy in other disciplines. Research conducted at three higher education institutions in the United Kingdom showed that the heutagogical approach facilitated "learner control of learning, collaborative reflection, learner's self-perception and professional development, and critical thinking and reflection developing independent ideas, and self-confidence" (Canning & Callan, 2010). Heutagogy has been credited with equipping teachers with skills for the complex learning environment, enhancing researcher abilities in investigating new ideas and improving scaffolding in problem solving at University of Western Sydney in New South Wales, Australia (Ashton & Newman, 2006). In journalism education, students were able to produce their own news stories prior to work experience through self-determined learning (Mulrennan, 2018). Negative issues encountered in implementing heutagogy were academic resistance to change, increased expenses on technology, continued emphasis on assessment and a lack of focus on the learning process (Ashton & Newman, 2006; Lee & McCoughlin, 2007).

Objectives

This article presents responses to the heutagogy approach focusing on two aspects: a) self-determination and b) knowledge sharing through technology. The objectives of the research were to:

1. Examine the responses to the self-determination and knowledge sharing through technological aspects of heutagogy.
2. Analyse the thought processes of researchers in addressing challenges faced in implementing heutagogy.
3. Recommend directions in achieving future work skills.

Methodology

This research used the a/r/tography approach to analyse participants' responses to heutagogy. A/r/tography is similar to an understanding of action research that does not follow a prescribed plan or method. It is an inductive study that delves into continuous inquiry dedicated to "asking questions, gathering information and analyzing that information before asking further questions and enacting more living inquiry" (Given, 2008, p. 26). A/r/tographers are not limited to the academic circle; they may be practicing artists, teachers, learners and students (Given, 2008, p. 27) In A/r/thography, it is not mandatory to identify specific problems that need solving through methodological protocols that lead to research findings. Instead, while it may hypothesize problems, its aim is to engage in continuous inquiry through an inductive approach that eventually arrives at a deeper understanding of arising issues. Unlike action research in education which focuses on studying the effectiveness of one method through a cycle of linear actions of planning, action, reflection and revisions, the actions taken in the a/r/thography approach is not necessarily in the linear pattern prescribed in action research. A/r/tographers use diverse approaches to problem solving that may range from instant action to lengthy reflections before contemplations. A flash of past unsolved problems, presented in the future within a different context, could lead to immediate solutions. Many of the actions taken do not follow a planned, systematic approach of conventional action research as they may derive from lateral, unconventionally structured or even unpredictable actions in response to intuition. A/r/tography is more suitable for poets, dancers, musicians, performers, visual artists and others whose practices are situated within complex environments. In a/r/thography,

> inquiring in these contexts requires a commitment to an evolution of questions within living inquiry process of practitioners … this means an ongoing quest for understanding that is timely, emergent, generative and responsive for those involved … artists seek challenges that interrupt taken-for-granted ways of knowing as to see, hear, and experience the world differently…A/r/tographical practices are not comfortable habits but rather the challenging practices of learning to question differences and perceive differently in and through time … theory and practice are not divided but rather folded together through live experiences and inquiry. (Given, 2008, p. 26)

Our research team conducted 14 workshops that introduced students to basic performing arts skills for creative improvisation. Six fieldtrips to interview shop owners were carried out and six workshops were conducted to compose and choreograph the performances of three shop houses (Figure 1). There were a total of 20 participants consisting of 14-year-old secondary school students from a national public school located within a semi-urban town in Malaysia. The students volunteered to participate in our local living heritage musical performance. We sought participants who were determined to learn even though they had no formal training in the performing arts. Due to the self-determined approach used, attendance was not forced, therefore, the final number of students that ultimately participated in the workshops leading to the performance were only 8 students.

Our researchers were both insiders and emic to the research project. A form of ethnography also emerged as we tried to understand the behaviour of the participants during class reflections, informal small talks prior to the workshops or while driving the participants to town for fieldwork. Among ourselves, the team continuously discussed ongoing issues, challenges and dilemmas encountered with the participants of different characters and cultural backgrounds.

We emphasize that heutagogy does not replace the development of specific singing styles or movement patterns that require transmission through pedagogical approaches. Therefore, the development of musical, movement and theatrical skills still required a pedagogical approach during training sessions. Our researchers had to select activities whereby heutagogy could be introduced. This research will discuss three activities whereby heutagogy was explored.

1. Activity 1 – Understanding duration of sound through movement
2. Activity 2 – Performing a shop house
3. Activity 3 – Inculcating self-regulated attendance

Figure 1: The multi-cultural living heritages of shop houses on Jalan Besar, Tanjong Malim.

We documented these components through the a/r/tography method – a) Aim of activity; b) Description of activity; c) Heutagogy approach; d) Responses; e) Reflection; f) Action upon reflection; g) Responses to revision h) Summary of activity. In the following section, we critically reflected on selected activities whereby the heutagogy approach had significant impact.

Results and Findings

In this section, we present our thought processes during workshop sessions exploring the heutagogy approach with the participants. We selected some activities used to train participants in performing arts skills to explore aspects of self-determination and knowledge-sharing through technology.

Activity 1

Understanding duration of sound through movement

Aim of activity

This aim of 'Activity 1' was to inculcate the understanding of sound duration in space through movement.

Description of activity

Participants were required to observe, record and recreate the sounds and movements inspired by the natural environment and culture from their hometown. Some examples included using a *wok* (Chinese frying pan) to a duple meter and frying *kuay teow* (flat noodles) or twirling *roti canai* (flat bread) in circular movements. The participants were asked to associate each movement with quarter, half or whole notes.

Heutagogy

This activity focused on how technology and social media are able to enhance "self-determined learning". It is based on the idea that knowledge sharing through social media accelerates the dissemination of information. We encouraged participants of our workshop to record sounds and movements they found interesting in their hometown using their mobile phones. As part of "self-determined

learning", the participants were given the freedom to select sounds and movements from the natural environment and everyday activities that appealed to them. Participants were then asked to share these videos in the participants' WhatsApp and Facebook accounts. It was hoped that this activity would inspire ideas for creative performance in the next workshop.

Responses

The participants showed little response in recording the sounds and movements of their local town and natural environment. They were also not active in posting any videos in the participants' WhatsApp and Facebook accounts.

Reflection

In order to identify the lack of interest in this assigned activity, we conducted a game known as the Categorization Game. Participants were asked to group themselves into common themes. The game revealed that only a handful of students owned personal mobile phones while many others had to borrow their parents' mobile phones for use. The game also indicated that students were more inclined to use Instagram rather than Facebook. To confirm this, we conducted a written questionnaire on Internet accessibility and their usage of social media. The participants' answers confirmed the information gathered from the Categorization Game. It also revealed that participants had limited access to mobile phones, as school did not allow them to use their devices during school hours. Therefore, searching for information and knowledge in school was limited.

Action upon reflection

Our researchers took the initiative to post videos of sounds and movements associated with different sound durations from the local environment. We took the lead in creating awareness, showing how each individual's interest could open a new portal of knowledge to every group member. We also created a new Instagram account and stopped using the Facebook account.

Responses to revision

There were better responses to knowledge sharing on Instagram and WhatsApp but these were not completely satisfactory.

Summary of activity

The responses to the first activity revealed that participants in our heritage project lacked awareness of their hometown's rich natural environment and multicultural heritage. This may be due to the lack of emphasis on learning about local heritages and the natural environment in the national school curriculum. Secondly, we discovered that many participants from this semi-urban town in Malaysia did not own their mobile phone. They also did not have instant access to the Internet or knowledge sharing through social media. In addition, the school's rules for not allowing participants to bring a mobile phone to school impeded the acceleration of self-determined learning. We also discovered that our Generation Z project participants were more inclined to use Instagram as a medium for social media. Unlike Generations X and Y who tend to write and share knowledge of news through Facebook, Generation Z preferred to express themselves with fewer words and more visuals. They preferred sharing personal recreational activities rather than academic knowledge through social media. Last but not least, in order for the heutagogy approach to be successful, national schools must have a good monitoring system that will facilitate the use of the Internet to enhance academic excellence rather than to use it merely as a social media tool.

Activity 2

Performing a heritage shop house

Aim of activity

The aim of Activity 2 was to mobilise participants to discover and appreciate the history of the shop houses in their hometown. Self-determined learning was cultivated when participants were given the freedom to interview shopkeepers from their hometown and choose sounds and movements they found interesting for choreographing a performance.

Description of activity

The participants were assigned to create a performance of a shop house they visited in their hometown. The performance would combine the historical origins and sounds and movements they had experienced from the shop. The participants recorded sounds and movements they found interesting during their visit to their selected shop house. The shops or places visited were an Indian Muslim restaurant, a Malay village town, a Chinese medicinal herb shop, a watch and clock shop, biscuit and candy shop and a tailor shop.

Heutagogy

Self-determination was incorporated whereby the students formed their own interview questions and wrote narratives of their interviews. They were also given the freedom to select and record the sounds and movements that inspired them using their mobile phones.

Our researchers did not intervene in the choices made. Rather, we helped refine the participants' musical ideas and movements into an organized performance.

Responses

The participants tended to rely heavily on our researchers to create the composition and choreography of their final performance. They had good ideas but had difficulty expanding and developing their ideas into a musical performance.

Reflection

During our performing arts workshops sessions, we realized that our secondary school participants lacked basic musical training, dance instruction and acting skills. Had they received training in these areas during their primary school education, they would have acquired skills of creativity, collaboration, communication and critical thinking. This lack of skills hindered our researchers from facilitating the development of more creative performances stemming from the participants' concepts and ideas.

Action upon reflection

While driving our participants to interviews or chatting with them before workshops commenced, our researchers realised that each participant had specific musical interests. We also noticed that four to five participants enjoyed singing and dancing to the K-pop music videos of BTS, a Korean music group Rather than spending lengthy periods training the participants in basic music and movement skills, we decided to capitalise on this interest to develop a performance based on a selected shop. We asked the group to integrate some ideas from BTS' music and dance into the shop houses they had visited. Our researchers tried to trigger and nurture the students' ideas for the performance of Kedai Jam Ban Lee, a watch and clock shop, through the participants' interest in one of BTS' popular song called *DDaeng*. Our researchers assisted the participants in adapting the music and rhythm of this song to represent the watch and clock shop. Eventually, a performance of this shop was created from the adaptation of *DDaeng* (Figure 2).

A second self-determined, relatively successful activity was a song composition written by the participants, which illustrated their experience at the Apollo tailor shop (Figure 3). The participants wrote the lyrics and sung it in a musical style that was a cross between reciting and singing. Our researchers attempted to adjust the singing by trying to get the participants to sing the song according to the western diatonic scale, using a xylophone to guide their pitches. Since the participants were not trained in western music, this attempt was not successful and created confusion. We then decided to allow the participants to perform the song in their own self-taught singing style. At the same time, we introduced Malay drumming rhythms of the *kompang* (frame drum) to accompany the song they had written. The lyrics of the song were:

Figure 2: Students adapting ideas from the BTS music video, "DDaeng", a K-pop phenomenal group from Korea to create the music and choreography of Kedai Jam Ban Lee (Ban Lee Watch and Clock Shop).

Song Text 1	Apollo Tailor Shop
Malay	English
Tukang jahit, tukang jahit	Tailor, tailor
Saya belum jahit baju melayu	I have not sewn my Malay attire
Uncle boleh kamu	Uncle, could you please …
Perayaan sudah dekat-dekat	The festival is near
Hari raya aaaa	Celebration day ...
Hari raya sudah dekat	Celebration day is near
Uncle boleh kamu	Uncle, could you please …
Tolong saya uncle 4x	Help me, uncle (4x)
Tolong…	Help

Figure 3: Students capturing the story, sounds and movements from 'Apollo Tailor shop'

While the participants did well in their musical representation, our researchers had to play a large role in facilitating the performance of the tailor shop. The participants lacked ideas in developing and expanding their ideas from movements observed in the shop to creative choreography. Due to time limitations, we choreographed stylized movements of workers sewing clothes on a sewing machine, cutting cloth with a scissors and taking cloth measurements.

The third performance was developed from the participants' interest in Malaysian food after interviewing the owner of Restoran Ghani, an Indian Muslim restaurant (Song Text 2; Figure 4). The participants created their own musical dialogue and movements to accompany scenes at the shop such as the *teh tarik* (pulled tea) movements, the twirling of *roti canai* (flat bread) and the ordering of different foods in various local languages. During the workshop, we discovered that one of the quieter students had an interest in rap music. We encouraged him to write a rap about the diverse selection of food in Restoran Ghani. He acquired help from his friends in writing the text while we taught another identified participant who had a knack for drumming to create rhythmic patterns on a Malay double headed drum to accompany the rap. The rapper and drummer were well coordinated while the rest of the participants supported the performance by using expressive movements that conveyed their enthusiasm over the rap rendition.

Song Text 2 Rapping Restoran Ghani

Malay	English
Roti canai satu tolong banjirkan kuah	One *roti canai*, flood it with lots of gravy
Kalau engkau sangat handal tolong jangan main bedal	If you are smart, please don't play dumb
Aku tak nak campur sambal cuma banjirkan kuah dal	Please don't mix it with *sambal*, just drench it in *dhal*
Kalau engkau usahlah buat nanti aku jadi gatal	If it is you, never mind, I might be tempted
Aku nak milo ais satu	I want one iced milo
Tapi kurang ais batu	With less ice please
Tak nak tambah susu	Please don't add too much milk
Nanti aku badan lesu	Later I might get sick
Harap engkau faham	I hope you understand
Janganlah membisu	Please don't keep quiet
Takut nanti akau pergi cari tandas dulu	Later I am afraid I might need to rush to the toilet

Summary

This activity revealed that while participants did well in forming their own interview questions and collecting sounds and movements, they were impeded from independently creating a performance of these stories due to their lack of training in the performing arts. Our researchers agreed that it did not matter whether the performance incorporated traditional, western classical or modern elements; exposure to performing arts itself enhances creative and critical thinking skills. Even though these participants did not have basic training in music and movement skills from western and non-western traditions, our researchers believed that as facilitators, we needed to capitalize on the participants' current knowledge and interest in order to facilitate the development of a performance in a short period of time. This move to nurture the participants' interest in Korean hip-hop, rap and local singing styles into a more refined performance proved successful.

Figure 4: A restaurant worked making *roti canai* (flat bread) at Restoran Ghani along Jalan Besar in Tanjong Malim town.

Activity 3

Self-regulated attendance. Participants were given the choice to attend every workshop.

Aim

To inculcate self-regulated attendance and self-determination in attending scheduled workshops.

Description of activity

Students were informed that workshops would be held twice a week from 10:00 am to 12:00 pm. The workshops were held before their afternoon school session that began at 1:00 pm. Online attendance was taken and a WhatsApp group was formed to remind participants of scheduling.

Heutagogy

Our facilitators encouraged attendance but did not make it mandatory. The choice to attend was left to the participants, as it was a voluntary extra-curricular activity.

Responses

An attendance trend was detected: From a total of 20 students, only eight participants managed to attend the sessions regularly until the final performance. Many participants were still dependent on the instructional approach to teaching and learning. They did not feel concerned that the performance date was drawing closer and were still unprepared. They seemed to believe it was the researchers' responsibility to ensure a good performance from them.

Reflection

Participants were used to an autocratic approach to ensure attendance to particular events and classes. Through self-evaluation and empathy for the participants, our researchers reflected on the lack of dedication by some students to our workshops. We understood that this project was an additional extra-curricular activity outside their normal schooling hours. If participants were given the liberty to attend or not attend the workshops without a gift as part of their participation, chances were not many would have been interested. After the project ended a questionnaire was distributed to the eight remaining participants. It showed that students mainly experienced transportation problems. The questionnaire revealed that our final eight participants were self-motivated to attend the workshops, as they desired to be more outstanding and different from their schoolmates.

Action upon reflection

As facilitators, our researchers attempted to cultivate interest in the workshops by developing participants' trust and belief. Our researchers navigated between reprimanding the participants and showing empathy towards them. They were allowed absences during school holidays, cultural holidays and examination weeks.

Summary

Several participants came to understand the importance of this research to their local community and their personal growth. The participants' trust in the facilitators was among the guiding lights that kept them motivated. Our researchers' efforts to cultivate self-determined learning was successful with the final eight student-participants. Eventually, our researchers only partially implemented self-determined learning as much of our time was focused on nurturing the concept of 'self-determined' learning. We managed to sow the seeds of self-determined learning among the eight participants who stayed on until the end.

Conclusion

The summaries of activities 1–3 reveal that critical thinking, creativity, communication and collaboration (4C's) skills were underdeveloped among the participants. We believe this is largely due to Teacher-Centred Learning that has been grounded into the students, therefore creating automated dependency on their teachers for instruction. Our researchers had to make much effort to trigger critical thinking and creativity among the participants especially during their interviews with shop house owners and recording sounds and movements of shops. The participants were only beginning to become aware that the ticking of the clock in the watch shop could be manifested into music and dance. Even with this awareness, the lack of training on how to create music or use their bodies to manifest ideas became setbacks to developing a creative musical performance.

Second, our findings reveal that access to personal mobile technology is limited by school regulations and parents' financial status. The participants were not able to freely access the Internet or mobile technology in school. This impeded them from accessing information and knowledge available online. It also hindered knowledge-sharing through technological processes that would have collectively inspired and motivated participant involvement. Ideas from friends triggered threads of other ideas among the group. Our researchers believe that students should be able have monitored access to the Internet in school. Rules and regulations on technology usage should be implemented in educational institutions. If these strategies are not implemented soon, Generation Z will not be able to compete in future job skills which require diverse knowledge churned into creative mediums.

Our researchers found it difficult to document and present their thought processes into a more scientific and empirical approach. This article only captures some of the thought processes of our researchers. We believe that a video (forthcoming) describing the journey would be more effective in telling our story. However, we also think it is necessary to organize our thoughts into a more empirical approach to reach different audiences or influence current organizations that have the power to implement change. Lastly, although the findings appear unmotivating, they indicate important issues in education. Despite these issues, the 8 participants who remained excelled in their final musical performance, which was presented at an international conference in 2018 (Chan, 2021).

Competing Interests Statement

All authors have read and approved the manuscript and take full responsibility for its contents. No potential conflict of interest was reported by the author(s).

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Role of ICT in Educational Development during COVID-19 Pandemic in Bagmati, Gandaki and Lumbini Zone of Nepal

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ABSTRACT

This paper investigates the role of Information and Communication Technology (ICT) in educational development during the COVID-19 pandemic in three zones of Nepal. Teachers who were not fully equipped with ICT knowledge and the skills required to teach online, had to go through the learning process quickly in order to teach their students, especially in inaccessible areas of the given zones. The purpose of the study was to measure educational development and, therefore; professional development in terms of ICT skill and their using it in their virtual classroom during the pandemic. Using the mixed methods approach, this study analyzed 64 high school teachers' responses in Bagmati, Gandaki and Lumbini zones of Nepal. This research aims to fill the gap created by geographical distance; and therefore, in knowledge base. In agreement with what was hypothesized, it was found that a large number of teachers (*M = 4.00*) augmented their ICT skills and used them frequently during the pandemic whereas the same participants did not use ICT applications frequently (*M = 2.78*) to teach in their classroom before the pandemic. The study finds that teachers' using ICT tools in such remote areas indicates that teachers had to go through intensive learning during the pandemic.

Keywords: Teacher, Education, COVID, ICT-in-Education, Educational-Development.

Introduction

The context of the study comes from the ongoing impact of COVID-19 lockdown in Nepal. Teachers were obliged to adopt virtual instrumentation to teach as an alternative medium. "Information and communication technology, or ICT, is defined as the combination of informatics technology with other, related technologies, specifically communication technology" (Velmurugan, 2010, p. 3). In the remote rural areas, teachers did not normally include ICT software tools in their pedagogy due to inaccessibility to the internet. This study aims to find out if the teachers used the ICT software tools in their pedagogy during the COVID-19 pandemic lockdown in Bagmati, Gandaki and Lumbini zones of Nepal. The rationale of engaging in the given zones lies in the fact that the researcher has a strong network with teachers in these zones. Among many, one aspect of teachers' development is to be equipped with ICT skills. Teachers' ICT education directly correlates to their pedagogical activities. ICT tools simplify teachers' work and make learners comfortable with the subject. Schools in cities of Nepal are facilitated with ICT tools. However, remote parts of Nepal are not as widely equipped with ICT facilities. The COVID-19 pandemic lockdown was hard hitting across all parts of Nepal; therefore, teachers had to adapt online mediums as alternatives to teach their students. The obligation, caused by the pandemic, forced teachers to learn and use ICT tools in their classroom.

National Information and Communication Technology (ICT) Policy Nepal, 2015 envisioned to implement ICT in the classroom (ICT Policy of Nepal, 2015). However, this has not been achieved till date (Giri, 2019). This study regards educational development as outlined by Bell & Gilbert (1994). However, teachers' education without equipping them with ICT skills has become outdated in today's world. By this logic, the research takes ICT

education as an essential element of the professional development of teachers. Teachers, with and without ICT education, are clearly distinguishable. Envisioned by the new system of education and confident academic belief in Nepal at present, there had to be improved level of educational facilities in the research sites. Even this research had not been possible had there not been COVID-19. COVID-19 forced many local governments to provide internet facilities in the schools. The widening gap of such academic aloofness and scholarly indifference had to be addressed to narrow down the gap. Therefore, the main objective of this paper is to find out if educational development took place in Bagmati, Gandaki and Lumbini zones of Nepal during the COVID-19 lockdown with the help of ICT instrumentation.

Literature Review

COVID-19 lockdown has had a huge impact on teacher education all over the world (Flores & Swennen, 2020). Schools and universities were shut down for a longer period. 1.598 billion students from 194 countries had to stay home due to closure (Aristovnik et al., 2020). "These unprecedented events raised multiple questions for education globally" (Kidd & Murray, 2020). The pandemic was not only hard hitting on teachers, but it also brought an opportunity for teachers to learn further. Teachers in the UK and other parts of the world moved to online teaching methods from home (Kidd & Murray, 2020). Such migration to virtual teaching forced teachers to learn a new technology if they had not already learned. This learning moved educational activities into next level of academic achievement.

> Teachers also had to adapt to new pedagogical concepts and modes of delivery of teaching, for which they may not have been trained. In particular, learners in the most marginalized groups, who don't have access to digital learning resources or lack the resilience and engagement to learn on their own, are at risk of falling behind (Schleicher, 2020, p. 2).

This obligation to learn a new technology became mandatory for teachers wherever they live in the three zones. There might be various reasons for teachers to learn a new technology; however, it adds up in teacher education and their personal development in the community of practice. Some teachers used social media (Facebook and Twitter) to capitalize the situation immediately and some learned meeting applications such as Google Meet, Microsoft Team and Zoom wherever applicable. A study has found that "using Twitter in educationally relevant ways can increase student engagement and improve grades, and thus, that social media can be used as an educational tool to help students reach desired college outcomes" (Junco et al., 2011, p. 12). According to Guzacheva (2020), "the online distance learning tools are changing the world we live in and the way we learn to live. One of the new original software-based conference room solutions is Zoom technology" (p. 2). These studies adequately illustrate that online tools assisted in teaching-learning to a great deal during the COVID-19 pandemic. In May 2020, the World Bank studied three schools in Africa and looked at how the teachers are coping with the situation. The report stated that the principal of the school helped teachers to learn the new technology to protect teachers from the circumstances of the pandemic (Beteille et al., 2020).

Because ICT plays a significant role in both teaching and learning, teachers with ICT integration in their education can perform better in the classroom. The usage of ICT makes a major difference in teaching and learning (Mikre, 2011). UNESCO recognized ICT education as a strong infrastructure to elevate education to the next level (Rani, 2017). Scholars in India say that "ICT helps the teacher to update the new knowledge, skills to use the new digital tools and resources" (Bhattacharjee & Deb, 2016). In China, microlecture competition is held nationwide. Linqiong Lu used ICT technology to develop lectures and accepted the challenge of using technology in teaching (2018). Thus, today, teachers live in a digital world where ICT usage becomes omnipresent in education. Teachers with ICT education can better serve the subject than the teacher who doesn't have ICT skill. This helps to reduce the digital gap in the society, especially in the remote parts of Nepal.

Mixed methods research has been estimated to have started in 1980s with several publications that focused on defining it (Creswell & Clark, 2018). Mixed methods research has been broadly defined "as research in which the investigator collects and analyzes data, integrates the findings, and draws inferences using both qualitative and quantitative approaches or methods in a single study or a program of inquiry" (Tashakkori & Creswell, 2007, p. 4). Mixed methods engages into interpretation by mixing methods, approaches, and other paradigmatic characteristics. "The emergence of mixed methods research design (MMRD) is based on the assumption that it can weaken the loopholes and strengthen the brighter aspects of the monomethod designs like quantitative or qualitative alone" (Neupane, 2019, p. 85). Mixed methods research complements the procedure with each other. Mere quantitative technique is masculine in nature and qualitative

feminine in nature. Conducting mixed methods research completes the circuitry of masculinity and femininity. It becomes significant to use a mix of them wherever possible. Results from quantitative and qualitative research are matched thematically and simultaneously. Therefore, it appears to be justifiable to conduct a mixed methods research in this area. Such research was limited to the city area of Nepal. It was important to conduct research where no research of this kind has been conducted to find out the real world situation of the teachers. Thus, the study expands the area of the research in the given domain, where the study opens up a path for similar future research.

Method

This study adopts the mixed method research to analyze the primary data collected from the convenience sample. A survey of eleven questions was designed in collaboration with Khagedra Acharya, PhD. After migrating the questions to google form, the questionnaire was sent to K-12 teachers who were spread over Bagmati, Gandaki and Lumbini zones of Nepal. The survey did not collect personal information of the participants to respect the privacy of the respondents. The survey, designed to collect the categorical and text data, received sixty-four responses from respondents. The researcher migrated data to SPSS for further analysis. Frequency of male and female participants, Chi Square test, Independent Sample test, Cohen's D and Correlation were analyzed in the process. A *p* value has been set to *0.05* (Salkind, 2010).

The number of male participants was *38 (59.4%)* and female *26 (40.6%)*. Participants come from the age range of *21* to *50* years; out of which 22 *(34.4%)* teachers fell under the category of 21 to 30, *24 (37.5%)* teachers fell into 31 to 40 and *18 (28.1%)* participants fell into the 41 to 50 age group. As education level plays a vital role in learning interest, it was also categorized into 4 groups: Intermediate/Plus 2, Bachelor's Degree, Master's Degree and Above Master Degree. Among the participants, 8 teachers *(12.5%)* fell under the first group, *17 (26.6%)* under the second group, *25 (39.1%)* under the third group and *14 (21.9%)* fell under the fourth group category. Likewise, participants were categorized in service period groups. *14 (21.9 %)* participants were in 0 to 4 years of service, *14 (21.9%)* participants were in 5 to 9 years of service, *11 (17.2%)* were in 10 to 14 years of service, *12 (18.8%)* were in 15 to 19 years of service and *13 (20.3%)* were in above 20 years of teaching experience group. The first question attempts to seek how aware the respondents were before the pandemic, how frequently they used ICT during the pandemic. The second and third question attempts to seek what they learned during the pandemic. The question inquires what level of satisfaction the respondents receive upon learning new technology. The last question measures if they could fix technical issues raised during class.

Various statistical tools were applied to test the result and its reliability. The tools applied to get to the conclusion indicates the same findings.

The open-ended question "What would you improve if you could?" has been analyzed thematically based on semantic criteria outlined by Braun and Clarke (2006). In such thematic approach, the researcher takes an active role to discern the meaning out of textual data (Braun & Clarke, 2006). This model allowed the researcher to focus on investigating participants' education, service period group and context to coincide the quantitative data and extract the relevant themes. This study pledges a greater emphasis on quantitative survey data and relates to the thematic analysis. The following hypotheses were tested during the research:

1. H_0: the teachers did not use ICT tools frequently in Bagmati, Gandaki and Lumbini zones during the COVID-19 pandemic.
2. H_1: the teachers used ICT tools frequently in Bagmati, Gandaki and Lumbini zones during the COVID-19 pandemic.

The demographic questions are not included in this paper to avoid lengthy reading to the readers. The following agenda were sought to be addressed in this research:

1. Were the participants self-aware of ICT tools in pedagogy before the pandemic and how often did they use such tools in pedagogical activities before and after THE COVID-19 pandemic?
2. What ICT applications did they learn during the COVID-19 pandemic?
3. How satisfied were the participants upon upgrading their ICT knowledge and skills during the COVID-19 pandemic?
4. How many teachers were able to address the technical issues raised during class?

Results

A Pearson Chi Square test was conducted against research question one. It was found that the number of ICT tools users increased three times more ($p = .003$, $df = 16$)

druring the COVID-19 pandemic. A *p* value lower than <= *0.05* is considered statistically significant (Verhagen et al, 2004) and indicates the stronger evidence to reject the null (H_0) hypothesis that teachers did not frequently use ICT tools in thier pedagogy during the COVID-19 pandemic. Therefore, the investigation demonstrates that there is statistical significance in using ICT tools during the COVID-19 pandemic. As cited by Hubbard and Bayarri (2003), "The rational human mind did not discard a hypothesis unless it could conceive at least one plausible alternative hypothesis" (p. 5). Thus, the researcher alternatively hypothesized (H_1) that the COVID-19 pandemic enforced teachers to learn ICT skills.

The first research question sought to find out self-perceived awareness, knowledge and skills about ICT tools in the pedagogy of the participant before and after the pandemic. A 2 × 2 experimental design was assessed using Independent Sample Test. It was found that those who had knowledge of ICT tools utilized it in their pedagogy (*M = 3.04, SD = 1.33*) than those who did not have (*M = 2.11, SD = .90*) ICT knowledge and skills before the pandemic; which is apparently expected at this point. In the Pearson Chi Square Test *p* value was found significant (*p = .003*) in independent sample test, indicating a statistical difference in the variable. The code reference book prepared for the first and second research question reads *1 = rarely used, 2 = sometimes used, 3 = often used, 4 = frequently used, 5 = always used*. For the purpose of readability, Table 1 has been presented in percentage measure. The number of participants who reported *rarely used (14.1%), sometimes used (31.3%), often used (29.7%)* ICT tools in pedagogy decreased after pandemic (second highlighted row in Table 1) which indicates that their usage of ICT tools in pedagogy moved to either *frequently used* or *always used* category, which further indicates that the number of teacher who did not use ICT tools before the pandemic started using it during the pandemic. This measure illustrates that the pandemic forced teachers to learn the necessary ICT tools to use in their virtual classroom. The number of teachers (12.5%) who reported they *frequently used or always used before* pandemic increased three times to 37.5% during the pandemic, indicating that they had an obligation to learn ICT tools and use in their online class.

To assess if there is significant difference across teachers' self-perceived usage of ICT tools before and after the COVID-19 pandemic in virtual classroom, a repeated measure ANOVA was conducted. There was a significant difference in the score of using ICT tools before (*M=2.78, SD=1.21*) and after (*M = 4.0, SD =1.05*) conditions; (*t (63) = 8.20, p = .001)*. Therefore, teachers' using ICT tools did not happen by chance, but the pandemic lockdown circumstantially forced them to learn and use ICT. Teachers were using ICT tools before the pandemic significantly less than during the pandemic. Using ICT tools in pedagogy before the pandemic may not be mandatory, but the pandemic brought an obligatory situation in which non-users (teachers) of ICT tools must now learn to use it in the classroom.

Table 1: Usage of ICT tools before Covid-19 and during

		Usage of ICT tools before Covid–19 Pandemic					Total
		1	**2**	**3**	**4**	**5**	
Male	Count	3	13	12	4	6	38
	% of Total	4.7%	20.3%	18.8%	6.3%	9.4%	59.4%
Female	Count	6	7	7	4	2	26
	% of Total	9.4%	10.9%	10.9%	6.3%	3.1%	40.6%
	Count	9	20	19	8	8	64
	% of Total	14.1%	31.3%	29.7%	12.5%	12.5%	100.0%
		Usage of ICT tools before Covid–19 Pandemic					**Total**
		1	**2**	**3**	**4**	**5**	
Male	Count	1	1	7	12	17	38
	% of Total	1.6%	1.6%	10.9%	18.8%	26.6%	59.4%
Female	Count	2	1	4	12	7	26
	% of Total	3.1%	1.6%	6.3%	18.8%	10.9%	40.6%
	Count	3	2	11	24	24	64
	% of Total	4.7%	3.1%	17.2%	37.5%	37.5%	100.0%

The largest number of participants (*96.9%)* who never taught online classes before the pandemic learned about meeting applications such as Google Meet, Zoom, WebEx, and Microsoft Team. About one third of the participants (*31.3%*) learned how to prepare PowerPoint slides for the class. Half of the participants (*51.6%*), who did not have to correspond with their students in the physical class, learned to use email communication. More than half of the participants (*65.9%*), who did not use social media such as Facebook and YouTube for pedagogy, learned to use them for the purpose of teaching.

A Pearson correlation test was conducted to examine the relationship of variable before pandemic and after. There is a significant positive relationship between usage of ICT tools before and after pandemic (*r (62) =.45, p=.01*). The effect size (Cohen's D) was calculated by using a calculator by taking the Mean difference (*1.219*) from Paired Sample Correlation test and divided by Standard Deviation (*SD = 1.188*). Thus, Cohen's D (*d=1.02*) was found which indicates the larger effect size. Cohen's D of more than (*0.08*) is regarded as having a larger effect size (Sawilowsky, 2009).

In the given seven months, the teachers were able to learn to use some ICT applications in their classroom. With the measured significance level, teacher satisfaction level was tested using descriptive statistics. Nearly three fourth of the teachers (*71.8%*) reported that they were satisfied with what they have achieved in the pandemic duration. In comparison to satisfaction level, the fix-issue ability of a teacher is not significant. Less than half (*43.8%*) of the teachers reported that they could fix the issues raised during the live class. More than half (*53.1%*) reported that they would take help from the helpdesk to fix the issue during the live class. Interestingly, *3.1%* of the teachers reported that they would declare the end of the class if technical issues could not be addressed.

Qualitative data collected from the question "What would you improve if you could?", served as supplementary data for the central question. The researcher made two categories of themes: improvement of application and improvement of general ICT knowledge. Three data cases were cleaned as they did not provide comprehensive meaning. Nearly half of the respondents reported that they would improve on the ICT application. Another half of the respondents reported that they would improve their general ICT knowledge such as hardware and internet usage. One participant reported that s/he would learn to code interactive slides so that s/he could teach interactively to students. Thus, qualitative data demonstrates that teachers were willing to learn more ICT tools to elevate their level of education. The result from quantitative data and finding from qualitative data have harmoniously held with the theme.

Discussion

This study investigated if the pandemic has an impact on educational development in the given three zones of Nepal. It was found that the teachers learned to use ICT tools in their classroom during the pandemic. The teachers who did not use such tools were obliged to learn and use them because they could not meet their students physically in the school. There are many places with no internet access in Bagmati, Gandaki and Lumbini zones. One could imagine the status of education in those areas during the pandemic. However, the pandemic lockdown forced the teachers to manage the ICT network and make it happen despite the hardship. At the time of the survey, the researcher believed that the null hypothesis (H_0) that teachers did not frequently use ICT tools in their pedagogy in the given zones during the COVID-19 pandemic was taken for granted because of inaccessibility of internet facility. However, it turned out to be false at the time of analysis. Variables such as gender, age group, experience and education level were not statistically significant in reinforcing for further learning. The participants (*71.9%*) who reported that they were aware of ICT tools were merely aware of a few social media applications because they did not use those applications as teaching tools. Had there not been a pandemic, the participant teachers would not have had the opportunity to learn further ICT tools. This learning opportunity gave them a chance to augment thier qualification in using ICT tools for educating their students. In educational development along with teacher education, ICT plays a significant role as it is part of it in the digital age (Bhattacharjee et al., 2016). The knowledge and skills learnt during the pandemic can be used frequently in the future. This can change the modality of teaching in the given zones. The teachers had comprehended the distance education mode in a different way before the pandemic. The pandemic provided an opportunity to understand the nature of distance education mode in the real world situation.

The supplementary question assisted to understand the respondents inner interest to learn ICT tools to utilize in their school. However, it seems that they did not have a good opportunity to learn new technology due to financial resources. The COVID-19 pandemic forced stakeholders to act for improvement. In the question, *what would you improve if you could* the respondents expressed the desire to learn advanced ICT instrumentation. The

enthusiasm demonstrated by the respondents justifies the outcome from the quantitative data.

Implication and Conclusion

The research demonstrated that educational development takes place in various situations; one of them is obligatory circumstances such as the ongoing COVID-19 pandemic lockdown. When the teachers are equipped with ICT tools, the delivery of content takes place well. Understanding and utilizing the next level of ICT tools encourages to initiate and continue distance mode education even in the remotely located district of the given zones. Students need not limit themselves to complete assignments to books and notes. They can now communicate with teachers 24/7. Pandemic has given an opportunity to the large number of students and teachers who were not in such practice before. Teachers' education is not limited to textbooks and notes. In the digital age, a teacher must be equipped with increased ICT knowledge for better delivery. This circumstance has brought an opportunity to narrow down the digital divide in the Gandaki, Bagmati and Lumbini zones of Nepal.

Competing Interest Statement

The author has read and approved the manuscript and takes full responsibility for its contents. No potential conflict of interest was reported by the author(s).

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A Critical View of Tube-House Architecture on Urban Type in Vietnam

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ABSTRACT

Hanoi is the largest city in Vietnam. It is a political and socio-economic center, where attracting planners' and environmentalist's interests. Nowadays, Hanoi has been facing problems of rapid urbanization like many major cities in developing countries. Major commercial activity and pressure occur on almost all streets of the Ancient Quarter and causing local housing issues in a different socio-economic context. This paper aims to provide a deep view of housing issues and tube-house heritage in Vietnam referenced shop-houses in Singapore, Thailand, and Malaysia, respectively. The research used methods collecting primary data (observation, purposeful discussion) and secondary data to clarify factors, which are related to tube-house in the Quarter. It also presents the findings of such developmental history of tube-house, its typical structure, composition, and construction method as considerably important foundations for conservation activities. To enhance conservation strategy and improve "spirit" protection of Ancient Quarter for a better living environment to the year 2025, a framework for tube-house preservation covering "Inside-to-Outside" approach is proposed accordingly.

Keywords: Hanoi Ancient Quarter, Inside-to-Outside, shophouse, tube-house, urban style

Introduction

Hanoi is an ancient city, which is over 1010 years old (1010–2021) and has an interesting structure based on both the local architecture and French colonial architecture. Total area of the inner city is about 40 sq.km consisting of seven districts. The old city in Hanoi usually is being called as "36 Old Street Quarter" or the Ancient Quarter that is located in the center and belongs to Hoàn Kiếm district.

The Quarter is former commercial center that plays an important role in developing economy of Hanoi. All activities are occurring on almost all streets of this specific area. It is of great national and international interest due to its unique heritage:

> One of the area's most prominent features is the concentration of valuable historical buildings and sites, including interesting urban vernacular houses. It is a kind of living museum, a very important part of national heritage. Besides the historical and architectural vestiges, the area is evidence of a pattern of urban settlement in Vietnam's history (Phe & Yukio, 1990).

Tube-houses, located in the Hanoi Ancient city and built nearly 100 years ago, are predominant here. Many households share large tube-houses, which typically have a subordinate area for a kitchen and toilet and a small courtyard. These houses are normally divided into small rooms, often dim and humid due to lack of light and fresh air. Its internal infrastructure, with a shortage of clean water and a stagnant sewage system, is quite old and overloaded. There are lacking space to dry clothes and outdoor space for leisure activities. Local residents commonly make great efforts to improve and enlarge small spaces by illegal occupancy.

There are many old tube houses, which are place for families of three generations with ten people in a 6,0 sq.m space (Dinh Truong, Lan Nhi, 2021). Due to lack of living space, these families commonly tried to expand public areas by attaching new structures into the old buildings, such as the attic, temporary stores to meet the family's demand. For this reason, tube-house architecture has been changed and distorted from inside to outside of old buildings regrettably. With those attachments, phenomenons of building collapse, such as building no. 56 Hang Bong happened in 2nd July 2019 (Anh Duong, 2019), warned unsafety of these tube-houses under strong urbanization process and economic re-development after the Covid-19 pandemic recently. Therefore, old and original tube-houses, its characteristics seem to be replaced and disappeared if there are no conservation solutions for particular cases urgently.

Local residents come from various social strata and include cadres, state officials, retirees, craftspeople, and traders. Some households are tenants of state-owned houses. They pay a very low that has remained virtually unchanged since the 1950s (Peter & Pham, 2000).

Regarding unique characters of the ancient streets, Hanoi People's Committee has issued strict regulations on building renovation. Many households want to renovate their homes, using their own money for repair and improvement. Those approach is not easily accepted by currently complicated administration, even though it is cheaper than following the complicated procedure of Hanoi Ancient Quarter Management Department. Consequently, many households have simply accepted living in bad conditions. On the other hand, few households are able to rebuild or renovate their houses, which are privately owned. The remaining households spent money on small repairs improving toilets, kitchens, courtyards, roofs and doors, or walls. However, the households must obtain agreement from their neighbors to do improvement because of strict construction regulation rather than conservation rules from local authorities.

Research methodology

The research method is focused on collecting primary data (observation, purposeful discussion) and secondary data (journals, articles, books, and implemented projects for Ancient Quarter). Then, data analysis was carried out to understand factors of architecture (AKI), local behavior to functional space, user interaction, city planning, socio-culture, and policy affecting tube-house in the Quarter. Finally, findings become foundations for later recommendations of tube-house conservation and development in a framework.

Housing and existing situation

Urban housing issues

Housing is central agurment in urban issues because everyone needs shelter to live in as well as connecting people with a wide range of social, economic, political, and physical aspects. People are living in houses; thus, housing reflects their lifestyle and cultural habits. People work hard, try hard and fight hard to have shelter. Residential land makes up the majority of land use in any city; therefore, the physical quality of the residential environment represents the quality of life in the city. Housing thus is an important physical matter in fact.

Housing issues in Hanoi

Housing has always been a pressing and the most difficult issue in the socioeconomic and urban development agenda in Hanoi city. Its problems are housing degradation, housing shortage, poor residential environment, unpleasant visual images, weak housing management, housing injustice, informal housing production, and informal housing market.

These problematic housing issues in Hanoi today are logical consequences of a complicated and constantly changing process of housing provision in a different socio-economic context. Therefore, without historical and holistic perspectives, housing issues in Hanoi cannot be understood thoroughly. These are missed opportunities for rational and realistic resolutions to be developed.

There are some types of houses that fall into following categories in the precinct [2]:

- privately owned and occupied houses;
- privately owned rental houses;
- house for rental belonging to the State and being controlled by the Housing Enterprise of the District;
- houses built on illegally occupied land;
- houses built on land leased and controlled by State agencies.

Regarding this category, some areas originally consisted of long brick-buildings with tiled roofs and same layouts – a living room, yard, and kitchen. Two families shared a bathroom for washing, but there was only one communal

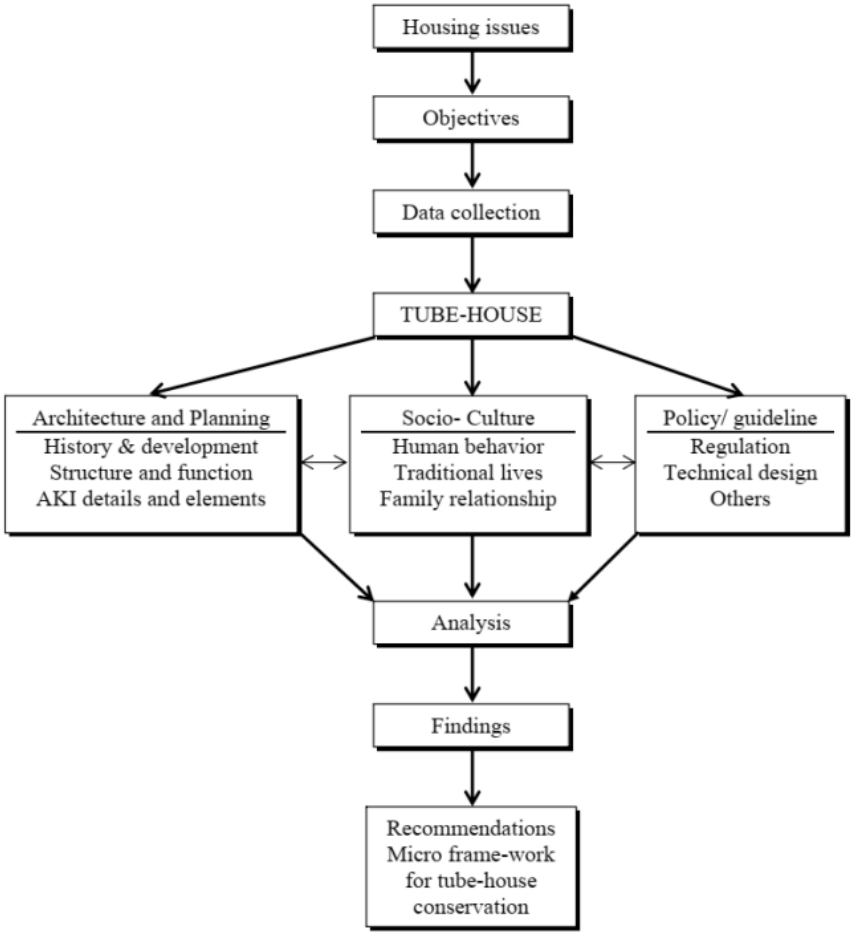

Figure 1: Research flow chart

toilet for the whole area. Over the past 30 years, these areas have completely changed. The distance between buildings is now a narrow path with 1,0 - 1,5 meters wide. Along the main roads, there are two to three - stored houses of various sizes, structural designs, and qualities of building materials. The former 12-meter-wide road is now narrow down to 3,5 - 4,0 meters wide. It shows households carried out some forms of construction. The most common tactic was to enlarge their apartments beyond the allotted area to create more space for private usage, sale, or rental. This enlagement was definitely illegal, and they had to pay fines actually. Thirty percent of the houses now have two- to three-stories; most are built on vacant land occupied illegally and sold to newcomers (Phe, 1988).

It is be noted that while considerable efforts went into encroachment on open-land either to create more space for the households or for sale. On the other hand, only small repairs were done to the original living space (for instance, tiling the floor or putting on a new door). Even less was done to improve the kitchens and toilets. The reason behind is overloaded infrastructure that discourages later improvement.

Many people in the precinct occupied land illegally, built houses, and sold them to other. Consequently, most old blocks of houses are now surrounded by newly built ones of various designs. Few interior improvements have been made. This result is typical of spontaneous irregular urban housing in Hanoi.

An overview of Tube-house in the ancient Hanoi

Most houses in the study area were built in the late XIX century or at the beginning of the XX century. The majority of houses are named tube-houses, with frontage from 2,0 – 4,0m and depths varied from 20 to 50 - 60m. Numbers of floors are used to take refuge during storms and flooding.

Improving housing conditions always is a problem, especially when it doubled task of conservation after the area

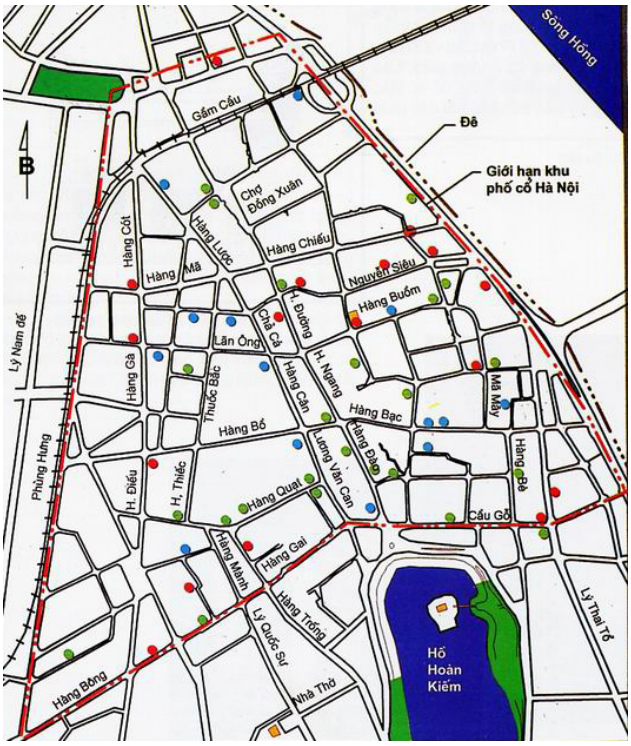

Figure 2: The boundary of Ancient Quarter
Source: IAR, 1999

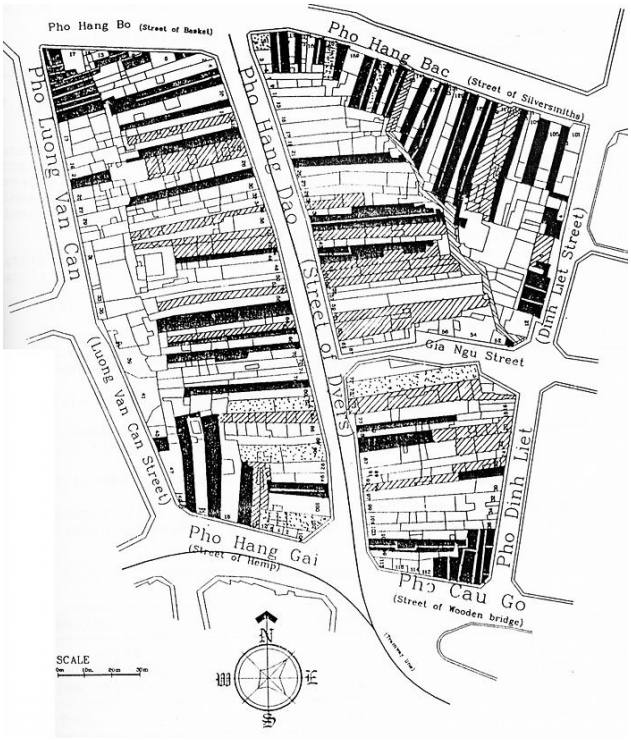

Figure 3: Tube-house distribution
Source: Phe, 1988

was recognized as cultural heritage of the country. In these conditions, an argument of "What should be conserved, and Why?" is a burning question. To make more realistic sense in drafting a conservation scheme, one must look closer at specific houses as they still serve to identify problems related to improvement measures.

There are three main types of houses in the Ancient Quarter (Phe, 1988), namely: (1) Two-access, tube – houses; (2) One-access houses, and; (3) Western-style apartments. The first type is the most important because it is widely applied in the inner-city area.

Housing development in 36 Old Streets Quarter

The extraordinary narrow shape of the tube house can be traced long back in Vietnamese history. When the area was rural, the traditional house was oriented in the opposite direction of today tube-house. According to original traditional rural houses, the front consisted three-room wide, and the house had one room deep. In front of the house was a yard, where the kitchen-house and toilets were located. In the back, it was a pond as considerably as the heart of the farm. The farmers grew rice, had fished, and put the manure from the animals in the pond.

At this place, the location gave farmers a chance to do business instead of farming. The first step in urbanization was taken. In the front, it was market stalls facing the street. The kitchen and toilet were moved to the other side, closer to the pond. The materials were wood, bamboo, and clay.

Next, later, more people came to the area. Relatives and friends moved to the town, and living areas were expanded. More space for living was made behind the market stalls. In the pre-colonial time (1802–1883), this area had regulations of how many stories allowed. Nobody was permitted to build higher than Emperor. One story was, therefore, the limitation. Owners to higher buildings were seen as a threat and punished with death. This regulation was applied very effectively. The materials were gradually changed into heavy materials like brick, as huge fires had destroyed the town through the years. Finally, the pond was used as a dump.

In the colonial period, the French introduced two-stories into from/architecture the 36 Old streets quarter. The pond was filled up while the land was too precious. Those kitchens and toilets were moved to newly filled areas. Meanwhile, the area was denser. Even passages between tube houses were replaced with additional buildings. There was pressure highly of exploiting Ancient Quarter, and physical structures grow every day. Before examining tube-house in detail, a comparative study of shophouse was reviewed briefly about its characteristics and history in Singapore, Malaysia, and Thailand.

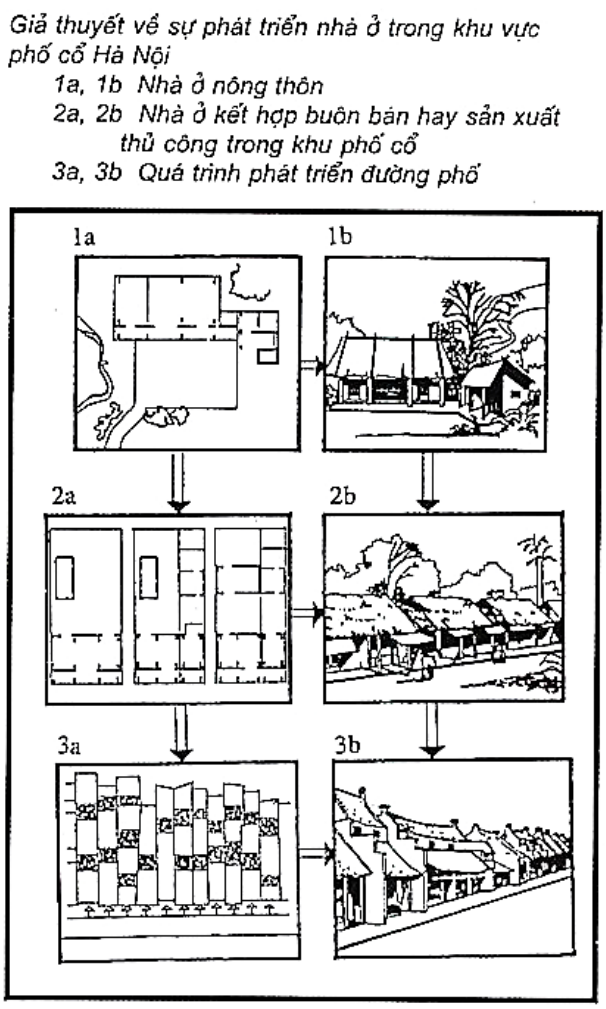

Figure 4: The hypothesis of development of houses in ancient Squatter of Hanoi
- 1a, 1b: Rural housing type
- 2a, 2b: The houses are built in a row to sell and produce goods in "36 street and guilds" quarter.
- 3a, 3b: Evolution into an urban street

Source: IAR-MOC, 1999

Shophouse patterns in Asian countries

Understanding the shophouse in Singapore

The shophouse is a pre-industrial form of urban unit and was a characteristic building type of 19th and early 20th century Southeast Asian town, cities and commercial centres. Traditionally, the shophouse provided facilities for business premises on the ground floor and residential accommodation on the upper storeys. Variation in shophouse floor plans results from differences in the size and depth of the original plan plots. There are six architectural forms of shophouses (ranging from 1840 and 1960), and five variations in shophouse have been identified: shophouses (1) with forecourt, air well, and rear court; (2) forecourt, two air wells, and without rear court; (3) forecourt, without air well and with rear court; (4) without forecourt, with one air well and with rear court; and (5) without forecourt, without air well and with rear court abutting rear boundary wall.

Shophouse in Bangkok, Thailand

According to Sachakul (1982), a "residential shophouse" is single-family dwelling, which has production or income-earning as a secondary function. A "commercial shophouse" has a business as the primary use while the residence is secondary.

Residential shophouse

The wives and grandparents as well as other family members share responsibility in household activities. The

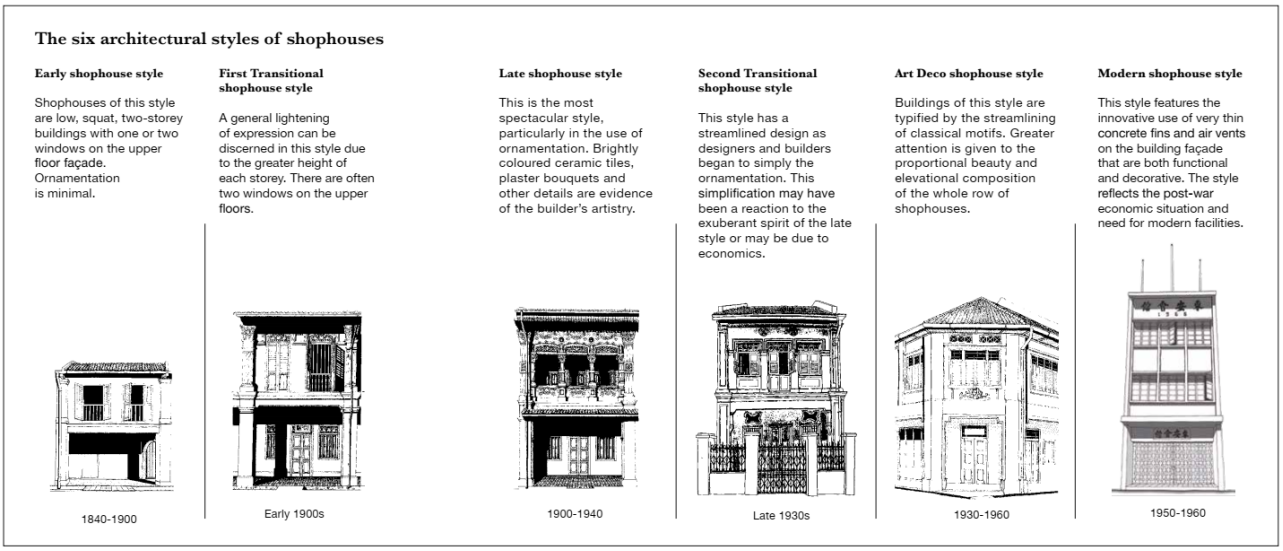

Figure 5: An example of shophouse forms
Source: URA, 2020

businesses vary from food shop, coffee stand, selling of daily supplies, to some personal services such as dress-making, sewing, mending etc., The front porch of the house is usually used for selling business. In many cases, the family part of the house also contains space, which may be used as a workshop, with a view of the front door and the street. This allows the housewife to have maximum control over different kinds of activities which she undertakes inside the house while having visual access to the front door and street. Home furniture and materials used in home production are stored within all available space. In the community, these residential shophouses are not only places of business; they are also place, where social interaction among community members take place.

Commercial shophouses

It has played an important role in the Thai urban scene for more than a century. Many of the early shop-houses were one- or two-stories height and took on various Chinese characteristics (curved gable ends of the roofs, glazed ornamental tiles, and stucco decoration). Gradually these Chinese styles gave way to more European features. Due to the climatic condition, the colonnades or continuously covered pedestrian way however were utilized to protect the pedestrian against the heat of the tropical sun as well as the torrential monsoon. These forms of shophouses were mostly owned by Chinese and European merchants.

From a business standpoint, a commercial shophouse is an ideal unit for family-type business because the family who lives on the upper floors can spend as much as they need on the business on the ground floor and rental area with full control of them over time. Almost all commercial shophouses have been built along the streets, roads or alleys, especially in commercial districts.

A typical Court House in Malacca, Malaysia

The length of the house, including the "five-food-way" is 1,5m, is approximately eight times its 60–80m width, with a floor-to-ceiling height of around 4,42m. Despite the punctuation of three open courts, at various points of the house, it is inadequately considered as some of the rooms are poorly lighted. According to the reminiscence

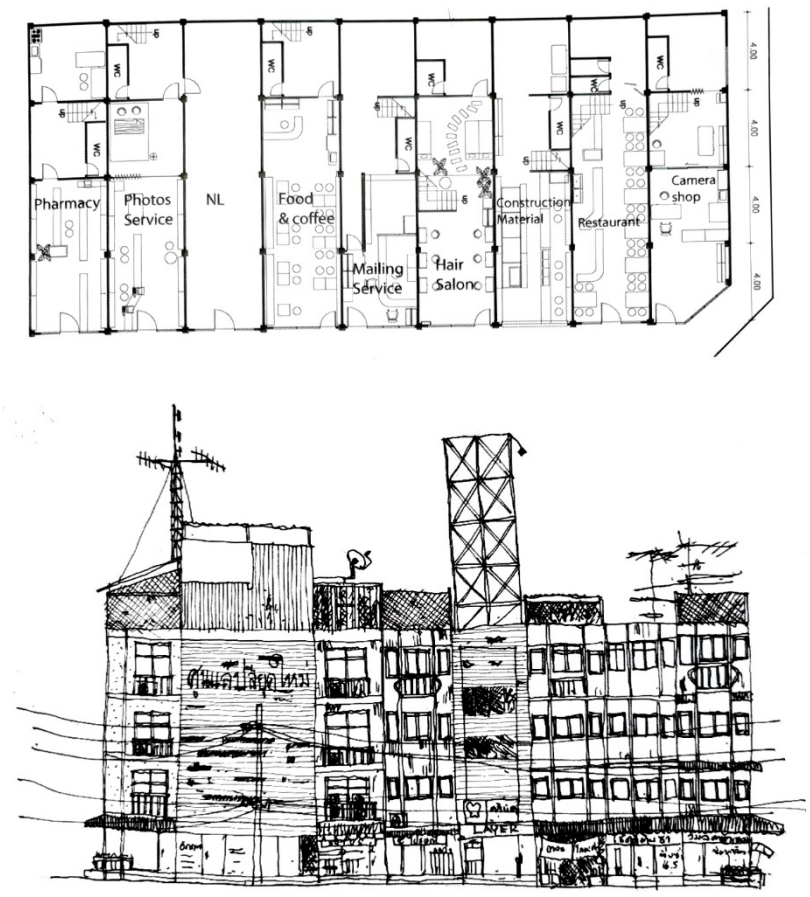

Figure 6: The shophouses in Kasetsart, Bangkok
Source: Davisi Boontharm, 2007

of the occupant, the back of the house used to sit on stilts, which were driven into a trap door on the floor for the occupants to dispose of their garbage during high tide. Today, modern convenience and improved urban facilities have replaced this function of the house, and the seabed has been reclaimed.

Tube-house characteristics

Architectural features

Similarly, tube-house, containing all its variations, is the typical form in the 36 Old Streets Quarter. The fronts facing the street are narrow, and the plots are extremely deep. A tube-house is a complex of built spaces lined up each other, connected by courtyards. From the beginning one tube-house was built for one family, who had a shop in the front, linked by a courtyard to the living space, followed by a "wet" courtyard, and kitchen and toilets at the end. If the house belonged to a rich family, the number of courtyards and living spaces was greater.

The number of people living in single tube-house today is uncountable. The shop is still in the front and the toilet is most often at the end, but the living space is divided into smaller parts and each family has rarely built their own kitchen and storage as close as possible to their home. The architecture is additive in the real sense; there are rooms or objectives added all the time in the Quarter.

Inner space and using function

In tube-houses (figure 7, 8) ownership is the factor that makes layout-pattern different. About 46,5 percentage of public-owned houses (Peter & Pham, 2000) are shared by several families following the principle of using the maximum amount of space at the expense of privacy from other families and other family members.

The private-owned houses are occupied by extended families, in some cases of three or even four generations. The layout of these houses follows a common pattern. More important members of the family have their room closet to the front of the house. In the past, from front to back of each house, the different parts used to arrange different functions.

In majority of the houses, there are two or three courtyards. Usually, one called inner courtyard, attached to the living room, and used as a place for relaxation, with plants and other decorations. The second, called the outer courtyard or "wet" one, is combined with other utilities such as the kitchen, storage room, toilet, etc. In Layman's term, designed courtyards of typical

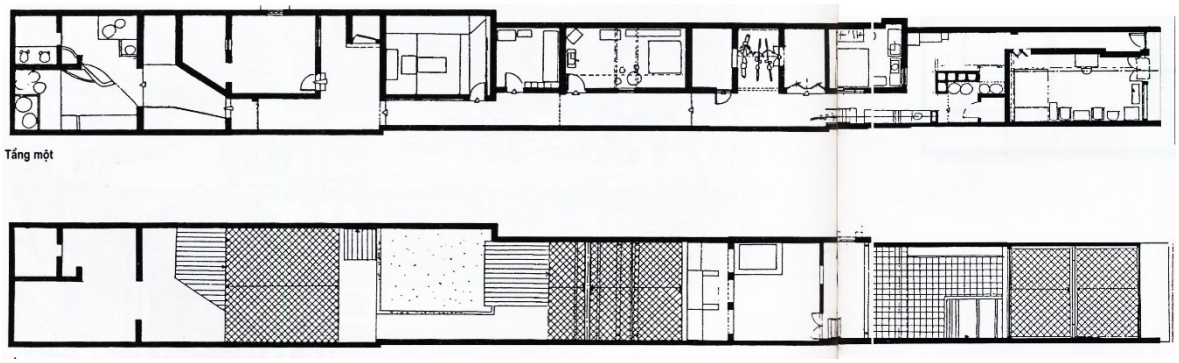

Figure 7: Ground and First floor of tube-house, Hang Can street

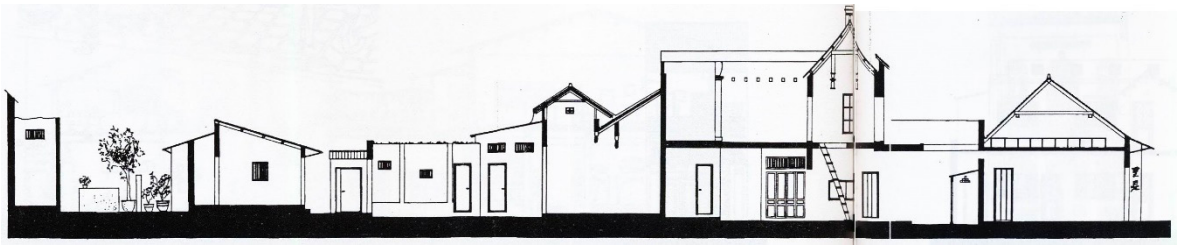

Figure 8: Section, Hang Can street
Source: IledeFrance & HPC, 2003

tube-houses were very good places to ensure best living condition within adequate standards in tropical countries as Vietnam and to create particularly necessary spaces for residential demand.

Nowadays, these mixed functions are one problem that currently caused bad conditions. Thus, reconstructing courtyards may be an alternative for solving many problems and changing living conditions better for communities. For courtyards, supposing: *(1) to be ensuring natural through-ventilation system; (2) a space for outdoor activities and it serves as a place of relaxation with decorative plants or; (3) even become a reserve space for further development.* However, to ensure inner ventilation, both courtyard and corridor are very important factors for this traditional house of Ancient Quarter.

The corridor

As we know, the atmosphere in old streets is formed by the difference between the lively street and the calm courtyard. An important link between the street and the courtyard is the corridor. The corridor was added to the traditional structure to make the structure fitting the changing demands. The corridor made it possible for more than one family to live in the tube house. It is a delicate solution to the problems caused by sharing. Moreover, the main function of the corridor is communication. Interestingly, when the measures of the corridor increase then usage functions also increase. It becomes a storage of things like bikes, goods, and just junk.

Stoves for cooking are not usual to find in the corridor. If the fuel you use in the stove is wood or charcoal, the smoke becomes black sooty. Condensation caused by hot air meeting cold surfaces will raise the humidity even more. The moisture from cooking and condensation together with soot, which is good nourishment, will provide an excellent condition for mould growth. Too wide corridors are also giving opportunities for the motorbike driver to drive all the way from the street to the courtyard and it may be disturbing for neighbors by making noise pollution.

Materials

Traditional types of houses can be recognized by the presence of certain characteristics. During the 19th century, building materials came to include wood and bricks for the walls and structure and hand-made tiles for the roof.

Roofs

The traditional tube house has a sloping roof parallel to the street the sometimes extends as a thatch canopy over the sidewalk. The roof tiles have the shape of fish scales and flat terra cotta tile. At the two ends of the rooftop, there is a protecting rectangular volume called the “roof pillar”.

Other details

The common walls between houses are bricks covered by roughcast and extend 1.5m to 2.0m in a stair shape from the roof. These common walls have a practical function in that they prevent the spread of fire, while aesthetically, they break the the street’s monotony.

This type of tube house has one or two storeys and an attic. The street façade is composed of solid wood panels removed and used as shop stalls during the daytime. At the attic level, there is a little door with dimensions about 40cm x 40cm or 40cm x 60cm. The interior doors are such folding wood screens.

Construction method

The houses are often made of a timber frame construction, supporting the roof; thus, it allows the walls to be made of different light materials. The floor is made of stamped earth or of stone and it is raised above the ground (20- 40 cm) to protect from moisture. This family altar is placed on the northern wall of the middle room. The rooms follow the division of the roof trusses, which sometimes carry painted or carved decorations, and can be seen from inside the room. Its kitchen is a spatial separation to protect the living rooms from heat and fire. Those buildings consisted of main rooms are allocated around a courtyard. It is used for social activities and work such as doing the laundry, drying the rice, and preparing the food.

Before conducting ground-breaking ceremony, one ought to have a geomancer who is fixable for the spot and the orientation of the future dwellings *(định phương lập hướng)* and timing, where construction works should be started. For brick houses, one raised at first two bare walls, then fixed the ridge- piece; after that, a small feast was made for carpenters that scarified it to their Patron saint and were given by a bonus. When the house was built, one organized an inauguration feast *(làm lễ khánh thành).* As a matter of fact, the Vietnamese mason is also

a sculptor, mosaicist, and painter. The carpenter is also a cabinet-maker and wood sculptor.

Frame work and major recommendations

Following UNESCO (1988), the conservation and restoration techniques are "bottom-up" approach and orderly work on (a) foundations; (b) facades (internal); (c) roofs; (d) floors and interior fixtures (doors, revetment, fire-places, staircases, toilet fixtures, lighting, etc.). Regarding the research, the preservation and restoration of wooden buildings (Masaru, 1972) in Japan, however, are being initiated as a "top-down" method from the roofs; framework of buildings; floors and foundations; painting respectively; as Melbas rot, insect and fire control. Each approach is applied in a certain situation based on factors contributing to the deterioration of buildings (or tube-house). For example, those factors are bad repair and faulty restoration; natural and man-made damage; intrinsic causes (nature of the ground, defects in the actual materials, buildings defects), extrinsic causes (physical, chemical and electrochemical factors, action of man…). For wood, brick structure of tube-house and current situation of the Ancient Quarter, a special alternative cost- effective approach (Van & Alfred, 1990) is very necessary as to enhance conservational process more effectively and efficiently.

"Inside-to-Outside" approach

The "Top-down" approach is commonly considered as a method for restoring physical buildings. In this case, to protect "the spirit" of tube-house, family position has been extremely important to maintain and enhance traditional values of neighbouring relationship and Hanoian. Therefore, the "Inside-to-Outside" approach begins with family potentiality of labour, finance, and sub-conscience of culture and conservation.

Framework for "Inside to Outside" approach

Works	Layer 1 Households	Layer 2 Local authority	Layer 3 Consultancy/Developer	Layer 4 Businessman	Phase/time
Local authority	• Conduct pilot projects in public owned houses • Encourage other pilot projects in private owned houses	• Reform regulation, organization, performance	• Make a list of conservable tube-houses, • List traditionally intangible values, places inside selected tube-houses	• Invite developer and businessman • Encourage producing traditional goods, items • Incentive policies of taxes, administrative services	
Households	• Establish living standard, quality of life and future development	• Help community • Select tube-houses to reserve	• Setup objectives of conservation, restoration	• Identify business purpose in specific location	I - Objectives 1–2 weeks
Step 1	• Meeting, discussion	• Participate in the meeting	• Guide a discussion framework for HHs • Provide full info, details, materials of their tube-house and valuable Places, things and intangible values		2–4 weeks
Step2	• Select valuable tangible, intangible things among HHs for conservation	• Provide relevant laws, regulatory materials for the meeting	• Research history of tangible, intangible items • Consult families about conservable items following a list of completed tube-house's elements	• Research previous goods selling in this tube-house • Propose new products	4–6 weeks
Step3	• Limit number of persons in each households (2 out of 1 family)	• Prepare re-settlement plan to reduce population in each tube-house • Prepare procedure of doing "red book" – land use right certificate	• Assist families to make architectural and technical, drawings • list necessary works of conservation following participatory capacity of families		II - Survey 1–3 weeks

Works	Layer 1 Households	Layer 2 Local authority	Layer 3 Consultancy/Developer	Layer 4 Businessman	Phase/time
Step4	• Negotiate, assign task of building and conserving		• Propose logical and scientific conservation methods for reality		1–3 weeks
Step5	• Involve conservation works and restore typical places of Hanoian in parts of tube-house • Fund labors, workers	• Fund inside/outside infrastructure and social services	• supervise building, preserving, restoring process	• Fund materials for re-building, preserving and replacing building details	III - Implementations 1–3 weeks
Step6		• Enact incentive policies for those businesses (special taxes) • Disseminate information of pilot projects and regulations in the tube-house • Establish a hot telephone-line to keep fre uent contact with HHs	• Cooperate tourist units to organize tube-house tours and show their traditional lifestyle	• Run business activities with traditional products • Keep contact with local authority	After completed construction
Consultant Developer			• Define fully important tube-house components that need to be preserved		
Businessman				• Conduct marketing research • Research types of goods • Define items for investment • Design traditional examples • Set up business plan	

Motivation for participants

Why do families and partners involve this conservation program? What benefit can they obtain? Here is usefulness they can meet in different layers.

Key actors	Beneficiary
Layer 1: **Families**	• be granted “red book” for land use right. • family members will be resettled to new HDB projects and jointed low fair within bus service programs for their daily commune connecting Ancient quarter to new re-settlement. • continue running businesses in tube-house and the Ancient Quarter. • participate in city tours at tube-house and develop family economic themselves. • be supplied good public services in administrative procedure, water and electricity etc from providers.
Layer 2: **Local authority**	• manages and preserves valued buildings in the area. • coordinates tours to implement academic workshop and professional forum and discussion at preserved tube-house.
Layer 3: **Consultant/ developer**	• discovers structure, components of original tube-house and real social lives. • consults both local authority and families following designs and guidelines as a main work. • consults foreign investors and does international collaboration in research and preservation. • receives official license to design ancient buildings in Hanoi city.
Layer 4: **Businessmen**	• markets and advertises their products to local and foreign customers. • trades traditional good without taxation in 2 years. • builds up their “Logo” through city tours and other media system. • sticks trading name into the buildings as sponsors or honourable conservationists.

Conclusions

This paper was designed to investigate structures of tube-house, its functions and conservation policy and techniques in the urban context of Hanoi and Ancient Quarter. It was found that development history of current tube-house explained architectural and structural changes, good families' relationship and so on. Indeed, tube-house's features and architecture created differences of 36 Old Streets Quarter with other Asian towns such as Singapore, Thailand and Malaysia. However, people awareness and regulation limited conservation process not only for tube-house but also for whole area. Therefore, this study proposed a framework and appropriate solutions through **"inside-to-outside" approach** contributed for preserving tube-houses as a new lesson learned for shophouses in Asian cities and improving local community's knowledge of conservation works following low-cost methods. Nevertheless, due to limitation of time, the research did not cover all happening issues of tube-houses. So, some recommendations for further studies are made to solve remaining problems by different approaches accordingly.

Competing Interest Statement

The author has read and approved the manuscript and takes full responsibility for its contents. No potential conflict of interest was reported by the author.

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Conflicts of Interest in Maintaining Village Business Enterprises: Evidence from Indonesia

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ABSTRACT

The aim of this paper is to explain the relationship between the conflict of interests of the village head and the Village Owned Enterprises (BUMDes) sustainability in the Bekasi Regency, Indonesia. The study was conducted using qualitative methods. Moreover, primary data were obtained through interviews with selected informants who were purposively determined. Other data were sourced from secondary data obtained from written documents on BUMDes. Direct observation of selected objects as reinforcement data from the results of interviews and secondary data has also been used. The study's findings indicate that the village head's position in the BUMDes structure has encouraged the village head to abuse power. This happens because the political cost to occupy the position of the village head is quite substantial. These conditions encourage the Village Head to hold a position within the BUMDes. The findings of this study have practical implications and suggest that BUMDes as an instrument of village development with social and economic functions are prone to be abused by stakeholders. Ordinary people are not yet fully participant in a healthy civil society culture, and society's Bekasi Regency style that has turned into a suburban community, tends to neglect BUMDes. They tend to not want to be involved in activities that seek to build the community's economy.

Keywords: Abuse of power, Sub-urban Communities, Village-Owned Enterprises

Introduction

'The success of its economic development measures the success of a country.' Although this opinion has changed, the economy remains one indicator of development. In other words, economic development is something that is not negotiable (Beeson, 2014). In its journey, economic development driven by large-scale economic actors does not always make a significant contribution (Addey, et al., 2017); instead, it raises vulnerability for macroeconomics. It proves that an economy supported by small economic actors is more resistant to shocks in economic fluctuations (Martin & Sunley, 2015). Therefore, it is not wrong if attention is given to the growth of small economic actors.

A small-scale economy has many advantages in terms of flexibility in facing development and economic shocks, capital, labor, and business sectors (Rothenberg, et al., 2016; Demenet, 2016). Small capital, simple technology, high labor absorption, and low skill requirements make it easier to manage. Nevertheless, behind these advantages, small businesses are vulnerable to rapid technological development (Didonet, et al., 2012). Small entrepreneurs who cannot deal with the onslaught of technological change will face shocks in their companies' development and even go bankrupt (Audretsch, 2007; Christensen, 2013). Traditional management and low fighting power of a small scale businessman become an obstacle in facing higher competition (Rinawati, 2019). Having an entrepreneurial spirit and innovation is the key to the survival of small businesses (Ligthelm, 2013).

The small business's optimistic nature is a challenge for developing countries to encourage them to grow and develop (Naudé, 2010). Governments in developing countries rely on their future economic expectations (Wang, 2012). It proves that they could create stability and economic growth. As was the case with Indonesia in the 1998 economic crisis, large employers responded to the situation by carrying out large-scale layoffs while small entrepreneurs were relatively safe and able to survive without employment termination (Akita, 2002).

Proven small economic flexibility in the urban economy in its development has been tried to induce in rural areas. This means that small businesses in urban areas have begun developing in rural areas (Xue, et al., 2017). This fact is in line with a large number of villages in Indonesia. More than 50% of Indonesia's population lives in villages (Bock, 2016). Rural areas are also synonymous with poverty and underdevelopment (Santos, 2017; Adisa, 2012). Until now, the village is still a significant enclave of poverty in Indonesia (Hamid, 2016; Jonnadi & Aimon, 2012).

Compared to cities, the number of poor people in villages is higher; not only the number of poor people is much more significant, but the poverty rate in rural areas is also worse than in urban areas (Sahn & Stifel, 2003). The village poverty rate is 13.9%, while the urban poverty rate is 7.72%. The value of the Poverty Depth Index and the Poverty Severity Index in rural areas is much higher than in urban areas. Poverty Gap Index-P1 is an average measure of each low population's expenditure gap against the poverty line. The higher the index value, the further the average population expenditure is from the poverty line. Referring to the index in March 2013, urban P1 only reached 1.25, while rural areas reached 2.24. The Poverty Severity Index (P2) is a measure that provides an overview of the distribution of spending among the poor. The higher the index value, the higher the expenditure disparity. The Poverty Severity Index in March 2013 for urban areas was only 0.31, while in rural areas, it reached 0.56 (Suharto, 2016).

Todaro and Smith (2004) explain that the urgency for overall rural and agricultural development is far more critical, than merely supporting overall economic development. Integrated rural development is vital because industrial development will not run smoothly and up to quality standards, and might even create internal inequality. Thus, rural development becomes the core of national development and has been believed by many political parties. Chambers (1987) called it the rear, and the Nawacita Government of Joko Widodo (Indonesian President in 2019-2024) called it the builders from the periphery.

The enactment of Law No. 6 of 2014 concerning villages gives a breath of fresh air to rural development (Islaini, et al., 2019). Some articles contain crucial provisions that can encourage village independence. In article 19, the law explains the expansion of village authority, which includes: authority based on original rights; village-scale local authority; authority assigned by the government, provincial, regional government, or Regency/city-regional government; and other authorities assigned by the government, provincial, regional government or Regency/city government following statutory provisions. Besides, article 72 contains clauses concerning strengthening village capacity through strengthening village finances (income) by adding potential sources of income, which include: (a) original village income; (b) allocation of the state revenue and expenditure budget; (c) a share of the results of regional taxes and Regency/city levies; (d) allocation of village funds which is part of the balance funds received by the Regency/city; (e) financial assistance from the provincial, regional revenue and expenditure budget and Regency/city regional revenue and expenditure budget; (f) non-binding grants and donations from third parties; and (g) other legal village income. Through the village income instrument, it is hoped that the village can design programs that can make the village independent and bring prosperity to the community by utilizing the potential that exists in its territory (Saputra, et al., 2019).

In Indonesia, the potential of village resources is quite large. Of the total 74,958 villages, 61,821 villages have potential in managing the agricultural sector. 20,034 have potential for plantations, 12,827 villages have the potential for fisheries, 1,902 villages have potential for tourism, and 65,587 villages have the potential for new and renewable energy (Antlöv & Dharmawan, 2016). The natural potential is mostly found in rural areas in the form of agricultural land, forests and ecosystems in it, mines and minerals, beaches and various marine life, and other natural landscapes. Besides that, the village also stores cultural wealth, customs, rituals, and other local wisdom (social capital) (Ginting, 2018; Mattessich, 2009). The village cannot be forgotten as a supply of human resources or labor for urban areas. During this time, the potential of existing resources in rural areas has not been developed to the maximum, so it cannot be utilized for the village community's maximum welfare.

One of the efforts to develop the rural economy is forming a Village-Owned Enterprise (BUMDes). In Law Number 6 of 2014 concerning villages, it is stated that BUMDes is a Business Entity whose entire or most of the capital is owned by the village (Winarsi & Moechthar, 2020; Sofyani & Rezki, 2019). Through direct participation from village

assets that are separated to manage assets, services, and other businesses to improve rural communities' welfare. So, it can be understood that the BUMDes as a village business institution becomes a place to accommodate economic activities and the implementation of public service functions managed by the community and village government to strengthen the village economy and aim at increasing the prosperity of the village community (Srirejeki, 2018).

Village-Owned Enterprise (BUMDes) in the Context of Bekasi Regency

Long before the stipulation Law, No. 6 of 2014 concerning villages was established, regulations were governing BUMDes, namely Government Regulation Number 72 of 2005 concerning villages. Several Regency governments in Indonesia have issued local regulations to follow up on these government regulations (Ray & Goodpaster, 2012). Some examples include Malang Regency issuing Regional Regulation Number 20 in the Year 2006 concerning Village-Owned Enterprises so that villages in Malang Regency have initiated BUMDes after enacting the Regional Regulation. Likewise, in Bojonegoro Regency, 419 BUMDes were established in 2006, and the strengthening of BUMDes institutions is carried out by Regional Regulation No. 9 of 2010 concerning villages (Budiono, 2015).

After enacting Law Number 6 of 2014 concerning villages and its derivative regulations, the legal basis for the formation of BUMDes has got stronger and encouraged villages to implement forming BUMDes. Supported by the disbursement of village funds from the state budget, the village can allocate its budget to establish BUMDes and provide start-up capital for undertaking economic activities for the village community through BUMDes. The central government, through accompanying staff deployed in the village and the regional government, encouraged by issuing the Regulations of the Regent provide signs of the implementation of the BUMDes program. West Java, as the province closest to the center of government, is quick to respond to this decision. It is hoped that the growth of BUMDes in villages will quickly improve economic conditions, especially the imbalance between urban and rural areas. Data of BUMDes that have been established in West Java are presented in Table 1.

According to Table 1, several Regencies have villages with low Regional Owned Enterprises (BUMDes) ownership, such as Sukabumi Regency, Subang Regency, Purwakarta Regency, and Bekasi Regency. The four Regencies have BUMDes ownership levels of less than 30%, and on average, these regions have high sub-urban areas. Bekasi Regency, as the buffer zone of the capital, is an area that has the largest industrial estate in Indonesia. Thus, most of the villages are located in industrial estates, so they are far from the rural nature and thicker. Changes

Table 1: The Number of Villages and Village-Owned Enterprises (BUMDes) In The Province of West Java

No.	Regency	Number of Villages	Number of Village-Owned Enterprises	Percentage (%)
1.	Bandung Regency	280	226	80.7
2.	Bandung Barat Regency	185	136	73.5
3.	Bogor Regency	434	245	56.4
4.	Bekasi Regency	187	54	28.9
5.	Cianjur Regency	360	150	41.7
6.	Ciamis Regency	265	189	71.3
7.	Cirebon Regency	424	148	34.9
8.	Garut Regency	442	244	55.2
9.	Indramayu Regency	317	227	71.6
10.	Karawang Regency	309	294	95.1
11.	Kuningan Regency	376	105	27.9
12.	Majalengka Regency	343	238	69.4
13.	Purwakarta Regency	192	23	11.10
14.	Pangandaran Regency	92	52	56.5
15.	Subang Regency	253	15	5.9
16.	Sumedang Regency	277	157	56.7
17.	Sukabumi Regency	386	15	3.9
18.	Tasikmalaya Regency	351	186	52.10

Source: Village Ministry Website, 2018.

in community characteristics affect the sustainability of existing institutions.

The level of village participation in developing BUMDes does not always reflect the success of BUMDes in developing the village economy. Research conducted by Budiono (2015) showed that village institutions' characteristics and the interests of actors in the village influence the formation and sustainability of BUMDes. The level of openness of village management encourages the implementation of BUMDes formation policies, and the interests of actors in the village influence the sustainability of BUMDes. Experience in Bojonegoro Regency shows that at the beginning of the BUMDes policy in 2006, 419 BUMDes were established in each village. However, at the time of 2018 data collection, there were only 21 BUMDes left, with the remaining nameplates.

Besides, the community's ability to assess the potential in the village allows it to formulate many business fields that are not following the potential. Business selection is often only done by duplicating businesses from other villages or just a business commonly done in most rural villages, namely savings and loan businesses. According to the Director of Financial Inclusion Development of the Financial Services Authority, Eko Ariantori, there are several problems that hinder the formation of BUMDes. Limited community knowledge of the importance of BUMDes, the village head knows but is reluctant to initiate because it does not benefit him. Some know but establish BUMDes carelessly (in Liputan 6.com, 9 April 2018).

As a business institution managed by the community and village government, active participation from the community is needed. Besides, good support and cooperation with the village government is the key to the success and sustainability of BUMDes. Unfortunately, the bad experience of centralized development has killed community initiatives and active roles, so it takes time to restore the community's confidence to determine its future. Besides, the change of village government leadership can be a problem for the sustainability of BUMDes; not all BUMDes managers can work together with the village head and vice versa. According to Winarno (2008), the lack of organizational capability is one of the weaknesses that made the failure of rural development in the New Order era. This weakness may still not be overcome.

The diversity of village conditions and the community's readiness to form BUMDes on the one hand and regional targets and the government, on the other hand, encourage BUMDes to be formed prematurely. External insistence through regulations and target commitment makes for hasty establishment of BUMDes, without going through the proper procedures. The socialization is carried out merely as a formality. Village deliberations are held without a thorough process. The selection of personnel (BUMDes management) is taken from the circle of power without involving representatives of community groups, and the formation of the BUMDes Statutes and bylaws (AD/ART) compily. Without seeing the urgency of the regulation, BUMDes is carried out unprofessionally. Under these circumstances, BUMDes runs, but its survival cannot be expected. As a result, many BUMDes run in place, merely surviving, not thriving, existing in name without activities.

Village-Owned Enterprises are village business institutions managed by the community and village government to strengthen the village economy and are formed based on the village's needs and potential. BUMDes is a pillar of economic activity in the village that functions as a social and commercial institution. BUMDes plays a role as a social institution that takes the community's interests through its contribution to social services provision. Meanwhile, as a commercial institution, it aims to seek profit by offering local resources.

The role of BUMDes as a social institution and an economic institution creates a dilemma in its management. Besides having to provide community services, protecting the interests of the community, and becoming an instrument of stability, BUMDes must also function as an economic institution whose job is to make a profit. Both roles that must be attached to BUMDes require manager skills so that both can be performed in balance. It also requires the participation and critical power of the community to oversee every BUMDes step to provide input when the economic role is more prominent than the social role and vice versa, so that the presence of BUMDes can be felt by the community (Ramadana et al., 2015, Anggraini, 2015).

The village government and the community feel the minimal contribution from the BUMDes. The presence of BUMDes is expected to contribute to the increase in village income, but in reality, many businesses are stagnant and do not produce profits. Even if it makes a profit, the calculation of profit distributed to the village is not transparent, even though it has contributed significantly to the initial capital grant. For the community itself, the benefits of BUMDes are often not felt. This benefit is related to the type of business chosen by BUMDes. If BUMDes is keen to target the businesses needed and provide community services, the presence of BUMDes can benefit. The ability to read the limited potential encourages BUMDes to

choose businesses that are considered capable of being managed by their management only in the business fields that already exist in the village. Many businesses are not directly related to community needs. Capital limitations also constrain business scale; capital limitations make savings and loan funds only revolve around a group of people close to the BUMDes management.

Theory and Modelling

Grindel (1980) explains compiling a policy implementation model by looking at policy content variables and implementation context. Policy content can be seen or reviewed by analyzing the contents of policies related to BUMDes, and the context of implementation can be seen by analyzing the factors that influence implementation in the field.

The policy's content examines the policy's substance by examining evry article, paragraph and verse in the policy text. Every article or verse contains ideas/changes that will be made through the policy. The ideas contained in the verse or chapter reflected norms and values to be internalized. Grindel said that the contents of the policy were carried out by looking at: the interests affected by the policy, the types of benefits to be generated, the degree of change desired, the position of policymakers, program implementers, and resources deployed.

The context of implementation is the reality that must be faced by a policy that a policy will be implemented in different environments. National policies will be implemented in villages throughout the country, where each village has different characteristics, and uniqueness and the environmental differences in which the policy is implemented will affect the outcome of the policy. The implementation context includes the power, interests, and strategies of the actors involved, institutions, and authorities' characteristics and compliance and responsiveness.

Method

This study is a qualitative descriptive study using Modelling from Grindel. The research instrument was compiled by lowering implementation indicators from Grindel into questions arranged systematically and adjusted to the cultural context in which the informant was located. Data is collected by interviewing the informants who have been chosen to represent the research sample areas.

The informants consisted of the village head, BUMDes management, and field assistants. The study area was chosen to represent the villages in the north (3 villages), middle (3 villages), and south (3 villages). Besides, the researchers used secondary data from Central Statistics Agency (BPS), Ministry of Village and Transmigration, and Bekasi Regency Government. Data reliability is carried out by triangulation by comparing data obtained through interviews with secondary data from various appropriate sources. Thus, it will avoid data bias. The analysis is carried out on the data obtained by describing and analyzing in-depth to arrive at conclusions.

Results and Discussion

Bekasi Regency is a Regency in which the villages have been generally slow in responding to policies originating from the central government, both at the time of government regulation number 72 of 2005 concerning villages and after being strengthened with Law number 6 in 2014 along with its derivatives. Several reasons cause the low responsiveness of the village government in implementing the formation of BUMDes. Local governments are less able to encourage village heads to initiate BUMDes. The central government and regional governments have conducted socialization, and training and mentoring for village heads to increase village heads' capacity in running the village administration, including how to explore the potential that can be developed through BUMDes. Village heads' level of education in the Bekasi Regency is relatively low compared to other regions. Many village heads are only educated till junior high school level. The low education level dramatically influences a village head's performance to deal with complex governance problems and manage village communities.

In the last few decades, the Bekasi Regency people have experienced a transformation from rural communities to urban communities, although they still live in village administration. This circumstance will undoubtedly lead to its management difficulties because it is not suitable between the context and the content. On the one hand, the community's nature has become urban, but on the other hand, it is managed to utilize the management of rural communities. If management incompatibility with that context is carried out, there will be ineffectiveness in achieving policy objectives.

Until 2019, since Law number 6 of 2014 concerning villages was rolled out, in Bekasi Regency, there have been 54 BUMdes with the details of 44 BUMDes having Village Regulations and 10 BUMDes not having Village

Regulations. Some BUMDes that exist, formed from businesses that already exist in the community/owned by individual businesses that have effective lanterns business, so it is not a pioneering effort of BUMDes management. Some BUMDes open grocery and procurement businesses of office stationery needs for companies around the area, which has similar business fields pioneered before. The business sector run by BUMDes ideally refers to the potential that exists in the village. For example, the Pebayuran Regency area is agricultural. Hence, farmers certainly need various seeds, fertilizers related to agriculture, but the business run there is a mini gas station. This fact shows that BUMDes have not yet thought about the business fields that are the general needs of village communities and their management. According to the statement, one of the Head of the Neighborhood Association in the village said that a group of village government elites established a BUMDes, but it was not transparent how much profit it made and for what. This fact shows that BUMDes are not in line with the expectations implied in the Village Law to manage BUMDes with a family and cooperative spirit and are used for village development purposes.

Although the number of BUMDes does not yet match the number of villages in the Bekasi Regency, which is only 30% with the conditions described, the Bekasi Regency's performance is still better than Purwakarta, Sukabumi, and Subang Regencies. This condition should ideally be a motivation to be improved both in terms of quantity and quality.

The development of the number of BUMDes in Bekasi regency based on the distribution of the number of sub-Regencies is still very low, even unbalanced. A comparison between the number of villages in each sub-Regencies and the number of BUMDes, in detail, BUMDes in Bekasi Regency can be seen in the following Table 2.

According to the data in Table 2, it can be seen that there are sub-Regencies whose villages have a high level of participation in the establishment of BUMDes and several Regencies with low participation rates. It is compared between the number of villages in the Bekasi Regency, which amounted to 180 villages. Meanwhile, the number of BUMDes stands at 54 units. Only 30% of BUMDes have been established in Bekasi Regency. The low number of BUMDes shows that community participation in strengthening the village economy through the establishment of BUMDes is still low. This participation level is related to the village head's leadership. Besides leadership, the village head's capacity to observe potential and observe opportunities that can be done to advance the village through BUMDes is also lacking.

Table 2: Village-Owned Enterprises (BUMDes) List in Bekasi Regency by Sub-Regency in 2019

No.	Sub-Regency	Number of Villages	Number of Village-Owned Enterprises
1.	South Tambun	9	3
2.	North Tambun	8	1
3.	West Cikarang	10	3
4.	Center Cikarang	6	2
5.	South Cikarang	7	7
6.	North Cikarang Utara	11	8
7.	Kedungwaringin	7	7
8.	Pebayuran	12	3
9	Tarumajaya	8	3
10.	Setu	11	2
11.	Babelan	9	1
12.	Sukawangi	7	1
13.	Sukakarya	7	1
14.	Muaragembong	6	1
15.	Tambelang	7	3
16.	Serang Baru	8	3
17.	Cibarusah	7	3
18.	Bojongmangu	6	1
19.	Cikarang Timur	7	—
20.	Karangbahagia	8	—
21.	Cabangbungin	8	—
22.	Cibitung	6	—
23.	Sukatani	7	—
	Total	180	54

Source: From many sources, 2018.

The policy of establishing BUMDes has a positive intention. Villages that are long in retardation live stagnantly and become pockets of poverty are expected to change and to become more prosperous, especially since the village has much-undeveloped potential. With this policy, it is expected that the village's potential can be developed and cause a multiplier effect for the community. Government policies and regulations on BUMDes are not in the form of obligations but in the form of choices made by the village in increasing the village's original income and growing the village economy and reduce the unemployment rate. As an option, the village head and community may form BUMDes. Therefore, it is not wise if the policy to establish BUMDes becomes something that is compulsorily required and becomes a target burden for the supra village government.

The context of implementation, the BUMDes policy depends very much on the political will of the village head. The village head's position as the sole ruler in the

village determines whether BUMDes is formed. The Village Law states that the village head is an advisor to the BUMDes. In that position, the village head has a strategic position to decide, allocate the village budget for BUMDes capital, and appoint personnel to manage the BUMDes. The dominant position lacks favorable intent for the existence of BUMDes. The existence of BUMDes is highly dependent on the political will of the village head. It will be different when the community has a strong bargaining power to control the village head. However, in reality, the community's bargaining position is so weak that no power can control the village head.

If it is viewed from the affected interests, the village head and the community will be affected by this policy. The problem is that the village head and the community are in an unbalanced position. In general, village communities have been arranged in a layer that has been preserved from generation to generation. Various agrarian areas of community layering in rural areas are based on land ownership. The upper layers consits of landowners, land tenants, and the lower layers consists of farm laborers. The upper layers generally become economic and political rulers. They are the village elite. In this imbalance of power and mismatch in economic and development interests, a policy will have a different effect on the target group. Groups with power have a greater chance of fighting over the resources and benefits than groups that do not have power. If a group has controlled the resource, it will not be easy to distribute to other groups. In every policy, there is always a group that benefits and one that loses with the policy.

In the community empowerment policy, the main target groups are those that do not have power, are marginalized, and do not have channels to express opinions and participate in decision making. They get priority to be involved in community development programs, so there is an alignment in economic access and role in society. Economic access and opening the door for them to get involved can foster potential that has not been actualized, and their involvement makes development more synergistic.

During this stretching, BUMDes in several villages have been initiated long before Law Number 6 of 2014 concerning villages was enacted; in Government Regulation Number 73 of 2005, the provisions of a village business entity based on local communities have been rolled out. According to the Government Regulation, several villages have initiated the establishment of BUMDes. After the law stipulated on villages and the Regulation of the Ministry of Villages, Development of Disadvantaged Regions, and Transmigration Number 4 of 2015, then concerning the Establishment, Management, and Disbanding of Village-Owned Enterprises. It was determined that the establishment of BUMDes becomes mandatory for villages. Along the journey of BUMDes, many villages have succeeded in building BUMDes and improving village communities' welfare, but there are many stories of BUMDes failures. Some BUMDes are operating in places, capital is shrinking, and business units are not increasing. Seeing the many BUMDes that fail, researchers are interested in assessing the failures and successes of BUMDes.

Paying attention to the establishment and development of BUMDes in the Bekasi Regency shows that growth and development are not as optimal as expected. Many BUMDes established business entities that play a role in rural communities' economies but are ultimately not productive. The position of the village head as part of the elite in the BUMDes, as a commissioner, greatly influences the activities of a BUMDes.

The dominance of the Village Head as the village government power elite who should be able to drive the progress of BUMDes causes the opposite to happen. Conflicts of interest from various parties who see BUMDes as having economic value have instead led to undeveloped BUMDes. The tug-of-war of interest makes BUMDes suspended. Under these conditions, the growth and development of BUMDes in terms of quantity and quality in the Bekasi Regency are not significant. The village head's high level of intervention in the management of BUMDes is one of the causes. Conflicts of interest between village governments and BUMDes stakeholders have made BUMDes undeveloped in Bekasi Regency.

Conclusion

Village-Owned Enterprises (BUMDes) in Bekasi Regency has not developed as expected in quantity and quality. Many BUMDes that were founded became stagnant and even went out of business. This condition is partly due to the conflict of interests of various parties in the village elite. As the village's sole ruler, the village head will determine whether BUMDes is formed or whether BUMDes develops. In the Village Law No. 6 of 2014, it is stated that the village head is an advisor to the BUMDes. The village head's position as an adviser to BUMDes has a strategic position in deciding, allocating the village budget to BUMDes capital, and appointing BUMDes management personnel. The dominant position of the village head is less favorable for BUMDes' development and progress. The development of BUMDes is highly dependent on the

political will of the village head. The dominance of the village head will weaken other parties who want to contribute to the development of BUMDes. On the other hand, the community has a weak bargaining power to control the village head. The community's weak bargaining position results in no power to control the village head in his involvement with the BUMDes.

Competing Interests Statement

All authors have read and approved the manuscript and take full responsibility for its contents. No potential conflict of interest was reported by the author(s).

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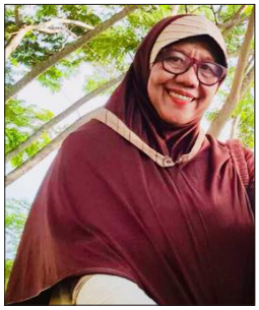

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ORIGINAL ARTICLE

The Development of Traditional Rice Agro Tourism as a Media of Agro Business Socialization in Indonesia

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ABSTRACT

Indonesia is an agrarian country, second most biodiverse in the world after Brazil. But some of it has disappeared as a result of development. The purpose of this article is to look at the existence of traditional rice farming culture and its propogation in Indonesia. The research borrows from Foucault's theory of power and uses qualitative descriptive methods for analysis. Both primary (observations, interviews) and secondary (documents) data have been used in this research. The study finds that for 50 years the knowledge of traditional rice farming that was suitable with the natural environment of the land and its culture has been in contestation with knowledge of farming with synthetic chemical (inorganic) materials. A small number of farmers are able to retain thier power and maintain traditional farming culture. This research has policy implications: Traditional rice farming can be expanded and developed for traditional rice agro-tourism and as a media for socializing farming methods for millennial generation, bringing farming culture in harmony with nature, conservation of biological resources towards healthy and independent farmers.

Keywords: agro-tourism, independent, traditional rice, cultural preservation.

Introduction

Indonesia is an agrarian country with the second highest of biodiversity in the world after Brazil. But some of this biodiversity has gradually disappeared including traditional rice. Traditional rice is rice cultivated through the traditional mode of agriculture. In traditional agriculture farmers accept the state of the soil, rainfall, plant varieties as they are and as provided by nature (Soetriono, et al., 2006). The loss of traditional rice varieties in line with the development of new varieties of rice crops complement other cultivation technologies as an effort to increase food production towards self-sufficiency. Supangkat (2017) states that local varieties of rice planted by farmers are estimated to be around 10–15% of the total local rice germplasm. However, this number is likely to decrease because there is no systematic effort to preserve local varieties. On the other hand, the policy of rice farming technology package never includes local varieties but always superior and hybrid-superior varieties. Other things that cause these conditions are: the development of big cities, the expansion of plantation businesses for export products, the rise of urbanization waves, and the government's efforts to achieve food self-sufficiency are always incomplete and millennials do not appreciate farmers and their products. According to Supangkat (2017), the disinterest of young people in farming work results in farmers in Indonesia coming from an older generation - aged 59 years and older. The Indonesian government has organized a national Integrated Pest Management program that was introduced since the late 1980s, which is a blend of science and practice that occurs in the minds and actions of alumni farmers with "wall-less schools" later known as the Pest Control Field School Integrated (SLPHT)

(Winarto, Yunita T. and Ardhianto, 2011: 135). Winarto felt uneasy with Indonesia as an agrarian country only discussing food independence but was not achieving it. Therefore, Yunita offered to make independent farmers as an initial step of food independence. They also explained the expression of the farmer: "...The most appropriate is the plan prepared by the farmers themselves who know the exact conditions of the field. What varieties of crops farmers want to be planted, farmers may be better versed than officials from outside...".

The development of Indonesia's population is high, which means that food needs will increase. If the average age of farmers in Indonesia is 50 years and over, then in the next 20–25 years, Indonesia will lose its livelihood in the field of farming. This condition is worsened by the Indonesian millennial who currently prefers to work in the industrial sector which is considered clean, compared to working in the agricultural sector which is still considered dirty work. Noting the above phenomena, it is necessary to look for efforts to introduce millennials to the place and process of work in the field of farming. This has been attempted by various parties, both through Non-Governmental Organizations (NGOs), world food organizations and individual volunteers and international NGOs concerned with traditional rice (see Rikolto, https://www.verywellfit.com/rice-nutrition-facts-calories-and-health-benefits-4119792 and Ani Nursalikah: https://www.verywellfit.com/rice-nutrition-facts-calories-and-health-benefits).

This study borrows from the theoretical perspective of Foucault to understand the issues facing traditional rice farming in Indonesia. Focus is on the broader idea of the disappearance of local knowledge due to the ability to actualize power in an individual capacity (Foucault, 1977). Foucault explained about power, namely knowledge, order, and discourse. Order is a "direction of behavior" which is an attempt to direct human behavior in a series of ways that have been calculated in such a way. Discourse in the form of rules and restrictions intertwined together uphold the truth values that manifest in the management and regulation of the body of the farmers and the government. Farmers have self-control so they miss the attention of other groups. They as individuals constantly judge what should and should not be done. Each farmer becomes a police officer for themselves.

Literature Review

Many researchers examine the problems in farming (Akanksha, I., et al., 2012, p. 272–275; Arayaphong, Supsra, 2012, p. 30; Atia, Liraz and Menachem Bamberger, 2020, p. 1–10; Bangi-Juliet P. Candog, et al., 2019, p. 21–32; Bhat FM. and Riar CS, 2015, p. 1–3; Chopkar, Rita and AK Sarawgi, 2017, p. 346–349; Delgado, Fernando Gordillo, et al, 2012, p. 7–13; Du, Pham, et al, 2016, p. 45; Eyhorn, Frank, et al, 2018, p. 1–15; Luo Shiming, 2018; Mendoza, Teodoro C., 2004, p, 93–115; Pirdashti, Hemmatollah, et al, 2015, p. 1489–1497; Prihtanti, Tinjung Mary, 2015, p. 279–298; Qiao, Yuhui, et al, 2015, p. 1–12; Shaikh Tanveer Hossain, et al, 2012, p. 17–30; Sharma, V., et al, 2017, p. 253–257; Sivakumar, T. S Ambika and K. Balakrishnan, 2017, p. 350–354; Sowarnalisha Sahoo, P et al, 2017, p. 290–297; TS Rathna Priya, et al, 2019, p. 1–11; Yanakittkul, Phaibun and Chuenjit Aungvaravon, 2020, p . 1–27). The various writings above show that the agro-tourism for traditional rice farming in Indonesia is very important to be encouraged by the government and all parties.

This research uses Foucault's (1980) theory about power. Foucault (1980: 142) said that in power of relations, domination and resistance become a generally accepted strategy for all humans. In the daily life of farmers in rural Indonesia, since the beginning of the New Order Era until now it has always been dealing with the government through Agricultural Extension Workers (PPL) and entrepreneurs of agricultural production facilities. Farmers who were initially always helped by free plant seeds, fertilizers, and medicines by PPL were always dominated in their daily interactions. Farmers were not able to contest or to carry out resistance to PPL and entrepreneurs. Power becomes productive for PPL and entrepreneurs, and it does not empower farmers, even unconsciously forcing farmers to leave their farming culture all this time. Conflict always occurs between farmers and entrepreneurs.

Method

This study uses qualitative research method by Norman K. And Lincoln (eds) (2005).

Research sites

The location of this research was determined intentionally to the areas that still maintain traditional rice farming and organic rice farming in Indonesia. The area starts from Sumatra Island and goes up to Nusatenggara Island.

Data source

This research data consists of two sources, secondary data sources and primary data sources. Secondary data

sources consist of books, journals, and manuscripts while the primary data are sourced from interviews and observations of farmers.

Data Collection Procedure

Data is collected and integrated in the analysis process, and presented in such way to support the main theme of the research, so that it is a separate construction as a product of interaction between informants and researchers. The document study was conducted by researchers by examining a number of written sources both related to the subject and location to obtain primary and secondary data. The researcher also conducts self-reflection and critical thinking by outlining the basic assumptions of cultural values in relation to the life of the farmers. This activity aims to achieve confidence in the results of research. This data confirmation activity was carried out from the initial data collection to the writing of the research report.

Data analysis technique

The data of this study were analyzed as qualitative descriptions through interpretation and understanding. Data is presented in the form of narrative texts and conclusions drawn gradually until general conclusions are obtained, this study does not test hypotheses, but instead prepares abstractions based on the parts that have been collected and grouped by making a comprehensive and holistic analysis of all the elements that are the main problem in research.

Result and Discussion

In Indonesia agricultural development is sought to achieve food self-sufficiency. Since the New Order Era until now the perpetrators of farming have been led to farming food crops in the form of rice. Farmers get free assistance with plant seeds, including superior rice seeds, chemical fertilizers, medicines, and farming technical assistance through Field Agricultural Instructors (PPL). However, this condition affected the farming of traditional rice belonging to local tribal farmers most of whom have gradually moved to other professions. This is due to the development of big cities, the expansion of plantation businesses for export products, the surge in urbanization, the average farmer aged 50 years and over, and the government's efforts to achieve food self-sufficiency are never successful. Millennials are less respectful of farmers and what they produce as well as the decline of young people's interest in agricultural work. Farmers in Eastern Indonesia consider food crops are not only rice but also corn, tubers such as cassava, sweet potato, taro, banana, and gembili. Rice plants are sought as ceremonial food. Although there is an onslaught of government assistance to food crop farmers, in reality in almost all provinces in Indonesia, there are still farmers who maintain traditional rice farming culture, even though the numbers are small. Some farmers are successful in maintaining traditional farming as an ancestral heritage because of their ability to wield power in an individual capacity when they interact with government and entrepreneurs.

The Indonesian government's is endeavor to develop a culture of farming in various regions, like Bali, Sulawesi, Kalimantan, Java, and Sumatra. The government in collaboration with an NGO based in Belgium taught farmers how to farm traditionally with organic fertilizer to obtain organic rice certificates called VECO Indonesia, such as pandanus aromatic, brown rice and black rice. The aim is to meet the needs of organic rice exports which are economically more profitable and healthy. It was reported that the price comparison of rice referred to was: 1 kg of black organic rice for Rp. 50,900, brown organic rice Rp. 38,900, mixed organic rice for Rp. 38,900 and red organic rice Rp. 37,900. In various regions of Indonesia traditional rice farming is still maintained. Its product distribution channels are through Bloom Agro and its processing through the Simpatik Petani Union unit located in Tasikmalaya, West Java, and the Appoli Farmers Association in Boyolali, Central Java. The Simpatik Union unit consists of 2,300 cultivated farmers with an area of around 350 hectares of rice fields using the SRI method, to certify and produce rice exported to the United States, Germany, Singapore, Malaysia and the United Arab Emirates. In the United States, rice is imported and sold by Lotus Foods, while SRI rice going to Europe is sold under BloomAgro under the Sunria brand. It appears here that in power relations government does not dominate farmers. Farmers are allowed to be themselves, there is no contestation between farmers and entrepreneurs of agricultural facilities. Power is productive to empower farmers, even unconsciously forcing farmers to leave the culture of chemical farming owned by entrepreneurs. There is no conflict between farmers and entrepreneurs in the struggle for influence.

At the time, the production and processing of the Simpatik unit was certified as Fair for Life by the international certification organization IMO (Institute for Marketecology), based in Switzerland, the rice produced by Simpatik was the only rice to be certified as Fair for

Life by IMO (as of 2012). In fact, Simpatik scored higher than the norm, largely due to the many environmental benefits generated by farmers using SRI, such as water savings and soil conservation. All criteria and scores can be seen on the IMO website. NGOs appear to be more powerful than entrepreneurs and empower farmers.

On the island of Sumatra, for example, Nurjayanti, Ari (2016) in her research reported that farmers in Peringsewu district conducted rice cultivation, some using natural materials such as organic fertilizers and natural pesticides. This will certainly affect the level of production and selling prices. The selling price of organic rice is higher when compared to rice that uses organic chemical fertilizers. Organic rice prices range from Rp. 13,000.00–15,000.00 per kg, while for ordinary rice using chemical fertilizers is usually only around Rp. 7,000.00 per kg. The Belgian-based NGO Rikolto has empowered traditional rice farmers in Jambi. Government power relations do not dominate farmers, farmers are empowered with the help of NGO Rikolto. There is no conflict between farmers and entrepreneurs in the struggle for influence.

Dewantoro and Rachmawati as kompas.com reporters on April 22, 2019 reported the story of Sukardi, a Deli Serdang farmer who has planted organic rice since 1980 until now. Sukardi said farmers must be brave enough to reduce and stop their chemical planting patterns and act more wisely in cultivating land. Some farmers organically planted ancestral rice in Jatiwulih and thier organic certification was recently canceled because Subak water (communal irrigation system) from upstream water has infiltrated their fields. This Subak water contains pesticides and chemical runoff. "...Bali Jiwa also states that the safest way to farm and the most reliable way to farm organically is to use local springs. In the farmer Serdang's case there is no visible relationship of government power that dominates farmers. The power of farmers becomes productive and empowering, on the contrary entrepreneurs are powerless in their relations with NGOs from abroad.

The Ministry of Agriculture in cooperation with the United Nations Food and Agriculture Organization (FAO) launched a smallholder assistance program in West Kalimantan. The program adopted the Organic Agriculture System to produce rice (see also https://www.calorieking.com/us/en/foods/f/calories-in-rice-organic-long-grain-brown-rice). This is part of the Government's plan to create a Thousand Organic Villages. Organic villages are one of the national development priorities (Nawacita) with a focus on increasing economic independence in the main domestic sector, supported by FAO. The farming system in Kalimantan has long been a study of anthropologists. For example Michael R. Dove (1988) who examined how to cultivate in the Dayak Kantuk community, Kapuas Hulu Regency, West Kalimantan. With conditions of cooperation between the government and FAO, the government is helpless. Farmers be themselves. Power becomes productive in empowering farmers, and blatantly forces farmers to leave the culture of chemical farming owned by entrepreneurs. Employers of agricultural facilities must find new victims to practice their power over.

Ismail E.H., a republika.co.id journalist on Wednesday, May 23, 2018 reported that Central Kalimantan optimizes dry land using Largo Super technology (Larikan Padi Gogo) with the use of New Superior Varieties (VUB) of dry land combined with balanced fertilization using compost, biological fertilizer, decomposers, pest control of plant diseases (HPT) in an integrated manner, and the use of agricultural mechanization. Kholisdinuka, Alfi in his Finance report of Thursday, September 12, 2019 reported a strategic move to provide food for a new sovereign capital without imports in North Kalimantan Province. "There are three districts chosen, namely the districts of Bulungan, Malinau and Nunukan," said Inspector General of the Ministry of Agriculture, Justan Riduan Siahaan. H Ibrahim, November 4, 2013 The East Kalimantan Province Food Crop Agriculture Service will hold a number of demonstration plots in several districts/cities to pilot the development of local superior rice varieties from East Kalimantan. Leading local rice include Mayas rice, Adan Krayan, Adan Malinau, Fish rice, Gupa rice, Thai Hom rice, Buyung rice and Lemongrass rice. It seems that the power of farmers in Central Kalimantan is increasing. Likewise is the case in North Kalimantan as explained ahead.

Nurhasanah, et al (2018: ii) wrote a book in the form of a wealth of local rice genetic resources that provided information about the potential of the East and North Kalimantan regions. In these two provinces there are more than 300 local rice varieties, so that if genetic erosion occurs in the future, subsequent generations can find out the local rice wealth of their ancestral heritage. Imansyah (53 years), created innovations in farming without burning land, many farmers in Malong have followed his method (see Okezone, Friday, 6/4/2018, see also the DMPA program) Imansyah is now reaching 191 villages spread across Riau, Jambi, South Sumatra, East Kalimantan and West Kalimantan. As of March 2018, the beneficiaries of the DMPA program have reached 13,814 families, Manurung, a village farmer, admitted that for decades he had planted local varieties of rice in his paddy fields, although extension officers encouraged the use of superior variety (Supangkat, 2017).

Only traditional rice farmers in Sulawesi struggle alone in facing agricultural facilities with entrepreneurs, as experienced by Zulkifli, Rusmin, a farmer in Porame Village, Marawola District, Sigi Regency, Central Sulawesi, Tuesday (20/8 2019), describes his years of experience of how to plant rice with the seed of his own choice. This means that the rice that is prepared to be used as seed is of good quality and after it is planted using regular fertilizer according to the authorities' technical guidance. Thousands of farmers in a number of villages in the Districts of Biromaru, Dolo, Tanambulava and Gumbasa in Sigi Regency which were affected by the earthquake on September 28, 2018, have been unable to plant paddy rice. Rice fields were destroyed by the earthquake and the liquifaction and irrigation networks were totally damaged. What happened as a consequence of the power relations to farmers, agricultural fascist entrepreneurs, and the government in Central Sulawesi also applies in Southeast Sulawesi.

The government of North Buton Regency, Southeast Sulawesi, for example, has declared the area as an organic agriculture district with superior red rice and black rice. The policy is supported by Regent regulations and regional regulations (perda) with an adequate budget. Organic farming of 16,000 hectares of rice plants is spread throughout the districts in the area in Lapandewa Village, West Kulisusu District, North Buton Regency. In this village there are 130 families of traditional rice farmers. The village is four kilometers from the subdistrict capital. Farmers on average are 50 years or older. They can maintain four rice types, namely: Wakawondu rice, Wangkariri rice, Wakombe rice, and Warombia rice because the traditional rice fulfills their traditional life ceremony. In addition, planting, harvesting, and harvest parties are traditionally attended by many residents called mengkowalo and is one form of public entertainment and a place to preserve the values of togetherness. In the past, farmers still had many types of rice in addition to the four types mentioned above, namely, Wangkoito, Waburi-buri, Wabira, Warema, and many more had not obtained seeds. The rice is intercropped with corn, sweet potatoes, and vegetables.

Since the 1970s the government has banned traditional farming by rotation because it is damaging to the environment, but they resisted the government. The government did not give them the assistance of superior rice seeds, so they chose their own seeds at harvest time. According to farmers, ancestral local rice is more, tasty, fragrant, and with a bite. It is different from rice assistance from the government, although it is free and has shorter harvest time, but it feels normal, not fragrant, not savory, and has no bite. To overcome the problem of limited seeds, farmers lent seeds to each other and returned after the rice harvest. At present, besides borrowing rice seeds the farmers can also buy them from each other. If there is a pest attack, for example rice leaves in red spots means there are menstrual women entering the rice field, and the medicine is in parika or shaman. If the rice leaves have streaks of black or yellow such as those found in coconut leaves, it is smoked with dried coconut leaves burned while touring the rice field.

If the rice leaves have lines shaped like the shape of the *kokose* (grouper), then blood and scales of the *kokose* fish are sprinkled in the rice field, it starts from the corner of the garden and then throughout the garden. The medicine used by farmers is classified as biological medicine. Farmers have understood that there are currently many local rice enthusiasts, because it has been circulating in the community that traditional rice is very beneficial to human health as it can prevent diabetes, prevent weight gain, improve heart health, control cholesterol levels, prevent cancer, and so on. Farmers in the area are resisting the government and entrepreneurs. The government's actions not to provide seedlings and medicines do not discourage farmers from preserving their culture. Farmers are self-reliant and conflicts often occur because of contestation between farmers, entrepreneurs, agricultural facilities and the government. The power of the government and entrepreneurs becomes unproductive when dealing with farmers in Lapandewa Village. Conflicts between farmers and entrepreneurs often occur in the struggle for influence.

In Bali, people who care about their physical health when shopping for food needs always wondered, where are organic food products grown or made, distributed or sold? Stephanie Brookes (https://indonesiaexpat.biz/news/sustainability-permaculture-organic-bali) explores local farming practices and organic trade in Bali. There is a growing trend in Bali and elsewhere in Indonesia to find sustainable products that are sourced locally. The organic farmers market is well established in Bali which operates in Ubud, Canggu and Seminyak every week. Many consumers are now turning to meat-free food options like fruits, vegetables, and spices, and other products such as organic household cleaners, coffee, insect sprays, jams and beauty products.

Besides the farmers market, consumers can now look for organic products at the click of a button. There are new online organic suppliers such as Bali Jiwa has been meeting consumer demand through door-to-door services since January 2017. At the same time, there are

increasing numbers of farmers making the decision to switch to organic farming practices, which can result in good returns and profits. Bali Jiwa helps these new farmers with education, equipment, human resources and a lot of encouragement. A member of the Bali Jiwa team explained that his experience in organic rice farming could lead to a profit of around Rp. 25,000.00 per day. However, there are other members of the Bali Jiwa farming ancient rice, whose ancestral heritage is Balinese and have been certified to prove that their nutritional value is higher than that of other organic rice, who can earn a daily profit of Rp. 100,000.00. The ratio of the number of calories is as follows: A total of 160 calories in 0.25 cup (1.5 oz): Fat = 1 g. Carbs = 32 g, Fiber = 1 g, Protein = 3 g.

There is a volunteer from Singapore named Mr. Ong who came to Pejeng, Bali to mentor the ancestral rice farmers in organic farming. One of his mentee named Kadek Sutaryasih has succeeded in expanding his agricultural area from one hectare to five hectares to meet consumer demand. Kadek was recently awarded a contract to supply the local Delta and Bintang supermarkets in Ubud and to meet the demand from Surabaya, East Java in large quantities. To meet all the increasing demands, Kadek has become a mentor to the surrounding ancestral rice farmers.

Turmuji, November 1, 2015 reported that traditional rice farmers in West Nusa Tenggara, usually rice planted in fields, hills and mountains are commonly called *pare rau*, which is rice grown from the results of clearing forested land. Mashing rice using *rantok* is usually done in mutual cooperation by the mothers in the village, where rice that has dried and picked together with the stems inserted into *rantok*, then mashed in turns by five to six people.

The traditional rice farmer in East Nusa Tenggara who still survives is known as Padi Gogo Kodi which is the original germplasm of Kodi. Farming areas around East Flores, Sikka and Nagekeo, NTT, farmers continue to plant traditional rice so that the escort activities and assistance of the Special Efforts program (UPSUS) are almost balanced because the government is willing to budge when farmers are not willing to accept government directives.

Conclusion

Since the New Order era until the Reformation era in Indonesia, the government through PPL has provided farmers with synthetic chemical (inorganic) farming facilities. Technology received by farmers without considering the natural needs in the village because it is only for production and economic interest. Behind the government's goal of helping farm facilities to farmers is to perpetuate their authority in the second period. Whereas entrepreneurs get economic benefits. Farmers want to achieve happiness and avoid suffering by getting lots and easy harvests. In the end, there are severe constraints on farmers. Nowadays, all parties have realized that there is an error in the distribution of agricultural technology to farmers. The power of PPL has become less productive and less empowering of local resources for farmers.

The impact, conflicts always occur between farmers and entrepreneurs. The implication is that developing agriculture in Indonesia must start with a small farming system according to the needs, resources and actual capabilities of small farmers and their cropping patterns, which usually reflect local needs and conditions. One way is through the development of a traditional rice agro-tourism program where PPL restores power, increases the pride of traditional farmers, and arouses the interest of millennials as farmers. The government and all parties need to disseminate information on farmers' livelihoods to millennials in a consistent and continuous manner. Another consideration is that not all staple foods of the Indonesian people are rice, especially outside Java. Traditional farmers play a large role in the production of commodities towards food independence.

Competing Interests Statement

All authors have read and approved the manuscript and take full responsibility for its contents. No potential conflict of interest was reported by the author(s).

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Discovery & Perceptions of Champa: the Đồng Dương Complex of Quảng Nam Province, Vietnam

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ABSTRACT

Typical scholarly portrayals of the Đồng Dương site refer to a "Buddhist Monastery" of the classical Champā civilization, found in present-day Vietnam. French Orientalist research has strongly shaped scholarly focus on the monastery itself for the past century, informing the most recent English language scholarly production. However, more recent Vietnamese scholarship has begun to revise this portrayal, although most publications are archaeological reports for field experts and thus do not give a holistic understanding of Đồng Dương's total archaeological footprint within a broader historical context. We bring English, French, and Vietnamese scholarship together in our analysis with field research and knowledge gleaned from indigenous Cham community members. We examine watchtowers, a citadel, relations with nearby ports, religious sites, a production site, and funerary sites while also noting challenges for ongoing research and providing recommendations for preserving the site in our conclusion.

Keywords: Buddhist Sites, Heritage Sites, Champa, Vietnam, Southeast Asia.

Introduction

Contemporary scholarship most often refers to the monumental architecture at Đồng Dương as a "Buddhist Monastery" or a "Temple and Monastery Complex" (Wicks, 1992; Vickery, 2009, pp. 45–61; Hardy et al., 2009; Gunn, 2011, pp. 51–78). Additionally, scholars often use Đồng Dương as a term to refer to an artistic style of Champā art, mainly referring to the period of the end of the 10th century CE (Hubert, 2005; Võ Văn Thắng, 2018, p. 14). While the most notable usage of Đồng Dương refers to the remains of a Buddhist temple from the pre-colonial Hindu-Buddhist Champā civilization of the coastline of the Socialist Republic of Vietnam, it is also so much more than both a temple site and the name of an artistic style. The name Đồng Dương is derived from the name of the Vietnamese village where the remains of the monastery were found at the turn of the 19th to the 20th century. The site is now in Bình Định Bắc commune, Thăng Bình district, Quảng Nam province. Đồng Dương was almost immediately of interest and French Orientalist scholarship (Schweyer, 1998, pp. 205–218; Vickery, 2009, pp. 45–61).

As French colonial officials sought "compensation 'for the lamentable loss of India'" to play upon the words Penny Edwards (2007, p. 29) has written, Orientalist fascination with Champā grew. In 1900, the French Archaeological Mission transformed into the French School of the Far East. The first director of the new institution, Louis Finot, drew on his expertise as a paleographer and began studies of the Champā epigraphic record. Finot published a survey of Đồng Dương epigraphy in 1904, which informed the work of architect and art historian,

Henri Parmentier (1909; 1918) completed a massive survey of the Champā monuments of Indochina, published in two volumes, including plates of detailed drawings of the Đồng Dương temple. Finot and Parmentier's studies impacted every historical, art historical and epigraphic study since. Yet, with the Siamese retrocession of several Cambodian provinces in 1907, new Angkoran sites were now open to French scholars. They primarily focused on Angkor in Siem Reaph province, in the Protectorate of Cambodia, increasingly leaving Champā sites, and Đồng Dương in particular, neglected (Edwards, 2007; Baptiste, 2005, p. 17). Indeed, both Finot and Parmentier produced significant studies of the admittedly larger scale and more numerous, Angkoran sites in the 1920s and 1930s. However, with the notable exception of Stern (1942), fewer and fewer studies had focused on Champā and Đồng Dương by the late 1930s and early 1940s.

The outbreak of the Second World War, the First Indochina War, the Second Indochina War, and the Third Indochina War frustrated research progress for the next half a century. Only Jean Bosselier (1963) managed to publish a notable study on Champā statuaries, which mentioned some statuary from Đồng Dương. Yet in 1978, during the interim of the Second and Third Indochina Wars, three villagers unearthed a new find of a bronze of a female goddess that scholars have interpreted as either Lakṣmīndra-Lokeśvara or Avalokiteśvara in the Đồng Dương style from the site (Nguyễn Hoàng Hương Duyên, 2018, pp. 171–172). Notably, the find was made while the villagers were digging for bricks to repurpose in their construction. The repurposing of archaeological materials has thus emerged as a problem contributing toward the destruction of Champā heritage sites. It was only in the late 1980s and 1990s that Vietnamese and Cham scholars began to reignite the international interest in Champā Studies. At the same time, it was only in the year 2000 CE that Đồng Dương was recognized as part of the "National Heritage of Vietnam," when it was granted the standing of "Special National Heritage." Subsequently, there have been recent archeological studies of the site published in Vietnamese (Trần Bá Việt, ed. 2005; 2007; Ngô Văn Doanh, 2012; 2016). There was also a 2011 conference on Đồng Dương. However, this conference was before the most recent archaeological surveys began in 2013. Quảng Văn Sơn (2014; 2015; 2017) has published summaries of these surveys in Vietnamese. However, these summaries were focused on presenting material to experts in archaeology rather than a broad interdisciplinary audience and thus neglected mention of additional historical research, which might give insight into the persistent destruction of Champā sites across many centuries.

There are several recent contemporary English language publications about the Đồng Dương site. Most are focused on the field of art history, emphasizing studies of the Buddhist monastery and statuaries (Schweyer, 1999; Guillon, 2001; Seid, 2004; Nguyen, 2005; Hubert, 2005; Guy, 2010; Chau, 2014; Dhar, 2014). A couple of notable updated studies focus on epigraphic evidence (Golzio, 2004; Griffiths et al., 2012) or focus on the Indrapura Dynasty (Schweyer, 1998). Our basic problem is an information gap. Historians and archaeologists need an updated holistic assessment of the Đồng Dương site to inform their studies, which draws together evidence pulled form Vietnamese, English, and French language scholarship, is informed by understandings of the local indigenous Cham population, and connects to a regional history of the Indrapura Dynasty and Amarāvatī, noting their place within the larger Champā civilization and history of Southeast Asia as a region. Here, admittedly, we presume that there are scholars who read English who may not read Vietnamese or French but would still be interested in this material. We also presume that historians and archaeologists have access to different skill sets and can make more informed assessments when working together on a single research project. Our simple research question is: *How could we more accurately describe this important site to English language readership?*

Methods

In this article, we draw upon the methods of historians and archaeologists to bring a fresh assessment of the Đồng Dương site to a broader audience. Our team is somewhat unique in that we have a robust combination of English, French, Vietnamese, and Cham language skills contributing to our research across just three authors. Two of us have been working together on research in the field of Champā and Cham Studies for almost a decade. We began with cultural studies and language studies, adopting the methods of anthropologists, before we began more focused efforts, combining our training into interdisciplinary assessments. Hence, we have approached the study of the site from the soil of Southeast Asia up, rather than from the halls of a proverbial "Sanskrit Institute" down, as it were. In doing so, our view of Đồng Dương is much more expansive than it is generally conceived. We see Đồng Dương as a complex of sites, rather than a single archaeological site.

Indeed, based on recent archaeological studies, field surveys, and a historical assessment of the available records, in our view, Đồng Dương is not limited to Đồng Dương village, Bình Định Bắc commune, Thăng Bình district.

Instead, we found a large number of sites associated with the Đồng Dương temple and monastery were distributed across Bình Định Bắc, Bình Trị, and Quế Châu communes. Furthermore, in addition to Thăng Bình district, these sites spread along the Ngọc Khô and Bà Đăng streams, all along the banks of the Li Li River (alt.: *Sông Ly Ly*). Therefore, Quế Sơn district, across the banks of the Li Li River, is also a location of interest in relation to this site. Of course, we do not want readers to underestimate the importance of the monastery itself. Indeed, Buddhism is indicated as a prominent religion of this region as per the evidence of the An Thái inscription [902 CE]. Furthermore, epigraphic records indicate an emergent local syncretic blend of Hinduism and Buddhism across areas controlled by the Indrapura Dynasty, now Quảng Nam, Quảng Ngãi, Thừa Thiên-Huế, and Quảng Trị provinces (Huber, 1911; Golzio, 2004). The prevalence of these inscriptions and other archaeological finds, across Quảng Nam especially, suggested that Đồng Dương might indeed have been an even more significant site than previously thought.

In our analysis, Đồng Dương includes a substantial Buddhist monastery and institute, along with a much larger settlement, protected by a series of embankments, defense walls, and watchtowers, including a royal residence, and citadel. We also found evidence of religious monuments, memorial sites, and a possible stone quarry associated with the site's construction. All of these sites are relatively unknown to international scholarship, as evidenced by the persistent usage of the term "Đồng Dương Monastery" in English language scholarship, which admittedly has relied predominantly on the studies of Henri Parmentier to provide the foundations for more recent assessments. However, Henri Parmentier's analysis, although quite artful and detailed, was incomplete. We would argue, in light of the more recently completed research, a thorough reassessment of the archeological center of Đồng Dương monastery itself, being the 326m long and 115m wide structure, of significant height, still needs to be completed, for the sake of preservation. Yet, we also need a better understanding of the broader archaeological footprint of the sites associated with Đồng Dương and a good understanding of the history of the region, to make such an assessment.

With the above challenges in mind, in this article, we provide an analysis of these most recent discoveries before we outline plans for future potential research while paying due attention to the site from the perspective of conservationists, noting that it should be possible to document the monumental architecture of the Đồng Dương Monastery and the entirety of the surrounding locations per UNESCO standards for World Heritage sites, while not ignoring the larger imperial core of the Indrapura Dynasty. We would argue conservationists would also need to complete significant research informed by our assessment of past conservation projects and our assessment of the region of Amarāvatī, to avoid potential errors in the reconstruction work of such a site. We make this assessment, keeping in mind past errors that were made at the Hòa Lai and Mỹ Sơn sites in particular, where there has been an utter lack of attention to situating individual sites within a broader context. To begin with, we highlight the results of our historical research before moving on to an assessment of contemporary archaeological discoveries.

Results of Contemporary Historical Research on Đồng Dương

By the early 20th century, French scholars came to associate the area of Đồng Dương with the Indrapura Dynasty of the Champā civilization. The association of this site with the Indrapura Dynasty has been retained among contemporary historians, epigraphers, archeologists, and art historians. Specific to our concerns, the Indrapura Dynasty was located at a capital, which we will refer to as the "imperial core" at Đồng Dương, including the broader complex of sites in this area, decidedly from the 9th through 10th centuries [875 CE–982 CE]. The Buddhist temple and monastery were constructed by Jaya Indravarman (C. 31), and the widowed queen of Jaya Indravarman, Haradevi Rajakula, commissioned many statues of gods and goddesses to be installed within the temple area (C. 36) (Majumdar, 1927, pp. 74–89, pp. 258–250; Dhar, 2014, pp. 111–136). Northern sections of Indrapura – those previously associated with Lín Yì of Chinese records, being what are now Quảng Bình and Quảng Trị provinces – were incorporated into Vietnamese control as early as 1069 CE with the campaign of Lý Thường Kiệt. However, those sections of Indrapura further southward, including the imperial core at Đồng Dương, shifted control to Amarāvatī (Schweyer, 1998, pp. 205–218; Vickery, 2009, pp. 45–61). Indeed, the Indrapura Dynasty controlled this area and the surrounding vicinity of Đồng Dương, along with areas northward in what is now Quảng Nam province. Yet, by the 11th to 12th centuries, the vicinity was controlled by Amarāvatī, which was based at the Châu Sa citadel in what is now Quảng Ngãi province.

Orthodox historical interpretations argue the decentralized political structure led to declines in Indrapura's power. Invasions from the north by the Vietnamese and from the southwest by Cambodians further threatened

any aspect of centralization for Champā, according to the orthodox vision of classical empire-making (Finot, 1904, pp. 83–115; Majumdar, 1927, p. 145). While successful invasions certainly threatened stability, more recent scholars have tended to emphasize that the Southeast Asian pattern of pre-colonial warfare established that control over people was more important than territory. Armies frequently raided, collected spoils, and then returned to a socio-political-cum religious center to celebrate (Schweyer, 1998, pp. 205–218; Vickery, 2009, pp. 45–61; Quảng Văn Sơn, 2015, pp. 252–274). Hence, it does not follow that a centralized political structure would be strength. Indeed, decentralized socio-political systems ensured that while northern portions of Indrapura were absorbed into Vietnamese areas, comparatively more southern regions, including Đồng Dương, retained independence by recognizing Amarāvatī.

Remaining relatively distinct allowed particular Champā polities to be comparatively less impacted by the invasion of Angkor's armies in the late 12th and early 13th centuries. Afterward, a polity based at what is now Bình Định province, called Vijaya, regained power, lasting until the late 14th and early 15th century. That said, Đồng Dương and other sites associated with Amarāvatī through the 15th century, when the settlements in the area passed briefly into Vietnamese hands in 1402 CE, only to be retaken by Vijaya-Champā in 1407 CE. These southern sections of Indrapura – being the north of Amarāvatī – the Amarāvatī core itself (Quảng Ngãi) and Vijaya (Bình Định) were then invaded by the Vietnamese Lê dynasty armies in the 1470s (Schweyer, 1998, pp. 205–218; Vickery, 2009, pp. 45–61; Quảng Văn Sơn, 2015, pp. 252–274). Nonetheless, in both northern and central regions of the coast, evidence of a Champā cultural presence remained throughout the early modern period. In contrast, in the south-central coastal area, the independence of Kauṭhāra (Khánh Hòa and Phú Yên provinces) and Pāṇḍuraṅga (Ninh Thuận and Bình Thuận provinces) remained through the early modern period.

Ngô Văn Doanh (2006, p. 70) has previously mentioned that the 19th-century official geographical record of the Nguyễn dynasty (*Đại Nam nhất thống chí)* gives an explicit description of the Đồng Dương monastery as a collection of two towers. However, what Ngô Văn Doanh neglects in that description is the evidence presented from an 18th-century Nguyễn dynasty map of the broader region. Indeed, the *Giáp ngọ niên bình Nam đồ* (1774) by Búi Thế Đạt makes mention of several elements of the broader areas associated with Indrapura and Amarāvatī. For example, there reference to an "old Champa citadel" north of what is now Thừa Thiên Huế province (Bửu Cẩm et al., 1962, pp. 144–145). The same map also has a reference to the Great Port of Champā (*Đại chiêm môn thâm đại*) and marks the Cham Islands although it only refers to the hamlet on the islands (*Cù-lao xã*). Another apparent reference to Champa on the map is the marking "*Chiêm thành chủ*" or "the head of Champa" which would seem to suggest that the location is either Siṃhapura (Trà Kiệu) or Indrapura (Đồng Dương) by naming conventions. However, the physical placement on the map, far upstream and in the mountains, suggests that it is Mỹ Sơn (Bửu Cẩm et al., 1962, pp. 148–149). The massive complex of Mỹ Sơn would be near impossible not to note on a map, although there is no clear evidence of Đồng Dương on the map at all. In other words, there is a knowledge gap between the late 18th-century map and the late 19th-century gazetteer. The evidence suggests a few important historical points. Although the 15th-century Lê dynasty expansion presumably destroyed sites, the 17th century Nguyễn-Trịnh conflict likely resulted in further destruction of sites, even among those in the Nguyễn core, as they raided them for construction supplies. The 17th and 18th-century conflicts with the Trịnh and Tây Sơn also kept the attention of Nguyễn officials focused outward, only resulting in a revived Vietnamese interest in detailed geographical records, and thus a record of the site, in the 19th century. These positions are not mutually exclusive, but it is important to remember that the Nguyễn officials were not totally oblivious to Champā sites, correcting French Orientalist assumptions.

Results of Contemporary Archaeological Research at Đồng Dương

In Vietnamese, Đồng Dương Monastery itself is often colloquially referred to as *Tháp Sáng* – meaning "The Shining Tower" or "The Tower of Light." However, we asser that there are many sites beyond *Tháp Sáng* itself, which scholars ought to understand as associated with the imperial core of the Indrapura Dynasty. The area that scholars refer to as the "imperial core" of the Indrapura Dynasty includes the Cham Islands (*Cù Lao Chàm*), the Great Port of Champā (*Cửa Đại Chiêm*), Siṃhapura (T*rà Kiệu – Duy Xuyên*), the Mỹ Sơn complex, and Indrapura itself (*Đồng Dương*). However, the polity by the same name also controlled many sites much further northward in Quảng Bình, Quảng Trị, and Thừa Thiên-Huế provinces. The area in the imperial core then passed into the hands of the Amarāvatī polity by the 11th to 12th century, before it was recentralized under the control of Vijaya from the 12th to 15th century. However, five centuries of substantial neglect and incremental devastating warfare left many of the satellite sites associated

with Đồng Dương itself utterly unknown until a series of local archaeological surveys began in 2013. To date, ours is the only contemporary English language publication of these findings, representing, we hope, a significant contribution to scholarly studies of the Champā civilization and Southeast Asia. Indeed, even in significant Vietnamese language studies, leading scholars such as Lương Ninh (2004) and Ngô Văn Doanh (2006, 2011) did not cover these details, as they lacked the evidence to do so. To clarify, we refer to the sites individually as follows: The Watchtowers, The Citadel, The Palace Area, The Expanded Buddhist Complex, and Trà Cai Mountain.

The Watchtowers:

While the Li Li River is the northern passageway for areas most associated with Indrapura's imperial core, it is quite protected, being a narrow southern branch of the Thu Bồn River. From here, it would have been relatively easy to access the port locations along the coast – being the Cham Islands and the Great Port of Champā – as well as the Thu Bồn River, making it additionally possible to access Siṃhapura and Mỹ Sơn. Furthermore, despite shifting geographies in many parts of the coast, the natural elevation of the region seems to suggest two contemporary streams feeding into the Li Li River have indeed been long flowing. Just north of Đồng Dương, the Ngọc Khô Stream cuts back eastward, as a branch of the Li Li River, proceeding southeast in the direction of Tam Hải, Bàn Than – Núi Thành district. Then, the Bà Đăng Stream cuts southwest, off of the Ngọc Khô Stream, back in the direction of the Li Li River, nearly paralleling the Li Li on the southern boundary of the area. Hence, the Đồng Dương settlement area is located directly between the Bà Đăng and Ngọc Khô Streams, with easy access to the Li Li River. Following the Ngọc Khô Stream one can easily follow along a generally overland route, but generally along the stream, reaching the Tam Kỳ and Trường Giang Rivers. Thus, significant port areas – what are today Tam Hải and Cửa Đại – are accessible from the center of the settlement area. The remains of what we believe are "watchtowers" are located along the Ngọc Khô Stream, formulating a northern boundary of the development. Although we have clear evidence of five watchtowers, we suspect there may have been as many as eight, based on their relative placement. It is admittedly difficult to tell since the position of the stream could easily have shifted across the historical epochs. Given the contemporary placement, four are on the southern edge of the stream, while a fifth is along the northern bank. From another perspective, the tower on the north bank of the Ngọc Khô and three of the towers on the southern bank form a staggered line, while the fifth is placed closer to the settlement but strangely alone. Hence, the working hypothesis is that there is at least one other tower paired with the tower that stands oddly alone, or, perhaps, up to three other towers on the northern banks of the Ngọc Khô.

Preliminary surveys of the area around the Ngọc Khô Stream yielded only ruins of the watchtowers. This explains why earlier studies ignored these developments. Nevertheless, their foundations of blocks and rubble are Champā constructions, with decent-sized rectangular vestiges of nearly 300m^2. Oral histories from local elders in their 50s and 60s claim these watchtowers were *less* collapsed in the early and mid-20th century. However, the fact that they appear to have been defensive constructions, helps to explain how they escaped the interest of French studies. We found the foundations were simple, square, and the body of the towers was mostly formulated from bricks and quadrilateral stone blocks. At the heart of these watchtowers were brick stairs running around the central wall in a spiral. Their total height was significant, at least 10m. There are also a series of two-sided inscriptions at the center of the towers on tablets (120x70x50 cm). However, the inscriptions appear to be Vietnamese. Thus, they are not part of the original constructions (Quảng Văn Sơn, 2015, pp. 252–274). Furthermore, during the 20th century, locals dismantled parts of the watchtowers, pulling building supplies from them, accelerating their collapse. Construction projects in the 1960s, under the Republic of Vietnam, pillaged stones and bricks from the watchtowers for local dam construction as part of wartime efforts to build irrigation systems and feed populations under incredible stress. Locals from Quế An and surrounding villages in Bình Định Bắc gathered supplies from the watchtowers and dammed the Ngọc Khô Stream. They additionally used materials for the foundation of bridges to cross this and other nearby streams. Although the hasty wartime constructions were destroyed quickly by flooding, there are still reinforced concrete foundations as physical evidence of their past existence. Sadly, for researchers, the flooding appears to have washed the original Champā bricks away. However, the difficulty of finding deeper foundations below the alluvial layers of the soil in this incredibly fertile area has prevented further excavation. Nonetheless, recent archaeological surveys *have* recovered a citadel nearby this location.

Citadel

Following the position of the Watchtowers eastward along the banks of the Ngọc Khô Stream, approximately 1km, toward the Ông Triệu Bridge and the Thành Forest,

there is clear evidence of a citadel between the southern bank of the Ngọc Khô Stream and the northern bank of the Bà Đăng Stream. The size of this location is quite similar to the later Châu Sa citadel of Amarāvatī, in the nearby province of Quảng Ngãi. Preliminary surveys have suggested that the Đồng Dương Citadel has two layers. The outer layer with lighter architectural styles surrounds the inner layer, with the outer layer running along the nearby streams. The inner layer has thick brick walls. There is also a large cubicle "Square" structure in the innermost part of the inner layer, oriented toward the northeast. Each side is around 110m. There are also traces of bastions or watchtowers in this location, at the four corners of the construction.

What differentiates the Đồng Dương Citadel from the Châu Sa Citadel is that this citadel is built on a relatively high point with respect to the surrounding terrain. By contrast, the Châu Sa Citadel is located on a low-flat plain between an inner and outer urban area and entirely square, with noticeable evidence of moats. Furthermore, the Đồng Dương Citadel area is embellished with a thick layer of soil, at least 1m higher than the surrounding natural elevation. Along the edges of the brick structure, researchers uncovered a substantial collection of Champā tiles. We have hypothesized these were once part of a singular structure, which would explain the large vestige of rubble inside the inner settlement area, of which the "Square" seems to be on the edge of the area. Based on an assessment of Champā patterns of construction, it is very likely there was a religious building or shrine attached to this structure. This "Square" is also at the end of the main thoroughfare, which progresses toward the center of Indrapura-Đồng Dương, toward the relative west. From here, there is a clear route of travel downstream from the Ngọc Khô Stream to the Li Li River, and thus to the aforementioned ports along the South China Sea. The way westward also connects to the main palace area and then onward to the center of the monastery.

The Palace Area

Approximately 1 km to the west of the citadel of Đồng Dương, there is a Palace area where we have evidence of a wide moat and the potential political center of the Indrapura Dynasty. *What is this palace area?* Indeed, readers may be surprised to find that the "Square Pond" that Henri Parmentier decidedly pitched his tent in actually also features the Headquarters of the People's Committee of Bình Định Bắc Commune. After all, this is directly above the remnants of the palace of Indrapura. Utilizing the methods of historical archaeology, we determined this area was very likely the core of Indrapura itself. It is located on an artificially elevated portion of the landscape, suggesting it was built up for both ceremonial and defensive purposes. Following the remnants of the square pond here, we found this an area showing evidence of a low hill on an agricultural plain, separated from the rest of the constructions in the area by trenches. Indeed, there is evidence of several trenches in the vicinity and a rectangular pond (180m x 100m).

Construction of soil reinforcements and walls could have pulled earth easily from the surrounding area and piled it into a square and flat structural accumulation, running along the pond and reinforcing it. The inner edge of the soil reinforcement is 30m from the end of the pond, with the widest ramparts approximately 50m away, additional exhibiting the light architectural vestiges reminiscent of the citadel's construction. Here, the artificial hill is carefully designed in a somewhat convex, rectangular structure (340m x 260m), facing the northwest and surrounding an artificial defense mound. To answer the question of potential sources of agricultural production, we have hypothesized that the peoples of Indrapura could have built a dam, or dams, on or nearby the location of the nearby Bà Đăng Stream, thus bringing freshwater flowing into the southeastern corner of the urban area, water that could have additionally been useful for the process of trench construction. In the internal area of the square pond, there is an ideal area for growing lotus plans. Indeed, there are even lotus flowers that bloom every season in the pond today. Hence, we are reminded of the Jaya Simhavarman I [898–903 CE] inscription "... The splendid royal Indrapura city…beautified by white lotus, and ornamented with excellent lotus flowers, made by Bhṛgu in ancient times…" (C. 67; Corrected for fluency from Golzio, 2004, p. 87). But, unfortunately, parts of this stele have already broken off and been scattered elsewhere. We say 'unfortunately' because the original four-sided stele likely provided and an even richer account of the Hindu-Buddhist culture of Đồng Dương.

The Expanded Buddhist Area

From the west gate of the palace area, there is an artifice with ramparts across the field, next to the eastern gate of the Buddhist Monastery. The approximately 750m long road between the two is 10m wide and 1m higher than the surrounding area. Henri Parmentier drafted the details of the Đồng Dương Monastery after the 1902 excavation and the form the basis of every scholarly study since, even though they were completed more than

a century ago. Hypothetically, the site was less damaged at the time, although Parmentier completed the drawings by hand and the workload was enormous. Thus, they may not represent an accurate representation of the remnants of the site, but also included embellishments introduced by the artist's imagination. Furthermore, since Parmentier (1918) only focused on the area directly around the Buddhist Monastery itself, we can rightly assert it is time to revisit the site with the advantages of digital mapping technologies, especially as much of the material enumerated above and below was left out of his studies. Our combined analysis of contemporary surveys and Parmentier's works confirms the Buddhist Monastery is of substantial size, encapsulated within a rectangular urban structure, with a long edge running east to west (326m x 155m), and normally referred to as the outer wall. Traces in the foundation of the structure suggest this wall was high and thick, with settlement existing both inside and outside it. The Buddhist Monastery itself has three east-west coaxial architectural clusters or enclosures and three artificial ponds, two in the northeastern corner and one in the southeastern corner, although one of these ponds were filled in at a later date for agricultural purposes.

Figure 1: The Vihara of Đồng Dương

At present, the central portion of the citadel has two discernable gates: east and west, with faint vestiges. According to Mr. Trà Díu (now, he died in 2017), a local historian, the east gate was more substantial and had a tower shape. There were statues on both sides of the door, likely *dvārapāla* protectors of the gate. The western age is connected to the rear of the Buddhist Monastery. The clear view from the west gate to the back of the hill indicates there were architectural extensions. The structure is organized concentrically, with an inner urban and another urban area, with the innermost area surrounding the central temple, including the main remaining tower. *Did this tower also serve as physical support for other structures?* While we cannot answer this question, inside the inner compound researchers found a "Well Tower" in the southwestern corner. The area was initially a well that has since been filled in. The well also connected, we think, to the large square pond. As local legends reveal: if one were to throw a pomelo into the well, there would be a pomelo in the pond the next day. Hence, there should be remnants of an underground waterway between the Royal Palace and the Buddhist Monastery. There have been past hypotheses that this passageway was for the sake of security. However, we suspect, as have others, that this was an irrigation system. There is a similar well at Trà Kiệu, an archaeological site not too far away from a similar historical epoch.

Based on our analyses of the site, the peoples of Champā likely had developed ceramic technology and could have used this technology to construct ceramic pipes to an underground aquifer. Like sticking a straw into a coconut, this would have quickly produced high-quality freshwater from underground reserves. Additionally, since we have

Figure 2: A Piece of Decoration alongside the Đồng Dương Complex & the Bridge

evidence of the technology of dug wells, even though they are more impacted by alum and dependent on surface water reserves, their resources might also be directed through pipes. We hope future excavations shed further light on this site. Such excavations should also focus on the northeastern corner of the area – 300 m from the monastery and 200m to the east, as measured from the Bãi Chơ monument – where there is a brick hill that is likely a vestige of a temple-tower complex. Figure 4 gives us a sense of the length of distance under discussion.

The Trà Cai Mountain

There are sizeable monolithic stone sculptures of non-human divine figures from the Đồng Dương Buddhist Monastery and the Đồng Dương Showroom at the Museum of Cham Sculpture – Đà Nẵng. There are also solid stelae engraved with Champā script in both the Cham and Sanskrit languages. *From where did the artisans collect this stone? What was their production process?* There have been several theories attempting to answer similar questions at similar Champā sites, although no production sites have been found. Nonetheless, through extensive surveys of Indrapura's Citadel and the surrounding area, we have concluded the ancient stone processing area was nearby Trà Cài Mountain, Bình Trị commune, near the boundary of Bình Định Bắc commune. The mountain range takes a strange series of turns nearby Highway 14E, with the highest mountain located to the southwest of the Buddhist Monastery, about 1km from the monastery. The mountain peak forms a natural cave that was a guerrilla shelter during the Second Indochina War, according to local oral histories. Standing on the highest peak, one can see the South China Sea to the east quite clearly. Atop this mountain peak and along the mountainside, numerous pre-formed rock casts could be extracted without much effort. The stone in this location is exceptionally similar to Đồng Dương statues, rough sandstone; light greyish-white in color. Similar stones are not available elsewhere in the vicinity of Indrapura. Furthermore, it is possible to find large rocks in this area with unfinished saw marks, indicating the probability of a stone splitting technique that made it possible to harvest medium-large stones without crumbling the flesh of the valuable material. On some of the most enormous stones in the area, there are unusual lines that have been carved. There are two possible hypotheses for these lines. First, they could be an esoteric diagram. Second, they could be unfinished writing.

Figure 3: Indravarman II Inscription, Đồng Dương (C. 66).
Source: Quảng Văn Sơn, 2018

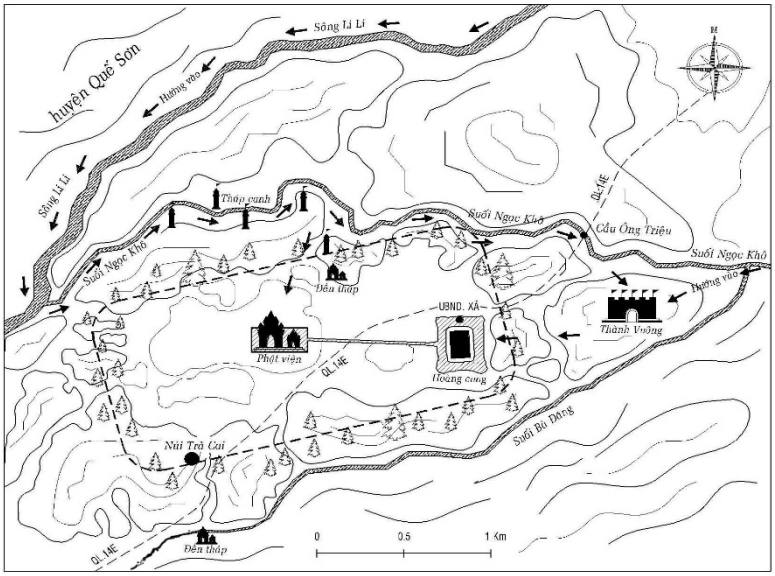

Figure 4: Đồng Dương Monastery
Source: H. Parmentier, 192, Republished in J. Boisselier, 1963; edited by Cao Quang Tổng, 2012

In the years before Highway 14E was constructed, locals came to quarry stones at Trà Cai. Consequentially, some of the stones on the mountain were dynamited apart in recent history. Additionally, larger boulders were used to make *de facto* bunkers during the Second Indochina War, which are no longer available. Nonetheless, even local Vietnamese populations associate this tall mountain peak with lasting potency, linking it to Champā. Furthermore, local oral histories had argued that when rock was quarried recently, although they used methods to ensure they did not damage the ancient site. However, there have been no local designations to protect or research this location in depth. Hence, we should consider the research of the quarrying processes of this particular site quite urgent and move to designate the site as a protected location since modern quarrying of stone threatens the stability of the site. Finally, we should mention that another religious area of Indrapura's structures is nearby Trà Cai Mountain, in the imperial core. Here, we have evidence of an old burial ground, where ancient Champā cremations were located. These locations are south of the Li Li River, but one is in the relative north of the site. Researchers identified traces of this area during local digs for irrigation canals (Quảng Văn Sơn 2015, p. 260). Nonetheless, it should be noted that only preliminary surveys of these sites have been completed, as it is difficult to ascertain the proper permissions for such a large, somewhat disparate, still inhabited settlement area.

Discussion

We have delineated several newly discovered archaeological finds that greatly expand our understanding of the Đồng Dương site above. Historical evidence suggests that periodic warfare, repurposing of construction materials by local populations and the natural environment have led to the gradual destruction of this important heritage site. We should note that parts of these finds were motivated by a proclamation published in *Tuổi Trẻ* newspaper on 17 August 2011.[1] Leading scholars in Vietnam announced a Workshop on the Conservation of Champā Monuments of Đồng Dương Buddhist Monastery. However, as we previously mentioned, the workshop focused on recirculating older assessments already present in French in a Vietnamese translation. The conference admirably broadened awareness of the site and created support for new archaeological surveys. However, even after these surveys, we found the concern from the indigenous Cham community was simple: *Were Vietnamese officials and international scholars planning to build new Cham-esque temples in the heart of the Buddhist Monastery like the E7 Temple that the Institute for Conservation of Monuments (ICM) had been working on at Mỹ Sơn?* Based on our existing studies, the project of the restoration of temple-tower complex at Group G at Mỹ Sơn has been riddled with mistakes, almost entirely destroying an ancient structure, replacing it with a much less artful contemporary replica (Hung, Noseworthy & Quang 2020). As a result, Cham descendants of the Champā civilization even call this an "ICM Temple" rather than a "Champā Temple-Tower." It was difficult to understand, since these works revered the scholar of the Mỹ Sơn site, Kazimierz Kwiatkowski, but ignored the principles of restoration that he had established for the Mỹ Sơn World Heritage Site. Hence, we sought to consider what an ideal path of action would be.

We have considered several variables for the restoration of the Đồng Dương site as it has been currently proposed. First, the socio-economic costs estimated are enormous, with incredibly uncertain results. Second, the technical research that has been necessarily completed before the "restoration stage" is currently incomplete. More research is necessary, given that we have amassed a much broader knowledge of the Đồng Dương site. While we have highlighted citadels, defensive ramparts, watchtowers, and new religious sites, as well as a production site that we argue are all affiliated with the Đồng Dương site. The work is just beginning. We need to confer with experts in landscape planning, architecture, sculpture, structural studies, urban planning, and other technical categories before we envision this massive research phase being complete enough even to begin to make appropriate recommendations for restoration. Any restoration that begins before this research is complete, however, would be destructive. Third, we need to consider training to establish the human resources necessary to implement the restoration of such sites while recognizing that the existing resources of project management teams have their weaknesses. There would have to be the gathering of investments, organizing, and bidding for the construction of the site, design, construction supervision, and so forth. We have not trained enough local community members – who are also members of the indigenous Cham community – to fill such positions. It is necessary to ensure that the indigenous community is acting as stakeholders rather than observers in any restoration project. Finally, we would have to work with members of the local Vietnamese community, especially since almost the entirety of the inside of the Greater Đồng Dương Complex has been settled in recent decades, including with the construction of Vietnamese religious sites (see

[1]On 17 August 2011, People's Committee of Quảng Nam province held a Scientific Workshop to conserve and promote the value of Đồng Dương Buddhist monuments. Quảng Nam newspaper reported.

Figure 5: A Contemporary Vietnamese Temple inside the Greater Đồng Dương Complex Site. Nearby the Đồng Dương Monastery.
Source: Quảng Văn Sơn, 2018.

Figure 5). These new sites present additional challenges, as researchers and conservations would have to negotiate with religious leaders from such sacred sites regarding any plans to change the local landscape.

Conclusion

In short sum, our most solid assertion is the need for further studies on this site to expand our scholarly knowledge of these monuments. Đồng Dương is not simply a "Buddhist Monastery" magnificent though that monastery may be. Indeed, it is a much more substantially sized center of Indrapura, as clearly illustrated in Figure 4. To begin with, we need a process of utilizing stereo imaging, Lidar, or other such mapping technologies, to examine the site and establish where further excavations need to occur. Second, we need to develop a method of documenting monuments in a massive systematic fashion. For example, the ongoing work with the University of British Columbia's *Database of Religious History* has created a possible digital repositor for such religious sites. Indeed, a recent entry has been created for Đồng Dương (Chau 2020). However, we need to consider such possibilities for the field of historical archaeology as well.

As work continues at the Đồng Dương site, we may find there may be local farmhouses and families relying on the larger land complex, which would have to be communicated with to ensure they accept the plan of conservation work. Finally, we would be able to develop a better mapping of the region, including the corridors of the area, creating a non-residential buffer zone (*Sổ Đỏ*) with local authorities to ensure that the system of Indrapura is protected. We would then also have to mobilize local media in Vietnam to raise the sense of public responsibility to preserve this site so that the monuments are not intentionally, or unintentionally, destroyed any further. Essentially, we would have to make use of an understanding of what Victor King (2019, p. 6) has called "identities in motion" to better understand how indigenous Cham, Vietnamese, and international identities are formulating various interactions with this site. We have been particularly concerned about locals attempting to dig for treasures at this site, as rumors spread about the value of classical statues during the early 20th century and permeate through to the present. A higher aim for the Đồng Dương – Indrapura site would be to elevate its recognition within the global community. One site is already recognized as a World Heritage site: Mỹ Sơn. However, we are confident that with the proper investment of UNESCO partnered to research, this would elevate the recognition of Đồng Dương to a similar status. Finally, we are confident that if, and only if, *all* of the above suggestions are taken into account, that the Đồng Dương architectural site would be safely protected.

Competing Interest Statement

The authors have read and approved the manuscript and take full responsibility for its contents. No potential conflict of interest was reported by the authors.

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ORIGINAL ARTICLE

Analyzing Business Model for Innovative Rattan Creative Industry Center in West Java and Central Kalimantan Province

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ABSTRACT

This study aims to analyze the practice of business models (BM), particularly the use of business model innovation (BMI) in the rattan creative industry centers in Katingan Regency, Central Kalimantan Province, and Cirebon Regency, West Java Province. Additionally, the study will compare the practice of BM/BMI between the two provinces. This research uses qualitative approach in a case study method. Primary data has been obtained through interviews with several businessmen, workshop owners, home industry owners, exporters and craftsmen. Meanwhile, secondary data has been obtained through literature studies. The results show that centers in both of the provinces have differences in terms of their BM practice, market segments, products, value proposition, competitiveness, and types of innovation. The center of the Katingan rattan creative industry is the local market which is classified in the form of BM. Meanwhile, the business orientation of rattan entrepreneurs in creative industry centers in Cirebon is a global market that produces export products, especially furniture. Its business practice is a type of innovation business model (BMI) as an effort to face competition, both from foreign and domestic competitors. However, in general Cirebon rattan handicraft products are products of imitation designs of buyers so that the value proposition is less strong. This practice of imitation can be a weakness in the face of global business competition in the creative industry which demands creative, innovative, novelty, and value proportion. However, these elements are the competitive advantage of BMI.

Keywords: Business model innovation, Creative industry, Handicraft, Rattan, Value proposition.

Introduction

Indonesia's rich and abundant natural resources are a source of potential creative industries. One of them is the rattan plant which is widely found in the forests of Sumatra, Sulawesi and Kalimantan. Indonesia supplies about 85% of the world's rattan and around 90% of it comes from forests in Kalimantan, Sumatra and Sulawesi (Gencil News, 2020). It seems that this amount will continue to increase due to the increasing demand for rattan raw materials. The increasing demand for rattan goes hand in hand with the increasing number of creative industry products that use rattan as their raw material because it is easy to shape, durable, and attractive. Rattan is used to make furniture and various other products for interior design and decoration.

Over the last two decades, Indonesia's creative industry has continued to develop and has made a significant contribution to the national economy since the enactment of Presidential Instruction Number 6 of 2009 concerning Creative Economy Development in Indonesia (Hidayat

and Asmara, 2017). The export value of furniture and handicraft goods reached 2.5 billion US dollars in 2019 (Catriana, 2020). According to Agency for the Assessment and Application of Technology (BPPT) data from the Central Bureau of Statistics (BPS) at the end of 2018, it was estimated that the contribution of the creative economy was IDR 1,105 trillion and that by the end of 2019 it could reach IDR 1,200 trillion (Dwijayanto, 2019). These estimations show that Indonesia's growing creative economy sector has business potential that needs to be developed.

The definition of creative industry according to the Indonesian government is an industry that relies on human creativity; that utilizes people's talents and skills so that their standard of life can be improved through the materialization of ideas (Siswanto and Santoso, 2017). Creative industry is a driving force for regional economic growth (Furkan and Odake, 2015; Creative Economy Report 2010, 2011) and it is increasingly important for economic prosperity (Kembaren et al., 2014). Lafzi and Goede state that in a creative economy, production requires creativity and innovation, and draws its inspiration from others (2017).

In Indonesia there are 8 rattan plant tribes, namely *Calamus*, *Daemonorops*, *Khorthalsia*, *Plectocomia*, *Ceratolobus*, *Plectocomiopsis*, *Myrialepis*, *Calospatha* with a total of approximately 306 species (Nainggolan, 2018). Rattan cultivation is found in various regions in Indonesia, such as in Sumatra Province, Central Sulawesi Province, South Kalimantan Province, and Central Kalimantan Province. Katingan Regency (hereinafter Katingan), Central Kalimantan Province is the third largest rattan producer in Indonesia, especially in Katingan Regency, which produces around 600–800 tons / month of rattan. The area of rattan gardens in Katingan is around 1.5 million hectares, which is spread across almost all of its areas (Fathurahman, 2020).

The rattan creative industry center in Cirebon Regency, West Java Province is the largest center in Indonesia. About 60% of rattan products come from the production of craftsmen in Cirebon Regency (hereinafter Cirebon). The location of the large factories, workshops, rattan home industry is located in Tegal Wangi, Weru, and Plumbon Districts. Most of the rattan entrepreneurs and craftsmen produce furniture products that are exported to various countries. From January to August 2020 the export value of Indonesian rattan products reached USD 357.16 million, an increase of 4.35 percent compared to the same period in 2019. There has been a consistent increase in the export value of rattan products between 2015 to 2019 with a value reaching 2.11 percent. However, the export value of Indonesian rattan products ranks third (6.11%), with Vietnam ranking second (12.49%), and China ranking first (45.15%).

Since 2011 the Ministry of Trade Regulation No. 35/2011 on the Export Policy of Rattan and Rattan Products has been enforced, which prohibits the export of raw and semi-finished rattan, but not finished rattan. The government's goal is to increase the profit margins of rattan entrepreneurs and craftsmen and maintain the stability of the rattan raw material for the domestic rattan industry. If raw rattan is allowed to be exported, it can cause the domestic rattan industry to experience a shortage of raw materials or even a halt in ratting craftsmanship altogether.

Therefore, entrepreneurs and rattan craftsmen in Katingan and Cirebon must innovate, for example, using the innovation business model (BMI). After all, BMI is a major source of competitive advantage recognized by experts (Anwar, 2018; Gassman et al., 2016; DaSilva, 2014). Meanwhile Stewart and Zhao (2000) define a business model of how firms make money. In the literature the terms BM and BMI can be used interchangeably (Anwar, 2018). In general, this study aims to analyze the practice of business models in the rattan creative industry centers in Katingan and Cirebon. More specifically, the main objective of this study is to analyze the differences between the two business models, in particular, the value proposition and innovation process.

Literature Review

Creative Industry

The term "creative industries" was originally used by Paul Keating, the Australian Prime Minister during his opening address for the "Creative Nation" project in 1994. He pointed out the opportunities to promote the national economy based on the local culture associated with digital media technology as a response to the globalization movement production (Shiray et al., 2017). The term creative industries are applied to a much wider productive set, including goods and services produced by the cultural industries and those that depend on innovation, including many types of research and software development. There is some understanding of the term "cultural economy" in academic circles. Each of these closely parallels the notion of "cultural industries" (Creative Economy Report, 2013). The term "creative economics" is derived from the term "creative industries," also referred

to as "cultural industries" (Lafzi and Goede, 2017). Tepper (2002) has argued that it is very difficult to achieve a consensus about the boundaries of the creative industries (Jones et al., 2004). Creativity is an overused term that is impossible to explain or understand and is often associated only with art (Landry, 2005). The creative industries represent a set of interlocking, knowledge-intensive industry sectors focusing on the creation and exploitation of intellectual property (Hyz and Karamanis, 2016). The definition of the creative industry according to the Creative Industries Task Force, UK (CITF) is derived from the creativity, skills and talents of someone who has potential wealth, and provides employment through the generation and exploitation of intellectual property (Liu, 2015). Garnham (2005) pointed out "creative industries" feature the merit of inheriting the legacy first developed in 1970 to promote the "information" or "knowledge" economy (Liu, 2015). According to the Indonesian government the definition of creative industries is an industry that relies on human creativity, by utilizing the talents and skills possessed to improve the standard of living through the creation (or ideas) and exploitation of IPR (intellectual property rights) (Siswanto and Santoso, 2017). Ross (2009) explained that work in creative industry environments is uncertain (De Klerk, 2015). Ghazi and Goede state that in a creative economy, production requires creativity and innovation, and draws its inspiration from others (Lafzi and Goede, 2017).

Business Model Innovation

The confusion around business model innovation begins, quite appropriately, with confusion about the term "business model" (Christensen *et al*., 2016). Porter (2001) argues that the use of empirical concepts has been criticized for being unclear, not deep, and theoretically unfounded (Hedman and Kalling, 2003). Kim and Mauborgne (1997) explain that business model innovation is considered very important for companies to create new market space (Enkel and Mezger, 2013). Gassman, Frankenberger and Sauer (2016) define six functions of a business model, namely value proposition, market segment, value chain, cost structure and profit potential, value network, and competitive strategy (Gassman et al., 2016). According to von Hippel (1988) it involved with existing and potential customers, then they can determine a new value proposition (Enkel and Mezger, 2013). The term "business model" often appears to encompass everything from, among others, strategy, economic model, and revenue model (DaSilva, 2013). BMI refers to a company's various creative practices such as process, structure, execution and engagement that are carried out to achieve sustainable competitive advantage and superior performance (Anwar, 2018). Businesses must be more focused on customers, especially as technology has advanced to enable the provision of information and customer solutions at a more economical cost (Teece, 2010). Bashir and Verma (2017) suggested that BMI is a significant predictor of competitive advantage (Porter's competitive strategy) (DaSilva and Trkman, 2014). Amit and Zott (2012) state that business model innovation can lead to – compared to product and process innovation – efficient costs and opportunities as well as increase the company's competitive position (Clauss *et al*., 2020). They explain that a business model is a system of corporate activity through interconnected and interdependent components and a parallel market is needed (Mace, 2016). Entrepreneurial firms must develop high-performing business models both to generate sustainable profits and to survive in competitive environments (Haggège *et al*., 2017). The business model (BM) has captivated scholars and managers for over twenty years (Massa *et al*., 2018). The obscurity of this phenomenon is caused by the inconsistency of the conceptual framework of the business model itself, which lies between the economy and business strategy without strong supporting theoretical processing in both fields" (Spieth, 2014). In describing company efficiency, business models may play a key role (Zott et al., 2011).

Method

This study aims to analyse the process of business model innovation in the creative industry sector in rattan handicraft centers in Katingan Regency, Central Kalimantan Province and Cirebon Regency, West Java Province. Both research objects have a business relationship between producers or suppliers of rattan raw materials with consumers who produce finished products. In addition, they are both the largest rattan producers and the largest exporters of rattan furniture products in Indonesia. Although both of them do rattan business, they have different products, different market segments, and different business models. Therefore, this study will compare the types of business models between the two research objects.

In general, this study aims to analyze the practice of business models in the rattan creative industry centers in Katingan and Cirebon. More specifically, the main objective of this study is to analyze the differences in business models between them, especially the value proposition and innovation process.

This research employs a qualitative approach in a case study method. As stated by Baskarada (2014), case

studies are the method most widely used by researchers interested in qualitative research (Rashid et al., 2019). Most qualitative research is an inductive approach (Yin, 2011) to analyze phenomena, generate hypotheses, and validate methods using case studies (Teegavarapu and Summers 2008). Therefore, case studies are good for describing, comparing, evaluating and understanding different aspects of a research problem (McCombes, 2019).

In fact, random or representative samples are not required in robust case studies, which focus on unusual, overlooked, or hidden cases that can shed new light on research problems (McCombes, 2019). The samples in qualitative research tend to be chosen deliberately, which is known as purposive sampling (Yin, 2011: 88). Primary data was obtained through interviewing several factory entrepreneurs, SME entrepreneurs and workshop owners or home industry entrepreneurs. One of the important respondents is the owner of the company Indah Rotan, which has been established since the 1970s. This company is one of the pioneers of the Cirebon rattan industry with a lot of information and experience. Other respondents are home industry owners who are sub-contractors of large local companies and rattan craftsmen who work on wholesale projects. These empirical data are important for qualitative research. Interviews use open-ended questions that aim to get in-depth answers as well as positive responses. Meanwhile, secondary data were collected through literature study, research journals, and the internet. Purposive sampling was used to fit the research objectives.

Results and Discussion

Rattan Handicraft Trading System in Central Kalimantan Province

Most of the Katingan rattan commodity is used to meet local market demand, namely to supply rattan raw material needs at the center of the creative rattan industry in Java. One of them is Cirebon rattan creative industry center. So far, the rattan raw material for the Cirebon creative industry center comes from outside Java, including from Katingan because in Cirebon and Java there is no rattan plantation. The need for raw rattan for industry in Cirebon is around 9,000 tons per month. The large demand for rattan raw materials is because many produce large furniture products for export. In addition, the volume of orders is also high and fills up at least one container.

Rattan creative industry centers in Central Kalimantan are spread across almost all districts and cities, namely as many as 14 districts and cities as shown in table 1:

Table 1: Number of Rattan Handicraft Industries in Central Kalimantan

No	City/ Regency/City	2015	2016	2017	2018	2019
1	Kotawaringin Barat	24	27	28	26	29
2	Kotawiringin Timur	—	—	—	—	5
3	Barito Selatan	31	28	39	116	117
4	Barito Utara	17	17	6	74	74
5	Barito Timur	10	10	13	22	37
6	Lamandau	11	9	8	27	28
7	Katingan	34	34	34	18	52
8	Kapuas	10	9	9	19	15
9	Pulang Pisau	41	32	33	—	89
10	Palangka Raya	5	6	5	17	15
11	Gunung Mas	10	10	27	31	31
12	Murung Raya	23	23	27	50	77
13	Seruyan	—	—	—	75	65
14	Sukamara	—	—	—	—	—

Source: Industry and Trade Office of Central Kalimantan Province, 2019.

Table 1 above shows an increase in the number of rattan business units in Kotawaringin Barat (29), South Barito (117), East Barito (37), Gunung Mas (31), Murung Raya (77), and Katingan (52). The increase in the number is due to the following factors:

1. The increasing number of entrepreneurs, craftsmen, and consumers of rattan products;
2. The increased raw material for rattan produced by the community;
3. Transportation costs from the location or garden to the place of the buyer.

Katingan Regency, Central Kalimantan Province, is the third largest and good quality rattan producing area in Indonesia. Katingan Regency has 13 Districts of which 10 Districts are rattan producing areas. Rattan cultivation is located along the Katingan river basin, the Mentaya River, and in the Barito river basins such as South Barito, East Barito, North Barito, and Murungraya. The rattan cultivated in Katingan is the *Taman* type rattan (*Irit* and *Sega*), *Sabutan* rattan, and *Marau* or *Manau* rattan with quality stems and is easy to process.

So far, the rattan commodity is a regional superior product that is of high selling value – a source of income for the Dayak people as well as for the region. The Dayak tribe takes rattan for various functional products – for example, backpacks or kitchen utensils – from the forests around where they live. Now rattan is cultivated because its needs are increasing and it has economic value.

Most of the rattan commodity is sold in the form of raw rattan by farmers. But after the enactment in 2012 of the regulations by the Ministry of Trade Regulation No. 35/2011 on the Export Policy of Rattan and Rattan Products which prohibits the export of raw rattan, washed and sulfured (W/S) round rattan, and semi-finished rattan, the raw rattan raw material industry has collapsed and rattan farmers have suffered huge losses. Before the regulation above was implemented, it was the golden age of rattan farmers in Indonesia.

The harvest volume has increased but the market and domestic rattan industry's absorption capacity is low, around 20%, which causes rattan farmers to suffer losses. As a result, smuggling of rattan abroad happens frequently because the market is large and the price is higher. Most significantly, the rattan commodity smuggling has benefited the main competitors of Vietnam and China.

Apart from being sold as a commodity, it is also used to produce medium-sized local rattan handicraft products such as decoration pieces, household products such as mats, backpacks, women's bags, lampshades, hats, clothes baskets, placemats, and the like. Currently, the most popular consumption products are household products and fashion products such as bags and shoes. The products are decorated with Dayak traditional ornaments.

In recent years, both types of products are in great demand by consumers because their designs and motifs are adapted to market tastes. Women's bags and shoes can provide value propositions, namely by offering innovative products and new designs that combine rattan with modern designs. So far, many rattan products use Dayak ornaments but some consumers want a modern design appearance. The practice of product innovation in the context of BM is an effort to create new markets (Enkel and Mezger, 2013) and increase the company's competitive position (Clauss *et al*., 2020). Nowadays, value creation is the main objective of any company which generates economic wealth, namely getting increased performance, increased sales, or decreased costs (Hindarsah, 2019). However, the demand for handicraft products is not much because the market segment is small. Therefore, innovative BM is needed in order to be able to create new markets.

The rattan industry can be classified into two groups, namely: 1. processing industry group; and 2. handicraft industry group. The rattan processing industry includes the business of processing rattan into semi-finished materials, such as polished rattan, W/S round rattan, rattan hearts, and rattan bark. The rattan handicraft industry in Central Kalimantan can be classified as follows: 1. rattan craftsmen or farmers who process raw rattan for middlemen or dealers; 2. a craftsman or dealer who processes rattan into semi-finished rattan which is ready to be processed in a processing factory; 3. craftsmen who make finished products. Most of the businesses fall under the first and second categories, while the business of craftsmen for finished products is still small. Therefore selling raw rattan or semi-finished rattan is more practical and does not have much risk of loss. Raw rattan is mostly sold to rattan creative industry centers in Cirebon, West Java Province.

Several problems in the rattan creative industry center in Central Kalimantan in producing finished products made from rattan, include: 1. capital difficulties; 2. marketing difficulties; 3. human resources in the creative industry are limited, specially woven craftsmen because the regeneration program failed; 4. lack of skilled workers for furniture products such as those in Cirebon; 5. the quality of the finished products produced by local craftsmen is unable to meet the demands of local consumers and foreign buyers; 6. production volume is limited so it cannot meet market demand, both local and export markets. Several years ago, the Katingan District government tried to solve the above problems by building a rattan processing factory and holding training with facilitators from Cirebon. However, the program was unsuccessful and eventually the factory was closed.

So far, the penetration of the Central Kalimantan rattan market is in the creative industry of Cirebon rattan. By selling rattan raw materials, the profit margin is small because it cannot provide a value proposition to the buyer. The case is different if the rattan is made into a product, as has been done so far by Cirebon rattan producers and craftsmen. The export value of raw materials for wicker from Central Kalimantan in 2019 was 8,700,433 tons with a value of USD 569,878 (Central Kalimantan Statistics Bureau, Period 2015–2019).

In general, the rattan production process among craftsmen, SMEs, and the home industry Katingan entails using simple production tools which combines low technology with craftsmen's skills. This simple production process makes it difficult to meet export demand because there are many requirements such as high quality, large volume, and the right time. In addition, there is a major obstacle, namely large capital which is an obstacle for most local entrepreneurs and SMEs. A rattan furniture entrepreneur must have a capital of at least one third of the order of one container of IDR500 million.

Rattan Creative Industry Center in Cirebon Regency: Export Furniture Products as Superior Products

The rattan creative industry center in Cirebon Regency, West Java is the largest in Indonesia. Most of the factories and workshops are located in Tegal Wangi, Weru, and Plumbon Districts. According to the Central Statistics Agency in 2018 in Cirebon Regency there were 1,408 companies in the rattan furniture / craft industry sector with 60 thousand workers (Nafi, 2020). The size of businesses vary, consisting of large companies, medium enterprises, and SMEs or home industries. Most rattan entrepreneurs and craftsmen produce furniture products that are exported to various countries. The average export of Cirebon rattan handicraft products reaches 1,200 containers/month. Meanwhile, the demand for raw rattan is around 9,000 tons per month. However, currently, this need is difficult to meet due to various factors such as fluctuating prices, and it is suspected that there is smuggling to foreign countries because the price of rattan raw material is higher than the domestic market. Currently, the price of raw rattan is between IDR 1,200 / kg and IDR 1,500 /kg. This price has decreased compared to the price 2 years ago, which was IDR 2,000 / kg. Meanwhile, for polished or semi-finished rattan, the price is IDR 20,000 / kg due to a decrease of Rp. 5,000 / kg. The impact of the ban on exports of raw rattan, W/S rattan, and semi-finished rattan causes rattan farmers to suffer losses because the absorption of rattan raw materials in the local furniture industry is still very low – around 20%.

Business Model Innovation Practices of "Indah Rattan" Rattan Furniture Company

One of the pioneering rattan companies is the company "Indah Rattan" which was founded in 1970. Its location is in Bodesari Village, Bodelor Block, Plumbon District, Cirebon Regency. «*Indah Rattan*" is a medium-sized company or SME that runs its business on a sub-contract system. Ordered furniture products are given to several groups of craftsmen or home industry. They are business partners of "Indah Rattan" for many years. The type of work that is sub-contracted is the work of making chairs or table frames, working on rattan mats for sitting mats and chair backs and table mats. The painting and finishing process is done by the company itself through daily wage employees. The aim is to produce good quality export products and meet the value proposition of BMI. Most local rattan companies implement a sub-contract system because it is considered more practical and has lower risk.

An exception are companies owned by foreign entrepreneurs that produce themselves in order to maintain value drivers such as machine as tangible resources or trademarks, employees, competencies within the company as intangible (Hindarsah, 2019). In addition, foreign companies rely on modern technology as competitive value. As stated by Doganova and Eyquem-Renault (2009) studies on business models, innovation, and technology management have emphasized the importance of technological innovation for companies, but perhaps they do not guarantee company success (Zott *et al*., 2011).

So far, *Indah Rattan* produces furniture products, laundry baskets, food baskets, lamp shades, and other products. Market penetration is the export market to Germany, Australia, India and Japan. The company's turnover is around IDR 500 million/month with a profit margin of around 20–25%. Meanwhile, the average worker wages are IDR 20 million/week or around IDR 80 million/month. However, these costs do not include the purchase of raw materials. *Indah Rattan* has a freelance workforce of 150 people spread across several groups or home industries.

Conclusion

The two research objects have differences in the use of types of business models, namely the use of business models (BM) and business models of innovation (BMI). Most of the entrepreneurs and craftsmen of rattan handicrafts in the center of creative rattan industry in Katingan Regency, Central Kalimantan Province, practice this type of BM. The results of their analysis carried out sales transactions of rattan raw materials without carrying out novelty values. In fact, most of the businessmen sell raw rattan so that money can turn around quickly. Meanwhile, the craftsmen produce mostly consumption products, household products, and souvenirs which are marketed for the local market with a small amount of production. These products do not provide a new value proposition – an element of the innovation business model – to buyers. This condition is caused by less competitive local rattan business and a small market share.

On the other hand, business actors and craftsmen of the rattan creative industry in Cirebon Regency, West Java Province, need to apply BMI in the face of dynamic, complex and competitive global business competition. This is a claim to provide value to customers and persuade customers to pay that value and turn the payment into profit. Therefore, the innovation business model is one way Cirebon rattan companies face global competition.

The business activity of the Katingan rattan entrepreneurs is as a supplier of rattan raw materials to craftsmen in Cirebon centers. They do not have tough competition from other regional suppliers. Meanwhile, business activities of business actors and creative rattan industry craftsmen in Cirebon face a lot of business competition, both among exporters and global competitors such as Vietnam and China. Therefore, they must always be innovative in order to compete with all competitors. Some of the challenges of rattan entrepreneurs and craftsmen in Cirebon are in creating competitive advantages, new value propositions, and a new market.

Competing Interests Statement

All authors have read and approved the manuscript and take full responsibility for its contents. No potential conflict of interest was reported by the author(s).

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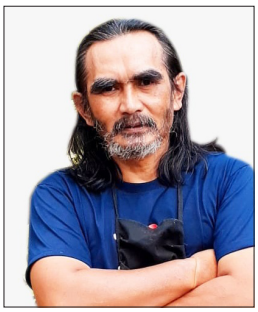

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Impact of COVID-19 Pandemic on Tourism in Malaysia and Strategies for Revival of this Sector

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ABSTRACT

The tourism sector is one of the major economic sectors in Malaysia that contributes to the country's GDP amounting to RM 84.1 billion in monetary value, with 25.8 million tourist footfalls in 2019. This sector was expected to grow during the year 2020 and earn RM 100.0 billion but suffered a serious setback due to the COVID-19 pandemic that devastated the global economies. This study was undertaken to better understand the effects of tourism disruption in Malaysia and highlight some post-COVID-19 tourism revival strategies using the content analysis and synthesis of information. Key terms such as "COVID-19 impact on tourism", "tourism and COVID-19", "tourism revival post-COVID-19" have been used to study the socio-economic effects of COVID-19 on tourism in Malaysia and ways and means of reviving this activity. It appears that domestic tourism will lead the way while international arrivals will begin in a phased manner according to guidelines that the government will review and update while monitoring the pandemic prevalence globally. Ecotourism is the area that is likely to give Malaysia an edge due to the rich natural resources in the country and interesting traditions and cultures that have thrived especially in parts of the country such as Sabah.

Keywords: Long-term strategies, post-COVID-19 scenario, risk management, tourism revival

Introduction

Malaysia's Investment in Tourism

Ever since Malaysia decided to develop the tourism sector as a matter of national policy, efforts were consistently made to develop the required infrastructure and human resources in the hospitality industry. As a result of this long-term investment, Malaysia has many coastal tourism resources, especially beaches, biodiversity-rich islands, world-class shopping malls, hotels and resorts, an impressive urban skyline, and an award-winning international airport among others that make the country one of the top tourism destinations (Bizandleisure, 2019). This can be imagined from the fact that the capital city of Kuala Lumpur has been rated amongst the most highly visited cities in the world. Tourism generated about RM 84.0 billion in the year 2018 (Tourism Malaysia, 2019), making it a major economic sector in the country. It contributed 15% to the country's Gross Domestic Product (DOSM, 2019) and played a significant role in economic growth (Mohsen, 2015, Puah et al., 2018, Mustafa & Bagul, 2020). Agencies related to tourism were planning a major expansion under the "Visit Malaysia 2020" before the outbreak of COVID-19. This was a major economic loss to the country.

Pre COVID-19 tourism booms in Malaysia

The Malaysian tourism industry was thriving before COVID-19 made its devastating impact (Jong et al., 2018). As per the statistical data released by the Ministry of Tourism of Malaysia, the net income amounted to RM 86.14 billion in 2019 (Tourism Malaysia, 2019), with most of tourist arrivals to Malaysia being from Singapore

(5,381,566), Indonesia (1,857,864), China (1,558,782), Thailand (990,565), Brunei (627,112), India (354,486), South Korea (323,952), Philippines (210,974), Vietnam (200,314), and Japan (196,561). In terms of overall tourist expenditure, the ASEAN region remained the biggest contributor, generating a total of RM 43.72 billion. For tourists from West Asia, Malaysia is a good destination, and they contributed the highest per capita expenditure with RM 10,214, an increase of +2.7% compared to RM 9,947 in 2018 (Tourism Malaysia, 2019). Not only did international tourism make its contribution to the Malaysian economy, but domestic tourism also flourished with a total of 239.1 million domestic visitors in 2019, with a growth of 8.1% as compared to the previous year (7.7%).

COVID-19 impact on tourism in Malaysia

The tourism sector is the worst-hit sector by COVID-19, as all international borders were closed (Karim et al., 2020). Before Malaysia closed its borders, the tourists arriving from China and other countries had brought the infection that started spreading across the country. ASEAN and the far-eastern regions have been the major contributors to Malaysian tourism, but unfortunately, Malaysia had to close all possible entry points to arrivals from these countries, resulting in a colossal damage to the tourism industry. COVID-19 outbreak resulted in a major setback to the Visit Malaysia 2020 (VM 2020) campaign as 50% of Malaysia's tourists originated from Singapore and China (Foo et al., 2020). The hotel industry has been the hardest hit. A total of 170,084 hotel room bookings during the period 11 January–16 March 2020 had been canceled, which caused a revenue loss amounting to RM 68,190,364. This loss was directly attributable to the outbreak of COVID-19 (Foo et al., 2020). For a country like Malaysia where the tourism sector alone contributes 15% of the Gross Domestic Product, and a significant number of tourists are from China, the economic consequences of this disruption are obvious. Furthermore, Malaysia had to increase investment in healthcare, which consumed a significant part of the national budget. Many people lost their livelihoods, and it will be a long road to recovery, not just for Malaysia but for the global tourism industry as well (Khan et al., 2020; The Star, 2020). Despite relaxation of domestic travel restrictions in Malaysia, many travelers are still doubtful about traveling at the cost of health concerns posed by the COVID-19 (Breaking Travel News, 2020).

Loss of jobs is one of the major areas of concerns in Malaysia due to COVID-19 (Khan et al., 2020). The most visible sector which seemed to have taken a positive turn because of the pandemic is the online food delivery by companies like Food Panda and Grab Food. Most of the dine-in places had to close their operations and either reduced the staff salary or cut down on the number of staff. Malaysia's hospitality and leisure industry employed 1.3 million workers and underpinned many spin-off jobs and enterprises, including those associated with airlines, hotels, and eateries (WME-BTN, 2020).

Post-COVID-19 tourism recovery will take at least a year (Kanyakumari, 2020), though the government has allowed businesses to open with restrictions under the Standard Operating Procedures (SOPs). Going by the numbers, the coronavirus outbreak triggered a loss of RM 3.37 billion during Q1 alone in 2020, which has caused Malaysia's GDP growth for the year to shrink by 0.8 to just 1.2 points with an overall potential loss of 17.3 billion forecast (Hamdan, 2020).

Literature review

It is pertinent to consider problems related to COVID-19 in the context of other hazards that often confront the tourism sector. This provides insights into the situation from across the world as well as learning from the successful strategies for recovery. Faulkner (2001) has suggested the importance of a tourism disaster management framework and highlighted the fact that tourism destinations in any part of the globe can be confronted by a disaster or a hazard in one form or the other. Despite the severity of the situation that a destination endures when hit by a disaster, only a few areas have properly developed disaster management plans to help them cope with such difficult times. A conceptual framework using a software system has been proposed by Shafiza et al. (2009) for integrated routing application for Emergency Response Management (ERM). This system is helpful in the decision-making process. Systems such as ERM can be modeled in different ways for any potential disasters. Specifically, for tourism, it requires collaboration and cooperation amongst the decision-makers and stakeholders as outlined by the World Tourism Organization under the Tourism Emergency Response Network (TERN).

Another significant impact of COVID-19 is on the medical tourism in Malaysia which before the pandemic was booming, as highlighted by Tatum (2020) in a report where 15,000 beds were ready for an anticipated influx of international patients. The Malaysian government predicted that two million international visitors, an expected 33% rise in 2019, would arrive for medical treatment as part of its well-promoted Year of Healthcare Travel plan (Tatum, 2020).

The aviation sector also suffered badly. A recent study conducted by Tan (2020) examined the effect of COVID-19 on this sector taking the case of Malindo Airlines that had to urge the employees to take unpaid leave because of a decline in passengers by 20%. Similar is the case with Malaysia Airline System, where the employees were asked to take unpaid leave due to financial constraints (AFP, 2020).

The hotel industry is a sector that is closely connected to tourism. Malaysian Association of Hotels (MAH) has estimated a loss of RM 560.72 million in revenues on account of the Movement Control Order (MCO) enforced by the government to contain the spread of COVID-19. The state-wise breakdown of the effects of tourism disruption as published by The Star (2020) provides a good idea of the consequences for the employees working in this sector. Out of the 56,299 employees that worked in the hotel industry, the highest number was in Kuala Lumpur (17,826), followed by Selangor (7,981), Penang (5,549), Sabah (4,934), and Langkawi (4,314). In Sarawak and Johor, the number of employees was 3,488 and 3215, respectively. Next (in terms of the number of employees) were the states of Melaka, Negeri Sembilan, Pahang, Perak, and Terengganu where the numbers were in the range 1,872–1,298. The lowest number was in Kedah (692) and Kelantan (560). The maximum number of layoff was 542. In other states, the retrenchment was limited: Perak (245), Selangor (238), and Pahang (231). Interestingly, there was no layoff in Kedah or Kelantan. In the rest of the states, the number fluctuated in the range 177–92. There is no consistent pattern except in Kuala Lumpur. This could be due to a variety of reasons, including retention of staff for maintenance work that still had to be carried out, the reluctance of the hotel management to retrench well-trained staff that enjoyed the confidence of the employers, and anticipated difficulties in stimulating the business operations with recruits following the revival of the tourism activity.

In a study conducted by Min and Huang (2007), Fuzzy AHP (Analytic Hierarchy Process) was applied to determine the weighting of various evaluation criteria for developing tourism recovery strategies. The authors found that the most important strategy was to develop and upgrade the domestic tourism attractions by encouraging private investment. The second most important strategy was for the government to expedite loan financing and simplifying the application processing so that the industry could obtain financial aid promptly. A strategy adopted earlier by the Tourism Ministry of Malaysia focused attention on selected destinations especially popular with tourists from certain countries. Such a response has paid dividends as is evident from the work of Mao et al. (2010) who used a model to study tourism revival patterns through structured plans and specific policy goals.

Method

To develop the conceptual paper, this study involved managing data from multiple sources, articulation of the required information, and synthesis of key issues related to the effect of COVID-19 on the tourism sector. Using such an analytical approach as a means of investigating a topic of interest is to improve the understanding of how specific concepts are (or might be) used to convey ideas about a study area (Furner, 2004). The content analysis method was followed in this study for collecting data by identifying themes using keywords such as “COVID-19 impact on tourism”, “COVID-19 impact on Malaysian tourism”, “COVID-19 economic impact”, “Disaster management”, “Tourism revival plan”, “Tourism revival strategy”, and “Post COVID-19 tourism innovation”. It required utilizing the search engine capabilities to access online databases which include journals, published reports, news reports, and other authentic publications on the impact of COVID-19 on the Malaysian tourism sector.

Results generated by these efforts are based on the economic implications of the COVID-19 outbreak on the tourism sector of Malaysia and using the information for proposing strategies that can be utilized by the Tourism Ministry of Malaysia for reviving this sector.

Results and discussion

The impact of the COVID-19 pandemic is a subject of current interest in Malaysia. This is evident from the survey of literature published by Foo et al. (2020), Khan and Hashim (2020) and Karim et al. (2020). These published papers and others cited in this manuscript formed the basis of the content analysis, using specific keywords of the subject matter of this study.

Economic implications

Since the enforcement of the movement control order, Malaysia’s economy contracted 2.7% in the June-September quarter and the GDP declined by 17.1% in the first quarter and 16.4% in the second quarter (Prem, 2020).

A major impact that the pandemic has produced is on the budget hotels, which were expected to lay off 2,000

employees, with the closure of 40 hotels in major urban areas (MalayMail, 2020). The impact on tourism can be particularly seen in the East Malaysian state of Sabah, where Chinese travelers comprised 44% of the total tourist arrivals in 2018 with a compounded average growth rate of 12.7% per annum, whereas visitors from other places were only 0.6%. This is a huge loss to Sabah's economy as all flights from China, Hong Kong, and Macau were canceled to contain the spread of infection from China and other surrounding countries (Sadia et al., 2020).

Visit Malaysia 2020 (VM 2020) campaign which was forecast to bring 30 million tourists and generate revenue of RM 100 billion was halted before its launch, resulting in a massive loss to the Malaysian economy (Sadia et al., 2020).

Tourism Revival

Limited international travel from countries like Singapore, China, Hong Kong, and Taiwan should be allowed to commence to help in the revival of tourism activity (John, 2020). This is because before the pandemic the bulk of tourists to Sabah have been from these countries. For this reason, the tourism networks of these agencies with their counterparts here have close working experience. This imparts a great level of trust and confidence which are important for networking and long-term business. Furthermore, these countries have had a good experience of effectively controlling the pandemic, and visitors from there are well-versed with the recommended measures while spending their time in Malaysia. Malaysian tour operators are also familiar with visitors from these countries and can guide them with the local SOPs.

Resumption of medical tourism and activating programs such as "Make Malaysia My Second Home" with the new requirements will probably offer attractive incentives to those seeking extended stay and even considering an investment in real estate or other sectors according to the government regulations.

Tax exemption strategies and fringe benefits for at least a year can also be considered. Efforts should concentrate on providing cash support to the businesses so that people associated with the industry start getting the benefits (Ranjith and Aparna, 2020).

Automation

Malaysia has decided in favor of digitalization with a certain degree of automation. This will be introduced in the tourism sector. While it is too early to say what form it will take in the years ahead but areas such as artificial intelligence (AI)-based applications that can help reduce the load on call centers and streamline the passenger booking and refund processes will be considered at some stage. Orders can also be placed by phone so that the diners do not have to gather in dining halls and can easily follow the social distancing guidelines. Additional entertainment facilities can be enhanced in the hotel rooms to compensate for limitations on outdoor activities.

Promoting virtual tourism can be the new norm till traveling returns to its normal state. Tourism Malaysia can promote virtual tourism whereby a traveler can enjoy traveling to a place while sitting in the comfort of his home or hotel room. Such virtual platforms can be created with the help of information and communication technology tools that combine hardware and software capabilities to make a virtual travel experience for a user. Virtual tourism will not only provide potential tourists the experience of traveling to their favorite destination while maintaining social distancing norms but also minimize resources that are used in travel and tourism.

Mitigating the impact

Some of the strategies being adopted by other countries can also be considered for their feasibility of implementation here. Promotion campaigns can be launched targeting countries where the impact of the pandemic has been successfully reduced. Tourism networks of Malaysia can align with the selected agencies through ideas that are being proposed such as "COVID-19-Free Corridor" or "Green Bubble" to gradually revive travel and tourism.

Visit Malaysia 2021 campaign can be deployed in places where COVID-19 has been tackled successfully. It might be high time for government agencies to promote the local airline industry to offer special tour packages for those arriving from safe international zones. Private and government aviation companies can join hands to minimize loss and to work in full flow towards the betterment of the country's economy.

Strategies can be developed by hotels in the form of promotional packages, especially for the locals who can enjoy them at affordable rates. This will not only help in reviving the hotel business which took a massive hit during this pandemic but also contribute to raising hopes among the locals that COVID-19 will be behind them. Many of the locals who are jobless for months need a break from the so-called new normal. Special discounts

can be given to those who provided essential services such as groceries, medical supplies, food delivery, enforcement, and others. It might be a good way to show appreciation for the efforts of those who provided crucial services during the lockdown.

Domestic Market

The focus should now be on boosting the domestic tourism through investment in the empowerment of the indigenous communities. There are unique traditions and cultures deep in the interior areas, sustainable lifestyles of the people, adaptive innovations, arts, and sports that could be attractive to many visitors not familiar with the rich heritage of places like Sabah. Involving the local community should be the way forward. It will open the remote rural areas to the development of infrastructure and help in ameliorating the hardships endured by the indigenous people, especially during the pandemic. These communities are stakeholders and stewards of the natural capital and deserve a better deal through ecotourism.

Conclusions

The COVID-19 pandemic has highlighted the need for a prompt response system to prevent infection from outside and for better preparedness in terms of sufficient supply of personal protective equipment, and essential facilities in the hospitals. Malaysia closed its borders in March 2020 with restrictions imposed to contain the spread of the infection. This has helped in keeping the COVID-19 infection to less than 100,000 and deaths to 439 so far. How severely the tourism suffered can be imagined from the fact that the country lost more than RM 100 billion (US$24.61). Malaysia was targeting 30 million tourist arrivals through its ambitious Visit Malaysia 2020 program but that did not happen. Malaysia has launched a 10-year plan for the revival of the tourism sector in December 2020 and is hoping to implement the various strategies for revival in 2021. It will be a gradual process but is expected to pick up as the vaccines break the cycle of infections. Malaysia will do well by promoting its ecotourism potential, balancing conservation with development, initiating structured programs for preserving the natural capital, and capitalizing on its heritage among other focused areas of sustainable tourism with a competitive edge. Disaster management strategies and systems need a structural review to be better prepared for potential pandemics. This is where the role of information technology comes into play. Digitalization is receiving a great deal of attention in Malaysia and is permeating many of the sectors of business and entrepreneurship, and of course, it will support tourism revival post-COVID-19.

Competing Interest Statement

All authors have read and approved the manuscript and take full responsibility for its contents. No potential conflict of interest was reported by the author(s).

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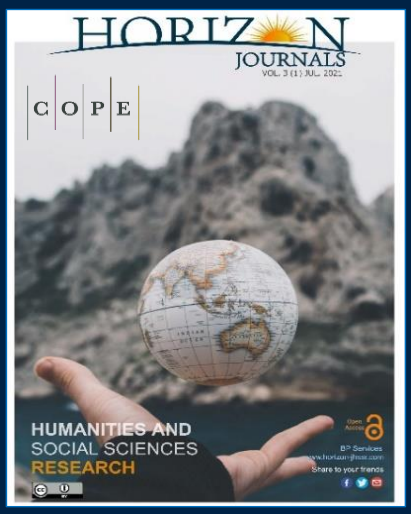

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The journal is currently listed/indexed with: **ISC, MCC, ProQuest, Google Scholar, EBSCOHost,** *and is a member of* **CrossRef** amongst others.

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editors desk

call *for* papers 2021-22

Dear Colleagues,

Greetings from Horizon. I am pleased to highlight our scholarly journal titled Horizon Journal of Humanities & Social Sciences Research (JHSSR).

JHSSR is pleased to invite researchers, scholars, postgraduate students and authors to submit their original and extended research to publish in **peer reviewed open-access research** journal. All submitted papers will be peer-reviewed, published online rapidly.

The journal welcomes **regular articles, conceptual articles, reviews**, and **short communications** and invites you to explore frontiers from all key areas of Humanities to Social Sciences research specifically in:

- Field of Languages
- Linguistics
- Literature
- Translation
- Modern Languages
- Education
- Anthropology,
- Economics,
- Law
- Health and Social Care
- Political Sciences, and
- Sociology.

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INSTRUCTIONS TO AUTHORS

(Manuscript Preparation & Submission Guide)

Revised: June 2021

Please read the guidelines below and follow the instructions carefully. **Manuscripts that do not adhere to the Journal's guidelines will not be put into the peer-review process until requirements are met**.

MANUSCRIPT PREPARATION

A well-formatted manuscript follows all journal instruction. All elements of the manuscript are printed in English with 1- inch margins at top, bottom, and sides. Right margins are unjustified. Horizon journals accept manuscript submissions which uses any consistent text— Format-free Submission! This saves you time and ensures you can focus on your priority: the research.

However, citations/ references must be formatted by you as per APA format.

Submission Preparation Checklist

As part of the submission process, authors are required to check off their submission's compliance with all of the following items, and submissions may be returned to authors that do not adhere to these guidelines.

- ✓ The submission represents an original work that has not been published elsewhere nor submitted to another journal in any language for publication;
- ✓ The submission cites current theoretical and empirically-based literature, including relevant articles published in the Horizon Journal of Humanities and Social Sciences Research;
- ✓ The submission is written in language that is engaging, lively, and direct, using active voice whenever possible;
- ✓ The submission includes a maximum of four tables and figures uploaded as separate files, if applicable;
- ✓ The submission adheres to word count and APA 7 stylistic and bibliographic requirements; and
- ✓ All identifying information has been removed from all documents and file names.

Checklist for Manuscript Submission

- Cover letter
- Declaration form
- Referral form
- Manuscript structure

(Title, Author details and affiliation, Abstract, Keywords, etc. using the **IMRAD** style). See below explanation.

Manuscript Types

Horizon accepts submission of mainly **four** types of manuscripts for peer-review.

1. **Regular article**
   Regular articles are full-length original empirical investigations, consisting of introduction, materials and methods, results and discussion, conclusions. Original work must provide references and an explanation on research findings that contain new and significant findings.

   Size: Generally, these are expected to be **around 6,000** words (excluding the abstract, references, tables and/or figures), a maximum of 80 references, and an abstract of 100–150 words.

2. **Review article**
   These report critical evaluation of materials about current research that has already been published by organizing, integrating, and evaluating previously published materials. It summarizes the status of knowledge and outline future directions of research within the journal scope. Review articles should aim to provide systemic overviews, evaluations and interpretations of research in a given field. Re-analyses as meta-analysis and systemic reviews are encouraged. The manuscript title must start with "Review Article".

   Size: These articles do not have an expected page limit or maximum number of references, should include appropriate figures and/or tables, and an abstract of 100–150 words. Ideally, a review article should be **around 3,000 words**.

3. Short communications

They are timely, peer-reviewed and brief. These are suitable for the publication of significant technical advances and may be used to:

(a) Report new developments, significant advances and novel aspects of experimental and theoretical methods and techniques which are relevant for scientific investigations within the journal scope;
(b) Report/discuss on significant matters of policy and perspective related to the science of the journal, including 'personal' commentary;
(c) Disseminate information and data on topical events of significant scientific and/or social interest within the scope of the journal.

The manuscript title must start with "*Brief Communication*".

Size: These are usually **between 800 to 1,500 words** and have a maximum of three figures and/or tables, from 8 to 20 references, and an abstract length not exceeding 150 words. Information must be in short but complete form and it is not intended to publish preliminary results or to be a reduced version of Regular or Rapid Papers.

4. Others

Book reviews, Brief reports, case studies, comments, concept papers, Letters to the Editor, and replies on previously published articles may be considered subject to the discretion of the journal editors.

PLEASE NOTE: NO EXCEPTIONS WILL BE MADE FOR PAGE LENGTH.

Manuscript Format

Horizon emphasizes on the linguistic accuracy of every manuscript published. Articles must be in English and they must be competently written and argued in clear and concise grammatical English. Contributors are strongly advised to have the manuscript checked by a colleague with ample experience in writing English manuscripts or a competent English language editor.

- **File Type**: MS WORD; Font-type: Times New Roman, Size 12 pts and 1.5 line-spaced.
- **Word count**: Adhere to the stipulated word-count. Regular articles: not more than 6,000 words, and Review articles: 3,000 words max. Headings: Ensure that they are clearly formatted throughout.
- **Manuscript structure**: The journal uses IMRAD style.
- **Title**: Should be attractive and indicative. No more than 30 words.
- **Running-head**: No more than 40 character spaces.
- **Abstract**: Should describe your entire study at a glance. No more than 150 words (maximum).
- **Keywords**: Must provide as many as 8.
- **Introduction**: It should provide sufficient background about the work carried out.
- **Methodology**: This should include details of any experiments conducted or data collected.
- **Results and Discussion**: This section should answer the question you raised in the introduction.
- **Conclusion**: Here you should include your findings.
- **Competing Interests Statement**: e.g. The authors have declared that no competing interest exists.
- **Acknowledgements**: This usually follows the Discussion and Conclusions sections. Its purpose is to thank all of the people who helped with the research but did not qualify for authorship.

  This could be someone from a sponsoring institution, a funding body, other researchers, or even family, friends or colleagues who have helped in the preparation. Individuals and entities that have provided essential support such as research grants and fellowships and other sources of funding should be acknowledged. Contributions that do not involve researching (clerical assistance or personal acknowledgements) should not appear in acknowledgements.
- **References**: Lists every source (no limitation) but list those that may be of interest to readers and are current. "**Each reference cited in text must appear in the reference list**, and each entry in the reference list must be cited in text". There is no reason to include uncited sources in the reference list. **Cite what you use**, use what you cite. The references are to be alphabetized by the fist author's last name, or (if no author is listed) list by the organization or title. Ensure that in-text citations and references are complete and consistently styled and formatted as per the journal's in-house style (APA Edn. 6 or 7) failing which your article will **not be accepted for peer-review**. You may refer to the Publication Manual of the American Psychological Association for further details (http://www.apastyle.org/).

  Horizon takes unethical publishing strictly and reports each case of "ghost referencing" or "phantom referencing" to the Committee on Publication Ethics or COPE.

- **Biographical Statement of Authors**: Authors should submit a biographical statement to be included in the manuscript to be published by JHSSR. The biographical statement should include the author(s) full name, affiliation, email. In addition, it is also appropriate to discuss your personal history, academic program and/or field placement, and interest in the article's subject. The biographical statement may **not exceed 75 words**. The author biography should be **separately** accompanied with a **high-resolution picture** *(in JPEG file format)* of each author listed in this manuscript as this would be published along with the article ***(not pasted in a word file)***.
- **Appendix**: Includes additional data.
- **Footnotes**: Include necessary additional information.
- **Tables, Figures, Graphs**: Are complete, clear, attractive and of high-resolution. Avoid too long tables. Do not forget Table titles, figure and graph legends, and image captions. All Figures/ photographs to have a reference to the original source, unless created by the author.

Manuscript Structure

Most scientific papers are prepared according to a format called **IMRAD**. The term represents the first letters of the words **I**ntroduction, **M**aterials and **M**ethods, **R**esults, **A**nd, **D**iscussion. IMRAD is simply a more 'defined' version of the "IBC" [Introduction, Body, Conclusion] format used for all academic writing. IMRAD indicates a pattern or format rather than a complete list of headings or components of research papers; the missing parts of a paper are: ***Title, Authors, Keywords, Abstract, Results & Discussion, Conclusions, Competing interests statement, Acknowledgement, References*** and ***Biographical Statement of Author(s)***. Additionally, some papers include Appendices or Supplementary data.

The *Introduction* explains the scope and objective of the study in the light of current knowledge on the subject; the *Materials and Methods* describes how the study was conducted; the *Results* section reports what was found in the study; and the *Discussion* section explains meaning and significance of the results and provides suggestions for future directions of research. The manuscript must be prepared according to the Journal's style.

Manuscript Organisation

Manuscripts for submission to Horizon should be organised in the following order:

Page 1: Running head or title (No more than 40 character spaces).
This page should **only** contain the running title of your paper. The running title is an abbreviated title used as the running head on every page of the manuscript. The running title should not exceed 60 characters, counting letters and spaces.

Page 2: This page should contain the following:
Author(s) and Corresponding author information.
This page should also contain the **full title** of your paper not exceeding 30 words, with name(s) of all the authors, institutions and corresponding author's name, institution and full address (Street address, telephone number (including extension), hand phone number, and e-mail address) for editorial correspondence. First and corresponding authors must be clearly indicated.

The names of the authors stated must be **in full** (no initials).
e.g. Victor Terence King, Percival Bion Griffin, James William Chapman, Neelambar Hatti and Taher Badinjki.

Co-Authors: The commonly accepted guideline for authorship is that one must have substantially contributed to the development of the paper and share accountability for the results. Researchers should decide who will be an author and what order they will be listed depending upon their order of importance to the study. Other contributions should be cited in the manuscript's Acknowledgements.

Authors' Affiliation: The primary affiliation for each author should be the institution where the majority of their work was done. If an author has subsequently moved to another institution, the current address may also be stated in the footer.

Authors' addresses. Multiple authors with different addresses must indicate their respective addresses separately by superscript numbers: Aimee Henderson[1] and Nayan Kanwal[2]

[1]Department of English Studies, Texas University, Dallas, USA., [2]Department of the Deputy Vice Chancellor, Texas University, Dallas, USA.

A **list** of n**umber of black and white / colour figures and tables should also be indicated on this page.**

Page 3: Abstract
This page should **repeat** the **full title** of your paper with only the **Abstract** and **Keywords**.

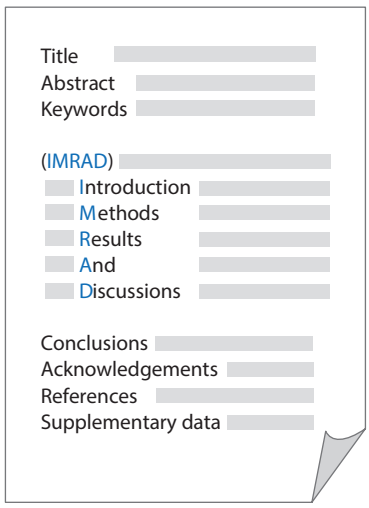
Abstract: The abstract should be around 150 words for a Regular Paper and up to 100 words for a Short Communication.

Keywords: Not more than eight keywords in alphabetical order must be provided to describe the contents of the manuscript.

Page 4: Introduction
This page should begin with the **Introduction** of your article and followed by the rest of your paper.

Manuscript Style

The manuscript should be written using the **IMRAD** style of writing. Regular Papers should be prepared with the headings INTRODUCTION, MATERIALS and METHODS, RESULTS AND DISCUSSION, CONCLUSIONS, ACKNOWLEDGEMENTS, REFERENCES, and SUPPLEMENTARY DATA (if available) in this order.



MAKE YOUR ARTICLES AS CONCISE AS POSSIBLE

Most scientific papers are prepared according to a format called IMRAD. The term represents the first letters of the words Introduction, Materials and Methods, Results, And, Discussion. It indicates a pattern or format rather than a complete list of headings or components of research papers; the missing parts of a paper are: Title, Authors, Keywords, Abstract, Conclusions, and References. Additionally, some papers include Acknowledgments and Appendices.

The Introduction explains the scope and objective of the study in the light of current knowledge on the subject; the Materials and Methods describes how the study was conducted; the Results section reports what was found in the study; and the Discussion section explains meaning and significance of the results and provides suggestions for future directions of research. The manuscript must be prepared according to the Journal's instructions to authors.

Equations and Formulae

These must be set up clearly and should be typed double spaced. Numbers identifying equations should be in square brackets and placed on the right margin of the text.

Tables

All tables should be prepared in a form consistent with recent issues of Horizon and should be numbered consecutively with Roman numerals. Explanatory material should be given in the table legends and footnotes.

When a manuscript is submitted for publication, tables must also be submitted separately as data - .doc, .rtf, Excel or PowerPoint files- because tables submitted as image data cannot be edited for publication and are usually in low-resolution.

Figures & Photographs

Submit an **original** figure or photograph. **All Figures and/or photographs must include a reference to the original source**, unless you have created it yourself. Line drawings must be clear, with high black and white contrast. Each figure or photograph should be prepared on a new page, embedded in the manuscript for reviewing to keep the file of the manuscript under 5 MB. These should be numbered consecutively with Roman numerals.

Figures or photographs must also be submitted separately as TIFF, JPEG, or Excel files- because figures or photographs submitted in low-resolution embedded in the manuscript cannot be accepted for publication. For electronic figures, create your figures using applications that are capable of preparing high resolution TIFF files. In general, we require **300 dpi or higher resolution** for coloured and half-tone artwork, and **1200 dpi or higher for line drawings** are required.

Failure to comply with these specifications will require new figures and delay in publication.

NOTE: Illustrations may be produced in colour at no extra cost at the discretion of the Publisher; the author could be charged USD 50 for each colour page.

General rules on Figures and Tables

- All Figures and Tables should be numbered sequentially (e.g. Table 1, Table 2 etc.) and cite each one in your writing as Table 1 or Figure 1.
- All tables should be referenced in the text of the paper and in the reference list.
- Each table should have an individual title. Each word in the title should be italicized and capitalized except with, of, in, and, etc.
- **Figure captions must be placed at the bottom of each figure**.
- **Captions for tables must be placed at the top of each table**.
- All Figures/ photographs **must include a reference to the original source**, unless you have created it yourself.

General Guidelines

Abbreviations: Define alphabetically, other than abbreviations that can be used without definition. Words or phrases that are abbreviated in the introduction and following text should be written out in **full the first time** that they appear in the text, with each abbreviated form in parenthesis. Include the common name or scientific name, or both, of animal and plant materials.

Authors' Affiliation: The primary affiliation for each author should be the institution where the majority of their work was done. If an author has subsequently moved to another institution, the current address may also be stated in the footer.

Co-Authors: The commonly accepted guideline for authorship is that one must have substantially contributed to the development of the paper and share accountability for the results. Researchers should decide who will be an author and what order they will be listed depending upon their order of importance to the study. Other contributions should be cited in the manuscript's Acknowledgements.

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All submitted manuscripts must be in the Journal's acceptable **similarity index range**:

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Footnotes: Current addresses of authors if different from heading may be inserted here.

Page Numbering: Every page of the manuscript, including the title page, references, tables, etc. should be numbered.

Spelling: The journal uses American or British spelling and authors may follow the latest edition of the Oxford Advanced Learner's Dictionary for British spellings. **The spellings must be consistent with the same style throughout the manuscript.**

SUBMISSION OF MANUSCRIPTS

Owing to the volume of manuscripts we receive, we must insist that all submissions be made electronically using the **online submission system™**, a web-based portal. For more information, go to our web page and click "**Online Submission**".

Please do **not** submit manuscripts to the Editor-in-Chief or to any other office directly. All submissions or queries must be directed to the **Chief Executive Editor** via email to CEE.horizon@gmail.com

Journal at a glance

Horizon Journal of Humanities and Social Sciences Research (JHSSR), Online ISSN 2682-9096 is aimed at those in the academic world who are dedicated to advancing the field of social science education through their research. JHSSR provides a range of articles that speak to the major issues in social sciences across all content areas and disciplines. The Journal is peer edited through a blind review process that utilizes a national and international editorial board and peer reviewers, comprising of renowned scholars from various disciplines of research with diverse geographical backgrounds engaged with universities in 35 countries across the world.

JHSSR aspires to advance research in the field of social sciences through a collection of quality, relevant, and advanced interdisciplinary articles in the fields associated with the scope of the journal.

Published bi-annually, the journal encourages submission of manuscripts by lecturers, post-doctorates and scholars that use quantitative or qualitative methods. Articles combine disciplinary methods with critical insights to investigate major issues shaping national, state, and institutional contexts.

Check our **Editorial Board**

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Contents

Foreword 1
Nayan Deep S. Kanwal

Book Review
The Wretched of the Earth 3
Wassem Ahmad Bhat

Invited
Deconstruction of 'Social Contract': Confronting the Banality of Evil 7
Brij Mohan

Review
The Use of 3D Printing Technology in the English Language Classroom 15
Nafiseh Zarei, Isaiah James & Mitra Mesgar

COVID-19 Solution in Indonesia: Public Policy Philosophy, Intellectual and Organic Policy Perspective 27
Ayurisya Dominata, Desi Fitrianeti, Siti Kholiyah, Wahyu Mahendra, Dwi Maharrani & Riant Nugroho

Original Article
Voicing Relations in the Self, Tulasi and Other in Spiritual Vedic Hymns: Insights from Linguistics and Vedic Vaishnavism 39
Sridevi Sriniwass

Towards Unbiased Resolution for Conflict between Street Vendors and Local Governments: Evidence from Central Java, Indonesia 55
Sudarmo Sudarmo

The Fusion between Buddhism and Mother Goddess Worship in Vietnam through the Image of Nam Hai Bodhisattva 67
Trương Thu Trang & Nayan Deep Singh Kanwal

A Historical Institutionalism Approach to the Politics of Languages of Pakistan 75
Ameer Ali and Maya Khemlani David

Performing the Living Heritages of a Semi-Urban Town in Malaysia: A/r/tography on the Heutagogy Approach 91
Clare Suet Ching Chan, Poh Gee Leng & Zaharul Lailiddin Saidon

Role of ICT in Educational Development during COVID-19 Pandemic in Bagmati, Gandaki and Lumbini Zone of Nepal 103
Narayan Prasad Niroula

A Critical View of Tube-House Architecture on Urban Type in Vietnam 111
Ngo Minh Hung

Conflicts of Interest in Maintaining Village Business Enterprises: Evidence from Indonesia 123
Siti Nuraini, Mita Widyastuti, Aos Kuswandi & Dila Novita

The Development of Traditional Rice Agro Tourism as a Media of Agro Business Socialization in Indonesia 133
Wa Ode Sifatu, Kuswarini Sulandjari, Ruwiah & Syamsumarlin

Discovery & Perceptions of Champa: the Đồng Dương Complex of Quảng Nam Province, Vietnam 141
Ngo Minh Hung, William B. Noseworthy & Quang Van Son

Analyzing Business Model for Innovative Rattan Creative Industry Center in West Java and Central Kalimantan Province 155
Lelo Sintani, Bambang Mantikei, Arya Mulyapradana, Ary Dwi Anjarini & Henry Loupias

Impact of COVID-19 Pandemic on Tourism in Malaysia and Strategies for Revival of this Sector 165
Faizan Hasan Mustafa & Awangku Hassanal Bahar Pengiran Bagul

Referees 173
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